

THE
FREEMASONS'
QUARTERLY REVIEW,
AND
GENERAL ASSURANCE ADVOCATE.*

SECOND SERIES—JUNE 30, 1848.

NEXT to the unflinching maintenance of what has been advanced when its entire propriety can be upheld, comes the frank admission of error where any discrepancy may be discovered. The public writer who assumes to be infallible is the first whose wisdom and fidelity should be doubted. He may be right in principle, yet incorrect in its application—influenced by the purest motives, he may be carried away by his devotion to that principle beyond the limit of prudent expression—his premises may be good, his arguments may be sound, yet still his epithets may be otherwise. Thus satisfied of the imperfectibility of his own nature, he must be convinced, also, that there is as much true dignity in the atonement of an apparent offence as in a successful justification of any position he may have assumed. And, under such impressions, we unhesitatingly state our regret that we should have been betrayed, by what is now a chastened disappointment, into the use of some expressions, in our last number, with reference to the conduct of the Grand Master, which may not, on due reflection, be thoroughly sustained. It did not become us to admonish, in terms of disrespect, the elected leader of the Craft. In arraigning his judgment, we should not have attributed to him the being actuated by unmasonic motives—nor did we intend to imply such motives, although the expressions used might bear the construction. We, therefore, fully and freely apologise to the Grand Master for whatever personally offensive sentences or words, directly or construc-

* A LEADING ARTICLE ON THE OCCASION OF THIS ADDITION TO OUR TITLE WILL BE FOUND APPENDED AS A SECOND PART OF THIS PERIODICAL.

tively applied to him, may be found in the article referred to, and upon which the vote of confidence in his Lordship was carried at the recent Quarterly Communication of the Grand Lodge. Clearly and distinctly, we wish it to be understood, that our regret is, at least, equal to the occasion.

And, actuated by the same love of justice, whether the mandate be for or against us, we feel that we are as imperatively called upon to assert, that neither the vote of Grand Lodge, nor the admissions and apology made by us, can possibly affect the real question, out of which the more recent circumstances have arisen. That vote was not taken or passed upon the abstract merits of the Grand Master, but upon our own demerits. And, having now amply atoned for those demerits—for faults of attributive expression, and not of masonic principle—we once more stand on the same level with all parties, with every member of the fraternity, from the last certified Mason up to the Grand Master himself.

It is a remarkable feature of the proceedings at the last meeting of the Grand Lodge, and one that strictly carries out the distinction we have drawn, between the truthfulness of our general exception to the conduct of the Grand Master, and the inappropriate nature of certain words and phrases which occurred here and there, in the article brought under the consideration of the assembly, that the reading of that article, entire, from end to end, was studiously avoided by the brother who brought the subject before the Grand Lodge, and by all who followed him ! His course was to pick out isolated words, or parts of a sentence ; but, beyond that which was indispensable to the support of " his case," the context was invariably omitted. Hence we now deliberately say, our retraction, ample as it is, does not cover the context ; nor can be supposed, even, to apply to the more wholesale omissions. Neither the special pleading of our opponents, nor the vote of Grand Lodge, can take from us the conviction that the Grand Master does not rule the Craft with discriminative sympathy—that he utterly misconceives the charitable disposition of the fraternity, when he stands between their declared wishes and their fruition—that it was his influence, whether self-created or prompted, that caused a further delay in the allocation of benevolence to the Mason's widow—and that it is high time that the brethren should look about them, and see if there be not in the ranks of the nobility some worthy Mason, of higher attainments, more personal generosity, greater grasp of mind, better qualified, by perspicacity and judgment, to fill an office so honourable and important. Surely the warmest eulogist of the present Grand Master is not prepared to say that Freemasonry was instituted for him ! That his coronet is to be the received symbol of the Ruler of the Craft,

at the will of its wearer? Or that the annual election of a Grand Master is to be held to be an election for life? It is true that the brother who was the special pleader in favour of the Grand Master's infallibility, as compared with our more human imperfections, called him a "Masonic king," in the course of his address; but, as one swallow does not make a summer, so one royalist Mason cannot convert the entire Craft into masonic subjects.

As to our rival—for we have one in an authorised version of the proceedings in Grand Lodge—we express, more in sorrow than in anger, our bitter disappointment, that it does not promise aught to satisfy enquiry, or to ensure peace.

Having relieved our responsibility by admission of error—it is due to our consistency, to inform our readers that the following article was written and given out before the meeting of the last Grand Lodge. We do not withdraw it in consequence, but, on the contrary, publish it without alteration, to show that we had no personal hostility to the Grand Master to gratify; and further, excepting that, in deference to public opinion, we have made the admission of error in judgment, that we are anxious not to endanger the purity of opinion.

Since the publication of the March number of the "Freemasons' Quarterly Review," three Grand Lodges, or rather three meetings of the United Grand Lodge of Freemasons have taken place; and as the practical masonic year may be said to terminate on the annual installation of a Grand Master and appointment of Grand Officers, it may not be out of place here to take a short view of the eventful period preceding the last grand festival. In doing so, we can enter upon the subject with feelings subdued by time, from any harshness that may have influenced us while writing immediately after witnessing an angry debate, or feeling that strict impartiality had not been practised by every Mason toward his brother—admitting that we have seen this—we are not indisposed to yield, that we likewise may have been led to break, in the heat of the moment, that great and pure masonic motto, "do to others as you would have them do unto you;" and we trust that past experience may teach every member of the fraternity, be he high or low, noble or humble, to practise the virtues he professes to admire. First in importance, as in station, stands evidently before us our Most Worshipful Grand Master. It is also in the rotation of events our province to allude to the Quarterly Communication of June in last year, in which he took so prominent a part. We do not intend here to re-discuss settled questions, but we may speak of their practicability. On that occasion, the Grand Master de-

cided that he would provide an official reporter to be present at the meetings of Grand Lodge, and he would cause (on his own responsibility of the contents) the report to be forwarded to all lodges as early as possible. It was considered by every Mason a step in the right direction, yet it has produced an unfriendly instead of a most amicable feeling, and we grieve to write it, in that feeling the Grand Master is made to participate. We will presently point out the cause, the remedy will probably follow. The next event of importance was the holding of an especial Grand Lodge, earnest being thus given by the Grand Master of his desire to forward the disposal of masonic business. In September the regular Quarterly Communication was held, at which commenced the expression of the feeling that the official report was not satisfactory. The pleasing intelligence of the recognition of the universality of our Order, for men of all creeds, by the Grand Lodge of Prussia, was received. Another equally and truly masonic arrangement was then made—the admission of men of all colour into the brotherhood.

The power of discharging the Grand Secretary was on this occasion given to the Grand Lodge. Again, on the 29th November, an Especial Grand Lodge was called, at which the long hoped-for annual grant of three hundred pounds, to deserving widows of Masons was carried all but unanimously. The proposition for a masonic library was referred to the Board of General Purposes, and a committee was appointed to arrange for a portrait of the Grand Master.

At the Quarterly Communication in December the official reports were again complained of. The time previously considered imperatively necessary to intervene between the degrees was shortened for the colonies, but considered by a large minority an innovation. On the 1st of March the usual meeting of the quarter was held, at which a complaint was again made of the incorrectness of the official report. The report of these proceedings has been most unaccountably delayed.*

The grant to Masons' widows was rejected on being put for confirmation, upon very frivolous reasons. The 19th of April was again an important day, being named for the further despatch of masonic business by the Grand Master. Grand Lodge then voted, as an amendment to a different proposal, that grants of fifty pounds to distressed brethren might be paid forthwith after a vote of Grand Lodge; but refused to allow any alteration in the way of appointing Grand Stewards. Great dissatisfaction was expressed at the way the division was taken. A Grand Lodge met on the 26th of May to instal the Grand Master, and for him to appoint his Grand Officers. The selection created considerable surprise; after which the annual banquet took place. We have

* This article was written before the publication of the last report of the Grand Master, which we understand was issued on or about the first of this month.

thus had to record, during twelve months, eight meetings of the representatives of the Craft. Numerous as these gatherings were, they have been marked by the importance of the debates, and of the subjects brought under their notice for discussion, to many of which we have not here alluded, not having become law. Taking a parting glance at the events of the year, we are naturally led to those more prominent and important in which the Grand Master is most essentially concerned. The granting to the Freemasons at large a report of what has been transacted in their parliament, the Grand Lodge—the admission of all creeds to Prussian lodges, and *all* freemen to our own—the power gracefully conceded to Grand Lodge to dismiss their highest paid officer instead of retaining the right himself—with the performance of all these popular acts, so completely in accordance with a masonic spirit and the progress of the times, we fear we must state the unpleasant fact that the Grand Master is less popular now than he was a year since. We grieve while we reluctantly make the admission that such is the opinion of a large portion of our body; it can only arise, therefore, from causes over which he has not the *entire control*, or in which he allows himself to be injudiciously advised. For the acts to which we have alluded are those emanating from a well-governed mind, an amiable disposition, a sense of justice, and a determination to uphold Freemasonry in its integrity. If he was esteemed before the carrying of those measures of right, that such decisions of equity should have raised him to the pinnacle of popularity; but it is not so, and the causes are not a secret; they are, that taking upon himself the duty and the responsibility of an Editor, he has laid himself open to the charge of partiality. *The reports of the Grand Lodge are not satisfactory*; hence many have, or fancy they have, cause to murmur; but to whom and of whom are they to complain, how and where are they to obtain redress for a real or an imaginary wrong? Another cause is, we fear not to say, the active part taken by the Grand Master in debate. Every member of the Grand Lodge considers the Chairman of every meeting of that body as one to act between the speakers, or the arguments of proposers or opposers of measures. To which ever side an inclination is observed to exist, a preponderance is given, and the loser by such power as that exercised by a Grand Master on the throne naturally smarts when it causes a defeat. We at once concede the undoubted right of the Grand Master to hold certain opinions upon every subject brought forward, and to give utterance to those opinions. The time of speaking makes an important difference, and when the opportunity of speaking after a reply and close of a debate is taken, gives rise to unpleasant feelings. The opposing such motions as grants to widows on confirmation, after having been nearly unanimously carried, is, to say the least, injudicious, especially where

extra written notices are sent to Grand Officers, urging them to attend for a certain purpose, are to be found handed about. It gives rise to the supposition that interest, not argument or justice, is to rule; and these are a few of the causes to which may be traced the existence of a suspicious feeling. Yet every brother acknowledges the truly fraternal and respectful sentiment that is entertained towards the present Grand Master. Hundreds of times the phrase is repeated of his kindness, his charitableness and amiability; yet as frequently it is concluded with a regret at his allowing himself to be badly advised, overruled, or even led contrary to his own opinions, wishes, and convictions. Let him but act upon them for one year, and we do not hesitate to say that while Masonry will improve and flourish, it will place him as before, the most respected and beloved nobleman in England, the brother and ruler of every Freemason.

And now having made "Scottice" a clean breast, we beg to state, for the especial information of the Grand Master, the Deputy Grand Master, and the Grand Registrar, that whatever "scorn and contempt" may be felt for us, however it may be assumed that Editors are to be considered as "assassins that stab in the dark," or that because a Mason of high standing, and superior moral courage, permits us to use his name and address as a confidential mode of communicating with us, and that it should follow that he is publicly to be assailed in Grand Lodge, and used as a target for invective; we will not retaliate with similar expressions, but will conclude by stating that, although not Hydra-headed, we exceed the Greek dual number, and therefore are entitled to use the editorial *WE*. Furthermore it is but just to state, that however we admire the stoic firmness of the brother, whose courage was impregnable to the sinister and ferret-like attacks he was painfully submitted to, neither for the article complained of, the retraction of certain expressions, nor for this conclusive summary, is that brother responsible.

We have received many communications, rather complimentary than otherwise, relating to the recent proceedings—not one, however, condemnatory of ourselves. The following letter is so much to the point that we conclude by placing it, without comment, before our readers;—

To the Editor of the Freemason's Quarterly Review.

SIR.—Whilst I cannot approve the article which caused so much time to be consumed at the last Grand Lodge, I am far from the opinion that the reproaches it contained were entirely uncalled for. Towards the Grand Master, *personally*, I do not believe it was intended as an attack; but rather against a system which he, in his official capacity, suffers to exist. And is there no cause—rather, is

there not *just* cause for complaint? How is the government of the Craft carried on, and by *whom*? Let any brother, in a fair spirit of inquiry, inform himself, looking at the ends to which the present management attain, say if those highest in power ought to permit a custom so debasing in its pursuit, so injurious in its result, longer to continue. If the M. W. Grand Master would but carry out his own just views and principles, I am convinced his name would be held in high remembrance by those brethren whose esteem and confidence would be his most valuable jewel; but so long as he is content to allow the interference of dullness and iniquity to be exceeded only by the effrontery continually displayed, it will be necessary by GRAND effort to establish a vote of confidence.

It has been said by those of old time, that where there is smoke there is fire, and from the scene which occurred on the last Grand Lodge night, namely, the *extraordinary* silence of the majority of the brethren, compared with the excitement and tone of another but inconsiderable portion of the meeting, it would appear that there was something like faith in the ancient aphorism.

The advice I would give to those *now* in power is to watch, for the hour is near when these grievances must dwindle into thin air, when tyranny must quail in its own chains, when superstition will be burned in its own fires, when from these ruins Freemasonry shall come forth in her own beauty, and when her rulers shall receive, because they shall deserve, the gratitude, the affection, and the confidence of the noblest and brightest of her sons.

I am, Sir, yours, &c.,

PISA.

London, June 22, 1848.

THE MASTERS', PAST MASTERS', AND WARDENS' CLUB.—There is said to be an oasis in the desert—there is a rallying standard at length displayed—the masonic pibroch has sounded—the clan-masonic listens and applauds—confidence gleams gently through the darkness, and hope cheers the true-hearted Mason in his zealous endeavours to effect some change for the better.

The masonic club has met, its objects are as simple as they are comprehensive—to uphold the best interests of Freemasonry—to gain information—not to indulge in discussion—to effect the open union of moral strength—not the bandying of power with cunning—in short, to meet in club as thoughtful brethren, in Grand Lodge as members prepared to pass good measures and reject what are otherwise. The council have power to pre-arrange subjects for the consideration of the members. The subscription is so trifling that all qualified metropolitan members of Grand Lodge will feel no inconvenience in meeting, while to provincial members the amount is to be reduced one-half.

There are many *on dits* afloat ; among them we hear that a prize will be awarded for the best essay on masonic government, the regulations to be settled by the council.

We cordially approve of the objects of the club, and recommend to our readers, metropolitan or provincial, who may feel an interest on the subject, to put themselves in correspondence with the Secretary.

THE NEW GRAND OFFICERS.—The appointment of Grand Wardens is highly satisfactory ; as to the remaining three, the less said the better. The friends of the widow will not approve of one ; the servile character of another will not raise the purple in estimation ; and there is something not very gratifying in the idea that the third should be rewarded for deserting his old associates.

THE CHARITIES.—It is refreshing to find that, notwithstanding the public distress, the masonic charities have maintained their usual character. The Girls' Festival realized 900*l.*, and the Asylum upwards of 500*l.* We must refer our readers to the very ample report of the proceedings of the anniversary of the latter, for an illustration of true masonic spirit ; and happy are we to record that the occasion may be hailed as a demonstration of confidence of a most unmistakable nature. The addresses of the chairman and other brethren bore the clearest evidence that the Asylum was deserving of all kindness and support. The spirited engraving of the intended building, which is presented with the present number to our readers, will give confidence—and confidence will, we most earnestly hope, ensure both the erection and endowment of a temple to be dedicated to the honour and glory of the Most High.

MASONIC REPROOF.

Be silent, Brother B— ! Be more discreet !—
Behold ! GRAND DEACON HAVERS takes his seat !
Submission to the *purple* badge is due—
You *must* be wrong if only clothed in *blue* !
No *silver'd* collar *virtue* can enfold—
None can be *good*, unless *begirt* with *gold* !

S.

ON FREEMASONRY,

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

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

Ιερα πικρα—THEOCRITUS.

“A simple hatter
Should not go smatter
In philosophy;
Nor ought a peddlar
Become a meddlar
In theology.”—MORE.

“The common people have been taught (I do not know on what foundation) to regard lunacy as a mark of wit, just as the Turks and our modern enthusiasts do of holiness. But if the cause of madness assigned by a great philosopher be true, it will unavoidably fall upon the dunces. He supposes it to be the *dwelling over long on one object or idea*; now as this attention is occasioned either by grief or study, it will be fixed by dullness; which hath not quickness enough to comprehend what it seeks, nor force and vigour enough to divert the imagination from the object it laments.”—POPE.

“On ne donne rien si liberalement que ses conseils.”—ROCHEFOUCAULT.

“Look here—on this picture and on this.”—SHAKESPEARE.

There is a capital story told of Douglas Jerrold—we cannot vouch for its truth, although it ought to be correct, because it is in the true Jerroldian style. At a recent re-union, as the French call it, of choice spirits, at the — Coffee House, there was present a great talker, with whom few were acquainted; and therefore, to show his consequence, he bored the company incessantly with an account of what *he* had done, and what he *could* do, and how he was noticed by the Duke of —; and in confidential intercourse with the Marquis of —; and smoked cigars with Lord — &c. &c.; until it was found necessary, for the general comfort of the party, to put a period to his senseless prate, and whispered hints were circulated to that effect. At length he made a dead set at our friend and brother, Douglas; and taking a pinch of snuff, he said, “Why Jerrold, my dear fellow, you know *me*—you know *me*—don’t you?”—“Know you! *hem!*” said Douglas, in his dry way.—“Why yes—I think I do—I may be mistaken though! you are the man I saw acting Merry Andrew on the Mountebank’s stage at Maidstone last week. I was rather afraid of the rotten eggs myself!” This was quite enough; the bore made his exit, L. H., without uttering another word; and Norval was highly applauded for his Grampian wit, fresh and breezy from his native hills.

We would apply this tale to those who go out of their way to issue senseless tirades against the noble Order of Freemasonry. They may entertain a very high opinion of themselves, and dream of the good (or evil) they are doing, and, like the clown in “Thorney Abbey,” fancy themselves “the principal verbe,” but they seldom dream, that the fraternity esteem them no better than so many Merry Andrews, who serve very well to amuse them between the intervals of more serious business, like the clowns of our old writers, who were introduced between the acts and scenes of a play, and after it was finished, to keep the audience in good humour by their buffoonery and slang. Douce has recorded the usual stage direction, which was, “Pausa. Vadant et stultus loquitur; and he is several times introduced between the scenes,

in order that the amusement of the spectators might not be suspended, *whilst something was in agitation for the further prosecution of the piece.*"

In like manner, the oppugners of Freemasonry may serve to amuse the lookers on, and cause "some quantity of barren spectators to laugh," while the business of Masonry pursues its dignified course, raining benefits and blessings on mankind. And to show that we are not singular in our opinions on this subject, we insert the following letter from a Scottish Mason, high in office, rank, and influence in Grand Lodge; premising that if our brethren on the other side of the Tweed differ from us in some few non-essentials, they are fully imbued with the genuine principles of the Order. But like some of our cotemporaries, we must insert a proviso that we are not responsible for some of his opinions.

To the Editor of the Freemasons' Quarterly Review.

Much Esteemed Brother,—You are not ignorant of my zeal in the holy cause of Masonry, nor of my estimation of the value of your services to the Craft, by the promulgation of its principles in the pages of your invaluable Miscellany. I was in hopes that your labours had silenced all cowanian casuistry, and that our maligners had left us to enjoy the peculiar blessings of the society in peace and quietness. You will judge then of my surprise and regret, on receiving, through the post, a copy of a recently published pamphlet, entitled, "The Substance of a Letter addressed to the Author of an Article in the Freemasons' Quarterly Review, for December, 1847, entitled, 'On the Study of Masonic Antiquities. Chap. VI. ;' by Mr. E. C. Pryer." Is he any relation to his namesake, who is the prime object of his professed solicitude? Be this as it may, I shall trouble you with my opinions on this unique production.

I do not doubt, in the least, but the writer is a well intentioned man; but I am also afraid he is a bigot, because he takes a one-sided view of the question, and a very narrow-minded view it is. According to his hypothesis, Freemasonry is to be condemned and abandoned, because "it never can make man better, for he is a *ruined creature* (the italics are his own)—his whole moral being withered and paralyzed by sin,—*dead* in fact, as God tells us in his Word, in trespasses and sins, and, therefore, no remedial measures ever have, or ever will avail."* And then he goes on, very much at random, to prove from texts of Scripture, what is familiar to every person in this Christian country, that "man is by nature corrupt;" and at length comes to this sapient conclusion, that *Freemasonry is not a remedy for sin.*

Now, I would ask him, whether a clerk to a banker, or a merchant, goes to his office to learn that he is a ruined creature; and, if not, whether he ought to refrain from performing his official duties, because "they are not a remedy for sin?" Would such conduct be a compliance with the directions of the Gospel, which commands duty to man as well as duty to God? In like manner, no Mason ever dreams of going to a lodge to learn the peculiar doctrines of Christianity. A student might as well attend the medical lectures at St. Bartholemew's Hospital, with a view of learning the course of the stars; or a father apprentice his son to a shoemaker to be instructed in the art of building. But if Masonry be a sinful pursuit, because it does not teach the method of "salvation by grace" then every other *worldly pursuit* is sinful; for the position will apply with greater effect to almost all other existing societies; and, if practically adopted, would sweep away in one undistinguished mass "to the moles and to the bats"† the Royal and Antiquarian Societies; Literary, Philosophical, and Mechanics' Institutions; Sick Clubs, and Friendly Societies, &c. &c. The contents of the British Museum must be dispersed to the winds of heaven; public charities destroyed, and libraries burnt with fire; for they are none of them established

* Page 4.

† Page 11.

for the purpose of teaching the method of "salvation by grace." Thus, abandoning every attempt to enlighten the understanding, and increase the sum of general knowledge, by which both the temporal and spiritual interests of mankind, have been so greatly benefitted.

This would be the consummation of the theory promulgated by Mr. E. C. Pryer. According to him, "one glimpse of Jesus" is all in all.* Nothing else is necessary. The Almighty no longer works *by means*. Nothing will do but "one glimpse of Jesus." All other means are useless. The sacraments are inefficacious—prayer and preaching a mockery—and sin ceases to be an evil. But the hypothesis is unsound; it approaches too nearly to Spinozism. And, besides, if reduced to practice, it would throw us back into the darkness of ignorance; we should resume the savage state of the first inhabitants of the earth, and, like them, having no solid ground-work of religion to fall back upon, we should be easily persuaded to embrace the worship of the creature instead of the Creator; "the people would be destroyed for lack of knowledge;"† and the ironical prophecy of the poet would be realized.—

" See skulking Truth to her old cavern fled,
Mountains of casuistry heap'd o'er her head!
Philosophy, that lean'd on heaven before,
Shrinks to her second cause, and is no more.
Physic of Metaphysic begs defence,
And Metaphysic calls for aid on Sense!
See Mystery to Mathematics fly!
In vain! they gaze, turn giddy, rave, and die,
Religion, blushing, veils her sacred fires;
And unawares Morality expires.
No public flame, nor private, dares to shine;
No human spark is left, nor glimpse divine!
Lo! thy dread empire, Chaos, is restored;
LIGHT dies before thy uncreating word.
Thy hand, great Anarch! lets the curtain fall;
And universal darkness buries all!"

The opinions promulgated by Mr. E. C. Pryer, in the above production, are akin to the celebrated avowal of the Khalif Omar, when requested to spare that noble depository of all the collected literature of antiquity, the Alexandrian library—"If," said the ignorant and bigotted tyrant, "if those books contain the same doctrines as the Koran, they can be of no use, since the Koran contains everything that is necessary for a man to know; and if they contain anything contrary to that book, they must not be tolerated; therefore destroy them all!" Mr. E. C. Pryer would doubtless hold the same language respecting all books except the New Testament. They must be rejected in toto, because they will "fail to quicken the sinner into life."‡

Now, although I have the utmost veneration for that holy volume, which I esteem as the Book of Books, and think that it can never be sufficiently estimated by mortal man, yet I cannot consent to abandon my taste for other portions of polite literature, nor to withdraw my support from those scientific and charitable institutions which add charms to the practice of religion, when it is pure, and unsophisticated by the wild dreams of visionary enthusiasts; for our Grand Master Solomon assures us, that "there is a time for all things."§ And yet how very smoothly, and with what extreme unction Mr. E. C. Pryer accuses the writer of the article in question with ignorance of the very first principles of his religion, because, forsooth! HE IS A MASON.

" Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus est,"

Mr. E. C. Pryer, I presume, thinks with a writer about a century ago, that "Freemasonry is the way to Hell."|| His words at least imply as much. Listen—"You will perhaps think me too severe upon your masonic studies,

* Page 11.

† Hos. iv. 6.

‡ Page 4.

§ Eccles. iii. 1.

|| See Dr. Oliver's Golden Remains, vol. i. p. 20.

and believe me, I would not say a word against them, *were I not conscious of the danger your soul is in.* Satan blinds the heart lest the glorious gospel of Christ should shine in, and he does not mind what it is blinded by, *whether by the false delusive glitter of Freemasonry, or anything else, so long as Christ, the true light, is shut out.** Why, if this simple logician could see but one inch beyond his nose, he would find the apostles of our Saviour condescending to patronize institutions bearing a great resemblance to Freemasonry, without any apprehension that "their souls would be endangered by it," or that "the true light of the gospel would be thus shut out." The two St. Johns were Essenian Freemasons; and there is every reason to believe that St. Paul was a member of a philosophical society at Ephesus; † which I conceive to have been a kind of debating club, where the superiority of the several sects of heathen philosophy were publicly discussed.

The letter-writer's mind unfortunately appears to be in a strange state of confusion, and suggests a series of phrases which appear to me to savour very strongly of blasphemy; such as, "the heart bowing to God's Christ," "spiritually dead," "ruined thing," "crowning sin," "put on the name of Christ," "a judged world," "glimpse of Jesus," "ark a preparing," &c. &c.; to each of which he attaches some mysterious signification, which the apostles never contemplated; and by this means confounds Freemasonry with idolatry, and I know not what other offensive practices; forgetting that we have the gospel before us as well as himself, and are perhaps able to make as beneficial an use of it. Our souls are in danger (*proh pudor!*) because *we are ignorant* that we are "ruined creatures," because *we do not know* that we are "lost without Jesus," &c.

These are heavy charges, if they were true. But how can he imagine that we are ignorant of these great truths, which are familiar to all other Christians, and so plainly laid down in the book of life, that "he who runs may read"? ‡ How can he suppose that we, being Masons, do not make as good use of the means of grace as he or any of his sect, who have not had the inestimable advantage of initiation? How did he learn that "Freemasonry has failed to discover, and Freemasons to see, that man is a ruined thing;" or that its "efforts have all been confined to the outside of the platter, which is all it has attempted to cleanse, while the inside has remained wholly untouched"? § Does Masonry exclude us from hearing the word of God read and preached? Does it banish us from public worship, or from the altar of the Lord? Away, then, with such anti-christian accusations, and send them "to the moles and the bats, and to the dark caverns from whence they sprang," || and let us hear no more about the practice of Freemasonry excluding a man from heaven! Freemasonry, the personation of that godlike charity, which we are told by an inspired apostle is of more importance than faith and hope, and more conducive to our everlasting interests! Freemasonry, the precious pearl—the diamond of the desert—the blazing star—the keystone of the arch of heaven! Is this the "rock a-head," to destroy the salvation of man? "When I forget thee, may my right hand forget her cunning!" ¶

The letter of Mr. E. C. Pryer is worse than a papal denunciation, because "it cries peace when there is no peace," and displays in every line the bitter hostility which rankles in the writer's heart against Freemasonry:—

"Mel in ore,
Verba lactis,
Fel in corde.
Fraus in factis."

But it is the besetting sin of sectarists and evangelicals, that while they laud the right of private judgment with their lips, in practice they condemn all who venture to differ from their own views and conclusions. They preach toleration, and practice persecution. With the Bible in their hands, and a

* Page 11. † Acts xix. 9. ‡ Itab. ii. 2. § Page 7. || Page 11. ¶ Psalm cxxxvii. 5.

text of scripture in their mouths, they denounce and persecute all who will not embrace their peculiar tenets; and because they cannot consider the bodies of their victims to the stake, they plunge their souls into everlasting burnings. Truly does the letter-writer say, "men shall be lovers of their own selves; and the climax is, having a form of godliness, but denying the power thereof; towards this worst of all forms of evil everything is now rapidly tending. So that at the end of the age, when the Lord Jesus shall come back again to this world, instead of finding man improved, the word of God declares that as it was in the days of Noe, so shall it be in the days of the Son of Man."*

Mr. E. C. Pryer appears to have altogether lost sight of the fact, although it is somewhat important, that our fraternity have the advantage of the gospel *in addition* to the moral teaching of the Order, and therefore they are rather in a better situation than their less fortunate neighbours, who have not been enlightened by the bright rays of Freemasonry. But, he continues, "Freemasonry, or any other system of morality, will never purge the conscience from guilt, neither can it serve as a stepping-stone to Christ."† Now I would calmly suggest to the writer's consideration, in all the meekness of Christian charity, whether he does not think that whoever anathematizes Freemasonry for being a teacher of morality, by the same act condemns his Saviour, "crucifies him afresh, and puts him to an open shame;" ‡ *for he was the greatest teacher of morality the world ever knew, and he taught little else from the beginning of his ministry to its final consummation on the cross?*

I take leave of this simple-minded man more in sorrow than in anger, because I think him well-intentioned, but "righteous overmuch."§ And as I am writing for the benefit of a religious professor, I have authenticated all my authorities by their appropriate reference. I am, sir, yours, &c.

COMIS INDICIUM.

We have little to add after this lucid exposition; for we are not inclined to be wrathful against our adversaries, although they malign us in every possible shape—even accusing us of Rosierucianism and witchcraft. We advocate Freemasonry on principle, because we think no human institution is at all comparable with it; and for this reason we insert the above letter in its vindication. We are enemies to sophistry in all its forms, and shall never be backward in using our influence to drag it forth, and hold it up to public scorn; and we cannot but think that if we had declined to expose the fallacies of Mr. E. C. Pryer's production, it would have been a moral breach of faith to our readers. The writer of the article in our Review, which has excited his professed sympathy, is so excellent a Mason and so good a man, so amiable in all the relations of life, as to require no commendation from us. The article itself is sound, learned, and illustrative; and the author, we have reason to know, merits and receives the gratitude of the fraternity.

We are not hypercritical, as a reference to our volumes will fully testify; nor, like a venerable cotemporary, who is old enough to know better, do we mislead our readers by fabricating dates, garbling extracts, or misrepresenting facts, for the purpose of barking down an author with whom we are displeased, by charging him with inaccuracy, and ruining the sale of his work. We deal with things and not with persons. If we believe a book to be worthless, we will honestly give our reasons for it; for we scorn to be guilty of the sin of using a mendacious criticism, as an instrument to gratify a malignant feeling, even against our bitterest enemy.

Our readers have seen Mr. E. C. Pryer's distorted view of the effects of Freemasonry; they shall now see what our friend the doctor says about it—a divine of forty years standing, who has bestowed more than ordinary pains to ascertain what Freemasonry really is.

"Look then on this picture—and on this."—ED. F. Q. R.

* Page 6.

† Page 26.

‡ Heb. vi. 6.

§ Ecc'es. vii. 16.

CHAPTER II.

PRECEPT AND EXAMPLE.

“By making the prosperity of mankind the object of thy labours, do not lose sight of the necessity of forwarding thy own perfection, *and do not neglect the concerns of thy immortal soul.* Often unveil and examine thy heart, to discover its most secret dispositions. The knowledge of one's-self is the sum of all masonic precepts. Thy soul is the rough ashlar which thou must labour to polish; thou canst not do homage more worthy of the Supreme Being, than when thou offerest up to Him regular desires and inclinations, and restrained passions. May the sublime idea, that thou walkest before the eye of the Omnipresent, strengthen and support thee.”—MASONIC EXHORTATIONS.

“Truth is a principle of eternal nature, derived from the Great Father of Light, conformable with his holy will, and interwoven with the laws of his creation. It is the duty of every true Mason, who seeks to walk according to the light, to make that sacred principle the guide of his words and actions. Hence hypocrisy and deceit will be unknown in our lodges; sincerity and plain dealing distinguish us; while the heart and the tongue unite in promoting the general welfare, both temporal and eternal, and rejoicing in each other's prosperity.”

MASONIC LECTURES.

FROM the above mottoes it will be perceived that the doctrines of Masonry are not only calculated to promote the happiness of this world, but extend also to the next. If their influence were directed solely to the welfare of the body, and the soul left to the effect of chance, then their utility might be esteemed doubtful by those who are unacquainted with their real excellence. But this is not the case. The interests of both proceed by equal steps, and I am not aware that those of either were intended by the Supreme Architect of the Universe to operate independently of the other. The duties which we owe to God and to ourselves, run in the gospel in two parallel lines, and both contribute an equal share to the great end of our creation. “The full manifestation of that dominion,” according to Archbishop Secker, “which Christ in his human nature acquired, by dying, and rising, and living again (for which manifestation every other act of his regal authority is opening the way), will be in that hour when he shall come with his holy angels to sit upon the throne of his glory, and all nations being gathered before him, shall sentence the wicked to everlasting punishment, but bestow on the righteous life eternal. After which, the ends of this whole dispensation being now accomplished, he shall deliver up his kingdom of grace to God, even the Father, in whose kingdom of glory he shall still reign, with Him and the Holy Spirit, over his saints and angels for ever and ever.”

As Masons we are bound by our obligation to contribute our share to this glorious consummation, by yielding a due obedience to the precepts of the Order, and exemplifying in our lives the lessons which are delivered in the lodge. So far the Mason is in advance of the Christian, because he not only enjoys the advantages of Christian teaching in common with every other person, but also hears those vivifying precepts of Freemasonry, which, if he receives with meekness, and observes with fidelity, will bring him to “a building not made with hands, eternal in the heavens.” That this proposition may receive every confirmation of which it is susceptible, I propose, in these papers, to give an outline of the instruction which distinguishes a Mason's lodge, for the purpose of showing that while the Mason, by the practice of Christianity is working out his own salvation, he is at the same time, by the practice of Masonry, contributing, in no slight degree, to the general interests of society.

I have said in a former chapter, that influence is either direct or indirect; and operates by precept and example. Direct influence is professedly applied by Freemasonry to the community at large, with the

avowed purpose of producing a genial effect on the morals of the people ; and is displayed in those valuable publications on the subject, which have received the sanction and patronage of successive Grand Masters, and are considered to contain the fundamental principles of the Order. These books are open to the inspection of the public ; and their operation is by no means equivocal. It is not to be believed that they are read only by Masons, and that uninitiated persons feel no interest in their perusal. They are read more universally than is generally supposed, and the effects they have produced are not hidden under a bushel. A comparison between the public feeling with regard to Freemasonry in the eighteenth and nineteenth centuries, will place this result in a clear and intelligible light.

In the eighteenth century Freemasonry was regarded with great suspicion. It was believed to be a vehicle for the inculcation of principles which were opposed to human happiness and the general welfare of society. Some thought it a system of alchymy and superstition—others pronounced it to be concealed atheism or infidelity—some supposed it to be political and revolutionary—while others, more indulgent, considered it to be a mere convivial society, which afforded materials for spending a social evening with a company of known friends ; but all pronounced it to be useless—a waste of time—and an insult to the softer sex—of that sex which Ledyard, the universal traveller, justly says, are “ in all countries civil, obliging, tender, and humane.” And he adds, that “ in wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, and the wide spread regions of the wandering Tartar ; if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so ; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was thirsty, I drank the sweetest draught ; and if hungry, I ate the coarsest food with a double relish.” This confession is highly honourable to the sex, and is, in fact, the exercise of practical Freemasonry.

At the present time, a radical change has taken place in public opinion on the merits of Freemasonry, which has been produced chiefly through the influence of masonic publications. The Order is no longer proscribed as a baleful institution, unproductive of useful fruits ; nor is it believed to be either infidel, superstitious, political, or revolutionary. Its public administrations are attended freely by all classes of people—its members enjoy the respect of the public—and its influence is allowed freely to operate for the general benefit of the community.

The second point proposed for our consideration is example ; which, being publicly enunciated by the fraternity, is calculated, by its influence, to produce the most salutary effects on society at large ; thus showing, in a striking point of view, the essential benefits which it derives from the operation of Freemasonry. Example is all powerful in virtue or in vice. The human mind is weak and unstable, and man being an imitative animal, is easily led away by appearances. How very essential it is, then, that those appearances should range themselves on the side of virtue. As the parent is, so will the child become. The servant will be like his master ; and those who occupy the superior ranks of life will always lead their inferiors to good or evil. Here, then, we see the advantages that society derives from the beneficent example of Masons in their brotherly love—their mutual assistance—their support of each other in prosperity and adversity, in trouble and in joy.

This argument is, too obvious to be overlooked, too apparent to be neglected, too valuable to be despised. From our example the world may learn what great ends may be accomplished where a body of men unite, heart and hand, to promote a beneficent object. Accordingly, our charitable institutions are numerous and effective, for charity forms the basis of our glorious Order.

There was an excellent custom in Lincolnshire some years ago—and I regret much that it has been discontinued, although it affords me great pleasure to reflect that it is still practised in many other provinces—which had the effect of promoting the general interests of morality and religion through the influence of masonic example. I need not say that I refer to the annual custom of assembling all the lodges in the province alternately at the principal towns, and going in public procession to church, for the purpose of displaying a sense of gratitude and piety to God by offering up mutual prayers and thanksgivings, and advocating the cause of virtue and benevolence by an exposition from the pulpit on some of the numerous moral subjects which distinguish the private lectures of the lodge. This custom brought the brethren into periodical communication with each other, and not only cemented old friendships, but formed new ones; thus extending the county acquaintance, and promoting brotherly love and social feeling amongst those, who might have remained strangers to each other till the day of their death; which is no slight advantage, because nothing can serve more strongly to cement the sacred ties of morality and virtue, than such an interchange of fraternal affection and good will. Besides, this admirable custom frequently generates a friendship which becomes mutually beneficial: old acquaintances are enabled to meet and renew those courtesies which time and distance had thrown into abeyance; and on such occasions the heart and the tongue were found, as our motto predicates, to unite in promoting each other's welfare, and rejoice in each other's prosperity.

The exclusion of females from such celebrations has been considered the pet objection against the sociality of the Order; it may not therefore be amiss to observe in this place, that the argument is extended beyond its legitimate application. It is well known that on all public occasions ladies are admitted to the ceremonial; and in ancient times it was customary to present distinguished females with roses and gloves, as a delicate compliment to their innocence and purity. In 1845 a remarkable instance of this custom occurred at a grand re-union and festival of the masonic Order at Kingston, Canada, where the emblematical roses and gloves were presented to several ladies; and to show the real estimation with which Freemasonry clothes the female character, I subjoin, from the report in Moore's Magazine, the address which was made when Mrs. Mackenzie Frazer was introduced on the platform. "The Worshipful Master descended from the throne, and said—'High born and excellent lady, the brethren of the most ancient of all societies, who, while they pursue in silence and seclusion the unvarying tenor of their way, forget not the claims of your sex for a single moment; and looking to the approval of woman as a guiding star, feel themselves peculiarly gratified in seeing you within this mystic circle of Freemasons, whose hearts are ever open and ever ready to acknowledge that to woman alone man owes the brightest portions of his character and his felicity. In the name of Solomon I present you, lady, with the rose of beauty, and the spotless white gloves of innocence. Wear both, for of both are you worthy. Colonel Mackenzie Frazer, on the part of Mrs. F., briefly replied; and

the rose of beauty and gloves of innocence were placed upon a pedestal, covered with a beautifully embroidered white satin cloth, and the oldest Mason offered them on a crimson velvet cushion." After this, let no one say that Masons neglect to pay due honour to female virtue and excellence.

The public observe with great curiosity all these reciprocal acts of mutual love and esteem, and prize them accordingly. And as example is better even than precept, they will endeavour to imitate them, each in his own circle of acquaintance; and thus Freemasonry becomes a vehicle of incalculable benefit to those who have not received initiation into its mysteries.

What was said of the early Christians may be also said of us.—“It is inconceivable what unremitting diligence the Christians use to succour one another, since they have abandoned our religion (these are the words of a pagan writer) to adore a crucified man. Their teachers have acquired the wonderful art of persuading them that they are all brothers, insomuch that the whole of their possessions are given up for the general welfare. Nothing has contributed more to the progress of the Christian superstition than their attention to the poor and friendless; for they have hospitals and asylums for indigence and infirmity in every city; and it is no small ground of reproach to us, that we should be so glaringly deficient in these things, whilst the Galileans cherish and relieve not only the wretched of their own communion, but likewise of ours.”

A remarkable peculiarity of Freemasonry is, that it does not court popularity; which may be one reason why it has become so highly esteemed in modern times. All our proceedings are carried on with the simple and exclusive design of working out its principles for our own mental improvement and happiness, both temporal and eternal. “We trace wisdom and follow virtue,” that we may be happy ourselves and communicate happiness to others; but with no end in view which is connected with the applause of men. We aim at the cultivation of peace and harmony—peace on earth, and goodwill towards men—and our progress in their attainment is marked and attested by the flourishing state of our lodges, and the respect which is universally conceded, as if by common consent, to the name and character of a Mason.

We look upon ourselves as one great family, however we may be diversified by climate, education, or religion, which make no difference in the application of our principles, united as we are by an indissoluble bond to promote the welfare of each other, and associated for the noble purpose of improving the moral and social condition of mankind. And in this place I cannot resist the impulse of quoting a passage from the Suffolk Rector’s “*Stray Leaves*,” it applies so well to the subject in hand.—The members of a Freemasons’ lodge had solicited the Rev. Mr. Gresham for the use of his church for an anniversary sermon. After many objections on his part had been ably refuted by the deputation, he at length said—“I am hostile to you because you *combine*.”

The banker now fired his broadside—“We do. We are as a city at unity in itself. We form a band of united brethren; bound by one solemn obligation, stringent upon all, from the highest to the lowest. And the object of our combination? boundless charity and untiring benevolence. We must be charitable and kindly affectioned to all; but more especially to our brethren. With them we are ever to sympathize readily, and their necessities to succour cheerfully. Respect are we to have none, either as to colour, creed, or country. And yet is our charity

to be neither indiscriminate, wasteful, nor heedless. We are to prefer the worthy brother, and to reject the worthless. And our warrant for so doing is His command who has said, 'thou shalt open thine hand wide to thy brother, and to the poor, and to the needy in thy land.'

"The latter remark none can gainsay," said the vicar coldly; "and thus, I believe, our interview terminates."

The deputation retired desperately chagrined. The church was closed against them. The new lodge was opened, but there was no public procession and no sermon. To me, lightly and carelessly as I then thought of the fraternity, there seemed much that was inexplicable in the rebuff which it sustained. Here was Mr. Gresham, a conscientious and well-intentioned man, who lamented Sunday after Sunday, the prevalence of sorrow, care, and suffering around him; who spoke, with tears in his eyes, of the apathy of the rich and the endurance of the poor; who deplored the selfishness of the age; who averred, bitterly and repeatedly, that *all sought their own*—here was he, withstanding to his utmost a brotherhood who declared, and none contradicted them, that their leading object was to relieve distress and sorrow. Of him they seek an audience; when gained, they use it to request the use of his pulpit, with a view of making their principles better known; of effacing some erroneous impressions afloat respecting them; in other words, of strengthening their cause.

That cause they maintain to be *identical with disinterested benevolence and brotherly love.*

And shall such a cause remain any longer a doubtful question of right and wrong? Shall its light be hidden under a bushel? Or shall that glorious moral force which, like the sun in the firmament of heaven enlightens and invigorates the nations of the earth—shall the real source of that noble principle by which society is so highly exalted in our own times, still remain concealed—or shall "its light shine before men to the glory of our Father which is in heaven?"

These observations will aptly apply to the Masonry of the eighteenth century; and the same may be said of the fraternity as was said by heathen nations about the primitive Christians—"See how these Masons love another!"

THE FREEMASONS' LEXICON.

(Continued from page 26.)

Schröpfer Johann.—John Schröpfer was born at Nürnberg. In 1759 he came to Leipzig, and in 1768 established himself in a coffee-house, and procured a quantity of masonic, Rosicrucian, and magical books; those works, which few men can understand, turned his brain entirely, especially as he was quite destitute of scholastic knowledge; nevertheless, sanguine in all his undertakings, he made such use of them as enabled him to form a so-called lodge, in which the highest degrees of wisdom and folly were thoroughly blended together. His only object by so doing was to make money to improve his financial condition. Ignorant travellers to the Leipzig mess, both Masons and non-Masons, were his principal dupes. In his assemblies his chief boast was, that he alone possessed the great secret of Freemasonry, and that, on the contrary,

the greatest number of the German Freemasons knew nothing, learned nothing, and could only remain clinging to the outside forms; that he, on the contrary, as an anointed priest (for such he gave himself out), could prove the immortality of the soul, had power over the spirits of the air, who were compelled to appear at his command and obey his will, by which means he knew the present, the past, and the future. It was principally in pretending to raise spirits that his so-called Masonry consisted; yet by this means he deceived several eminent men; others, again, quickly discovered the impostor; his spirits were formed of flesh and blood; but before the candidates for initiation were permitted to see them, they were compelled to drink a quantity of punch and other heating drinks. Nearly every one of the initiated was ashamed to confess that he had been deceived, and by this means Schröpfer was enabled to carry on those foolish exhibitions for a considerable period. On this business he travelled into Frankfort-on-Main, Brunswick, and other places, having appointed a deputy for Leipzig during his absence. On his return he appeared in a French uniform, and reported that upon his journey he had been so fortunate as to discover that he was a natural son of one of the princes of the blood royal of France, and that his proper name was the Baron von Steinbach; that he had already legitimized himself, and had received a captain's commission in a German regiment in the French service, and would take possession of his estates in a short time; he nevertheless re-commenced his so-called Masonry and magical arts. In August, 1774, he made a journey into Dresden, in a French uniform, where he received a note from the French ambassador, desiring him to legitimize himself. The contents of this letter must not have pleased him, for he travelled back to Leipzig in all haste: and when he heard, in October, that a French nobleman had arrived from Dresden, he invited some of his most trusty disciples to an exhibition in the open air on the next morning. On the 8th October, 1774, at break of day, he led them to a small wood, called the Rosenthal, where he divided them into two parties at the Lazaretto, retired behind a tree and shot himself, in the thirty-fifth year of his corrupt life.

Schubart von Kleefeldt. Johann Christian, born in Teitz, 24th February, 1734, and died 24th April, 1787, a privy councillor of Cobourg-Saalfeld, and knight of the holy Roman empire. He distinguished himself in Freemasonry through his union with the Baron von Hund, and by the important assistance he gave in introducing the system of the Strict Observance. At the end of the seven years' war, in which he had been, as a French commissariat, he purchased several estates in the neighbourhood of Teitz, having been enabled to do so by a rich marriage; he here devoted himself to agricultural pursuits, especially to the cultivation of clover, upon which subject he wrote several works, that were very successful, and from this cause he received from the Roman emperor the title of Von Kleefeld.*

Schurz. Apron.—An apron is given to an operative Mason as a real necessary article, to a Freemason only as a symbol. If the apron of an operative Mason becomes dirty, this is mostly a sign of his praise-worthy industry; but when the Freemason does not keep himself morally pure in all his actions he stains the pure white of his apron to his own disgrace. A masonic apron is made of common white leather, and no brother is allowed to appear in a lodge without one; it is intended to

* Literally, Baron of Cloverfield.

remind him of purity of mind and morals, white amongst the ancients being considered as an emblem of purity of soul. It is well known that formerly none but those of mature age were baptized, and they had to be dressed in white, to show that they had laid aside the lusts of the flesh. Those brethren who prove by their active benevolence and industry that they are worthy receive promotion in the Order, and their aprons have proper decorations for each degree.

Schweden. Sweden.—Freemasonry has here received uninterrupted protection, and the brethren are held in the highest respect. The Order has distinguished itself by its benevolence to the public, of which the Orphan-house supported by it in Stockholm since 1753 affords the best proof. There is a Grand Lodge in Stockholm, and in the country there are a number of St. John's lodges, which work according to an old and much respected ritual. King Gustavus III., who was murdered in 1792, was an active member of the Order. On his birth, in 1746, the Order caused a medal to be struck; and the late King Charles XIII. was, as Duke of Südermannland, for a long time Grand Master. He was installed into this high office on the 15th March, 1780, when King Gustavus III., who was present at the ceremony, gave to the new Grand Master an ermine mantle, at the same time he assured the Grand Lodge of his protection by a diploma drawn out by himself. There was a medal struck upon this occasion also. On the 26th March, 1803, Gustavus IV. published a decree, subjecting all the secret societies which were in the kingdom to the surveillance of the police; but at the end of the order it is said—"The Freemasons, who are under the especial protection of the king, are alone exempted from this police inspection and general order." Still more remarkable is the order of knighthood founded by Charles XIII. at Stockholm, 27th May, 1811. The cross of the order has in its centre a white enamelled ball, with a double united cypher C, and the number XIII. On the other side of the ball is a black enamelled masonic triangle, with a small gold ring, within which is the letter B; the four arms of the cross are formed of rubies, with facettes and gold rings. The cross is suspended below a gold crown by a watered fire-coloured ribbon round the neck. In the introduction to the statutes it is said, in the name of the king, that those who exercise virtue in private deserve a public mark of approbation, and then it goes on to state:—"We at least cannot but choose to recall to our most gracious favour, amongst those who exercise it (virtue), an ancient and honourable Swedish society, at the head of which we ourselves have stood, and whose exertions to promote the welfare of mankind we have endeavoured to encourage, promote, and extend, by this means assuring to ourselves, and to our successors upon the Swedish throne, the active co-operation of its members in promoting true religion, patriotism, benevolence, and every other virtue among mankind. As a proof of our gracious favour to this society, we do hereby declare and command, that its chief officers, to the number which we shall determine, shall in future openly wear the symbol, which is amongst themselves the distinguishing mark of the highest dignity, and of our perfect confidence; and we hereby declare, that in future they are and shall form a public order of knighthood, known by the name of the Order of Charles XIII., of which order we are Grand Master." The king further says, that he has appointed his son, Charles John, to assist him in leading those with whom he has so long associated as a brother, and deposes him to protect and continue the order he has founded. The number of the knights is fixed at thirty, besides the princes of the blood

royal; and the knights rank next in precedence after the commanders of the knights of other orders.

Schweitz. Switzerland.—Freemasonry was introduced into French Switzerland in the commencement of the eighteenth century. The Englishman, George Hamilton, who was nominated by the new Grand Master, Viscount Darnley, to be Provincial Grand Master of Ghent, founded a Provincial Grand Lodge there, from which several St. John's Lodges were originated; but in 1745 the council of Berne prohibited all masonic assemblies; nevertheless, in the year 1764, an old lodge was re-opened in Lausanne. In 1769 Berne again suppressed Freemasonry, and 1782 also, and so it remained until after the revolution in Switzerland, when a more cheerful prospect opened for Freemasonry. In the year 1817 there were in the German and French provinces of Switzerland thirty different lodges, and in Basil a Scottish Grand Lodge.

Schwestern und Schwester Logen. Sisters and Sister Lodges.—The Grand, or Mother Lodges, call those lodges which are under its guidance Daughter Lodges, and those again call each other Sister Lodges. A Grand Lodge also calls another Grand Lodge Sister, and when there are several lodges in one place, which work according to different rituals, they still call themselves Sister Lodges. Thus the name of Sister Lodge is not derived from the fair sex, or from lodges whose members consist of females. It is true that for some years there have been lodges, and especially in France, consisting entirely of females, who profess to practise Masonry; but this is a mere mockery or plaything. In the rooms belonging to the lodges in Germany the brethren frequently assemble with their wives and families, and dine or sup together without any masonic ceremony; yet such an assembly cannot be called a Sister Lodge, although the brethren address the wives of their brethren most respectfully as sisters.

Scientifischer Freimaurer Bund. Scientific Masonic Society.—This was founded in 1803 by Bro. Fessler, but is now dormant. "Its object was, by their united endeavours, to draw up with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day; as also of the various systems or methods of working, that have been introduced into the Craft; such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous brethren." The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason, who had received a liberal education, who was capable of feeling the truth, and desirous of investigating into the mysteries of the Order, could become a member of this society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches, were only permitted to attend the meetings as trusty brethren to receive instruction. The result of the historical researches of this society forms the basis of the *Critical History of Freemasonry and the Masonic Brotherhood*, published in manuscript by Bro. Fessler, and the grand archives were kept in Freyberg in the Erzeberge.

Secretair. Secretary.—An important office in a lodge, for it is necessary that it should be filled by a man who can not only make out the common transactions of the lodge, but who is also capable of comprehending the spirit of a lecture, and introducing it into the transactions,

briefly and at the same time correctly. To write a protocol correctly, so that in the event of any dispute it may serve as written evidence, is, as is well known, a most difficult task, and requires great experience. Many lodges have two secretaries, one for the transactions and another for the correspondence. The last is generally required to have a more extensive knowledge of Freemasonry in general, and of the interests of the lodge or its members in particular, than the other. The Secretary must be a Master Mason, and, when necessary, the brethren must assist him as copyists.

Selbst-kennntniss. Self-knowledge.—Every Freemason is earnestly exhorted to study himself. He who does not know himself, his moral weaknesses, his desires, his powers of toleration, and his real not his imaginary spiritual strength, cannot live as the Order requires that he ought to live, in the bonds of the closest fraternal love with the whole brotherhood; and if an office is intrusted to him in the lodge, he cannot know whether he is capable of filling it with credit to himself and profit to the Craft. It is quite as necessary that a Freemason should be as well acquainted with his moral strength as he is with his moral weakness; for many Masons are inactive in the lodge and in the Craft, merely because they do not know the power which is within themselves. He who has thoroughly studied himself, and is susceptible of all good impressions, he will be subject to much less evil than others.

Senfkorn Orden. Mustard-seed Order.—In the year 1739 there arose in the body of the Moravian brethren a Mustard-seed Order, whose members were called spiritual Freemasons. The whole aim and end of the society, which has been long extinct, was taken from the 4th chapter of St. Mark's Gospel, 30th, 31st, and 32nd verses, where it is written, "And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." The members were composed of all sects of Christians, and their chief object was to extend the kingdom of Christ through the whole world. The sign of the order was a mustard-plant in a gold ring, with the inscription, "none of us loves himself." The mustard-plant was placed in the centre of a gold cross, suspended by a green ribbon; the inscription was, "*quod fuit ante nihil.*" They held an annual festival in Gwadenstadt, besides which they had two principal festivals, on the 15th March and the 16th April.

Senkblei oder Bleioth. Plumb-rule.—Without this instrument the operative mason cannot prove that his wall is perfectly upright; and the overseer or superintendent of any building must have this tool ever in his hands, that he may prove that his men are working correctly. To proceed straight forward in the paths of virtue and honour, and faithfully to perform those duties the Craft requires of us, demands constant attention on the part of every Free and Accepted Mason.

Sesostris Sesoosis, also called Sethos.—The first two names belonged to a king of Egypt, who lived about A. M. 2800, and who is called the Solomon of Egypt. Much is said of his wisdom in the sacred books and in the mysteries of the Egyptians. Under the title of Sethos we have a French work, which in German is called, "History of the Egyptian king, Sethos; from the French, by Matthew Claudius, 2 parts, Breslau, 1794;" the whole work is upon the mysteries of the ancients.

Sic transit gloria mundi. Every thing vanishes like an extinguished flame.—A most important symbol for a Mason. No earthly glory should be able to captivate him; for he must ever bear in mind the glory of a flame in comparison with which every other glory is vain. Life itself is like a flame, it can be extinguished before it has been scarcely perceived. This beautiful symbol has also been adopted by the English Knights of the Garter. When the helmet, sword, &c., of a departed brother are solemnly lowered, the herald-at-arms exclaims, “*Sic transit gloria mundi!*”

Sieben.—Seven is an important number to a Freemason. In ancient times each brother was compelled to be acquainted with the seven liberal arts and sciences; it is for this reason that seven brethren form a symbolical lodge. If two triangles \triangle are joined together they form \star , or six-pointed star, and if this figure is enclosed in a circle, there are then seven points, \odot ; and it was with this figure that the ancients represented the seven subordinate powers of nature.

Siegel der Logen. *Lodge Seal.*—Every lodge has its own seal, and a collection of these seals is a very interesting thing, for they each contain either a symbolical or an allegorical allusion to the name of the lodge. Every certificate is sealed with the seal of the Grand Lodge by which it is granted, and as all Grand Lodge seals are well known it thus prevents false certificates from injuring the Craft.

Sinnbild. *Symbol.*—Every Apprentice knows what to understand by this word, and he also knows that a pillar upon a good foundation may stand firm although nearly broken. The inscription further says to him, “Let no one despair under his trials, when his anxious strivings after the only true good are impeded at every step; the man determined to advance in the paths of virtue must be firm as a well-founded pillar, even when it is broken above half through.”

Sinnliche und Aeusserliche Gebrauchen. *Sensual and outward ceremonies.**—A Freemason can neither become a gross sensualist nor profess to be stoically dead to all sensual pleasures; for it is not necessary that he should deny himself the innocent enjoyments provided for the eye, the ear, and the taste. No man can maintain that he is entirely uninfluenced by sensual or outward impressions. To appeal to the bodily feelings or passions is found the most effectual means of arousing the sympathy and securing the attention of the multitude. It is for this reason that among the ceremonies of Freemasonry we find outward forms calculated to work upon the inward feelings; these ceremonies are, for the greater part, derived from ancient times, and it is very probable that they were more fitted for the state of society then existing than they are for that which now exists.

Sonne. *Sun.*—The sun rises in the east, and in the east is the place for the Worshipful Master, clothed in purple and gold. As the sun is the source of all life and warmth, so should the Worshipful Master enliven and warm the brethren to their work. Among the ancient Egyptians the sun was the symbol of divine providence. Schiller says, “the sun darts his beams equally into every part of infinity”

Spanien. *Spain.*—From Spain Freemasonry is completely banished. The lodges, when first established, were opposed by Joseph Torrubia, preacher and apostolic missionary, revisor of the sacred office of the

* Sensual is not used here in the common manner it is in English; it simply refers to things affecting the senses.

inquisition, father of the province of Mexico, and general historian of the Order of St. Francis. He complained to that terrible tribunal, the Inquisition, and through its means procured a royal decree, dated July 2, 1751, whereby Freemasonry was banished from Spain. In Madrid there were two English lodges, and in the whole country about ninety-seven.

Sphinx.—An hieroglyphical symbol of the ancient Egyptians, which had the head and breast of a young woman, and the body of a lion, and which was also furnished with wings. One of these figures, of an immense size, was found among the pyramids. As an Egyptian hieroglyphic it was meant to represent the fertilizing overflowing of the Nile. The Grecian mythology represents the sphinx as a living monster, placed by Juno upon Mount Citharon to punish the Thebans. This creature put an enigma to all travellers, destroying those who could not answer it satisfactorily. This enigma was, "What animal goes upon four feet in the morning, two at noon, and three at night?" Œdipus, who, according to the fable, was a King of Thebes, gave the solution: man—who as a child creeps upon his hands and feet, as a man goes upon two legs, and in old age takes a staff to help him. We therefore understand by an Œdip, or Adept, a man who can easily solve difficult problems; and this fable is very probably the cause why the figure of a sphinx has been adopted as a symbol of secrecy, of enigmatical enquiries, and of secret societies.

Spitzhammer. Pointed Hammer.—With this the pointed and superfluous corners of the stone are knocked off.

Sprache-eine Allgemeine. An universal language.—Masonic hieroglyphics, symbols, and signs, are so called because they are understood by all Freemasons of every nation and every language. The tokens are known by night as well as by day, by the blind as well as the deaf.

Starke. Strength.—It is not necessary that the strength of a Warden should consist of the physical or bodily; it should be of the spiritual. A pillar has strength to bear. He who assiduously goes through the difficult path of this life—courageously bears up against all its disappointments—manfully and unflinchingly speaks the truth, even before the thrones of kings and princes,—he possesses true strength.*

Stark, Johann August von.—John Augustus von Stark was born at Schwerin, the 29th of October, 1741, and died in Darmstadt, 5th March, 1816; he was a doctor in theology, chief court chaplain, and knight of the Hessian order of merit. This brother's labours in Freemasonry were extraordinarily great; where and when he was initiated, and of which lodge he was a member, is unknown to us. In 1776 he was professor of theology in Königsberg, then professor of philosophy in the gymnasium at Milan, and in 1781 he accepted that office in Darmstadt. At the time the Strict Observance was first originated he commenced his writings, and was at this time, as he himself informs us, engaged upon Crypto-Catholicism, the foundation of the clerical system, but which he was not enabled to complete. In the above-named work, published in 1786, he observes with respect to his connection with Freemasonry, "It is true that in my youthful days I was a Freemason; it is also true that when the so-called Strict Observance was introduced into Freemasonry I belonged to it; and was, like others, *Equites, Socii, Armigeri, Commendatores, Præfecti*, and *Sub Priores*; and, having

* What an encouragement for the Editor of the Freemasons' Quarterly Review to be thus described!—*Translator.*

taken some formal cloisterical profession, I have been *Clericus*. But I have withdrawn myself from all that is, and all that is called, Freemasonry, for more than nine years." There are many valuable and learned works by him, as well as several upon Freemasonry, which caused a great sensation at the time they were published; of such are "The Apology for the Order of Freemasonry," first edition, Berlin, 1778; "On the Object of the Order of Freemasonry," Berlin, 1781; "On the Ancient and Modern Mysteries," Berlin, 1782. He published these works without his name. With Nicolai, Gedike, and Biester, he had a long literary controversy upon Jesuitism and Catholicism, and he has been accused of being a propagator and promoter of both. For this reason he published the work before referred to, viz., "Upon Crypto-Catholicism, Proselytism, Jesuitism, Secret Societies, and especially the accusations brought against the Author by the Editor of the Berlin Monthly Print, accompanied with vouchers." 3 vols. Franckfort-on-Main, 1787 and 1788.

Statuten Oden Pflichten. Statutes or Duties.—Every lodge has its statutes, with which every brother should be well acquainted, and which ought frequently to be read in open lodge. They treat in general upon the duties of a Freemason both in and out of the lodge, upon the duties of the officers, on the management of the lodge, the duties and privileges of the brethren towards each other, and of the locality in which the lodge is placed. Similar statutes or duties are found in the constitution books of the various Grand Lodges. Anderson first published them in the English Book of Constitutions, and those so published are the groundwork of all the modern lodge statutes on the duties of Freemasons. In the second part of the German edition of the English Book of Constitutions (Franckfort-on-Maine, 1784) they are printed under the following title: "The Obligations and Duties of a Freemason, from the ancient authentic archives of the lodges beyond the sea, and also of those which are to be found in England, Scotland, and Ireland; published for the use of the brotherhood and lodges in London, in order that they may be read at the initiation of a new brother, and at such other times as the Worshipful Master may appoint." The contents are: I. On God and religion. II. On secular, chief, and inferior magistrates. III. On the brotherhood and lodges. IV. On Masters, Wardens, Fellow-Crafts, and Apprentices. V. On the behaviour of the Craft while at work. VI. On the behaviour of Freemasons, 1, when the lodge is assembled; 2, when the lodge is closed, and the brethren have not left the lodge-room; 3, when the brethren meet out of the lodge and no strangers are present; 4, when strangers, who are not Masons, are present; 5, at home and in their neighbourhoods; 6, towards foreign brethren.

IMPORTANT MASONIC RECORD.

(Copied from a MS. Book in the Lansdown Collection, British Museum, indorsed "*Burghley Papers*, 98, *Plut. lxxv. E.*" Art. 48.)

COMMUNICATED BY BRO. EDWARD MULLINS, W. M. BANK OF ENGLAND
LODGE, NO. 329.*

"Here begineth the true Order of Masonrie.—The might of the Father of the Heavens, the wisdom of the glorious Son, and the goodness of the Holy Ghost, three persons and one God, be with us now and ever. Amen.

"Good Bretheren and fellows, our purpose is to shew you how and in what manner the noble and worthy Craft of Masonry was first founded and begun; and afterwards how it was confirmed by worthy kings and princes, and by many other worshipfull men; and also to all those that behere. Wee minde to shew you that the charge that belongs to every true Mason to keep: for in good faith, if you take good heed, it is well worthy to be kept, for a worthy Craft and curious science. Sirs, there be seaven liberall sciences, of the which the noble Craft of Masonry is one, and the seaven be these—the *first* is gramer, and that teacheth a man to spell and write trewly; the *second* is rethorick, and that teacheth a man to speake faire and subtil; the *third* is lodgick, and that teacheth a man to deserue the trew from the false; the *fourth* is arithmetick, and teacheth a man to reckon and account all manner of accompts; the *fifth* is geometry, and that teacheth a man [mett] and measure of earth, and of all things, of the which this science is called geometry; the *sixth* is called musick, and that teacheth a man to sing with voyce and tongue, and organ, harp, and trump; the *seaventh* is called astronemy, and that teacheth a man to know the course of the sunn and the moone and the starrs. These be the seaven liberall sciences, of the which all be founded by one, which is geometry, and thus a man may prove that all the seaven sciences be founde by geometrie, for it teacheth a man [mett] and measure, ponderation, weight on all things on earth; for there is noe workman that worketh any craft, but he worketh by some mett or measure; and every man that buyeth or selleth, they buy or sell by some weight or measure, and all this is geometry; and the merchants, and all other craftsmen of the seaven sciences, and the plowmen and tillers of the earth, and sowers of all manner of graines, seeds, and vine-plants, and setters of all manner of fruites. For gramer, or arithmetick, nor astronomy, nor none of all the seaven sciences, can no man finde mett or measure in without geometry. Wherefore methinks that the said science of geometry is most worthy, and all the others be founded by it. But how this worthy science and Craft was first founded and begun I shall tell

* We request our esteemed correspondent to accept our thanks for the present communication, which goes far to disprove the vaunted declarations of those who have denounced Freemasonry as having any claims to antiquity. Bro. Mullins will pardon the liberty we take in giving publicity to the following opinion of the historian of Freemasonry on the subject of his paper:—"It is extremely valuable as an additional link in the chain of evidence to refute the absurd assertions of De Quincey, Dallaway, Soane, and their coadjutors, that Freemasonry was unknown before the seventeenth century, because these papers must have been written in the sixteenth." We trust that Bro. Mullins will continue his valuable researches, and report progress.—Ed.

you:—Before Noyes flood there was a man which was called *Lameth*, as it is written in the Bible, in the fourth chapter of Genesis, and this *Lameth* had two wives, the one called *Ada*, the other called *Sella*, by the first wife *Ada* he begat a sonne and daughter. And these four children found the beginning of all these crafts and sciences in the world; for the eldest sonne *Gabell* found the craft or geometry, and he fed flocks of sheep and lambs in the field, and first wrought houses of stone, and he and his brother *Jubal* found the crafts of musick, song of mouth, harp and organ, and all other instruments; the third brother *Tubalican* found the smith-craft of gold and silver, iron and copper and steel; and the daughter found the craft of webbing; and these children knew well that God would take vengeance for sinn, either by fire or water, wherefore they wrought the sciences they had founded in two pillars of stone, that they might be found afterwards; and the one stone was called *Marble*, for that would not burne in the fire, and the other stone was called *latherne*, and that would not be drowned with water. Our intent is to tell you how and in what manner these stones was found, that these sciences was written on; the *Herminerus*, that was *Cubb* his sonne, the which *Cubb Semet* sonne, the which sonne was *Noath's* sonne, this same *Herminerus* was afterwards called *Armes*, the father of the wise men, he found one of the two pillars of stone, and found the science written thereon, and he taught it to others. And at the making of the tower of *Babilon*, was *Masonrie* first made there much of; and the King of *Babilon*, called *Nemroth*, who was a *Mason* himselfe, and loved well the rest, as is said with the masters of stories. And when the city of *Ninevey*, or the city of the *East Port*, should have bin made, *Nemroth*, the King of *Babilon*, sent thither sixty *Masons* of his region to the King of *Ninevy* his cozen; and when he sent them forth he gave them a charge in this manner:—The first was, that they should be trew to their king, lord, or master that they served; and that they should ordaine the most wise man to be master of the king or lord's worke that was amongst them; and neither for love, riches, nor favour to sett another, that had little cunninge, to be master of that worke, whereby the lord should bee ill served and the science ill defamed. Secondly, that they should call the governor of the worke *Master*, all the time they wrought with him; and other many more charges that were to long to write; and for the keeping of all these charges he made them sware a great oath, which men used at that time; and ordained for them reasonable pay, that they might live with honestie; and also he gave them in charge that they should assemble together every yeare, once to see how they might worke best to serve the king or lord, for their profitt and their owne workship; and also that they should correct within themselves those that had trespassed against the science or craft. And thus was this noble *Craft* first grounded there; and the worthy *Mr. Ewclides* gave it the name of geometry. And how it is called throughout all the world *Masonrie*, long after when the children of *Israell* were come into the land *Berhest*, which is now called the cuntry of *Jerusalem*, where *King David* begun the temple, that is now called *Templum Dei*, and is named with us the *Temple of Jerusalem*; and the same *King David* loved *Masons* then right well, and gave them good pay, and he gave the charges and manners that he learned in *Egypt*, which were given by that worthy, *Doctor Ewclid*; and other more charges that you shall heare afterwards. And after the decease of *King David* then reigned *Solloman*, that was *King David's* sonne, and he performed out the temple that his father had begun; and

sent after Masons into divers countreys and into divers lands, and he gathered them together, so that he had twenty-four thousand workers of stone, and were all named Masons; and he chosed out of them three thousand, and were all ordained to be masters, rulers, and governors of his worke; and then was there a king of another region, which men called Iram, and he loved well King Solloman, and gave him timber to his work, and he had a sonne that was called a man that was master of geometry, and was chiefe Master of all his Masonrie, and of all his graving, carving, and all other masonry that belonged to the temple; this is witnessed in the Holy Bible (*in libra regium quarto et tertio*), thissame Sollomon confirmed both the charges and the manners which his father had given, and thus was the worthy Craft of Masonrie confirmed in that countrey of Jerusalem, and many other regions and kingdomes men walked in divers countreys, some because of learning to learne more cunning, and some to teach them that had but little cunning; and see it befell that there was a curious man named Namas Greecious, who had bene at the making of Solloman's temple, and he came from thence into France, and there he taught the science of Masonrie to men of that land; and so there was one of the royall line of France called Charles Marshall, and he was a man that loved well the said Craft, and took upon him the rules and manners; and after that by the grace of God he was elect to be the King of France; and when he was in his estate he helped to make those Masons that were now, and sett them on work, and gave them charges and manners and good pay, as he had learned of other Masons, and confirmed them a charter, from yeare to yeare, to hold their assembly when they would, and cherished them right well; and thus came this noble Craft into France. And England in that season stood void as foragine charge of Masons until St. Albanos; and St. Albanos was a worthy knight, and steward to the king of his household, and had government of his realme, and also of the making of the walls of the said towne; and he loved well Masons and cherished them much, and made there their pay right good, for he gave them three shillings and sixpence a-week, and three pence; before that time in all the land a Mason took but one penny and his meat till St. Albanos mended it; and he got them a charter of the king and his counsell for to hold a generall councill, and gave it to name assembly, thereat was he himselfe, and did help to make Masons and gave them charges, as you shall heare afterwards. Soone after the decease of St. Albanos there came diverse warrs into England out of diverse nations, so that the good rule of Masons was dishired and put downe untill the tyme of King Adilston; in his time there was a worthy king in England that brought this land into good rest, and he builded many great workes and buildings, therefore he loved well Masons, for he had a sonne called Edwin, the which loved Masons much more then his father did, and he was soe practized in geometry that he delighted much to come and talke with Masons, and to learne of them the Craft; and after, for the love he had to Masons and to the Craft, he was made Mason at Windsor; and he gott of the king his father a charter and commission once every yeare to have assembly within the realme where they would within England, and to correct within themselves faults and trespasses that were done as touching the Craft; and he held them an assembly at Yorke, and there he made Masons, and gave them charges and taught them the manners, and comands, the same to be kept ever afterwards, and tooke them the charter and commission to keepe their assembly, and ordained that it

should be renewed from king to king; and when the assembly were gathered together he made a cry that all old Masons or young that had any writings or understanding of the charges and manners that were made before their lands wheresoever they were made Masons, that they should shew them forth; there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other languages; and when they were read and over seen well, the intent of them was understood to be all one, and then he caused a booke to be made thereof, how this worthy Craft of Masonrie was first found, and he himself comanded, and also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made, to give him or them their charges; and from that time untill this day manners of Masons have been kept in this manner and forme as well as men might governe it. And furthermore, at diverse assemblyes have been put and ordained diverse charges by the best advice of Masters and fellows (*tunc unus ex senioribus tentat librum et ille ponent manum suam super librum*). Every man that is a Mason take good heed to these charges. If any man finde himselfe guilty in any of these charges, wee pray that he may amend himselfe, or principally for dread of God, you that be charged take good heed that you keep all these charges well, for it is a great perill to a man to forswear himselfe upon a booke.

“The first charge is, that you shall be true to God and holy church, and to use noe error or heresie, you understanding, and by wise men’s teaching; also that you shall be true liege men to the King of England, without treason or any falshood, and that you know noe treason or treachery, but that ye amend and give knowledge thereof to the king or his counsell; also that ye shall be true to one another (*that is to say*), every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yourselfe.

“Secondly, and ye shall keep truely all the counsell of the lodge or of the chamber, and all the counsell of the lodge that ought to be kept by the way of masonhood; also that you be noe theefe nor theeves; to your knowledge free; that you shall be true to the king, lord, or master that you serve, and truely to see and worke for his advantage; also you shall call all Masons your fellows or your brethren, and noe other names. Fourthly, also you shall not take your fellows wife in villoney, nor deflowre his daughter or servant, nor put him to disworship; also you shall pay truely for your meat or drinke wheresoever you goe to table or board, whereby the Craft or science may be slandered. These be the charges generall that belong to every true Masons, both Masters and fellows.

“Now I will rehearse other charges for Masons allowed.—

“First, that noe Mason take on him noe lords worke, nor other mans, but if he know himselfe well able to performe the worke, soe that the Craft have noe slander.

“Secondly, also that noe Master take noe worke but that he take reasonable pay for it, so that the lord may be truely served, and the Master to live honestly and to pay his fellows truely; also that no Master or fellow suplant others of their worke (*that is to say*), if he have taken a worke, or else stand Master of a worke, that he shall not put him out, without he be unable of cunning to make an end of his worke; also that noe Master nor fellow shall take noe prentice for lesse then seaven yeares, and that the prentice be able of birth, that is, free borne and of limbs whole as a man ought to be; and that noc Mason or fellow take no

allowance to be maid Mason without the assent of his fellows, at the least six or scaven; that he that be maide be able in all degrees, that is free borne and of a good kindred, true and no bondsman, and that he have his right limbes as a man ought to have.

“ Thirdly, also that a Master take noe prentice without he have occupation sufficient to occupie two or three fellows at least.

“ Fowerthly, also that noe Master or fellow put away lord’s worke to tatke that ought to be journey worke.

“ Fifthly, also that every Master give pay to his fellows and servants as they may deserve, so that he be not defamed with false working.

“ Sixthly, also that none slander another behind his back to make him loose his good name.

“ Seaventhly, that noe fellow in the house or abroad answere another ungodly or reprovably without cause.

“ Eighthly, also that every Master Mason reverence his elder; also that a Mason be no comon player at the dice, cards, or hazard, nor at other unlawfull playes, through the which the science and Craft may be dishoner’d.

“ Ninthly, also that noe Mason use no lethery, nor have been abroad, whereby the Craft may be dishonored or slandered.

“ Tenthly, also that noe fellow goe into the towne by night, except he have a fellow with him, who may beare record that he was in an honest place.

“ Eleventhly, also that every Master and fellow shall come to the assembly, if it be within fifty miles of him, if he have any warning, and if he have trespassed against the Craft, to abide the award of Master and fellows.

“ Twelfthly, also that every Master Mason and fellow that have trespassd against the Craft, shall stand in correcion of other Masters and fellows to make him accord, and if they cannot accord to goe to the comon law.

“ Thirteenthly, also that a Master or fellow make not a moulde stone, square, nor rule to no lowen, nor sett no lowen worke within the lodge nor without to no moulde stone.

“ Fourteenthly, also that every Mason receive or cherish strange fellows when they come over the countrey, and sett them on worke if they will worke as the manner is (that is to say) if the Mason have any moulde stone in his place on worke, and if he have none, the Mason shall refresh him with money unto the next lodge.

“ Fifteenthly, also that every Mason shall truely serve his Master for his pay.

“ Sixteenthly, also that every Master shall truely make an end of his worke, taske, or journey, whether soe it be.

“ These be all the charges and covenants that ought to be had read at the making of a Mason or Masons.

“ The Almighty God who have you and me in his keeping, Amen.”

AN ACCOUNT OF THE NEAPOLITAN MASONRY ;

AND SEVERAL ANECDOTES RELATING TO IT.

BY A***** C*****.

(Concluded from Page 36.)

I HAVE promised to continue my relation touching the fate of the Neapolitan Masons ; but I beg to observe to my readers, that, as I have been a soldier all my lifetime, they must not expect a style of language interwoven with flowers. I can, however, assure them, that everything I am going to state are real facts. If I were to detail these facts with precision, I should overstep the bounds I have proposed myself in commencing this narrative, and shall, therefore, only touch more minutely on those events which deserve the particular attention of the reader ; but I beg to be allowed to give a simple account of my life, being also one of those unfortunate Masons who have suffered, and suffer still, for the love of the cause of the public welfare, and who are still the objects of the implacable rage of their tyrants.

In 1821, after the entry of the Austrians into the kingdom, and in spite of the general arrests which had taken place, there were still left some heroes, *children of the widow*, who possessed a sublime mind, and who were incapable of conceiving any fear. These men rose, in order to try a re-union of the true patriots, who were not in prison, and to attempt a re-action. *Derosa Antoine*, of the province of Salerno, a Mason, inflamed with the desire of saving his country from the most disgraceful slavery, joined himself with several Masons and with some Carbonari. They established a correspondence with other provinces ; but at the moment of the explosion of the conspiracy they were discovered, and condemned to death. Among the victims of tyranny the following were remarkable for their intrepidity and constancy.

Father *Antoine of Laurenzana*, a monk ; *Dedominices Teodosio*, *Calace Onofrio*, *De Mattia Emilio*. This last one, being in prison with his brother, was awaiting the executioner, who came to fetch him in order to make his "*terrible toilet*," and to conduct him to the scaffold. He was called to come out, his brother answered for him, in order to save him by this means, but Mattia denied it, and marched out courageously. This example of brotherly love, is it not worthy of being recorded ? Who would not appreciate the virtue of these two brothers, who were ready to give their life for one another ? But other facts, still more striking, I will cite in this essay, and before finishing it, will prove, to the astonishment of the reader, that this universal family of brethren has left to posterity exalted examples of their virtues, of their disinterestedness, and of their zeal for the amelioration of the condition of the human race.

After all these events, the Masons, more and more excited with ardour for the holy cause of freedom for their brethren and country, joined once more in the province of Basilicata, and took to arms. A detachment was sent out for their pursuit, under the command of General Delcarretto. Having tried unsuccessfully to destroy them, he

made use of the *ruse de guerre* to capitulate with them in the name of the king, according to them a free pardon, and getting them into his hands by these means he had them shot without the exception of one.

Thus you may confide yourself to the word of kings and of their emissaries. These cruel instruments of the will of Satan sacrifice to their vain-glory the interests and welfare of an entire nation, and behold with a dry eye the irreparable evils which they inflict upon their people, and which do not afford them any benefit.

The cruelty of this Delcarretto was carried so far, that he had shot every one who was found in the fields carrying victuals, so that poor labourers and shepherds were compelled to submit to the greatest atrocity.

Such a violent state of things could not last long; and how was it possible to live: it was even not allowed to converse in the streets, for it was forbidden that not more than two persons might stop together; and also it was not allowed to keep any company at home without permission of the authorities, under penalty of being considered conspirators, and as such to be condemned to death.

The Calabrians rallied after this, with the intention of getting the Sicilians to their interest. They assembled in the mountains and forests; but having been discovered, they decided on going over to Sicily every time they had to meet, and thus to elude the vigilance of the government, which had in its pay a great number of spies, who introduced themselves everywhere. These Masons and Carbonaris, who constituted a corps in order to attempt a last revolution, embarked in small vessels, that they might conspire at their ease and in safety; but the number of emissaries of despotism was so large, that the government received news for grounds for suspicion. The conspirators, therefore, were compelled to betake themselves entirely to Sicily, and by means of incessant labour and of constant perseverance, they at last succeeded in exciting the minds of the Sicilians. Some time passed away with the organization of the movement, and at the break of a fine day in 1837, the troops of liberty were seen floating in three different directions off Sicily. The Calabrians and Abruzzis took part, and the movement became almost general. General Delcarretto, before-mentioned, was ordered instantly to set off for Sicily with a large quantity of troops, and with unlimited power to act as he might think proper. A squadron set off from the port of Naples, with orders to bombard and burn down any town which should oppose itself to the will of government. The revolutionists defended themselves desperately, especially those of the town of Catania, the chiefs of which, to the number of eight, were shot in the midst of a rejoicing military to the sound of music, by order of the tyrant Delcarretto, who gave on the same evening a grand ball in honour of this butchery. In the small town of Misiloneri, this monster of humanity had shot a child of fourteen years; and as recompence for his unheard-of cruelties he was created marquis, and elevated to the rank of field-marshal. This demon in human shape went afterwards into the service of that most inhuman of beings the Duke of Modena, and by this one may judge what sort of a creature he must be. The Abruzzis and Calabrians, losing all hope of success, afterwards retired.

I now leave my readers to judge, whether the facts I have just related are not worthy of notice to the Masons of England, and whether my native country, which is endowed by nature with all possible gifts, be deserving of such a cruel destiny.

A SUCCINCT ACCOUNT OF THE LIFE OF THE WRITER.

Belonging to a very ancient family of the kingdom, almost all the members of which were Masons, and having finished my studies for entering the navy, I was sent on board the brig, *the Eagle*, of ten guns, as midshipman, at the commencement of 1810, being eighteen years old. My eldest brother, then a colonel in the army, knowing the vicissitudes to which a sailor was exposed in a time when there was war with England, had me initiated a Mason as *tufton*, or Mason's child.

On the 10th of May of the same year, after a fight against the English frigate, *the Sea-horse*, I was taken prisoner, transported with the whole crew to the Isle of Malta, and shut up in the Fort Emanuel. The Masons of this island found means to effect my escape, and I embarked in a ship of Ragusa, which brought me over to Tunis, and from there to Naples. This was the first time that I profited by the advantages of Masonry. Young, eager for advancement, dissatisfied with having to do with a much stronger enemy, I had a distaste for the navy. I therefore petitioned to take part in the expedition to Russia, which was in preparation, as I expected to have then more chance of distinguishing myself, and of making my career more rapidly. After having made several appeals in vain, I addressed a petition to the king, who granted my wish, and I departed as a volunteer in the Horse-guards. It would be useless here to recount the exploits of this campaign, as they are known to every one. In regard to myself, I was among the prisoners of the last affairs, and was sent back into the government of Novorogod, where I remained till the commencement of 1815. At this period the prisoners departed to their own country; but the news of the descent of Napoleon into France was the cause of our changing our route and making for Hungaria, where we remained till the battle of Waterloo. After this we followed up our road towards Italy. In Hungaria I experienced for the second time the advantage of being a Mason. It can easily be imagined what was the condition of a prisoner coming from the north of Russia and arriving at Rape, the capital of Hungaria, after a march of two months, without pay, and almost naked. Our arrival on the drilling ground called together a great number of people of all grades, who directed many questions to us. I perceived a lieutenant-colonel of hussars passing our front, with a lady leaning on his arm. He approached me, saluting me with masonic signs, and asked whether I was an officer. "Yes," I said, answering to his salutation; and after several other questions he left me, telling me not to stir from the place where I was until his return. Not many minutes afterwards he came in a carriage, with the same lady, and invited me to step in. What a pleasure it was for me to hear, that he had obtained permission from the governor for me to take up my abode with him. On arriving at a splendid mansion two miles from the place, I was received in the most cordial manner, and all possible care was lavished on me. A shoemaker and a tailor were ordered to attend me directly, and at dinner-time this brave and kind brother came to my apartment, and conducted me to the dining-room. During the three months which I stayed at Rape I received every kindness, and on the day of my departure my generous friend gave me a letter for one of his friends, one hundred florins, and accompanied me more than six miles on the road. Could I, without the greatest sin of ingratitude, forget all these traits of love and fraternal generosity? The heart of man may be kind, but without practising the philanthropic

virtues, which Masonry teaches us, it is imperfect. I relate these facts, not only as anecdotes of my life, but also in order to satisfy my feelings of gratitude, and to make known to the Masons who read this sketch, that they may be proud to belong, by ties of fraternity, to a society which is composed of such virtuous men.

Arrived at Naples, I was placed as adjutant in the regiment of dragoons of King Ferdinand I., of the family of the Bourbons, who was re-established on the throne after the downfall of Murat.

One party composing the staff were the officers of all regiments belonging to the army of Murat, and another were those who had returned with the king from Sicily. A certain preference which the government had given at one time to the former, and at another to the latter, aroused such a jealousy, that carried with it the greatest prejudice to the military service. Continued disputes and false reports, which were spread from the one about the other, had caused many duels, and the dissension in the army was complete. A general, whose memory is immortal, thinking to settle these differences, summoned several officers whom he knew, who had served under his command, and whose reputations were without spot. He communicated to them the plan he had conceived to put an end to these disagreements, intimating, that only the hand of Masonry could terminate the dissension. With the permission, and under the authority of the Grand Orient, he established lodges in all regiments of cavalry. This wise and benevolent measure, only taken to establish peace among the officers, was the basis and instrument of instructing the troops, and the triumph of the revolution in favour of the constitution, which those same troops unanimously proclaimed on the 30th of June, 1820.

I will not speak of the pecuniary sacrifices, and of the unrelaxed labour, this short liberty has cost me; it will suffice to say, that I have been twenty-six years since a stranger to my beautiful country, miserable, without support and friends, grown old in misery, chased from everywhere, and its only to England I owe, if not my life, at least my tranquillity.

Thus, after this dawn of liberty which lasted but eight months, not finding any asylum in my country I was forced to expatriate myself, and went over to Tunis, and from thence to Spain, where I served two years, waging a continual war against despotism, and afterwards against the French, who interposed to put down the constitution; and at the battle of Lhers, on the 16th of September, 1823, I was taken prisoner. This sanguinary action was preceded by two others, much more murderous, on the 13th and 14th of the same month, the first at Mongat, and the second at Llado, in both of which I was engaged. Wounded, and almost dying with hunger, I found myself very miserable in the midst of the instruments of the downfall of liberty, and the shame I felt about it changed into vexation, nearly approaching to despair. In such a state of misery and rage, I resolved to withdraw myself out of the hands of my enemies, by taking to flight; but was at a loss how to execute such a hazardous determination. All my courage was required, and an unusual perseverance was indispensable in the position to which I was reduced.

I waited with patience mingled with indecision the arrival of night to put my project into execution, and giving myself the appearance of walking about, I retired gradually from the sight of my enemy; but, tormented by the fear of being surprised, I turned my eyes to the place

of my capture, and remarking that all was quiet, took courageously the road towards the south, which was in the direction of the sea, whither I wanted to go for embarking and going over to Barcelona, which kept still firm, where I could devote my last efforts and my life for the maintenance of the rights of man and his liberty. Night arrived; I had penetrated a good distance into the mountains of the Pyrenees, when the doubt arose whether I should be able to continue my way; for I felt my strength was failing me, and was doubly tormented by the uncertainty whether I had taken the road towards the coast; but confiding myself to the Great Architect of the Universe, I took courage and continued my march. I cannot describe the pain it cost me to drag myself forth on the road, full of holes and mud, mixed with pieces of rock, now mounting, then descending, without finding a single cabin where I might have implored some assistance in the weak state I found myself. At last, however, I perceived the light of that beneficent orb, which rose in all its splendour to console nature, and to give back feeling to all creation. I sat down to dress my wound, by which I had lost much blood, and began to contemplate this happy solitude, yet it did not cheer me, but inspired me with horror at my position. I then left the spot where I was seated, and ascended to the top of a little hill, and to my great surprise discovered, in an extensive plain under me, two men, who were leading two heavily laden mules, coming towards where I was. At first I believed them to be banditti; but at their approach I convinced myself that they were smugglers, who came from the coast with goods for the interior. I descended and went to meet them. Scarcely had they perceived me when they halted; but after I had waived a white rag, which served me as a handkerchief, they reassured themselves, and continued their march towards me. Arrived within hearing of my voice, which was not very strong, I wished them "*bon jour*," to which they answered cordially. I inquired my way, and requested them to give me a piece of bread, informing them of my situation, and of the result of the preceding day. The good people were touched at my misfortune, gave me a large piece of bread, a good slice of sausage, and a comfortable draught of wine. One of them, putting his hand into his pocket, presented me with a dollar, which I kept till 1829, a very remarkable epoch for me. They assured me of my right direction, and we parted most cordially. Partly relieved from my misery, my heart full of new hopes, I marched with great strides towards the coast, from which I was twelve miles distant, and at two o'clock in the afternoon it came to my view. It may be imagined with what joy my soul was filled when that ardently wished-for shore met my sight, to reach which had cost me so much exertion. My courage redoubled, and at six o'clock in the evening I arrived at St. Felin de Geeshuls, situated on the sea-shore. In this place I had been some time before with a detachment of troops, and I found there some old friends. One of them procured me a passage to Barcelona, and I sailed the same night. In the morning we arrived at our destination, and I remained at Barcelona till the 4th of November, the day of its capitulation. From thence I embarked for Gibraltar, and then for Portugal, where I continued in the war against slavery. But having the greater power of number, despotism triumphed, and I was obliged to return to Gibraltar. Without resources, without occupation, what had I to do at a place of war, where I had to pay every day threepence for the permission to stay there, and

to find sureties? I had the good fortune of getting a situation as supercargo in a vessel of Mr. Giacomo Galiani, armourer of the place, and I departed for Buenos Ayres, loaded with arms and munition for the republican government of that country.

This passage did not terminate without disturbance; for in the 23^o Lat. S., we were chased by a war-schooner of the Brazils, then at war with Buenos Ayres. After having questioned us with what we were charged, they sent their boat, manned with ten marines, to board us, and thought us a good prize. I observed to the captain of our vessel that, being thirty strong, we might easily get rid of our assailants. Orders were given to that effect; we threw ourselves on the Brazilians, put them overboard, left them their boat to save themselves, and set all sail. The schooner was a fine sailor, and went faster than our vessel, but not liking to leave behind the ten men and the boat, they could not force all sail to reach us; they however cannonaded us until we were out of range. All went well, night arrived, we steered a little south west, and in the morning, by dawn of day, we saw the schooner fourteen miles distant to our east. As soon as we were perceived, she steered towards us with full sails, and approached so perceptibly, that at the decline of day she fired on us; the balls passed over our ship, and in an hour's time she would have boarded us. We however steered west, and perceived that she did not gain upon us. Her shot did no harm, and at eleven o'clock, not perceiving her any more, we steered S. W.; thus continuing our direction to the Gulf of la Plata, we arrived at Buenos Ayres.

I was tempted to accept of a place as commander of cavalry in the foreign legion, which was offered to me, but I had engaged with my armourer to return in order to give account of my voyage; this reason, and the affection I felt for my country, and my enthusiasm for liberty, for which I had sworn to sacrifice my life, made me refuse the offer. We unshipped our cargo, and were freighted with leather, horns, old copper, and other goods, and after three weeks we weighed anchor to return to Europe. On this voyage my mind predicted something successful, and a journey of thirty-five days seemed an eternity to me. Arrived at Gibraltar, and going to my consul to arrange my passport, I found a letter of one of my brothers, who invited me to approach my country again, providing my pardon was on the table of the king. I took advantage of the opportunity of a galiot, which was going to Leghorn with Tuscan sheep, and I embarked to go to that town. After a prosperous sail we arrived, and after a quarantine of eight days I went on shore. Scarcely had I disembarked, when a policeman invited me to go with him to the commissary of police, who wanted to speak to me; I went instantly, but I had not expected to be treated harshly. "Sir," he addressed me, "you know that you are a political emigrant, and you cannot stay here. I acquaint you that, if you do not depart this day, I have orders to put you into prison." I wished to intimate to him that, by such a treatment, hospitality and the right of nations would be violated; but he would not hear me, saying, "You have comprehended what I said to you—retire." I went out to take a little refreshment in a restaurant, but scarcely had I finished my soup, when the same policeman came to tell me that the commissary wanted to speak to me. I went to him directly. "Sir," he said to me, "here is the captain of a vessel, who departs for Rome this evening. I will take care to have you

passport rectified by the nuncio, and meanwhile send your effects; keep on board, for I have given orders to arrest you if you are seen an hour hence in town." Then, without going to finish my repast, I had my luggage fetched, and went on board. There, filled with grief at being treated so rudely, I said to myself: If you are treated thus in a liberal country, what will happen at Rome? You will be shut up for life, or they will send you back to your own country, where the executioner will make you die on the scaffold. I directed my fervent prayers to the Almighty, and nerving myself with a courage, proof for everything, I was inspired with a profound tranquillity of spirit.

After a short navigation we arrived at the Holy City, where I enjoyed a tranquil life. I received resources from my family, and occupied myself with copying writings for an advocate; waiting for the time when I might return to my country, according to what my brothers had written to me.

At four o'clock on the morning of the 21st of February, 1823, whilst I was quietly reposing in my bed, my landlady entered my room, telling me with agitation that a number of people were asking for me; she believed it was the police, and that, if I wanted to escape, I might jump out of a back window, whilst she was going to open the front door. At first I was confused, but resuming my habitual tranquillity, I told her that I feared nothing, and that she might open the door to the men, who were knocking incessantly. In an instant my room was filled with men. Their chief, a man of the most horrible aspect, after having asked my name, commanded me to dress. I did so without answering, and when I had put my feet on the floor, two men took cords from their pockets, tied my hands and feet, and lifted me on a chair. Whilst this was going on, others rummaged among my papers, and then, having untied my feet, led me down stairs and put me into a vehicle, which was waiting at the door. After a quarter of an hour's ride we stopped; they made me go out and enter through a large gate, which closed directly after us. Then they conducted me into a room, untied my hands which were already swollen, and stripped me to the skin. They searched my clothes, and having found nothing, they told me to put them on again, and to follow a man who had a large bundle of keys in his hand. I descended and ascended several stairs, and found myself at last in front of a large door, which was opened and closed again after us. We had not gone many steps in this corridor, when my conductor told me to look behind me; and, pointing to a crucifix of a prodigious size, he said to me these words: "All your hopes are in His hands—commend yourself to Him."

I knew well the meaning of these words, and did not answer. We arrived at a small door, it was opened; I was told to enter, which I did by stooping, and I heard the door locked. I was now in utter darkness; and dared not stir from my place, fearing lest I was in an "oubliette," but stretching out my arms I could feel the four walls. Then I sat myself down, waiting for daylight; I saw it come through a small skylight, which was about nine feet high. Some hours elapsed, when my door was opened, and they brought me a piece of bread and some water. About three months passed with the same treatment, and I was reduced to such a state of weakness, that I was scarcely able to keep myself upright. One day, towards noon, I was called to go to my examination. Arrived in an apartment, entirely covered with black, at the bottom of which was a table with a black covering and a crucifix on it, with two candles, I perceived an ecclesiastic, and another man at his side, sitting

behind it. Politely I was asked to sit down, and he assured me that I was more before a friend than a judge; he told me to banish all fear, and speak the truth to all questions he should put to me, and that he would do his best to free me from the trouble in which I was. He asked my name, country, and the reason why I was prisoner; then he enquired whether I knew a certain person, by name —, and whether I belonged to Freemasonry. To this last I answered in the negative. After several other questions he addressed me thus: "I believe you to be not guilty of the crime you are accused of, but I cannot give you your liberty. I shall however make instantly my report, and you will hear of me in a short time. I shall give orders meanwhile that you be better treated." Then he ordered me to retire, and I was conducted to another room, well provided with bars, where there was a bed, a table, and two chairs. Eight days afterwards I was taken to another prison, called "le carcere nuovo," new prison, where I was well treated; and, after another examination, having been detained seven months and twenty-four days, I was set at liberty by a "motu proprio" of his holiness, under the following conditions, viz.:—To leave the papal states within three days, and to sign an obligation never to enter the states of Rome again, under pain of five years at the galleys. All this being done, I embarked and went over to Marseilles.

I learnt there that preparations were going on for an expedition against Algiers, and I requested the prefect of marine to give me a place for taking part in this campaign, as surveyor of the stores, and I obtained it.

After this expedition I returned to France, and, not knowing how to employ myself, I resolved to go to Paris before spending the little money I had gained, thinking that I could more readily obtain in the capital an employment suitable for me; and on the 28th of July, 1830, at ten o'clock in the morning, I arrived there. I had heard already the news of the revolution. The most open streets were barricadoed. I alighted near the Jardin des Plantes, went on foot through the town, in spite of the firing which was going on in almost all the streets, and came to the gate of St. Denys, where a platoon of the "Garde du Corps" denied the passage to every one. Unwilling to meddle with these affairs, not being a Frenchman, I requested the officer to let me pass; but instead of consenting to my entreaty, he rode up to me to strike me with his sabre. I stooped to avoid the blow, and lifting his right foot out of the stirrup, he fell from the horse. The revolvers, having stopped till this moment in the doors of the houses, came out, and commenced a fire which forced the platoon to fall back. The revolvers wanted to make me their leader, but I refused; and continuing my road up to La Villete, a village joining the capital, I went to a friend, with whom I remained several days.

The revolution had terminated, but the French had done nothing except change their masters; things remained on the same footing, the only alteration being in the name.

The government granted a pension to all exiled officers; but this assistance carried with it the most galling chains; they were obliged to live in an appointed spot, from which they might not stir without special permission of government, and three francs were deducted every year from the sum granted, so that, after a few years, it became so insignificant, that an officer was left no more than forty-five francs a month, equivalent to thirty-six shillings English.

Being without friends in a strange country, and finding myself lonely,

I thought of marrying, and in the month of November, 1835, I executed my plan, uniting myself to a lady who is now sharing my fate, and who has borne me three children.

Through my love of liberal principles, I could not avoid having intercourse with persons of the same opinions. This was sufficient for the police to make themselves acquainted with my political sentiments: several of my friends were arrested; I was informed of it, and fearing the same fate, I escaped to England, where, experiencing the generosity of her inhabitants, I have lived now eleven years, following the profession of teacher of languages. Unfortunately, I was visited last winter with a severe illness, which has thrown me into misery; but I live in the firm hope that the Almighty will take pity on five beings who have been up to this day the toy of injustice and misfortune.

If I had not such a dear native country as beautiful Italy, for the liberty of which I have suffered so much, I should like to finish my days and let my ashes rest in this hospitable soil, worthy of all blessings of Heaven.

Should my narrative have pleased my readers, and the Editor of this Review (also an old Mason) would allow me the indulgence of giving further scope for entertaining, I have matter sufficient, as yet unknown to Masons of the present day, and should be happy to do so.

“*March 7, 1848.*—At last, after the sufferings of twenty-seven years in my exile, I am allowed, through the late political changes in my country, to return to Naples, where I shall be re-instated in my former rank, and take possession of the house of my ancestors, with my wife and three children. The feelings which are aroused within me by this joyous prospect, and the ardent desire which has taken hold of my mind to leave as soon as possible the scene of my unspeakable sufferings, you can easily imagine.”

[Thus wrote our brother on the eve, as we presume, of his departure to re-visit the scenes of former happiness; may he find solace in past reflection, and peace and comfort in the future!—Ed.]

TO THE EDITOR.

SIR AND BROTHER.—The Great Unknown is asked, “Which of the following governments is considered to be the proper system in Masonry.” The paper is extracted from a dictionary dedicated to a former Grand Master, the Earl of Moira.

AN OTHER UNKNOWN.

GOVERNMENTS.

Theocratic	in which God himself governs.
Eirenarchic	peaceable government.
Stratocratic	military government.
Aristocratic	government by the nobles.
Oligarchic	where a few principal persons govern.
Democratic	where the common people govern.
Monarchic }	kingly government.
Dynastic }	
Timocratic	where the richest individuals govern.
Autocratic	{ where one having absolute and despotie power governs.
Dulocratic	where servants and slaves govern.
Ethnarthic	termed a principality.
Heptarchic	where seven kings govern.
Hierarchic	sacred government.
Republic	a commonwealth government.
Optimatic	{ where the nobles govern the commonwealth.
Utopian	immaculate government.
Ochlocratic }	where the multitude govern.
Polygarchic }	
Dinarchic }	where two persons govern.
Duarchic }	
Triarchic	where three govern.
Gynæocratic	women, or petticoat government.
Demonocratic	where some sort of devils govern.
	&c. &c. &c.

For fear of error, I beg to say that the above paper has no allusion to politics, nor to Austria, France, Prussia, Poland, Ireland, Italy, Naples, Rome, Hungary, Bohemia, Denmark, Holstein, Mayence, Switzerland, Baden, Bavaria, Spain, or any other place where a doubt may exist.

TO THE EDITOR.

DEAR SIR AND BROTHER.—I owe to your chivalrous efforts to maintain the pure working of our masonic ritual so grateful a remembrance, that I cannot suffer the earliest possible opportunity to pass without expressing, on the part of the fraternity in this important district, the very general and manifest dislike with which the intelligence of the consent of Grand Lodge to sanction the recommendation of the Grand Master, to the shortening of the period of probation between the blue degrees, has been received. A measure so fraught with danger to our Order could hardly have been devised by a deadly foe, much less by a Mason of such high standing. In fact, had we but been apprised in time,

a strong protest would have been sent home. Our Provincial Grand Master will not make use of the power when granted. You will enter into my feelings when I tell you that Scotch and Irish lodges are coming to our time; and as a moral contrast, the lodges in the United States have made their period of probation more stringent than ever. In some States they give the R. A. in three months, but in most others the law extends to twelve months. May we not, after all, hope that the Grand Lodge of England will yet reject the proposed violation when put for confirmation? Surely we might have been asked for an opinion by the Grand Master, who has thus presented us with what is no boon!

A DISTRICT PROVINCIAL GRAND OFFICER.

25th March, 1848.

[Our intelligent correspondent, ere he peruses our present number, will probably have heard that the members were too ready and willing to bend to the Grand Master's will—the purple *in esse* and *in posse* are reckless of propriety.—En.]

TO THE EDITOR.

SIR AND BROTHER.—“A Liverpool Mason,” in your last number (page 43) says, that in consequence of not *admiring* the Scotch mode of working, they there usually pass and raise over again those from the Scotch lodges that are desirous of joining. To this I could not have given credence, had not Bro. Crucefix (page 53) asserted the same thing.

Now allow me to put some questions to the “Liverpool Mason.”

- 1st. Is he aware that at the beginning of last century no blue lodge gave, and no Grand Lodge of St. John's Masonry in the world authorized or permitted, any masonic catechisms, or lectures as they are now called?
- 2nd. Is he aware that the first lectures given in a blue lodge were got up in London in imitation of portions illegally revealed to the Grand Lodge there, by an unworthy member of another masonic body, and for which he was expelled?
- 3rd. Is he aware that for certain reasons (which cannot be communicated in writing) a change was made in these lectures soon after 1730, and that the new catechism continued for thirty or forty years, until, indeed, for similar reasons, a new one was again deemed necessary?
- 4th. Is he aware that the late Bro. Preston was the individual charged with the getting up the new catechism?
- 5th. Is he aware that this Brother not only enlarged it to its present overgrown size, by including questions *de omnibus rebus et quibusdam aliis*, but that he altered several important points in the universally recognised ritual, in order to make it correspond to what he considered to be the *actual appearance of* —, whereas, by entirely understanding what the *actual appearance referred to*, he has rendered the English ritual in some respects absurd, and quite inexplicable by *astronomy*, the only and sure criterion of the accuracy of the ritual, as well as of most of our W— and S—? And, 6th, Is he aware that there is a masonic rule that it is not in the power of man, or any body of men, to make innovations in Masonry, at least so as to disturb the landmarks, and that it was in defiance of this rule that all these spurious catechisms, and improper changes in the ritual, have been from time to time introduced in England?

So much for the *admired* superiority of the complex and modern English method, in comparison with the simple, ancient, and more correct one followed in Scotland, where no catechism was ever, or I hope ever will be, authorised or tolerated by the Grand Lodge; but when occasionally lectures are given, which none but scientific Masons can prepare, and which seem to impart instruction even to the most experienced.

Allow me now to put some questions to the members of the United Grand Lodge of England. 1st. Are they disposed to approve of the doings of the Liverpool Masons? 2nd. Are they prepared to order all their subordinate lodges to refuse admittance to any F. C. or M. M. until he has been passed and raised in a lodge adopting the English ritual and catechism? 3rd. Are they prepared for all other Grand Lodges making reprisals, and ordering their daughter lodges to refuse admittance to all F. C. and M. M. from English lodges, because *they* had received their degrees in an incorrect manner? 4th. Are they prepared to follow up the same steps with regard to the E. A. P., which in England also differs in much from all the modes practised elsewhere? 5th. Are they prepared to declare that Masonry is no longer universal, and that no one initiated out of England can be recognised as a Mason in that country?

Such must be the results that will follow the approval of the conduct of the Liverpool Masons. The subject is important, and ought to be taken up by the Grand Lodge of Scotland, as well as by the United Grand Lodge of England, without delay. Surely the "Liverpool Mason" is not aware that such alterations have been made within these twenty or thirty years in France, in even the first degree, that things are now thrust into it, that used before to be known only to Masonic Templars; yet these brethren are not refused by our lodges, nor ours by them. The greatest innovation I know of is in Mecklenburg, where all the three blue degrees are given simultaneously, and as one degree: still their Masons are acknowledged elsewhere. There are certain points on which *all* blue Masons agree; these alone are ancient and genuine; all others, including authorised catechisms of every shade and description, ought to be expunged.

As the discussion on the shortening the time between granting the several degrees seems to have elicited the very different question about ritual and catechisms, permit me to observe that it appears to me that the parties have lost sight of one very important element. Previous to the commencement of last century, and for some years thereafter, no ordinary lodge had power to hold a M. M. lodge; the highest degree conferred was F. C., and the degree of M. M. was given only to the elected R. W. M. of a lodge, by three congregated R. W. Masters. But after this degree began to be given to any F. C., it ceased to be the R. W. Masters' degree, and became a substitute for, or rather an adjunct to, that of F. C. There is, therefore, no longer any reason why it and the F. C. degree may not be given in the same evening, particularly as no portion of this last is genuine except the simple and short ceremonial; but I have been always of opinion that some time ought to elapse between the E. A. P. degree and that of F. C., and between that of F. C. and the eligibility of the individual to hold the office of R. W. M., except in cases of emergency; and of these cases I conceive every R. W. M. may be the judge; for if the reason be ordered to be entered in the minute-book of the lodge, and subject to the censure of the Prov. Grand Master, this privilege is not likely to be abused.

At page 41, of last number, Bro. Jerif puts a question relative to Sir Sydney Smith. Sir Sydney was Regent (never Grand Master) of the French Templars, and died 29th May, 1840. A notice of him, and of that body, which had no connection with Freemasonry, except a spurious kind of their own invention, is given in Burnes' "*Sketch of the History of the Knights Templars.*" The late Duke of Sussex was their Grand Prior of England, besides being the nominal Grand Master of the English Masonic Templars. It is, however, now well known that these French Templars did not arise from the ancient Templars, and that their deed of transmission is a forgery: on this point Bro. Jerif may consult the Introduction to the "*Statutes of the Order of the Temple,*" published at Edinburgh, in 1843, or (what is perhaps more accessible) the *F. Q. R.* for 1845, p. 172; this last account, however, is a translation from the Dutch, which Dutch one was made from the English preface aforesaid, so that it is not quite the same as the original.

As the questions I have put to the "Liverpool Mason" infer facts, the proof which cannot be committed to writing, nor even communicated fully to one who does not belong to the R. O., I transmit you, for him, my name and address, in expectation of a similar piece of courtesy, in order that if he be a worthy and unprejudiced brother, and is at any time in my neighbourhood, we may have a conversation on the subject; and moreover, I feel sure that I shall be able to convince him both of the injustice and imprudence of the Liverpool fraternity becoming so exclusive. In the mean time, allow me to sign myself, as your old correspondent,

SCRUTATOR.

April 18, 1848.

[Being desirous that our readers should observe the motto "*audi alteram partem,*" we present Scrutator's letter to the perusal of our readers without comment. Our correspondent will probably peruse the letter from "A District Provincial Grand Officer" with some interest.]
—ED.

TO THE EDITOR.

SIR AND BROTHER,—Last Wednesday presented a beautiful specimen of the *great confidence* which the Craft place in the M. W. Grand Master. The opening speech upon the vote of confidence was worthy of the cause: and well calculated for the ears of a *packed jury*. The present state of the masonic government calls upon all *true friends* of the Order to speak out. The fact is *too notorious*, that the *actual* GRAND MASTERSHIP is NOT in the hands of him who occupies the throne; but of a *CLIQUE* who have too long *misgoverned* us, and who omit no opportunity of strengthening their unholy compact. In nearly all the appointments of Grand Officers, who are the men selected? Are they not those who have distinguished themselves by *subserviency* to the RULING POWERS? who are ready to speak upon *any* question, not according to its *merits* or demerits, but according to the will of those who can reward them with the PURPLE. Men who like

"Obedient Yamen
Answer amen,
And do—as they are bid."

The Ruling Powers, thinking perhaps that the signs of the times

looked rather threatening, determined to get up a *Monster Meeting* and commence a new crusade against the "Freemasons' Quarterly Review;" and nobly did the brother who commenced the onslaught perform his task! The *leading article* of the last number, and some of the *correspondence* were admirably dissected; and all the choice bits selected, and served up with such *sauce piquant*, as drew forth groans of *virtuous indignation* from those who occupy the *DAIS*, and those who are looking for a seat in that Purple Golgotha; truly, it is a "Place of *SKULLS*," not a place of *HEARTS*.

It was attempted to be shown that the *M. W. Grand Master*, on giving his opinion on some recent occasions, only pursued a course analogous to that of a judge summing up a case, and explaining the law to a jury. Who denies the *M. W. Grand Master's* right to express his opinion? But here the analogy ends, for a judge—an English judge at least—never tells the jury, that, if their verdict is contrary to his wishes, they must find another judge. I repeat that the *Grand Master never did* possess the confidence of the *Craft at large*: and even if he had, his late acts justly merit its forfeiture. He was elected by a *CLIQUE*, because they were afraid to have a noble brother at their head, who "*would act and think for himself*." The *M. W. Grand Master* expresses his ignorance of the contents of the *F. Q. R.* Let him become acquainted with that book; it will show him the opinion, not of the *interested few*, but of the *body at large*; and having gained this "Useful Knowledge," let him exhibit a proper spirit of *self-respect and dignity* by ruling, not by being ruled.

It is stated that the "Freemasons' Quarterly Review" is an *unauthorised, one-sided, garbled, statement*—calculated to do much mischief, by leading the distant brethren, and the popular world at large, to form erroneous and unfavourable impressions of our Order. This is all "*vox et præterea nihil*." The real ground of this new crusade is that through this channel, more *TRUTH* escapes than is palatable to certain *DICTATORS*. It was the provincial ignorance of masonic transactions in *general*, and of the acts of *Grand Lodge in particular*, that first called forth the Review; and its general utility, and the manner in which it is usually conducted, are too well known and appreciated for any cabal to smother it; it can *defy* the united attacks of the Purple Golgotha, and *all* its expectant Satellites. Those who throw stones should be sure that their own houses are not made of glass. Will the *authorized* report of *Grand Lodge* bear examination? a report purporting to be *inspected by the M. W. Grand Master himself*, and to contain "a short and succinct account of the proceedings" of *Grand Lodge*, and a report "like the summary of the debates in parliament, which appears in the *Times*;" it further professes to "report *one party as fully as another*." In the face of all these professions, and all this *revision and authority*, a more *one-sided, partial, and garbled statement, never* was published; one more calculated to mislead the brethren and the world at large. After two hours and a half had been spent in violent abuse of certain parties, and fulsome adulation of their idol, the *Vote of Confidence* was passed, with loud acclamations, by the majority of those that *remained*, full one *third* of the original number having previously quitted the hall.

Although the importance of the subject has led me to a rather lengthened address, I cannot lay down my pen without saying a few words upon a matter which merits the *contempt and disgust* of every man and Mason. When the grant of 300*l.* towards a fund for *relieving the*

widows of Freemasons was proposed, many speakers applauded the measure, but lamented, in eloquent terms, that the funds of the society did not warrant such a grant *at present*; the widows had their most *heartfelt good wishes*, but their *consciences* would not let them vote for the grant. Will it be credited? but such is the fact, that these parties, who could not *conscientiously* vote 300*l.* for the bereaved and heart-broken widow, could find 300 guineas for a portrait of the M. W. Grand Master! To relieve the widow was a work that might be put off to "a more convenient season," but to place a mark of fulsome adulation on our walls was not to be neglected, although the funds were said to be unequal to such a demand. "Verily, there is a" PURPLE "reward for the CHARITABLE." Let us hope the Widows' friends will not suffer their cause to be long thus trifled with.

I am, yours fraternally,

PHILO-MASONICUS.

London, June 9, 1848.

TO THE EDITOR.

SIR AND BROTHER.—I was most desirous to speak in Grand Lodge at the last meeting, but it was gently intimated to me that my "burr" would excite the risibility of a certain P. G. M.; and as I do not admire being twitched into ill-temper, I refrained; but, through your means, I sincerely recommend the said brother in future to deliver himself of his attacks on communism, and other learned whims, at an early period of the evening, that he may be refuted, which I have no doubt even the merest tyro would find no difficulty in doing.

A NORTH COUNTRY MASON.

May 1, 1848.

TO THE EDITOR.

SIR AND BROTHER.—As our Grand Master occasionally treats us to a glimpse of parliamentary customs—always however praising the Commons at the expense of the Lords, because I presume it answers the purpose for the nonce, inasmuch as he thereby tickles the lieges in the absence of the lordly brethren, who do not seem to court the Grand Lodge—would it not be as well that we at once take parliament as a guide, and, in imitation of "her Majesty's opposition," have a "masonic opposition," and thus endeavour to teach the sycophant, the apostate, the informer, and the toady, better manners.—What say you?

A RED APRON.

June 10, 1848.

MASONIC INTELLIGENCE.

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

(Circular.)

“ At a Meeting of Masters, Past Masters, and Wardens, held subsequent to the adjournment of the last Quarterly Communication of the United Grand Lodge of England, it was resolved unanimously :—

“ That it is painfully evident to this Meeting that there exists an obvious necessity for the re-establishment of a Masters' Past Masters', and Wardens' Club,—wherein, at stated meetings, the interest and independence of the Craft may be considered and protected.’

“ The brethren who signed the foregoing resolution will meet at the Freemasons' Tavern, Great Queen Street, on Thursday next, the 13th instant, at Seven in the Evening, precisely, and request the attendance of as many members of Grand Lodge as possible on that occasion.”

“ London, 10th April, 1848.”

The few but expressive words contained in the above resolution conveyed a meaning sufficiently significant to attract the attention of such members of Grand Lodge, as felt disposed to check the inordinate power of the *dais* to control the *floor*, and the following circular will develop the intended objects.

(Circular.)

“ At a Meeting of Members of the United Grand Lodge of England, held at the Freemasons' Tavern, on Thursday the 13th ultimo, the following resolutions were unanimously adopted :—

“ That it is evident to this Meeting there exists a necessity for the establishment of a Masters', Past-Masters', and Wardens' Club, and that such Club be now formed.

“ That the Members of this Club must be Members of the Grand Lodge of England.

“ That the objects of the Club shall be, to have a precognition of the current business to be brought before the ensuing Grand Lodge, to discuss and consider the same, and to suggest such arrangements thereon as may best conduce to the interests of Freemasonry.

“ That the regular Meetings be held on the nights of the assembling of Grand Lodge—the Grand Festival excepted—the chair to be taken at six o'clock precisely.

“ That the subscription of the members be five shillings per annum, to be paid in advance.

“ That the present officers of the Club do consist of a president, vice-president, treasurer, and secretary.

“ That a special meeting of the Club be convened for Friday, the 12th of May, at the hour of seven o'clock punctually.’

“ JOHN WHITMORE, *Hon. Sec. Pro. Tem.*

“ B. N. Your attendance at the Special Meeting on the 12th instant, with as many friends as possible, is earnestly requested.

“ Freemasons' Tavern, May 5, 1848.”

May 12.—At a numerous meeting of the members, the minutes of the last meeting were read and confirmed.

Several brethren addressed the meeting on its objects.

Bro. John Savage was unanimously elected Treasurer.

Bro. Scarborough was unanimously elected Secretary.

Seven brethren were unanimously elected as a Council for the year, exclusive of the Treasurer and Secretary.

The duties of the Council were defined.

The Council to meet on Wednesday, the 7th of June, at five o'clock.

The Club to meet on the same day at six precisely.

There were many important suggestions, which it would be premature to promulgate at present.

June 7.—The meeting was numerously attended.

June 20.—This evening the meeting was special, and was well attended; many subjects were discussed, and a system of organization duly considered. The Secretary was directed to issue a circular, intimating that all communications for the Council or Club should be addressed to him at his office, Crosby Hall Chambers, London.

UNITED GRAND LODGE OF ENGLAND.

(Circular)—ESPECIAL MEETING.

R. W. BROTHER.—Your attendance is hereby required at an Especial Grand Lodge, to be holden at Freemasons' Hall, on Wednesday the 19th day of April, 1848, at seven o'clock in the afternoon, to proceed with the consideration and despatch of such business proposed and intended for consideration at the last Quarterly Communication as time did not permit of being then brought forward. The Grand Lodge will be opened at eight o'clock precisely.

By command of the M. W. Grand Master,

Freemasons' Hall, March 23, 1848.

WILLIAM H. WHITE, G. S.

N. B. The Grand Officers will dine together at Freemasons' Tavern on the above day, at half-past five o'clock punctually.

On the 19th of April an Especial Grand Lodge was accordingly held. *Present*—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne; R. W. Bros. H. R. Lewis, P. G. M. Sumatra, as D. G. M.; Simeon, P. G. M. Isle of Wight; Humfrey, P. G. M. Kent; A. Dobie, P. G. M. Surrey; Alston, P. G. M. Essex; Shute, P. G. M. Bristol; J. C. Morris and O'Callaghan, Grand Wardens; Bros. Gen. Cooke, Sirr, Crucefix, M'Mullen, Baumer, Philipe, and many other Present and Past Grand Officers—in all forty-five;—several Grand Stewards; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other lodges.

The Grand Lodge was opened in ample form.

The Grand Master called on Bro. Dobie to proceed with his motion as the first marked on the business paper.

Bro. DOBIE had on a previous occasion given notice that he would move that the Board of Benevolence should be empowered to confirm at

a subsequent meeting any grant of money not exceeding fifty pounds, which sum, when it had received the sanction of the Grand Master should be paid; at present if a grant of fifty pounds, or any amount above twenty, was voted by the Board, it required to come before Grand Lodge in the way of a recommendation, and then a long discussion generally took place; this caused a great delay. Whatever might be thought by the brethren, he had but one object in view, and that was to disburse the relief voted by the Board as quickly as possible; his proposition had that effect, as four weeks after the grant it could be confirmed, then submitted to the Grand Master, and forthwith paid, while now three months would elapse between the award and the confirmation of it by Grand Lodge, which again required confirmation at a later meeting. To save this time he moved the resolution.

Bro. SIRR briefly seconded the proposition.

Bro. JOHN SAVAGE would respectfully submit an amendment that would meet the case better than the proposal of the Grand Registrar, whose resolution did not meet the only difficulty he wished to remedy. The Grand Registrar had stated he had but one object in view, that was to save time; but his motion would not have that effect, for it would in every case make at least four weeks between the vote of the Board of Benevolence in favour of a grant and its confirmation, and then time must elapse before the consent of the Grand Master could be obtained. If the sanction of the Grand Master was not a mere matter of form some time must be granted for his investigating the case, which he could hardly be expected to do personally, a correspondence would ensue, and more time would be taken up than was now necessary. The station in society from which by law our Grand Masters were selected, compelled us to choose from among those who were frequently out of town or abroad; so circumstanced, the enquiry into the case of a petitioner must be left to others to report upon—this placed the Grand Master in an invidious position; if after an increased loss of time he consented he gained nothing, while if he refused he came into collision with the Board, which was really the Craft, and that too after it had confirmed its vote. The R. W. Brother was also in error as to time, for the Board met the Wednesday before Grand Lodge; only eight days therefore need intervene before the money was paid, if his amendment were carried; another meeting of the Board took place five weeks before Grand Lodge, so that eight times out of twelve the time would be less than by the arrangement contemplated by the R. W. Brother. His greatest objection however was to give a responsibility to the M. W. Grand Masters, present and future, which they would feel placed them in an unpleasant position, to refuse a grant to a distressed applicant, which had already received the sanction of two Boards, and that refusal would be frequently enforced upon the representation of others. He had not the slightest wish to curtail the present privilege of the Grand Master as to grants of 20*l.*, but he could not consent to place a power in his hands to exercise only to his own disadvantage. His amendment was, that the recommendation of grants of money for benevolent purposes, when passed by Grand Lodge, should be paid by an order of Grand Lodge immediately on being passed, and not require confirmation. This met all the objections about time, and left the power where it was—for he did not think the time of Grand Lodge had been improperly spent in debating the merits of a petitioner's case; this imposed no ungracious task on the Grand Master. If the Grand Registrar had considered his proposition well, he would have seen the power he was giving to a Board called upon to confirm a previous

vote, the merits of which they did not know, but which they might be easily induced to confirm or reject; this was of so dangerous a tendency, and opening the door for the admission of so much personal feeling, that he was sure the brethren would pause, and reject such a very questionable proposal, giving as it would to a few the means of using their power tyrannically; he believed Grand Lodge would agree unanimously to his amendment, and had therefore asked no one to second it.

Bro. B. S. Phillips seconded the amendment.

The GRAND MASTER concurred in what had just been stated; he (and he had no doubt his successors also) would take all the responsibilities attached to the office he had the honour to fill, and any other responsibility the Grand Lodge might place upon it, but where such increased duties were uncalled for it would be as well to avoid them; he should act, when called upon by the law to decide the case of a petitioner, as fairly as his judgment would allow—but he must admit it would place the Grand Master in but an indifferent position if he were to refuse relief when it had been voted by two consecutive Boards of Benevolence, yet he might consider himself in justice bound to do so. It was for Grand Lodge to decide this question, but he believed the amendment met the difficulty which had heretofore existed.

Bro. Humfrey supported the original motion.

Bro. HAVERS rose to make an enquiry, which was, whether the proposer of the amendment meant *all* grants of the Board, or grants of twenty to fifty pounds? [A conversation hereupon ensued, which ended by Bro. Havers expressing his satisfaction at having made enquiry, by which he had elicited what really was intended, not to curtail the Grand Master's present prerogative. He saw no objection to the amendment].

Bro. M'MULLEN would propose an amendment to the effect, that if a vote passed the Board of Benevolence, the money might be paid when sanctioned by the Grand Master.

The question of order was then discussed, as to the power of an amendment being moved on an amendment. Bro. M'Mullen arguing, if the amendment of Bro. Savage was carried, it would decide and close the debate; Bros. Savage and Dobie held different opinions.

The GRAND MASTER decided, that the practice in the House of Commons was to adopt the amendment as part of the original motion, and the resolution was, that all the words after "that" be omitted, and those of the amendment be substituted to stand part of the original motion; this was always done in the House of Commons, with the forms of which he was well acquainted, from twenty years' experience; he could not say what was the custom in the House of Lords, for their system was so irregular, that he defied any one, however attentive he might be, to ascertain correctly—he should, therefore, put the question in the shape he had held to be regular, and then any brother could put in an amendment, which course could be continued as much as they liked, and propose as many amendments as they thought proper. The amendment was then unanimously carried to stand part of the original motion.

Bro. M'Mullen's amendment was then proposed, but only two hands held up for it.

THE RED APRON.

Bro. Bagg's motion for an alteration in the appointment of Grand Stewards, being next on the list, was then taken. The brother, in a

lucid, eloquent, and well arranged address, which occupied three quarters of an hour in the delivery, entered fully into the merits of the subject, requesting, however, at the outset, *that as he spoke very rapidly*, and was not pleased with the Grand Reporter's mode of detailing the proceedings, that he might not be reported at all. This the Grand Master overruled as incompatible with the vote that had been come to in Grand Lodge.* We are unable to give a correct report, from the total disregard that is paid to the accommodation of our reporter, and therefore can only give the heads of the arguments. Bro. Bigg having traced the history of the Grand Stewardship from its origin to the present time, the various arrangements to which it had been subjected, and the injustice of allowing only eighteen lodges, which had no particular claims, nor had done anything of importance to deserve a distinction; proceeded to combat the arguments that were likely to be adduced against his proposal, and which he had heard out of doors; and concluded by moving, that all the lodges in the London district be permitted to send eighteen Stewards in rotation annually, beginning with the highest number on the masonic list, and so on; but if the lodge to which the turn came refused or neglected to avail itself of the privilege, then the Grand Master to name any lodge he pleased to send a Grand Steward for that year.

Bro. DOVER, P. G. S., seconded the proposition on principle, not for party feeling, and because he anticipated very great benefit to result from it to the masonic charities. A printed statement was distributed at the last Grand Lodge, evidently for the purpose of showing how large an amount of money has resulted to the charities from the red apron lodges; now if this motion was carried, as he hoped it would be, instead of only eighteen, there would be one hundred and eight lodges consecutively enjoying the honour of the red apron! and as it ought not, for one moment, to be supposed that any one of them would knowingly allow an unworthy brother to be their representative in Grand Lodge; there was every reason for his anticipations being realized, from the emulation of one hundred and eight compared with that of eighteen. He could not suppose that the charities would be prejudiced by this motion, when at once and very soon the Board of Grand Stewards would include representatives from such lodges as Nos. 3, 16, 38, 109, 200, and 317, and a great many others of equal respectability. This printed statement afforded very strong argument in favour of the motion, for it proved by arithmetical numbers how much of the "*masonic ornaments, benevolence and charity*," have resulted from the honour or privilege of the red apron. It is there stated that the conjoint donations of the one hundred and eight lodges were, during seven years, 8706*l.* 2*s.* 6*d.* *i. e.* 11*l.* 10*s.* 4*d.* annual average from each. Of this total 2887*l.* 9*s.* *i. e.* 4*l.* 11*s.* 8*d.* only, is the annual average from each of the ninety; whereas 5818*l.* 13*s.* 6*d.*, or 46*l.* 3*s.* 7*d.*, is the annual average from each of the red apron lodges. *Ergo*, the honour alone (red apron) has produced this grand result; and he did think that the one hundred and eight would give double what the eighteen have done; it would be retrograde to think otherwise. But if, severally, they only contributed one-half of the annual average of the eighteen, the result to the charities would be 17,420*l.* 14*s.* 6*d.*, which is *more than double* the united amounts upon this paper!! The desire for the extension of the honour or privilege of

* We believe this was an error, as the Grand Master appointed a reporter, &c., to give a correct report, and not by a vote of Grand Lodge. The Grand Master, however, undertaking the entire responsibility of such report.

the red apron is manifest by this motion, and the following portion of the charge on initiation *would, on principle, direct its being accorded*:—"To your neighbour, or brother, by acting with him upon the square; by rendering him every kind office which justice may require; and by doing to him as, *in similar cases*, you would wish he should do to you!" With this explanation of his reasons for doing so, he seconded the proposition.

BRO. HAVERS, P. G. S., was obliged to differ on this occasion with his friend the proposer of this motion, who had, in his opinion, entirely failed to make out a case of the slightest grounds for any alteration from the present mode of appointing Grand Stewards; and he did not say this from any wish to preserve to himself the distinction of the red apron which he possessed, because he did not consider it elevated the brother who had it one iota above his brethren, it was a distinction which conferred no merit, and was open to all who would pay for it; but the virtuous Bro. Bigg, in his desire to have all pure and correct, had gone into the history of the red apron; but he, Bro. Havers, would show some errors of Bro. Bigg's statement, and that at first the duty of Grand Steward was undertaken voluntarily by one individual; that in 1727, the office of Grand Steward was renewed by six brethren being named (the Grand Secretary interrupting—"no, no, twelve, twelve!") very well, continued Bro. Havers, twelve, this number had since been increased to eighteen; they did not, however, wear any distinctive colour. In 1731 it was agreed that the Grand Steward should nominate his successor, under Lord Crawford's presidency; and a determination was come to, that all grand officers, the Grand Master excepted, should be elected out of that body. In 1735 they for the first time wore the red clothing; and about that period also some very important arrangements respecting the Grand Stewards were brought forward. The Grand Master had, therefore, never anything to do with appointing Grand Stewards, and there was no occasion to give him the invidious and unpleasant duty of naming a lodge to send one now. The Grand Stewards' Lodge would be broken up if the proposal was carried, and the members were the only authorized persons to disseminate the pure and correct working of the Craft. The sums given by eighteen red apron lodges to the charities was considerably larger than the amount given by all the other lodges put together, and a great falling off of the donations to the charity funds might be looked for. He believed some alteration was necessary, but not such a one as was asked for this evening, as he did not think if the present mode continued we should have many brethren come forward to serve the office, which was now certainly expensive, and not very (in his mind) advantageous. He urged, therefore, that the brethren would not support the motion, which was invidious and unjust, as it made alterations that were uncalled for and unnecessary, and if carried out would produce no more real benefit to the Craft than the present.

BRO. ASHCOME, G. S., spoke in support of the view taken by Bro. Havers, but in so low a tone of voice as to be quite inaudible; he was requested to walk up to the dais, his observations were then quite lost; we were informed by those who were more fortunate than ourselves in hearing it, that it was a very good address.

BRO. PHILLIPS claimed the indulgence of the Grand Master and the Grand Lodge for himself, always generously granted to those who, like himself, addressed them for the first time. He felt assured that all those

who had heard the very able and eloquent manner in which this question had been introduced by Bro. Bigg, must take a very lively interest in the debate. He was free to confess that while he was much delighted with the elquence of the brother on his left (Bro. Havers), he had been equally disappointed at that brother's opposing the motion in no very measured terms ; after accusing the proposer of a desire to deprive certain lodges of well merited rights, he proceeded to enlighten those who, like himself (Bro. Phillips), were not thoroughly acquainted with the history of the red apron ; what was expected from his recapitulation of the origin of the privilege but a clear demonstration, that the distinction owed its origin to certain valuable and distinguished services rendered to the Craft by the eighteen lodges to whom the honour was exclusively granted ; but the other members of Grand Lodge, like himself, must be greatly astonished to have the assertion confirmed by Bro. Havers, that no claims of merit originated the grant, it arose simply from the fact of its having been expedient to give a banquet annually, and several brethren volunteering as Stewards, and to defray the expenses, were rewarded with a red apron ; but that now the Stewards could be named from those eighteen only, to the exclusion of every other ; this was neither more nor less than a money qualification, it was entirely inconsistent with the spirit of Masonry, and entirely inconsistent with the initiatory ceremony, the instructions therein distinctly pointing to merit, and to merit only, as the means of distinction in the Craft, and the path to be followed for acquiring honours ; it was evident now that the only requisite to this mark of favour was the payment of a quota to a dinner entertainment, and therefore in its fullest sense a mere money consideration. He trusted the brethren would give the motion under discussion their patient and serious consideration, and in the end determine to give to merit, and to that only, a mark of reward.

Bro. SCARBOROUGH had listened patiently to the debate, and gathered from it, and from what he knew of the red apron history, that it was a money affair ; it might be summed up in very few words as the qualification now stood—thus, the payment by a brother of about ten shillings for every one who dined at the grand festival, whether the member was known to the Steward or not, he was enabled to eat a dinner that cost the Grand Steward twenty-five shillings for the smaller sum of fifteen shillings, the price the tickets of admission were sold for—that was the plain English, and made good the old saying, “the best way to a man's heart was through his stomach ;” it was now shown that the shortest way to masonic honours was by a similar road. A good deal had been said about the charities, and a printed paper was industriously circulated to show what red apron lodges had given ; but had it been shown that the money was subscribed by the wearers of red aprons or the blues ; did not the money come from all colours for the best of purposes ; and ought not the opportunity of obtaining the rewards and honours go also to all colours in rotation ; every brother subscribed according to his means, but the distinctions were to be retained for the wealthy only ; he saw no justice nor masonic fraternity in such an arrangement.

Bro. R. GARDINER ALSTON should feel himself called upon to make a few remarks upon the consistency of the proposer of this motion, because he had started by objecting to the eighteen London lodges having a monopoly, a monopoly of honour well and worthily obtained, he (Bro. Alston) considered consistently and charitably worn ; but the remedy for what Bro. Bigg considered a grievance and a monopoly was to increase

the monopoly—where was Bro. Bigg's consistency? If he were sincere in his desire to throw open the opportunity of obtaining the red apron to his brethren, why not adopt the bold and just method of giving every lodge an opportunity of obtaining it; why fix a limit, as arbitrary as the one already existing, and of which he found so much to complain; if it was unjust to deprive the lodge at Richmond of the opportunity of sending a Grand Steward, and obtaining the honour of the red apron, it must be equally unjust to deprive the lodge at Croydon of the opportunity of doing so. Thus, then, the remedy proposed by Bro. Bigg was a monopoly as complete as the one he asserted now existed. He must himself be consistent, and as the unflinching opposer of all monopoly whatever, he must oppose the present motion.

Bro. CRUCEFIX regretted that the worthy brother who spoke last should have taken the exception he did, as it was always obviously apparent that his influence in the Grand Lodge was deservedly great from the sincerity that graced his address, and from the effect of a powerful eloquence; still if argument would decide, he (Dr. Crucefix) had no fear for the result, as it was all in favour of free trade in the red apron. Although he feared that argument, however sound, might not succeed, he should briefly offer his opinion, backed by no small experience on the subject in question, and would proudly share with Bro. Bigg in the imputation of being invidious and unjust, for such were the terms used by a member of the Grand Lodge in his specious reasoning. If the red apron was a mark of honourable distinction, most unquestionably such distinction should be enjoyed equally by all the London lodges; if it was a burden as to expense, then the expense should be equally borne by all. Whatever circumstances might have gradually brought about the present system, it was clear that the distinction of the red apron was desired by the brethren at large. He himself had aspired to the honour and obtained it, and under very peculiar circumstances, that time did not permit him to explain. He felt anxious that all lodges should obtain equal justice. Surely no brother would desire that Freemasonry should not advance with the age in which we live; yet the addresses against the motion were all retrograde. He would not deny that the red apron lodges were composed of intelligent and liberal brethren, but he demurred to their claim to the encomiastic praise showered on to them by the printed list, where the contrast between their liberality and that of the blue apron lodges was improperly paraded. He should like to know by what authority such list was printed and published.

The GRAND REGISTRAR.—“By my authority.”

Bro. CRUCEFIX regretted that the Grand Registrar had been imposed upon, for it became his duty to denounce the list as altogether fallacious; he had examined into the details, and the Grand Lodge would feel some surprise at the following statement, viz. :—That out of two hundred and eighty-three brethren who had served the office of Steward to the Asylum festival, only twenty-four were natural members of red apron lodges; and in the very teeth of the printed statement, he unhesitatingly declared that instead of one hundred and sixty-seven Stewards, set down as having served for the other charities, there were but sixty-one natural members of red apron lodges; whereas the blue apron lodges, instead of being set down as contributing, one hundred and three only, should by right have been enumerated as two hundred and nine, the difference being made up by one hundred and six brethren leaving the blue to join the red apron lodges. Could anything more clearly prove the necessity of

throwing open the red apron to all than this fact? But there was a greater evil still. It was so natural that aspiring Masons should seek for distinction, that they often left their mother lodges for no other reason than to obtain the red apron, and thus deserted the home in which their first lesson was taught; it was the case in his own lodge, and he was too well convinced that it was the case in many others; the system was more than defective, it was dishonest—the best shoots of the blue lodges were taken from them, and made to blossom elsewhere—and thus was the fallacious list presented with a view, most improperly, to gain votes in Grand Lodge. Let his statement be refuted on the instant. To his knowledge some red apron lodges could not sustain themselves but by the joining principle, and he challenged the opponents of the motion to deny the fact; and would conclude with repeating his observation, that whether the red apron be an honour or a burden, it should be equally shared by all the London lodges.

Bro. DOBIE would merely state, that the details he had caused to be printed were given to him by the parties competent to furnish them, and he had no reason to doubt their correctness. In most red apron lodges the by-laws directed that the Grand Steward should serve as Steward for the other charities.

Bro. SAVAGE fully concurred with those who had complained of the present state of the red apron arrangement, it might be attempted to be glossed over, it might be attempted to be excused, it might be attempted to be palliated, it might even be attempted to be shown to work profitably for the charities: but no one had attempted to justify it, that was too much of an Herculean task for any one to attempt; yet the utmost efforts were made to prevent an alteration, which he considered was a decided improvement. By the present arrangement, distinguished brethren, he would instance the present Sheriff of London, was deprived of serving the office of Grand Steward because the lodge to which he belonged, though as respectable as any, very numerous, and never behind in contributing to private or public charities, was not one of the extraordinary eighteen so-called red apron lodges. One argument in favour of the reds had been brought forward by Bro. Havers, that the Grand Stewards' Lodge was the disseminator of masonic working; every one, who knew anything at all about the subject, very well knew that the Grand Stewards' Lodge was not the Board of Grand Stewards: that it was an entire fallacy. To become either a Grand Steward or a member of the Grand Stewards' Lodge, required no particular talent, no masonic knowledge nor understanding. Any brother serving as a Grand Steward, on paying a certain fee, could become a member of the Grand Stewards' Lodge; and he need hardly say, without meaning anything offensive, there were plenty of Grand Stewards, and also of the Grand Stewards' Lodge, that were not in any way capable of giving the slightest instruction or information in Masonry; and if even they could, was twice a-year, which was all the opportunity that was given to the Craft to hear or see them, sufficient for the purpose? if it was, how came it that Lodges of Instruction and Improvement were opened in all parts of London, and found absolutely requisite that each should meet once in every week to instruct the brethren, among the most distinguished of which he would name the one conducted by the P. G. D. Bro. Peter Thompson. He was rather surprised Bro. Havers should make such a very extraordinary statement as the one he had put forward.

Bro. HUMFREY supported the view taken by Bro. Alston, and was

sorry to find so many differences among the Masons ; he had been told of it in the country ; and on the circuit which he attended he had been asked how it was that we were always quarrelling among ourselves. He had heard no reason for restricting the monopoly to the London lodges ; why not extend the franchise, if it was a franchise, to every lodge on the registry of England. Bro. Crucefix, who sat before him, was especially silent on this point, and weak in all his other points ; in fact, the case was one of monopoly, and therefore bad. He hoped they were not to be led by communism, but would be permitted to continue in the true masonic track. He, for one, should oppose the motion.*

Bro. SMITH highly approved of the proposition of Bro. Bigg, although a very late, it was an important and necessary alteration ; he should not quarrel with it on account of its tardiness, nor of its not going far enough, because the latter could be altered whenever the time was thought proper, or if ever really put forward as a subject for consideration, could have been moved as an amendment.

Bro. FAUDEL regretted to find that the only two points in the arguments of the opponents of the measure were based in error ; he (Bro. F.) felt sure that the statements were not wilfully made, "that the brethren in the country would be excluded from being Grand Stewards," as, by the Book of Constitutions, page 52, provision was made for the country brethren to be Grand Stewards already, and therefore they need not make a law for their being Grand Stewards in London ; he knew very well they could only now wear their distinguishing badge in their province, but that could be easily altered, and be extended in the same manner as other Provincial Grand Officers were allowed to wear their colours, that objection therefore fell to the ground, while that taken by the Grand Registrar was quite erroneous—he was satisfied the Grand Registrar had made the declaration, that it was the law for every brother before he became Grand Steward to serve the stewardships of the charities was incorrect, the Grand Registrar had so stated, and had added as a proof of such law existing, that he had been obliged to pledge himself that he would serve those stewardships before he was permitted to attain the office of Grand Steward ; there might be such an understanding in some lodges, but he knew others in which no such regulation existed, nor did any enactment demand it. As far as the merits of the proposition went, he was somewhat influenced by what had been said by Bro. Havers, and was now determined to vote in support of the contemplated alteration—it was strange, but persons arrived at very different conclusions from the same arguments. He gathered from Bro. Havers' address, that he did not hold the office of Grand Steward in very great respect. That was precisely his (Bro. F.) opinion ; it reflected neither credit nor honour on the wearer of the red apron, and merely showed that a sum of money had been spent in banquetting, but that neither charity nor any other kind of relief had been afforded to a necessitous brother ; this, coupled with the assertion that if the present system was persevered in we should not be enabled in five years to find gentlemen willing to take upon themselves the office, induced him to vote for Bro. Bigg's proposal.

* Bro. Humfrey was a wee bit sly ; he knew full well that Bro. Crucefix could not reply, having addressed the Grand Lodge, and that therefore he was safe from any rejoinder. The opening of a franchise to ninety additional lodges was anything but monopoly, whereas compelling brethren from Berwick-on-Tweed, or even India, to serve as Grand Stewards was anything but a franchise—but your special pleaders are careless arguers.

Bro. JOSEPH would pledge himself not to repeat a single argument already adduced, but, opposed as he was to the motion now before the chair, he could not abstain from bringing forward some reasons not yet touched upon. It had been asserted, no doubt with truth, that brethren joined red apron lodges for the express purpose, and with no other intention, than that of becoming Grand Stewards. Now he would inquire, how the supporters of the measure could ask for the extension of the privilege to all the London lodges, depriving, at all events for a time, if this proposition was carried, the lodges that now had the power of granting it? What was their sense of justice, he would ask, towards those who had paid their money, and joined a lodge for this very purpose, and would now be deprived of it? They had paid their money upon the supposition that the lodge had something to bestow, but when the time came, the gift would be in the possession of another lodge. His friend, Bro. Phillips, had said, "it was a mere money qualification." He found, in every society—in everything in the world—money was the great qualification; and he regretted to find himself opposed to his friend and Bro. Faudel, they must know that money was the all powerful consideration; the present red apron lodges were in possession of all the wealth, all the talent, and all the education to be found in Masonry—(The laughter and noise prevented the brother from proceeding.)

The GRAND MASTER asked if the mover intended to reply, as now was the time.

Bro. BIGG would reverse the order of things, and answer the last speaker first, although he had fully expected to have had a tilt with many more of the brethren than those who had entered the lists.—Bro. Jennings, for instance, seemed by his papers to be armed for the combat, but had not taken part in the fray; he (Bro. Bigg) would take his opponents in rotation—the last had been so completely dealt with by the Grand Lodge that he need not make any comment on his remarks—his predecessor, whom he might be permitted to call his learned brother, Humfrey, had certainly said a great deal about the Craft, and being informed of our quarrelling among ourselves, and other irrelevant matters, but what related really to the subject under discussion he had scarcely touched upon with a new idea, and had only added a great many sentences to the point urged by the R. W. Bro. Alston—indeed, he might say of him as had been said of a learned brother, Parker, "what was dark before he had made much darker." The Grand Registrar had endeavoured to shew that charity guided the selection of a Grand Steward; that was known to be an error, and the paper which had been so industriously circulated, containing extraordinary calculations, had at last found a parentage, of which the anonymous author seemed at first ashamed; but even the figures were in no way authenticated, and had been said to be incorrect; it could not, therefore, be looked upon as authority. Bro. Alston had, really, made the speech of the evening, and had produced the only remark worthy of being called an argument, yet he would show that, in the view he took, he was not suggesting any improvement upon the plan proposed, nor did he prove any impropriety or injustice in his (Bro. Bigg's) motion; his only objection was, that he did not extend sufficiently the privilege of granting the red apron, because he took only the London lodges; this was only an imaginary fault, put forward in the absence of more real and solid reasons; the R. W. Brother, with the talent which he always

displayed, had made the most he could of it, and all that was possible to be urged and deduced from it he had availed himself of; but would he not as readily have turned against him if he had said the privilege should be open to all the lodges in the Craft? would he not have shown the fallacy of requesting Indian or American lodges to send Grand Stewards? and could any one deny the absurdity of giving West Indian or China lodges the right of sending Stewards to attend the banquet in London every year. A certain degree of opposition was to be given to the motion, and the best arguments were to be used that could be found—on his mind they had no weight, for no case had been made against him. Bro. Havers had certainly spoken of him (Bro. B.) personally; why personalities should have been used, he was at a loss to understand; why was he designated the “virtuous Brother Bigg?” he laid claim to no particular virtues, but he undoubtedly possessed them in as great a degree as Bro. Havers. He professed none, and was at a loss to understand the term. His temper was certainly unruffled at the opening of the debate, and Bro. Havers would find the temper of the “virtuous Bro. Bigg” quite as even at the conclusion. He had been told, as he was the originator of the motion, he must make out a case; he claimed to say, he had done so, but he certainly thought that those who had somehow obtained the distinctive badge were bound to show how they obtained it—why?—for what service?—by what right? and why they continued to hold it?—but they had signally failed; they had at some undefined period procured it by means not very clear, and having it, they would hold it, right or wrong; he did not understand that such was a masonic doctrine, nor was it just, out of Masonry. Bro. Havers had appealed to history, had explained several portions, but had carefully abstained from tracing (if it were possible) why the present eighteen lodges should have a privilege that was not to be extended to the others in London, and take their turn in participating fraternally with their deserving brethren. The opponents had not answered one single argument—had not refuted one reason urged by him, nor shown any grounds for keeping their unreasonable monopoly.

The GRAND MASTER would make a remark or two on putting the question; Bro. Faudel had forgotten that the Provincial Grand Stewards were only entitled to wear their red aprons during the year of office, and not out of their province; they were also not elected but appointed. If no positive law existed that the brother should serve as Steward to the Boys’ and Girls’ charities, yet it was the practice to desire it in many lodges, and certainly was extremely beneficial; it was a great pity that any alteration of a speculative character should be proposed, instead of one that clearly worked well, and in endeavouring to form an improvement that might do a positive mischief, they would, if not careful, be like the dog and bone, lose the substance in trying for the shadow. The proposal to extend the elective right to all the London lodges was so evidently a monopoly, where a monopoly was complained of, that he should set his face against it; nor did he think the argument used, that now the Sheriff of London was excluded was met by the motion proposed; for he knew a worthy and influential Mason, who was as elevated as the Sheriff of London, he meant the High Sheriff for one of the Ridings of Yorkshire, who was not only now deprived of the opportunity of being distinguished as a Grand Steward, but would continue to be so excluded if even the proposal was carried. He should suggest their not adopting the resolution proposed hastily, as it was not an improvement,

and might become a serious disadvantage. He would now request those who were for the motion to hold up their hands.

Loud cries of "divide, divide;" many of the brethren, thinking a division was about to take place, left their seats. The Grand Master decided that he should not allow a division, the law stating that if asked for the hands were to be counted. This being done, amid general dissatisfaction, was declared to be, for the motion 94, against it 138—majority against 44. It being half-past eleven o'clock, Grand Lodge was closed in ample form.

ESPECIAL GRAND LODGE, APRIL 26.

Present—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne; many Present and Past Grand Officers; Grand Stewards of the year; and Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the like of many other lodges. The minutes of the Grand Lodge held in March, as relating to the election of the Grand Master, were then read, and, being confirmed, the Right Hon. the Earl of Zetland was proclaimed and saluted as Grand Master for the ensuing year.

The Grand Master then appointed the Grand Officers—the following are those newly promoted, viz.: Bros. Vernon and Dundas, Grand Wardens; Havers and King, Grand Deacons; Patten, Grand Sword Bearer. The list of Grand Stewards for 1848-9 was announced.

After the adjournment of the Especial Grand Lodge, the brethren entered the hall, and sat down to banquet, the Grand Master in the chair. The Grand Festival passed off in a satisfactory and quiet manner.

QUARTERLY COMMUNICATION, JUNE 7.

Present—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne; the Right Hon. the Earl of Yarborough, D. G. M.; Bros. Vernon and Dundas, Grand Wardens; Bros. Lord Milford; Tucker, P. G. M., Dorset; Simeon, P. G. M., Isle of Wight; Hall, P. G. M., Cambridge; Dobie, P. G. M., Surrey; R. G. Alston, Perceval, Dr. Granville, Dr. Crucefix, Norris, Chandler, Havers, King, Patten, P. Thomson, Philipe, Shadbolt, and many other Grand Officers, and Grand Stewards, with a numerous body of Masters, Past Masters, and Wardens.

Grand Lodge was opened in ample form, the Rev. Bro. Cox officiating, as Grand Chaplain, with solemn prayer.

The brethren, on entering, were each presented with a balloting paper. This being the evening for the annual election of members for the Board of General Purposes, the names in nomination were—Bros. Udall, Tomblason, White, Mugeridge, Patten, Biggs, Spiers, Barnes, Bigg, Faudel, Filer, Levick, Whitmore, Scarborough, Lea, Davis, Klein, Croml, Stearns, Harris, Beaden, Bonorandi, Glover, Hervey, Pryer, Savage, Thorne, Watkins, Watson, Cox, and Philipe.

After Grand Lodge the Scrutineers made their return, and declared the numbers to be as follows:—

BOARD OF GENERAL PURPOSES, JUNE 7, 1848.

<i>Elected.</i>		<i>Not Elected.</i>	
Spiers, R. J.	No. 425 . 199	Pryer, Thomas	225 . 110
Udall, John	G. S. L. . 130	Filer, A. J. D.	275 . 98
Patten, G. H.	No. 237 . 129	Savage, John	835 . 97
Bonorandi, J.	376 . 126	Watson, William	23 . 97
Harris, E.	87 . 126	Levick, R.	85 . 96
Tombleson, T.	25 . 125	Hervey, J.	318 . 95
Klein, J. F.	21 . 124	Thorne, J.	234 . 93
Crohm, H. L.	66 . 123	Faudel, H.	113 . 91
Biggs, G.	269 . 123	Whitmore, J.	329 . 89
Beadon, W. F.	183 . 121	Glover, W.	40 . 86
White, J. F.	36 . 118	Watkins, A.	201 . 86
Davis, R.	2 . 116	Barnes, J.	218 . 86
Muggeridge, H.	227 . 116	Bigg, J.	109 . 84
Stearns, J.	82 . 114	Cox, J. A. D.	4 . 16
		Lea, H. T.	172 . 11
		Scrivener, T.	30 . 10
		Philipe, G. P.	7 . 8
		Scarborough, J. R.	40 . 2

The Grand Master appointed R. W. Bro. Dobie, President; Bros' Lewis, Bossy, M'ullen, Norris, Evans, Jennings, Morris, Cox, Webb, and Alston, to form the Board of General Purposes.

QUESTION OF PRIVILEGE.

Previous to the dispatch of general business,

Bro. BEADEN had to request the attention of Grand Lodge while he submitted a breach of privilege to their notice, and solicited for that purpose the permission of the M. W. Grand Master to take precedence of all other matters. He had at the proper place given notice of a motion which he intended to bring forward that evening, but as one was in connection with the other, he would conclude his present remarks by asking them to support him in the motion, which was a vote of confidence in the present Grand Master. The breach of privilege of which he complained was the leading article of March number of the "Freemasons' Quarterly Review," at page 6. It stated that the Grand Master had lost the confidence of the Craft. In reply to that, he had given notice of his motion. The worshipful brother, in a talented speech of an hour's duration, proceeded to show that the leading article he complained of was written by a disappointed man, was highly unjust and libellous, and unworthy the consideration of the Craft; was alike indecorous, improper, and uncalled for—that the Grand Master should be the ruler, and not merely the Chairman to sit as an automaton and take the ayes or noes, but give his opinion upon every subject, that he did not threaten to resign if certain things were done or not done. The worshipful brother then divided the subject into four parts, which he read as classified, and commented upon, urging the necessity of an unanimous vote of confidence, which he submitted.

The motion having been seconded,

THE M. W. GRAND MASTER rose, and stated that he had not read the article alluded to, nor heard of it until that evening, although mention had been made to him of some attacks that had somewhere appeared; but as he regarded anonymous writers in the same way as assassins who would stab a man in the dark, he looked with scorn and

contempt upon them. He felt very little uneasiness upon the question before Grand Lodge, as he was sure his honour was safe in their keeping, and they would protect him from any improper and unworthy attack.

Bro. DAVIS did not consider the mover of the resolution had gone half far enough; the article in question was a scurrilous and disgraceful article, untrue in every particular, and should have applied to the ownership of the "Freemasons' Quarterly Review."

Bro. PHILIPPE considered they were making a great deal out of very little. Something had been said in a work of which they knew nothing; it was neither countenanced, supported, acknowledged, nor authorized by the Grand Lodge, and they had nothing whatever to do with it. They ought not to notice what appeared in a publication against themselves or their Grand Master, and the whole should have been passed over in silence and indifference. If they had ever regarded the "Freemasons' Quarterly Review" as an organ of their own, it might have been advisable to entertain motions founded upon what appeared in it, but the reverse being the case, he thought their proceedings unnecessary.

Bro. DOBIE would recommend the writer of the article to be discovered, and dealt with by Grand Lodge. There had been difficulty in discovering him; but as he saw in the notice to correspondents that communications would readily reach the Editor, if sent to Bro. Crucefix, he thought he should be called upon to give the information required.

Bro. GLOVER (Serjeant-at-Law) had never heard of such a proposal being seriously made before, to ask some one for information which would be a breach of confidence on his part, merely to suit their convenience. It was irregular, unjust, and unmasonic. He might characterize their whole proceeding of that evening as irregular; they were debating the merits of an article in a publication which was not before them, and which was without their knowledge or authority—a work he had never read; but of course, seeing the importance that was made of it, and the weight they attached to it, he should make a point of seeing it in future. The brother at considerable length ably answered the arguments of the mover in the same rotation they had been brought forward, and commented on the extract from the authorized report of the Grand Master's statement that he should feel himself called upon to resign.—[Bro. Beaden explained he had not the document before him when he spoke.]—Bro. Glover then read the Grand Master's version from the authorized circular of what he had himself stated, and could come to no other conclusion than that the inference of the "Freemasons' Quarterly Review" was correct.

Bro. LEE STEVENS assured the Grand Lodge, that he should not have taken any part in the discussion, but for observations that had been made so very irrelevant to the subject, and which ought not to pass unnoticed. He would first deprecate, in the warmest manner, the unfair attempt made by the Grand Registrar (Bro. Dobie) to induce Bro. Crucefix to identify himself with the article in question, as if that Right Worshipful Brother were upon his trial before Grand Lodge. Even were that meeting disposed to act fairly towards him upon such a question, his name was not included in, nor had it been mentioned by the W. Brother who introduced, the motion; neither did it appear that any notice had been given to Bro. Crucefix that he would be asked to perform the task of self-inculpation. But even were the contrary the case, what brother, however firmly nerved, respected, or talented, would venture to identify

himself with the article brought forward, or attempt to defend it, after the conviction expressed by the W. Brother who commenced the discussion, that no one would even be heard in its support? He (Bro. S.) had taken down the words of the W. Brother, as they were so remarkable. The W. Brother said he was satisfied that if the attempt were made, *the Grand Lodge would interfere, and prevent the expression of such an attack upon the Grand Master.* The W. Brother, therefore, who had previously reproved the use of such a threat, was perfectly correct in the application of his reproof. And under these circumstances he would most earnestly recommend Bro. Crucefix not to respond to the insidious attack that had been made upon him. Bro. Lee Stevens then begged the attention of the Grand Lodge to two points in the address of the mover, which were inconsistent with the privileges of the Craft; they had nothing to do with the motion itself, as a motion,—upon which, however energetically and eloquently introduced, he (Bro. S.) should not vote, for or against. The W. Brother had spoken of the Grand Master as “the Masonic King,” another version of “the King of the Craft;” but he would contend that this was not only gratuitously wrong, but absurd. It was a species of adulation that could not be acceptable to the Grand Master, and ought not to be permitted in Grand Lodge. By the Book of Constitutions the Grand Master was elected annually; it was not even an election for life, much less an office hereditary or royal: there was, in fact, nothing *monarchical in the institutions of Freemasonry*—the Grand Master was as much bound by the Book of Constitutions as the humblest member of the fraternity. The W. Brother’s assumption that the Grand Master had a right to sum up on any question before the Grand Lodge, was equally erroneous; he had no such right. The Grand Master might, of course, speak on any question before the Grand Lodge; and it was essential to the good government of the Craft that his opinion should be given upon every important subject that was mooted in Grand Lodge. Recently that privilege had certainly been carried beyond its proper limits. There seemed to be an increasing tendency on the part of the Grand Master to “sum up,” which, he would respectfully submit, should be discontinued. By the Book of Constitutions the mover of an original resolution had accorded to him the privilege of a reply; and of what value would that privilege be, if the Grand Master were allowed to have a rejoinder, and, if taking an opposite view of the question from that entertained by the mover, should set about demolishing every argument used in the reply? Against these two doctrines of the mover, he, therefore, thus entered his protest.

Bro. HAVERS briefly supported the motion. He did not think the “Freemasons’ Quarterly Review” was much read, and not therefore of importance; but it was a low, vulgar, and abusive publication.

The DEPUTY GRAND MASTER said it was stated in the “Freemasons’ Quarterly Review” that the work had been before the public fourteen years; it would not have continued so long if it had not paid a profit; it was clear, therefore, it must be sold and read, perhaps not so much by the Craft as the general public, and there it was that mischief was to be apprehended from it, if untrue or libellous articles became circulated. He had had the honour of Dr. Crucefix’s masonic acquaintance for many years, and certainly felt bound to observe that, from the publicity given to his name in the “Freemasons’ Quarterly Review,” the brother was at least identified with that publication.

Bro. VERNON had been entrusted with two addresses to the M. W.

Grand Master, breathing the kindest wishes for his welfare, and expressing the highest opinions of his rule and government of the Craft. The lodges from which they emanated had the highest confidence in him, as would be found by the documents themselves, which he would read. He stated that one of the lodges had determined to discontinue the "Freemasons' Quarterly Review."

Bro. GLANVILLE addressed Grand Lodge in favour of the motion.

The GRAND MASTER was sorry any interpretation of an implied threat could be given to what he had said on a former evening; he only intended to say when he had not the confidence of the Craft he would resign the elevated position they had assigned him, and such was his determination.

The resolution was then put by the Deputy Grand Master, and carried *nem con.*

The minutes of the last Grand Lodge were read and confirmed. The report of the Board of General Purposes was then read and received.

THE GRAND LODGE OF SCOTLAND AND DR. CRUCEFIX.

The GRAND MASTER informed Grand Lodge he had received a communication from the Grand Lodge of Scotland, complaining of statements made by Bro. Crucefix in a former Grand Lodge, as to the value set upon initiations, and Scotch Masonry in general in the provinces here, as reported in the "Freemasons' Quarterly Review;" and enquiring whether Bro. Crucefix had been called to order. He had directed an answer to be sent; but he would have the authorized report of the speech of Dr. Crucefix read. He directed the Grand Secretary to read the report.

After considerable time had been vainly spent in looking for it, some brother noticed, that if anything of the sort had been said, it was either omitted or suppressed—(cries of read, read, and laughter).

The GRAND MASTER supposed Bro. Crucefix would apologise for what he had said; that he could not account for the omission of the speech, and it appeared that the reporter could not find it in his notes. He (the Grand Master) remembered that Dr. Crucefix did address the Grand Lodge on the subject; and that, as he considered Dr. Crucefix to be stating facts with his usual clearness, he at the time saw no reason for calling him to order.

Bro. SCARBOROUGH thought the Grand Master was likely to get himself into a difficulty, and would recommend the propriety of his getting himself and Grand Lodge out of it; in the authorized version no notice was taken of what Bro. Crucefix had said, it was but fair to suppose he had not said it, unless they were to take the report in the "Freemasons' Quarterly Review" as the more correct report; but then such work was denounced and repudiated by certain parties; how then could they thus discuss, or ask any one to apologise for what they discountenanced? Whenever that work was mentioned it was held to state untruths; they had been told so that very evening, and now they were asked to take its report for their standard and work upon it. It was quite ridiculous to have a whole evening spent in the way that this had been, and the report of Benevolence not even brought before them; they could not have it both ways, the "Freemasons' Quarterly" was either correct or not; but they very much committed themselves if they allowed what appeared in it to be the ground-work of their acts.

Bro. DAVIS made some remarks that were inaudible, except that he stated the speech of Dr. Crucefix on the occasion was disgusting (this un-masonic expression, however, he was obliged to retract, and truth

compels us to state, that on the occasion Dr. Crucefix's address was received with universal demonstration of approval and cheering). He also objected to some points of Bro. Scarborough's address.

Bro. SCARBOROUGH had said nothing of the sort, the Grand Master had not heard any such remark from Bro. S.; and if the brother wished to serve the Grand Master, he would recommend him to be quiet upon this subject.

Bro. WHITMORE recollected perfectly well what had taken place on the evening referred to, and thought the report in the "Freemasons' Quarterly Review" pretty correct; it must, however, not be forgotten, that a present Grand Officer on that occasion stated, that he was a Scotch Mason, and thought but lightly of their proceedings; indeed, he said, that either what he took before or during the ceremony had so completely overpowered him, that he knew nothing at all the next morning about it.

Bro. PHILIPPE was of opinion that the less said the better; the matter was not a fit subject of discussion.

(The Deputy Grand Master here was observed to rise, and enter into an animated conversation with Dr. Crucefix).

Bro. CRUCEFIX would not flinch from doing his duty at whatever cost to his feelings. During the previous debate on the question of privilege he had been placed in a very unenviable position, more especially by the observations of the Deputy Grand Master; who had, however, in his (Dr. C.'s) opinion, completely mistaken the case in reference to himself. At the moment he (Dr. C.) would not be forced to make disclosures that might compromise the honour of any one; he knew too well the great value and importance of private communications to betray them on the summons of impassioned invective. He had on a memorable occasion been forced to expiate a crime he had never committed, and was perfectly ready and willing at all times to have his moral courage put to the test. The Grand Master now intimated that he might if he thought fit apologize to the Grand Lodge of Scotland, for having delivered a speech as reported in the "Freemasons' Quarterly Review," and yet admitted that he should not have thought it necessary to call him (Dr. C.) to order for merely making a plain statement of facts; for what then was he to apologize? He respectfully called the Grand Master's attention to the circumstance of his having forwarded a memorial from Sunderland, praying for protection against the continual applications from poor Scottish brethren—but the matter was never alluded to by his lordship. Bro. Crucefix then adverted to the circumstance of his speech on the 1st of March not appearing in the circular edited by his lordship; and with some humour observed that he did not consider himself altogether an ill-looking man, yet if his head, arms, and legs were cut off, he should present but a ghastly appearance; so with some of his speeches in the circular under his lordship's care—they lacked exordium, peroration, and were emasculated even in the main body, thus presenting any thing but what he spoke; he could exonerate the reporter, whose talents were too well appreciated to warrant any doubt as to the correctness of his notes: perhaps he ought under such circumstances to feel some satisfaction that his speech of the 1st of March was altogether excluded, for such was better than a mere mutilated report. The Grand Master might express scorn and contempt for the "Freemasons' Quarterly," and look on Editors, being anonymous, as but assassins that stab in the dark,—and the Deputy Grand Master might be of opinion that

he was identified with that publication, but was he (Dr. C.) on that account to violate his obligation and betray masonic secrets? No, he was no informer. His position was one of entrustment—he felt it to be such, and would do nothing to sully the dignity of Freemasonry. Deeds not words were his motto, and so far from apologizing he felt that some apology was rather due to him, for the unmasonic treatment he had personally received that night.

The DEPUTY GRAND MASTER considered it highly improper that any notice should be taken by them of any communication from out of doors; of remarks made in Grand Lodge, particularly upon the work of the Craft elsewhere; it must be evident, if they were subjected to be called upon for apologies for what had passed in debate here, the freedom of discussion must cease. It was rather unfortunate that they had gone into this question; he should advise that it be left in the hands of the Grand Master, to deal with as he thought best.

The GRAND MASTER said, after what had taken place, he would undertake the responsibility of sending a reply to the Grand Lodge of Scotland.

The GRAND MASTER.—As the present method of taking the votes in Grand Lodge was unsatisfactory, he should in future request the brethren when about voting to rise and show hands, when they were again seated the opponents to do the same, that would enable them to count more correctly, and not make an alteration in the law necessary.

Bro. SCARBOROUGH hoped that if the law was to be enforced it would be rigidly adhered to; hitherto the Grand Secretary and Director of Ceremonies had assisted to count, but the duty was with the Grand Wardens or Grand Deacons; he hoped none other but the appointed authorities by the Book of Constitutions would be allowed to count.

The GRAND MASTER had never observed the irregularity or he would have put a stop to it, it should not occur in future.

The GRAND MASTER, pursuant to notice, proposed that Bro. Forman, the ex-Grand Sword Bearer, should be privileged to hold the rank and wear the clothing as Past Grand Sword Bearer—carried unanimously.

The hour of eleven having passed, the Grand Master observed that he would await the Scrutineers' report of the election to the Board of General Purposes in his room.*

The Grand Lodge was then closed.

GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES.—April 14.—Present, Sir Knights C. K. K. Tynte, (G. M.), Stuart, (D. G. M.), Crucefix, Udall, W. H. White, Claydon, Vink, Wackerbarth, Henderson, Gibbins, &c.

Correspondence from various Encampments read. Additional receipts reported, increasing the balance in the hands of the Grand Treasurer to upwards of one hundred pounds.

Resignation of the Chancellor, W. H. White, announced; report arranged for presentation to the Grand Conclave, embracing a recommendation that the number of the Committee of General Purposes be increased by three additional members, viz.: that the Grand Treasurer

* The result will be found prefixed to this account.

be one member, *ex officio*, and that the Grand Master and the Grand Conclave do each nominate one.

THE GRAND CONCLAVE was opened about four o'clock, when the M. E. the Grand Master was received under the arch of steel, and with public honours; the attendance was not so numerous as on previous occasions. Sir Knight Vink was unanimously re-elected Grand Treasurer.

The Grand Conclave elected the following five knights as their quota to sit on the Committee of General Purposes, viz.: Sir Knights Udall, Gibbins, Henderson, Wilson, and Dover.

The Grand Master nominated as his four members, Sir Knights Dr. Leeson, Dr. Crucefix, J. A. Cox, and Goldsworthy.

The report of the Committee of General Purposes was unanimously adopted.

The Grand Master addressed the Grand Conclave at some length, alluding to all the subjects embraced in the report—in the tenor of which he fully concurred—and congratulated the members on the gradual prosperity of the Order, particularly as regarded new Encampments, the renewal of dormant ones, and the promising expectations arising from the appointment of several Provincial Grand Commanders—in the selection of whom he had been guided solely by the zeal and talent of the individuals thus promoted.

The Grand Officers were then appointed.

The most perfect order and harmony pervaded the meeting, which terminated about six o'clock.

THE BANQUET was unexpectedly and unaccountably delayed until near seven, when the Grand Master took the chair, supported on his right by Sir Knights Stuart, Crucefix, W. H. White, Claydon, Vink, &c., and on his left by Sir Knights B. B. Cabbell, Maher, Shaw, &c. On the removal of the cloth *Non Nobis* was chaunted by Sir Knights Blewitt, Shoolbridge, Ford, and Robinson, who afterwards, during the evening, enlivened the company by various glees and songs.

The health of "the Queen" was happily prefaced with some pertinent remarks on the disturbed state of other countries, and contrasted with our own; the toast was most affectionately greeted—as were the other loyal toasts. The memory of the late royal Grand Prior, the Duke of Sussex, was proposed in a grateful tribute, and drank in solemn silence.

Sir Knight Stuart proposed the health of the Most Eminent Grand Master in a very brief but feeling address, which was greeted by acclamation.

The Grand Master, in reply, commented on the good feeling and perfect harmony that prevailed, for which he felt most grateful, and trusted nothing might occur to interrupt it.

The several knights, in reply to their being noticed, made suitable addresses; in particular Sir Knights Stuart, Henderson, and Crucefix.

As we have already observed, the number that attended the Grand Conclave was somewhat less than usual; but Bro. Bacon, the host, was the only sufferer—for never was a better entertainment, or a company more determined to enjoy it, and to add to the good humour and harmony of the occasion. The Grand Master, by his knightly courtesy and social manner won all hearts.

The costume, &c., having been settled, the details have been published in a small pamphlet form, and a copy has been sent to all Encampments that are in work.

THE EARLY GRAND ENCAMPMENT OF ENGLAND AND CONCLAVE OF FAITH AND FIDELITY.

April 7.—The most eminent and supreme Grand Master, Sir Knight Col. C. K. K. TYNRE, having signified his intention of honouring the encampment with his presence on this occasion, the attendance was very numerous on the part of the members and their friends; there were also several Grand Officers present, among whom we noticed the Deputy Grand Master (Stuart), the Grand Prior (B. B. Cabbell), the P. G. C. for Kent (Crucefix), the Grand Captain (Alston), &c. &c.

There were seven installations, which were most impressively conducted by Sir Knight J. A. D. Cox, the E. Com. of the Encampment, assisted by Sir Knight Spiers.

At the banquet Sir Knight Cox sustained the office of chairman with admirable precision, and gratified his numerous friends as much by his courteous attention as by his happy remarks on each toast and sentiment.

The arrangements were perfect; the vocal choir, under the charge of Sir Knight Blewitt, left nothing to be wished for; and, taken as a whole, the meeting was as worthy the approbation of the Grand Master and his friends, as it was creditable to the liberality of the encampment.

THE FREDERICK ENCAMPMENT,

PROVINCE OF SURREY.

May 30.—This encampment, the warrant of which has only been granted a few months, met at the Greyhound Hotel, Croydon, and the newly appointed Grand Chaplain of the United Grand Lodge, the Rev. J. E. Cox, *M. A.*, was installed a Knight Templar. The encampment was beautifully furnished and set out in the assembly room, which from its size and proportions is peculiarly well adapted for the purpose. The ceremonies of the installation were performed without any curtailment, and in a most impressive manner, by the M. E. C. Sir Knight R. Lea Wilson, ably assisted by Sir David W. Nash, who we believe is shortly to succeed to the commandership of the encampment.

The officers of the encampment to whom the warrant was originally granted are:—Sir Knights R. Lea Wilson, M. E. C.; David W. Nash, First Captain; the Rev. S. Lea Wilson, Second Captain; the Rev. F. Orme, Grand Marshal, &c. &c.

SUPREME GRAND COUNCIL FOR ENGLAND AND
WALES.



THE Supreme Council for England and Wales, and the dependencies of the British crown, of *Sov. Gr. Insp. General* of the 33d degree of the Ancient and Accepted Rite, held a solemn Convocation on Monday the 12th of June, at four o'clock. A communication from the Supreme Grand Council for the northern district of the United States of America, sitting at New York, dated 1st day of May, 1848, was read.

It purported to be a manifesto, denouncing the false statements of F. T. B. Clavel, in his Almanack of

1847. A declaration of the expulsion of Joseph Cerneau, his abettors and followers, and an exposure of the spurious council of Elias Hicks and others, together with the pretensions of evil disposed persons.

Candidates for the 32nd degree were proposed and accepted, and the Supreme Grand Council closed its deliberations.

Bros. John Udall and J. A. D. Cox were then admitted to the rank of S. P. of the Royal Secret, and had all the rights and privileges thereof conferred on them. The meeting then adjourned.

Bros. R. J. Spiers and Stephen Henry Lee were afterwards admitted to the 31st degree, and were duly installed in the rank and privileges of Grand Inquisitor Commander.

A Grand College of G. E. Knights, K. H. of the 30th degree was then holden, when several Knights of St. Andrew 29th, of the Sun 28th, and others presented themselves for admission, among them Sir Knight Waller, and were installed accordingly.

SOVEREIGN CHAPTERS OF ROSE CROIX of H. R. D. M. of the 18th degree, under the warrant of the Supreme Grand Council was then held.

METROPOLITAN CHAPTER.—Several candidates were installed as S. P. R. C. of the 18th degree, and became members of this distinguished chapter.

MOUNT CALVARY CHAPTER.—This Sovereign Chapter, to whom a warrant has been granted by the Supreme Grand Council, was opened under the auspices of Bro. Thomas Pryer, S. G. J. G., when several distinguished brethren were advanced to the rank and privileges of S. P. R. C.

Bro. Henry Udall conducted the ceremonies of the day in the most impressive manner, assisted by Bros. D. W. Nash, Pryer, J. A. D. Cox, and Spiers. The Supreme G. Commander, 33°, Bro. Crucefix, presiding.

The banquet was served up at seven o'clock, and was numerously attended; Bro. Crucefix in the chair.

The addresses were apposite and appropriate. After her Majesty's health had been warmly greeted, the memory of Frederic the Great was drunk in solemn silence, and a brief explanation of the 33rd was given. Bro. Udall was eloquent in returning thanks for a deserved compliment. Gen. Cooke responded on behalf of a toast dedicated to Bro. Gourgas and the Supreme Grand Council in the United States; and Bro. Pryer, in proposing the health of the Chairman, and afterwards that of Dr. Oliver, was especially impressive. Bro. Spiers also acknowledged the compliment paid to him in a very happy manner; as did Bros. De Carpo, of the Sup. Co. 33rd degree Brazils, and Villa of the 30th, who as visitors were hospitably entertained.

The evening passed off with the usual satisfaction, and the brethren separated happily in the hope of meeting again.

RE-UNION OF THE BURLINGTON AND BANK OF ENGLAND LODGES.

We were among the guests bidden to the hospitalities of these consort lodges, and surely never was hospitality more efficiently displayed in the best sense of the word, as was happily observed by that distinguished Mason, Bro. Pryer; the meeting was of a superior character—it was as happy as it was intellectual—there was nothing wanting.

The meeting took place at the Crown and Sceptre, Greenwich, on the 31st of May. The brethren had invited their ladies and friends, and, we believe, the number of either sex was equal; the number present was sixty. The two Masters requested Bro. Crucefix to assume the chair, and we were pleased to observe the Doctor in good health and spirits, supported on either side by the wife of the Master of the Bank of England Lodge and the wife of a Past Master of the Burlington, the Master of the latter lodge being unmarried. At either bend of the upper table the two Masters presided, and Bros. Faudel and Whitmore sat as croupiers at the bottom of the tables. Among the company were Madame Castellan and another lady from the Italian Opera; and among the gentlemen were Signors Colletti, Costa, Brizzi, and other musical brethren.

The CHAIRMAN prefaced the loyal toasts with appropriate remarks. The health of the Earl of Zetland was received with true masonic respect.

Bro. MULLINS proposed the health of the visiting brethren in a very neat address.

Bro. PRYER acknowledged the compliment, and congratulated the company on the happy and brilliant addition made to the masonic ranks by the presence of the ladies.

Bro. BRIZZI proposed the health of the Chairman, on whose position in the Order and his occupancy of the chair, he desanted with much fervour.

The CHAIRMAN returned thanks, and in doing so congratulated himself on the proud position he had that day been advanced to, by being permitted the honour of presiding over such a meeting, where beauty and sincerity were united to all the graces of kindness and harmony.

Bro. WRIGHT proposed the health of the Stewards, Bros. Faudel and Whitmore, whose attentions were so manifest, and which ensured the comfort of the meeting.

Bro. WHITMORE, in a very humorous address, gave an account of the severe duties the Stewards had to sustain, in travelling from London to Greenwich, tasting the white bait, and satisfying themselves that the wines were sufficiently *recherché* for the ladies.

The CHAIRMAN proposed the "Ladies," and certainly in so doing he availed himself of his privilege, in commenting on the general circumstances of the meeting, to the evident pleasure of the company.

The ladies then retired, and after two or three toasts the brethren joined them.

The musical arrangement was spontaneous; Bros. Colletti, Brizzi, and R. Costa were assisted by Bros. Whitmore and Spencer in the dining-room, and in the drawing-room Madame Castellan and her friend indulged the company with several airs. The song was alternated by a carpet dance, and at high twelve the meeting adjourned amid hearty good wishes for the re-union of 1849.

THE CHARITIES.

THE GIRLS' SCHOOL.—*Quarterly General Court, April 13.*—A vote to increase the salary of the Secretary from 50*l.* to 100*l.* was all but unanimous. In this grant public opinion will fully concur; it is a just tribute to a truly zealous and meritorious officer, and we trust the confirmation will be as creditable as the vote is honourable.

The new Committees were appointed.

Bro. Baumer resigned as member of both.

Six children were received, including a very interesting child, one of the orphans of the late Bro. Robert Field, Secretary to the Aged Masons Asylum

The children were all reported to be in good health.

ANNUAL FESTIVAL, *May 17.*—Present, the Right Hon. the Earl of Zetland, M. W. G. M., in the chair, and about two hundred brethren. After the removal of the cloth the usual loyal toasts were proposed, and enthusiastically received; other arranged toasts followed, and were equally welcomed.

The proceedings gave great satisfaction. The Grand Master remarked on the paucity of Grand Officers, and thought they would have added to their own happiness as well as to the funds of the institution had they been present. His lordship entered into a statement of the affairs of the charity, especially remarking on the mutability of human affairs, and observing that in the school were the children of parents who had sat in that hall partaking of the same happiness afforded to themselves. His lordship eulogized the conduct of all connected with the arrangements of the charity—and last, though not least, the collector, Bro. Nichols, came in for a kind word. The Secretary introduced Mary Eyre as the successful candidate for the medal, on a ballot taken by the children themselves.

The amount subscribed exceeded 900!

A hymn and chorus, composed (we believe by Bro. Crew) was sung by the children. Among the two hundred brethren present was Bro. General Geo. Cooke, who came especially from America, and gave his third donation of fifty guineas. Bro. Beadon of the Bedford also completed his subscription of fifty guineas.

The musical arrangements were most perfect, and the ladies bore ample testimony to the kind attention of all the Stewards, who vied with each other in rendering the entertainment so delightful.

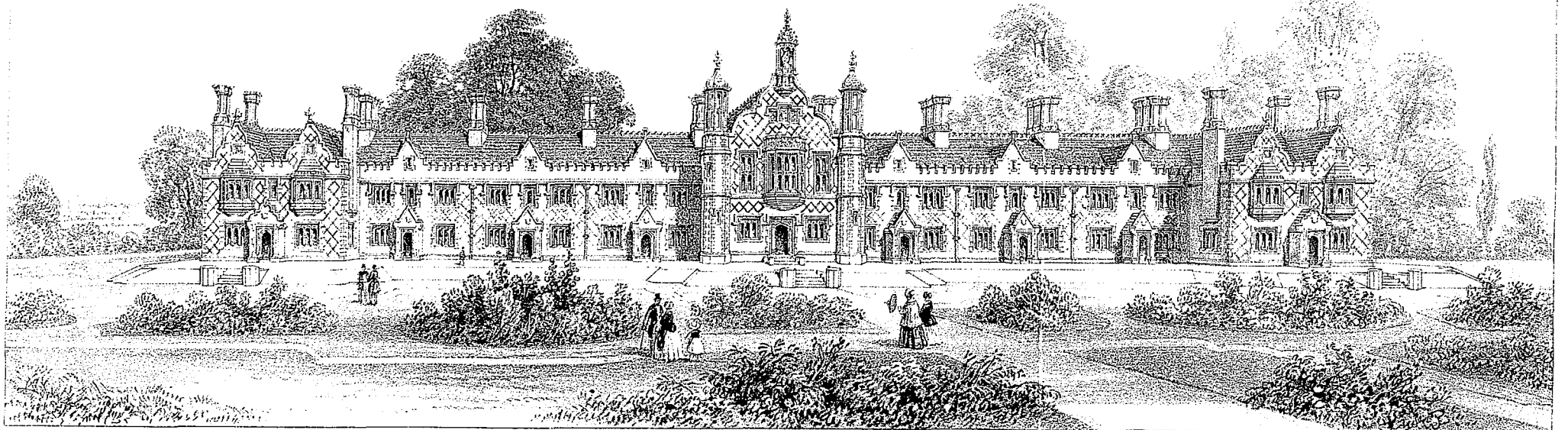
Boys' School.—At the ensuing Quarterly General Court, to be held on the 3rd of July, six candidates will be declared elected.

Notices of Motion.—1. No petition to be received where the father has ceased to be a subscribing member to the Grand Lodge of England for three years previous to the presentation of such petition.

2. For the appointment of a Special Committee to report on the expediency of establishing or renting a School-house for maintenance, clothing, and educating the boys, &c.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

The thirteenth annual festival in aid of the funds of this benevolent and praiseworthy object took place at Freemasons' Tavern on Wednesday the 2nd of June, when a numerous assembly of the brethren of the Order, and a great number of those who, not Masons, take an interest in the works of charity, gathered together to show their concurrence in the objects of the promoters of the Asylum, and to swell the funds destined for its foundation and support. Nor was the manifestation confined to the sterner sex; the ladies, whose hands and hearts are always open to aid the cause of benevolence, and to whose warm sympathies and active co-operation every charitable institution in the land owes so much, were not slack in testifying their approbation of the projected Asylum for aged and decayed brothers of the Craft; and though the laws of public etiquette forbade their mingling at the social board, they graced the gallery of the magnificent hall in which the banquet was held with a galaxy of beauty and grace, fit ornament to the holy cause of charity. The tables in the hall presented every luxury of the season, and did great credit both by the abundance of their burden and the taste with which it was displayed, to the catering talent of the brothers Bacon, who took care, that however numerous the assemblage, and it was far more numerous than at any former festival in aid of the Asylum, there should be enough, and to spare: The hour fixed for the commencement of the feast was six o'clock, but some short delay occurred in consequence of the absence of Bro. the Hon. Colonel Anson, *M.P.*, Prov. Grand Master, a warm and constant supporter of the Asylum, who had consented to take the chair upon the occasion; and after a short delay, which the company present bore with great patience and good humour, Bro. Bigg was inducted to the chair *pro tem.*, and, after grace by the Rev. Bro. Carver, began that indulgence in the pleasures of taste so proverbially dear to Englishmen, and the



S. W. Dallas, Architect.

Day & Son Litho to the Queen.

DESIGNED FOR MR. WALTER ARDRE AND DESIGNED BY W. W. DALLAS, ARCHT. BY
FRANCIS DE WINDHAM, ARCHT. BY W. W. DALLAS, ARCHT. BY W. W. DALLAS, ARCHT. BY

company set to with appetites only whetted by the delay, to do ample justice to the good things placed before them; a pleasant task, which they promptly and fully accomplished. But a few minutes elapsed after the clatter of the knives and forks, before the Hon. Chairman made his appearance, and took his seat amid the cheers of the company. The ladies, as soon as the banquet fairly began, retired to a collation prepared for them in another room, and though what passed there is of course a mystery to us, we have no doubt that they were well cared for and satisfied. After the edge had been taken off hunger, and the cloth drawn, the ladies re-peopled the gallery. Wines, plentiful and good, made their appearance with the desert, and the business of the evening commenced.

The CHAIRMAN gave the first toast, "Her Majesty the Queen," passing a warm eulogy on the public and private virtues of that illustrious lady, drank with three times three, and followed by the national anthem by a number of professional ladies and gentlemen, who generously and kindly proffered their gratuitous services.

The next toast from the chair was "Her Majesty the Queen Dowager," "Prince Albert," "Albert Prince of Wales and the rest of the Royal Family," drank with three times three.

The CHAIRMAN said the next toast was the health of the "Most Worshipful Grand Master, the Earl of Zetland," whose conduct he was glad to know had the cordial approbation of the Order, because he was certain that every one was aware that it was of the greatest importance to the fraternity to which they belonged to have a person at their head to whom they could look with respect and confidence for the fulfilment of his duties with earnestness, zeal, and satisfaction to those for whom they were undertaken. The Earl of Zetland, filled a position in which the eyes of the greater portion of the world were upon him, and that position was rendered still more difficult by his following that illustrious personage to whom they were so deeply indebted, his late Royal Highness the Duke of Sussex. He was glad to propose the health of the Earl of Zetland, and felt sure that they would receive it with the applause that it merited. The toast was done due honour to.

A Ballad by Miss O'Connor.

The next toast was the "Grand Masters of Scotland, Ireland, and all over the world."

The Messrs. Distin gave one of their beautiful performances on the Saxe-horns.

The CHAIRMAN rose to give the toast of the evening, but before he said anything upon that subject he must apologise for not being there at the time appointed. He regretted the delay exceedingly, but it was caused by some pressing business. In proposing the Asylum, he trusted that all would believe his being there for the second time in the character of Chairman would evince his anxiety for the success of the Institution, upon the anniversary of which they had met—(cheers). He sincerely wished that the position which he filled had been in the hands of one more able than himself to advocate and explain the great objects of the Institution—(no, no). He knew that it was unnecessary to the company whom he had the honour of seeing, the large number that had assembled proved that they had in their breasts the firm determination to carry out those objects. He believed that the Institution was first proposed in the year 1835; it would, perhaps, appear to some that there had been considerable delay in carrying out the benevolent intention; but when

they looked at the difficulty of carrying out such an Institution as that for which they were anxious, that would be accounted for. If they looked at the history of the best charities, they would see the number of years they had occupied in arriving at prosperity, and would not despair of seeing the day when the Institution should be actually open. He most anxiously desired to see that day—(cheers). He knew that there were various opinions as to the propriety of carrying out that object, but he had always held that when a number of persons had their own views of benevolence, and were determined to carry them out, it was not for those who held different opinions to object because they did not agree as to the eligibility of the mode. They thought that the providing of a permanent provision for aged and decayed Masons was one of the most praiseworthy objects which could engage their attention and exertions. He found that his own name occupied a prominent position in connection with the charity, and he regretted that he had not the opportunity of paying more attention to it, still he would always be most willing when called on to lend a helping hand, and do what he could by his presence and support—(cheers). He believed that notwithstanding the difference of opinions which prevailed they had the sanction of the Grand Lodge—(yes, yes). That was sufficient to encourage them to persevere, and he must congratulate those interested in the matter upon the advanced stage at which they had arrived. He was happy to say that a site had been fixed upon for the edifice, and that all further action depended on the means, and those depended upon the liberality of the Craft, in support of an object the attainment of which was essential to the comfort of those who had seen brighter days, and whose latter end was unfortunately subject to the frowns of adversity—(cheers). He would not urge liberality, because he was certain that all were anxious to do their utmost. They would contribute as much as they were able, and support the project by their advocacy, and by endeavouring to promote a feeling in its favour they would perhaps render more efficient aid than by their contributions. There was no compulsion; all must proceed from their liberality of feeling, and he believed that all who belonged to the Craft were governed by the first principle of benevolence, the brightest ornament of the Order—(cheers). He was sorry that the advocacy of those sentiments had not fallen into more able hands—(no, no). He would again express his earnest desire to assist towards the prosperity of the Institution, and he was sure that the “Asylum for Aged Freemasons” would be enthusiastically received.

The toast was greeted by acclamation, and followed by

A Song from Mrs Webb.

The CHAIRMAN next gave “The President of the Asylum—(Lord Southampton), the Vice-Presidents, Treasurer, Trustees, the Committee and officers.” Of those gentlemen it was unnecessary to say a word; all were fully impressed with their merits. “The health of Bro. Dr. Crucefix, the Treasurer—(loud cheering, which drowned the Hon. Chairman’s voice), he was perfectly satisfied—(hear), he knew well that the mention of Dr. Crucefix would be met with that enthusiasm to which he felt he was entitled. He (the Chairman) would not say any more, but would leave Dr. Crucefix to answer for himself, and to explain more clearly than he could do the prospects of the Institution.

Dr. CRUCEFIX rose amidst great cheering, and addressed the company. “On the part of the noble President (Lord Southampton), the Vice-Presidents, and the other members of the Committee, who have been so

kindly presented to your notice, and as kindly welcomed, I return our united and grateful thanks, and those thanks are the more heartfelt from the circumstance, that it is not the first time we have received the approbation of our gallant brother in the chair, with whose permission I will now read the Report:—

REPORT.

The Committee address the patrons and friends of the Asylum for Worthy Aged and Decayed Freemasons, for the thirteenth time, with added feelings of grateful confidence.

Time—the great test of principle—has at length deigned to sanctify their hopes; and while the Committee look with admiration on the courage evinced by their patrons under the most trying circumstances, they congratulate those patrons on the moral victory which that courage has ensured. If the past is thus presented to the thought, what does not the future open to the contemplation?

Hitherto the Committee have been sustained by Hope, they now rely on the Justice of the fraternity!

The Asylum—the parent home of the aged brother, the first in effort, and the first in the race of charity—backed by the unanimous recommendation of the Grand Lodge, has, with a principle of high-mindedness worthy of the cause, avoided encroachment on the public funds. A labour of love should be rewarded by voluntary support, and it may be that the Committee will be rewarded by the most generous appreciation of their hopes.

A site for the Building has been selected, and the design as approved is now on view. The sum required for the building is 4000*l.*—an amount so inconsiderable, in comparison with the means of a society embracing so many of the noble, the wealthy, and, above all, the generous, of this mighty empire, that the Committee look forward with justified expectation that they shall not have to draw upon their present resources for the expense of building, but that those resources may remain intact as an endowment, and they hopefully abide the issue.

The financial statement is as follows:—

Three per cent. consols	3553	18	11
Savings' Bank	130	0	0
Dividend due in July	50	6	2
Deposit for purchase of land	100	0	0
At the banker's	462	13	3
In the hands of the Treasurer	51	1	8

£ 4348 0 0

The Committee in presenting this simple report, refrain from other comment, than that having cheerfully obeyed the directions given, they venture to hope that their stewardship having been faithfully performed, they may not be considered to be altogether undeserving of approbation.

I venture to claim my usual privilege of adding a few remarks: the report itself, and the kind observations of the gallant Chairman, will, however, render it unnecessary for me to detain you long from the enjoyment of sociality. Bro. Rory O'More, of romantic and facetious, but I trust not altogether fictitious reputation, humourously observes, that there is luck in odd numbers, and having approached the thirteenth anniversary of our endeavour to raise a superstructure, perfect in all its parts, and honourable to the builder, rely on your zeal that, in our case at least, Bro. Rory may not prove to be a false prophet.

It is possibly without parallel that so many years should elapse without the object being finally attained ; but the Asylum, strange to say, has a parabolic type with the man that was waylaid, whom so many passed by, until the Samaritan came to bind up his wounds, and to comfort and sustain him. I will make no further allusion to the indifference—nay, the opposition to this Institution—especially as the Chairman has so kindly and so ably enlarged on that point. I must, however, direct your attention to the fact, that the Asylum owes its origin to the spontaneous voluntary exertions of its patrons ; and as the Report truly observes of it, that no application has as yet been made to the funds of Grand Lodge, it is but natural to indulge the hope that the voluntary principle will be able to sustain one charity, and that we may have the proud satisfaction of proving that it will do so.

Let us then, Samaritan-like, aid in restoring the sunshine of peace to the afflicted heart, and conduct the masonic pilgrim to the temple of earthly consolation, where he may become fitted for the glorious future. Alas ! we so little know the distribution of human events, that we may take a lesson from the very wants of our aged friends, and in the contemplation of their poverty and misery, allow the mind to follow the dictates of the heart, in the practice of a grateful benevolence.

The heathen moralists and poets urged men to deeds of virtue by painting in vivid colours the joys of a future Elysium—shall we, the avowed disciples of a universal creed, neglect to profit by a higher mental impulse—shall we require truth to be painted for our imagination, when we ourselves can make her ways manifest, when we can raise a temple to the Most High, fitted for the reception of those whom He has chastened by poverty and distress.

Fit types these, my brethren, for the consideration of Freemasons.

There are those before us now, who if they do not by voice applaud our mystic scheme, have dewy eyes that glisten with satisfaction at our labours, and reward us by the secret sympathy of their hearts ; it is the conviction of this belief that has inspirited, and will continue to cheer our labours, until the time approaches which, I trust, is not far distant, when they shall be invited to grace and bless the ceremony of laying the foundation-stone of that building, the ground for which has been selected, and the design for which is approved. Behold, it is there before you !

How cheering to the builder will be the presence of woman on that interesting occasion, when she shall in suchwise advocate the cause of those whose lot it is to have reached the cold hapless evening of life, and whose memories trace the remembrance of youthful sorrow as mere passing clouds, that for a moment interrupted the sunshine of their morning of life.

This paper contains an address written by one whose heart is expanded by a benevolence that will, I doubt not, direct you in a line of duty pointed out by a noble minded woman, who can thus create, by expressive sweetness, a gleam of sunshine to tinge the evening of the old man's day.

Truly there is no feeling so pure, no bliss so perfect, as that which is interwoven in reciprocity of sentiment between the benevolent and the aged heart !

What is life?—the morning beautiful, the meridian splendid, the evening serene, the twilight contemplative, the night holy. Yet does life sometimes present a sad melancholy contrast ; for to many life is hopeless, and death inglorious.

May all here present partake of the happier contrast, and be reminded that as God's blessed sunshine bids the earth farewell, that another day may bless its rising, so should the benevolence of Masons imitate the moral brightness, by causing the old man's heart to bid farewell to care in the cheerful beams of sympathy and love; for sympathy is the parent of a thousand joys—it teaches us to give alms with readiness, and thus derive and impart consolation even from a negative excellence.

One point of the report demands especial notice—it is where a hope is expressed that the invested funds may be held intact as an endowment. I may add, and I hope without offence, that to sell out at the present time would entail a serious loss. I will not inflict further observations on your attention, but will hand over my cause to you, as a hopeful advocate commits his case to a jury, and imploring the fair judges of our Queen's bench, now sitting in the gallery, to sum up as angels of mercy in favour of the aged Freemason, who in the character of friend, brother, son, father, lover, or husband, may possibly in his early day have sipped honey and pleasure from varied flowers, and now finds in his misfortunes how mistaken has been his pursuit.

Once more I gratefully thank you for your kindness to our noble President, the Vice-Presidents, the Committee, and myself."

Figaro by Bro. Farren.

Bro. Bigg rose to pay a large debt of gratitude, the magnitude of which might well prevent its due discharge; but he was sure all would join in the endeavour to liquidate it by drinking the health of their honourable and gallant Chairman, who set an example to all worthy of his position in life, and particularly by his conduct on that occasion. It was not alone as the Grand Master of Staffordshire, nor as a member, and a distinguished one, of the Grand Lodge, nor as their Chairman, but in all of those situations, that he called on them to acknowledge their Chairman's numerous and valuable services. All had heard the interest which he manifested for the success of the Asylum. All had heard the eloquence with which he enforced its claims; and he was certain that no individual was better qualified, or disposed to expound and illustrate the grand principles of their Order, than their Chairman. There was no institution in this or any other country had such great claims upon them as that to which he and they belonged. It was not that charity alone it rested on which consisted in putting the hand into the pocket, but that which consisted in looking on every man with the eye of charity, and throwing its mantle over the deformities of all men. No one was more respected in his own province than their Chairman, or had juster claims upon their regard. He (Bro. Bigg) might be allowed to refer to the long period of years that institution had been under their notice, and if it was not the project of the worthy Treasurer, he did not know whose project it was, nor who was its supporter; he (the Treasurer) had clung to it with a desperate fidelity, and had been mainly instrumental in passing the resolution of Grand Lodge, which had been referred to; but from that time to this, although Grand Lodge had given "faint praise," it had brought forth from that quarter no product of good; and although Grand Lodge had not the boldness enough to vote against the Asylum, it had not boldness enough to ratify and confirm that which once commended its approbation. He was sure that the health of their Chairman would be cordially greeted.

The toast was drunk with honours, and

The CHAIRMAN rose to return thanks, and wished that he could bring

to the task the eloquence of Bro. Bigg or of Dr. Crucefix. His object in taking the chair was to assist in forwarding the success of the undertaking, and his task had been rendered a light one by the manner in which those around him performed their duties. He was sure that the eloquence and sincerity of purpose of Dr. Crucefix would persuade all to contribute as liberally as their means would allow. He concluded by returning his heartfelt thanks for the reception he had experienced.

Song by Miss Hill.

The CHAIRMAN proposed the health of the "Ladies"—(cheers). He felt totally unable to do justice to the toast. No one felt more deeply grateful than himself for the kind and benign influence shed by them on the institution.

The toast was of course drunk enthusiastically.

Dr. CRUCEFIX, as Treasurer, read the list of subscriptions, which amounted to about 500 guineas. He observed, with peculiar satisfaction, that much fresh vigorous and youthful blood had been thus infused into the old Mason's cause.

The "Singing Lesson," by Miss Connor and a gentleman, whose name we did not catch.

The CHAIRMAN gave the health of the "Past Chairmen."

Bro. J. C. BELL returned thanks. He regretted that many of the Past Chairmen were absent; but he was glad to see their honourable Chairman at his post for the second time. He must take credit for being the only Past Chairman there. Their first meeting was one of only four or five, and when he saw that numerous gathering, he felt sure that they must succeed. The merits of the institution would carry it through, and it would be one of the happiest feelings of his life when the foundation-stone of the new building was laid.

The CHAIRMAN gave "Success to the other Masonic Charities." Although they had met for the encouragement of a particular institution, that was no reason why they should not give every encouragement to the other masonic charities, which all knew were so useful.

The next toast was the "Rev. Dr. Oliver, and the other Rev. Brethren."

Rev. Bro. CARVER returned thanks, adverting most eulogistically to Dr. Oliver, whose works he regretted were not more extensively circulated among the Order. The reverend brother also took the occasion to strongly recommend the foundation and support of "an institution for the widows of Masons."

The CHAIRMAN had great pleasure in proposing the next toast "The Press." Though the toast was not immediately connected with the Order, yet all must understand the importance of that great engine, struggling for the advancement of their liberties, and assisting in carrying out all their great objects.

Mr. BARROW returned thanks; observing that the press was always ready to assist in the advancement of every good object, and the reporter who did his duty truly, never forfeited the character of a gentleman.

The CHAIRMAN next gave "The Health of the Stewards," to whose exertions they were so much indebted: connecting with it the name of General Cooke, a brother from a distant country.

GENERAL COOKE said that he was taken by surprise, but he was always glad to stand up in any masonic institution; he was in favour of all masonic charities, and among them the present one; and it always gave him pleasure to meet his brethren in support of such institutions. He only wished that he had been prepared to speak, but he did not expect

to be called upon. He was obliged by the manner in which the health of the Stewards and himself had been drunk, and he wished all present health and prosperity *in secula seculorum*.

The CHAIRMAN said that the last toast was one which they ought not to neglect, "their Vocal Friends," to whom they were so much indebted for the talent they had displayed.

Bro. Jolley returned thanks, and the Chairman then left the chair.

A great number of the gentlemen then joined the ladies in their room, where a concert took place, which was prolonged until a late hour.

We have omitted to mention that in the course of the evening Signor Beletti, of Her Majesty's Theatre, performed a solo on the clarionet in first rate style, which, as well as Messrs. Distin's performance, commanded an encore.

Messrs. Broadwood very generously placed at the disposal of the Asylum two splendid grand pianos, at one of which Signor Perugini, at the other Bro. Jolley, presided—the English department of the concert being under the direction of the latter gentleman. Bro. Harker officiated as toast-master in his well-known style.

The entertainment altogether was one of the most pleasant description; and all appeared satisfied with themselves and each other, and delighted at the gathering in the cause of charity. It was an intellectual day, worthy the enjoyment of the gentleman and the Mason, and illustrated those often-quoted words, "the feast of reason and the flow of soul."

We conclude by placing before our readers an address, written for the occasion by Miss Eliza Cook, which, for its impressive sweetness and deep pathos, will take rank among her happiest efforts; the perusal caused many a sigh among the ladies, while among the sterner sex, it effected the object for which it was written.

A rich man lived mid all that Life could know
Of Peace and Plenty in our lot below;
His wealth was ready and his hand was kind,
Where friends might sue or rigid Duty bind.
He gave to kindred, and bestowed his aid
Where Right could sanction the demand it made:
But there he paused—his bosom never felt
Compassion's impulse kindle, rise, and melt.
With stoic ease he turned from every cause
That had no claim except through Mercy's laws;
And coldly good, he measured out his span,
An honest, moral, true, and prudent man.

The rich man died—and cleansed from earthly leaven,
Upward he sprang on pinions stretch'd for Heaven.
Onward he soared, and well-nigh reached the gate
Where Angel sentries ever watch and wait;
But there he fluttered—just below the place
Where Bliss and Glory pour their crowning grace;
Striving with hope to gain the eternal height,
And weakly drooping as he sought the flight.

"'Tis vain," the Angel Keeper cried, "'tis vain ;
 Thou must return and dwell on earth again ;
 One feather more thy ample wings must wear,
 Ere they will bear thee through this ambient air :
 Good as thou art, go back to human dust ;
 Man to be godlike must be *more* than *just*."

The humbled Spirit took its downward way,
 And here resumed its working garb of clay ;
 For threescore years and ten it stemmed Life's tide,
 And breathed and thought—the trying and the tried.
 Still was he honest, still he loved the best
 The ones who claimed the kindness in his breast,
 Still was he trusted as the type of truth,
 The moral oracle of age and youth.
 His love began with mother, wife, child, friend ;
 But there he found Affection must not *end*.
 His gentle sympathy now turned to heed
 The stranger's sorrow, and the stranger's need ;
 With right good will he ever sought to dry
 The tear that dimmed the lonely orphan's eye ;
 He gave his Pity, and bestowed his Gold
 Where Want abided with the Poor and Old ;
 He burst the bonds of Duty's narrow thrall,
 His soul grew wider—and he felt for *all*.

The rich man died—again his spirit flew
 On through the broad, Elysian fields of blue ;
 Higher—still higher—till he saw once more,
 The crystal arch he failed to reach before :
 And trembling there, he feared to task his might,
 To travel further in the realms of light.

"Fear not," the Angel Warder cried, "I see
 The plume that now will waft thee on to me,
 Thy wings have now the feather that alone
 Lifts the created to the Maker's throne.
 'Tis Mercy—bounteous Mercy—warm and wide,
 That brings the mortal to the Maker's side,
 'Tis dove-eyed Mercy deifies the dust ;
 Man to be godlike must be *more* than *just*.
 Up to thy place." The Spirit soon obeyed
 The Angel's word—a tone of music played
 In melting murmurs round the fields of blue,
 As cherubs came to lead the Spirit through.
 The chrystal portal opened at the strain,
 The Spirit passed—the Angel watched again,
 Still crying to the short-winged sons of dust,
 "Man to be godlike must be *more* than *just*."

Ye,—willing workers in a sacred band,
 Among the noblest in our noble land ;
Ye, gladly build, in Charity's blest name ;
 The Christian altars raised to England's fame :
 Altars that serve to break the storms that rage
 In fearful gloom round Poverty and Age.

Ye help the helpless with a cheerful zeal,
 Ye feel for Want as man should ever feel ;
 Ye shed the essence of your God around,
 For God is seen where Charity is found.

Fear not to die, for freely do ye spare
 Some of the "talents" trusted to your care ;
 Well may ye hope to gain the highest flight
 Toward the portal of celestial light,
 For if that portal Mercy's plume can win,
 Ye bear the pinions that shall let ye in.

There was also circulated in the Hall a spirited Italian song, written by Mrs. Webb, pupil of Signor Negri, with a translation.

The following is the list of Stewards, viz. :--Bro. Col. the Hon. George Anson, *M. P.*, P. G. M. Staffordshire, President ; Bros. Henry Shute, P. G. M. Bristol, Major-General George Cooke, P. G. W., Vice-Presidents ; Bro. R. Gardiner Alston, Lodge of Friendship, Treasurer ; Bro. John Whitmore, Secretary ; Bros. Henry Faudel, No. 3 ; J. Nissen, No. 12 ; J. S. Robinson, No. 30 ; E. Brewster, No. 49 ; G. W. Turner, No. 87 ; P. Mountain, No. 108 ; J. Pennington, No. 108 ; B. S. Phillips, No. 113 ; John Collis, No. 183 ; S. B. Wilson, No. 188 ; Algernon Attwood, No. 212 ; Thomas Pryer, No. 225 ; George Barrett, No. 255 ; John Hervey, No. 318 ; J. P. Bull, No. 329 ; J. Imrie, No. 329 ; F. J. Law, No. 343 ; R. Spiers, No. 425 ; and Osborne West, No. 725.

CHIT CHAT.

ODD FELLOWS' LODGES.

Although totally unconnected with the brethren known as "Odd Fellows," we understand that in the work of charity, they are more than emulous of the Masonic Craft. It appears that last year, Vice-Chancellor Bruce, in the case of the exclusion of a member from the "Loyal Highland Laddie Lodge," declined giving any opinion of the society as a moral instrument, as he could not decide whether the association was, or was not unlawful at common-law, or was rendered criminal, or unlawful by statute.

In the House of Lords, LORD BEAUMONT moved, on the 9th of May last, the second reading of the bill for legalizing "Odd Fellows Societies," and argued that as the associations were purely of a charitable character, they ought to be brought within the provision of the Benefit Societies' Act. One Lodge, the "Manchester Unity," consisted of 350,000 members, and 4000 lodges were scattered over the country.

The MARQUIS OF LANSDOWNE, in giving his consent to the second reading, would go no further than was consistent with a desire to see these societies provided with a remedy, which would be found safe and practicable.

LORD BEAUMONT, would meet the noble marquis's views in committee. The bill was then read a second time.

The Odd Fellows Society has made a rapid advance in public opinion ; and this movement has cemented that advance, by the approbation of Parliament.

TALMUDIC ALLEGORIES.—*The Trees of Paradise.*—When the Deity led man into his Paradise, all the trees of the garden of Eden saluted the favoured of the Lord; with waving branches they offered him their fruits for his food, the fragrant shade of their boughs for his refreshment.

“O that he would prefer me!” said the palm tree, “I will feed him with my golden dates, and the wine of my juice shall be his beverage. My leaves shall form his tranquil hut, and my branches spread their shadow above him.” “I will shower my odoriferous blossoms upon thee,” exclaimed the apple tree, “and my choicest fruit shall be thy nourishment.”

Thus all the trees of Paradise greeted their new-created lord; and his Supreme Benefactor permitted him to enjoy their rich offerings. Of all He gave him liberty to partake. One fruit only he was forbidden to taste—that which grew on the TREE OF KNOWLEDGE.

“A tree of knowledge!” said man within himself. “All other trees yield me but terrestrial, corporeal nourishment; but this tree, which would elevate my spirit, and strengthen the powers of my mind, this tree alone I am forbidden to enjoy.” Yet he silenced the voice of desire, and suppressed the rebellious thoughts which arose in his bosom. But when the voice and example of temptation assailed him, he tasted the pernicious fruit, the juice of which still ferments in our hearts.

“Hard is the prohibition which is laid upon man,” said the angelic spirits of heaven; “for what can be more tempting to a being who is gifted with reason, than the acquisition of knowledge? And shall he, who will soon transgress the command, therefore be punished with death?”

“Wait and behold his punishment,” replied the dulcet voice of celestial love, “even on the path of his errors, amidst the pangs of repentance, and the stings of remorse—even there will I be his guide, and conduct him to another tree, that grows in his heavenly home.”—*Hebrew Review.*

JEWISH GRATITUDE.—Esther Levi engaged herself as a servant in the house of Mr. Goldsmith, an Israelite merchant, residing in Cheapside, London; and as she was mild, complaisant, and desirous of pleasing, she obtained the good feeling of all the family.

Mr. Goldsmith had always forbade his children being harsh to servants. “That which we have a right to expect from our servants,” he observed, “is that they fulfil their duties with regularity. Humanity then exacts that, far from aggravating their position, we should, by treating them kindly, lessen their sense of servitude.”

This principle was faithfully observed, and, at the end of some years, Esther was considered as one of the family.

Misfortunes accumulated on the house of Goldsmith. Two of the children died: war with France interfered with the commerce of England, and ruined Mr. Goldsmith, who died of grief, after a lingering illness, which exhausted his last resources. His poor wife, left without parents, fortune, or defender, was maddened by despair, and her health became seriously affected by continued watchings and grief.

One morning, the afflicted widow called her servant, and, with tears in her eyes, said, “My good Esther, we must separate. Your devotion merits a rich reward, but, alas! I am ruined, and it is with difficulty I pay the wages I owe you. Take this money, the last I have left, and accept as a token of my friendship this ring, the only one of my jewels I have not parted with.” “What are you proposing to me?” rejoined

Esther, sobbing; "would you send me away? Can I quit you, when you so much need my services? Have I asked for my wages? When you were rich, you treated me as your child; and now you are aged, poor, and sick, I will regard you as my mother. You cannot work; but never mind, I am young and strong, and can strive for us both."

For ten years Esther fulfilled her generous terms. She supported Mrs. Goldsmith by the work of her hands, and with so much cheerfulness, that she always appeared the obliged party, and exercised so much delicacy, that no person suspected her heroic devotedness.

At length, in 1815, peace was proclaimed between France and England, and Mrs. Goldsmith collected some heavy debts due to her late husband. She passed the latter years of her life in calm and easy circumstances, which she doubly enjoyed in sharing them with her faithful domestic, in whose favour her will ran thus:—"I give and bequeath all I possess to my well-beloved daughter, Esther Levi; and I desire she may hereafter bear the name of Goldsmith, to preserve the remembrance of her exalted conduct, in what concerns a family who will never cease to pray to the Eternal that she be rewarded as she merits."

SCRIPTURAL CALCULATIONS.—A calculator has given in English measurement the following dimensions of Noah's ark:—Length, 252 feet; breadth, $87\frac{1}{2}$ feet; and depth, $52\frac{1}{2}$ feet. The same calculator says, that Goliath was 11 feet $4\frac{1}{4}$ inches in height, and that his shield weighed 3,793 lbs. He states that Solomon's revenue figured £3,639,214; and gives the following as the dimensions of the New Jerusalem, viz., length of the four city walls, 1,590 miles 1,606 yards; height of the walls, 253 feet; area of the city, 2,499,271 square miles, which is about 300,000 less than that of all Europe.

DRUIDICAL TEMPLES IN SCOTLAND.—Several of the Druid places of worship are still to be seen in the Highlands. Of these temples, at which the ancient Caledonians were wont to worship, the largest we have seen in the north is one in Morayshire, and those at Leys and Torbreck, near Inverness. In our own neighbourhood, above Dochmaluag, there is a pretty large one, the stones of which, it is maintained by many of the peasants in the district, are said to have been at one time human beings, which were overtaken with judgment for dancing on the Sabbath-day, and that the position of the stones exactly correspond with the different attitudes of the dancers. Hence the name Clachan Gorach, or foolish stones.—*Rosshire Advertiser*.

It is stated that the Commissioners of Woods and Forests have appointed Bro. James Sheridan Knowles, the dramatist, to the charge of Shakspeare's house at Stratford-on-Avon, at a salary of £250 a year.—*Globe*.

THE KNIGHTS TEMPLARS IN PARIS.—You would scarcely believe, in sober England, what is going forward here (Paris). The broken remnants of the Knights Templars have their head quarters in Paris. They lately assembled at the Pont Neuf in solemn celebration of the anniversary of the martyrdom of the Grand Master, Jacques Molay, in 1314. The annual custom is to walk round the statue of Henri Quatre, which occupies the exact spot where stood the funereal pyre, and then to the fountain in the Place du Dauphin, where it is said the ashes of the hero were scattered to the winds. The Revolution has given them also a renewed hope, and their assemblage was more numerous than it has

been for many years. A friend of mine who watched the procession told me that it consisted of forty eight persons, among whom were two individuals of the highest families in France; one belonging to the royal house of Spain; besides a Greek boyard, and three British noblemen. Their dress consists of a long black frock coat, upon the lappels of which the scarlet cross is embroidered; this is concealed when the coat is buttoned, and thus escapes observation. Their order still believe that the dying curse pronounced by Jacques Molay upon all kings and pontiffs is again at work, and that they shall still exist through time and change when these shall be no more!—*Atlas*.

ROYAL CANDOUR. (not a bad hint to the present Grand Master).—George II. being informed that an impudent printer was to be punished for having published a spurious king's speech, replied, that he hoped the punishment would be of the mildest sort, because he had read both, and as far as he *understood* either of them, he liked the spurious speech better than his own.

PARISIAN ANTIQUITIES.—The workmen who have been lately engaged in lowering the Place du Parvis, Notre Dame, have discovered several curious objects. Among others, they have found two shafts of a marble column, a fine medal, in yellow copper, of the reign of Louis XIII; some human bones, part of a spout, artistically worked; an enormous mass of masonry, appearing to indicate the place of a monument of the Roman Empire, and the foundations of a little chapel, dedicated in the middle ages to Saint Christopher. The crowd was so great around the workmen, that the Prefect of Police was obliged to place a strong force of *sergens de ville* and municipal guards to preserve order.—*Galignani*.

INTERESTING DISCOVERY.—A letter from Aix-la-Chapelle says—"A discovery has just been made here of the highest interest in a religious and historical point of view, viz., the remains of Charlemagne. It is known that in the year 1000, Otho III. caused the vault of the Emperor to be opened, and that Frederick I., Barbarossa, on the 29th of December, 1165, took up the bones of this great Prince after he had been placed among the number of the saints by Pope Pascal III. Frederick kept these mortal spoils in a chest. The vestments and insignia of the Emperor became the coronation robes and insignia of the Franco-Roman empire, and after, in 1792, Francis II. invested himself with them as King and Emperor elect, and they were conveyed to Vienna, where they are still preserved. But the relics of Charlemagne were lost, except one arm, which was enshrined in a reliquary, and, although great pains were taken, they could never afterwards be found. A few days ago, however, the old chest was found to a place adjoining the sacristy, where it was left entirely abandoned in a dark closet. The discovery was made while two other beatified bodies were being removed in the presence of the director of the Royal Museums."—*Galignani*.

A PARABLE FROM THE TALMUD.—Rabbi Bun having died in the youthful age of eight-and-twenty, Rabbi Seia delivered a funeral oration, beginning with the words—"The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." (Eccl. v. 12.) This sentence he illustrated by the following parable:—"A certain master had engaged several workmen for the erecting of an edifice. Among these there was one who excelled

the rest in industry and exertion. The master, perceiving this, took him one day out with him to refresh himself by a walk. In the evening, when all the workmen came to receive their wages, the industrious one also appeared, and received his full wages. Thereupon the others murmured, saying: 'We have worked and toiled the whole of the day, and this one who has only worked two hours, why should he receive as much as we?' But the master replied: 'This one had done more in two hours than you have during the whole day.' Rabbi Bun, whom we now lament, was the industrious workman in the vineyard of the Lord. During his short stay on earth, he has effected more good than many have during a life of a hundred years' duration. Therefore his slumber is sweet, and his reward great."

BURIAL PLACES IN EGYPT AND IN IRELAND.—Can we wonder that the inhabitants of Egypt resemble in appearance the carcasses with whom they dwell; can we hesitate to account for the constant development of a pestilence, when we reflect that by day and by night, for twelve centuries, the soil on which Cairo stands, its crowded courts, and narrow streets have been inundated by the filthy excretions of animals and of man; that day and night, for centuries, the earth has been imbibing the putrid sanies from the bodies of thousands of animals, permitted to rot over its surface; that day and night, for centuries, it has been imbibing the fluid contents of imperfect cloacæ, and the poisonous exhalations of its half-buried inhabitants, until the sub-soil has become one vast hot-bed of pestilential infection.

Now, the burial places in this kingdom have little to boast of over those of Egypt. There is this distinction, however, to be drawn. In the latter country, the system employed is at once recognized and permitted. In England, men pay "funeral dues," under the impression that their dead fulfil their destiny—return "ashes to ashes, dust to dust." Whether they gain more by their purchase than a solemn plausibility, those who have heard these Lectures, or perused what I have written, can determine for themselves.

The condition of the burial-places in Ireland seems to be even worse than those in other portions of the United Kingdom, although they are almost universally in a most disgusting and dangerous condition. In the neighbourhood of Castle Island and Ballylongford, in the above country, from the imperfect covering thrown over the recent dead, troops of dogs prey from day to day on the bodies. Violent madness is the result, which has led these rabid animals not only to attack one another, but the cattle in the fields.

Methinks our boasted civilization, expansive as it is, may clothe itself in sack-cloth and ashes—it should hide its head for very shame. That man, the image of his God, the heir of immortality, trampled upon during life, hideous in death, should again be made the victim of well deserved punishment to his survivors, is a fearful reflection for those who see in the PRESENT the forebodings of a more terrible FUTURE.

BURIAL-PLACES IN EGYPT—THE PRODUCERS OF PLAGUE.—In ancient Egypt the plague was unknown. Although densely populated, the health of the inhabitants was preserved by strict attention to sanitary regulations. But with time came on change, and that change was in man. The serene climate, the enriching river, the fruitful soil remained; but when the experience of 2,000 years was set at nought; when the precautions previously adopted for preserving the soil from accumulated impurities

been for many years. A friend of mine who watched the procession told me that it consisted of forty eight persons, among whom were two individuals of the highest families in France ; one belonging to the royal house of Spain ; besides a Greek boyard, and three British noblemen. Their dress consists of a long black frock coat, upon the lappels of which the scarlet cross is embroidered ; this is concealed when the coat is buttoned, and thus escapes observation. Their order still believe that the dying curse pronounced by Jacques Molay upon all kings and pontiffs is again at work, and that they shall still exist through time and change when these shall be no more !—*Atlas*.

ROYAL CANDOUR. (not a bad hint to the present Grand Master).—George II. being informed that an impudent printer was to be punished for having published a spurious king's speech, replied, that he hoped the punishment would be of the mildest sort, because he had read both, and as far as he *understood* either of them, he liked the spurious speech better than his own.

PARISIAN ANTIQUITIES.—The workmen who have been lately engaged in lowering the Place du Parvis, Notre Dame, have discovered several curious objects. Among others, they have found two shafts of a marble column, a fine medal, in yellow copper, of the reign of Louis XIII ; some human bones, part of a spout, artistically worked ; an enormous mass of masonry, appearing to indicate the place of a monument of the Roman Empire, and the foundations of a little chapel, dedicated in the middle ages to Saint Christopher. The crowd was so great around the workmen, that the Prefect of Police was obliged to place a strong force of *sergens de ville* and municipal guards to preserve order.—*Galignani*.

INTERESTING DISCOVERY.—A letter from Aix-la-Chapelle says—"A discovery has just been made here of the highest interest in a religious and historical point of view, viz., the remains of Charlemagne. It is known that in the year 1000, Otho III. caused the vault of the Emperor to be opened, and that Frederick I., Barbarossa, on the 29th of December, 1165, took up the bones of this great Prince after he had been placed among the number of the saints by Pope Pascal III. Frederick kept these mortal spoils in a chest. The vestments and insignia of the Emperor became the coronation robes and insignia of the Franco-Roman empire, and after, in 1792, Francis II. invested himself with them as King and Emperor elect, and they were conveyed to Vienna, where they are still preserved. But the relics of Charlemagne were lost, except one arm, which was enshrined in a reliquary, and, although great pains were taken, they could never afterwards be found. A few days ago, however, the old chest was found to a place adjoining the sacristy, where it was left entirely abandoned in a dark closet. The discovery was made while two other beatified bodies were being removed in the presence of the director of the Royal Museums."—*Galignani*.

A PARABLE FROM THE TALMUD.—Rabbi Bun having died in the youthful age of eight-and-twenty, Rabbi Seia delivered a funeral oration, beginning with the words—"The sleep of a labouring man is sweet, whether he eat little or much ; but the abundance of the rich will not suffer him to sleep." (Eccl. v. 12.) This sentence he illustrated by the following parable :—"A certain master had engaged several workmen for the erecting of an edifice. Among these there was one who excelled

the rest in industry and exertion. The master, perceiving this, took him one day out with him to refresh himself by a walk. In the evening, when all the workmen came to receive their wages, the industrious one also appeared, and received his full wages. Thereupon the others murmured, saying: 'We have worked and toiled the whole of the day, and this one who has only worked two hours, why should he receive as much as we?' But the master replied: 'This one had done more in two hours than you have during the whole day.' Rabbi Bun, whom we now lament, was the industrious workman in the vineyard of the Lord. During his short stay on earth, he has effected more good than many have during a life of a hundred years' duration. Therefore his slumber is sweet, and his reward great."

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were neglected; when the sepulchral rites of civilized Egypt were exchanged for the modern, but barbarous practises of interment; when the land of mummies became, as it now is, one vast charnel-house, the seed which was sown brought forth its bitter fruit, and from dangerous innovations came the most deadly pestilence.

The plague first appeared in Egypt in the year 542, two hundred years after the change had been made from the ancient to the modern mode of sepulture; and every one at all acquainted with the actual condition of Egypt will at once recognise in the soil more than sufficient to account for the dreadful malady which constantly afflicts the people.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-Yards.*

It is altogether strange, that the reproach of forming a nation within a nation is ever made to the Jews solely. Are not, for example, the Freemasons in precisely the same condition? The members of the different lodges surely stand in some connection with one another, every Freemason is bound to perform certain duties to every brother mason, of whatever country or nation he may be; and yet we have not heard of Masons being denied a political right on the ground of their masonry interfering with their nationality.

MARRIED, *May 17*, at Handsworth Church, by the Rev. F. T. Ribbans B.A., Bro. William Mant, of Chester, to Jane, eldest daughter of the late Christopher Roberts, Esq., of Birmingham.

MARRIED, *April 11*, at Oxford, Bro. Frederick Symonds, Surgeon, S. W. Alfred Lodge, Prov. Grand Secretary for Oxfordshire, to Ann, daughter of the late Alexander Dewar, M. D., Physician to the Fleet.

Obituary.

THE LATE BRO. FREDERICK CHARLES HUSENBETH.—The character of this truly illustrious Mason, whose obituary we briefly noticed in our last number, demands a more expressive tribute to his memory, and we will first quote from the truthful and feeling address of Bro. William Powell, the D. P. G. M. for Bristol, when appealing to a large assembly of the brethren, especially convened in aid of a subscription for their aged friend. "It is well known to the masonic body generally, and to the brethren of this province in particular, that our worthy and greatly esteemed friend and brother has been a remarkable member of the society—that he has been for very many years a steady patron of the Order, and a great benefactor to it—that he has been constantly a subscribing member for above 50 years! that he has upon all occasions when Masonry has been depressed in this province, been amongst the most forward to help, and often with great munificence. Upon one occasion, when the furniture and property of one of the Bristol Lodges was seized for debt, he nobly and generously paid the debt, which was about £40, out of his own pocket, and thereby restored the warrant and property to the lodge, of which the society have the use and advantage to this day, though this circumstance occurred at least 40 years ago! That in his anxious desire that the society should possess a Masonic Hall in this

province, he zealously advocated the measure, and has contributed to that undertaking, first and last, a sum, it is believed, far exceeding £100. Not only the Bristol brethren, but also those of the neighbouring provinces, know well, and can bear testimony to his great worth as a man and a Mason; to his devotedness to the Order, and to his ready assistance upon all occasions to uphold its character and influences; that, in fact, he has constantly and faithfully been a father to the Masonic Body in this province, in all its degrees and orders, for nearly half a century; and but for his great zeal, learning, and example, we very probably should have no existence, as a province, at this time.

“Such is a faint outline of the *Masonic character* of our highly esteemed and venerable brother, whose misfortunes we deplore, and whose necessities demand our liberal aid: but our friend as a citizen, as a gentleman, and as a neighbour, is equally entitled to our veneration and regard. He has been domiciled in this city upwards of sixty years. His character as a merchant has been remarkable for honour and integrity; his quiet, courteous, and unobtrusive habits of life have secured to him as large a share of the respect and good will of his fellow citizens, as, perhaps, can be said of any man living in this great city. His private life has been irreproachable, and his loyalty to his adopted country, has been ever firm and faithful. Indeed, there is no point of view in which we can examine the character of this worthy man, but must have our admiration and our praise!

“But he has fallen into decay! It is in the eighty-third year of his age that I have summoned together his brethren and companions in Masonry, for the purpose of considering *his necessities*, and to solicit their generous and liberal assistance in his behalf, and I feel the greatest confidence that this appeal will be responded to with enthusiasm.”

The appeal was responded to with enthusiasm. Subscriptions were collecting, and a petition was prepared; and the Grand Secretary was three times written to *as an old friend of Brother Husenbeth* for information, but who did not vouchsafe a reply; thus the time was first wasted, and ultimately lost; for although the Lodge of Benevolence *unanimously* recommended that the sum of *two hundred pounds* should be granted by the Grand Lodge, the Almighty summoned the aged brother, before the grant could be entertained. True, at the Lodge of Benevolence, the Grand Secretary gave his unequivocal testimony in favour of the recommendation, but it was too late!—too late!!

The dear departed brother, was installed in the year 1799, in the Beaufort Lodge at Bristol, then held at the Cornish-Mount tavern, now 120, and held at Freemason's Hall, Bristol; he continued to be a subscribing member to his death.

In 1801, he joined the Sea-Captains, now the Sussex Lodge 221, and continued to subscribe thereto until his death.

He was born at Mainz, in Germany, in the year 1765, and was consequently eighty three years of age; he came to England in 1787, and received letters of denization from the crown; and ever since domesticated in England; following, for nearly sixty years, the business of export provision and foreign wine merchant. Last year, by the default of his partner, he became a bankrupt on his own petition, and gave up his all for the benefit of creditors. He was a widower with two children, a son and daughter, and two grand-daughters. His son is a Catholic priest, who was mainly supported by his aged parent, previous to his bankruptcy. The daughter has for upwards of twenty years suffered under mental aberration and cancer. Our late brother was noble-minded,

generous, and humane. Freemasonry was his guiding star, and its lustre was reflected in him. A Roman Catholic by profession, he with a chivalry worthy of ancient honour, sustained a conflict with a coarse, vulgar antagonist, yclept "the Tablet" and maintained the principles of true Freemasonry. He was indeed a master in Israel, one without guile, and who, when summoned to give an account of his stewardship on earth, has in our hope, received his reward in heaven.

Feb. 17.—At his residence, 10, Brook-street, Holborn, Bro. JOHN JOHNSON, who was born at Chester, Feb. 29, 1776, which place he left at an early age and came to London, where he commenced business as a printer. For several years he was engaged in producing different specimens of typography, for one of which (an Address to Queen Caroline) which was presented at Brandenburg House, Oct. 11, 1820, he was presented with a handsome silver cup by the printers of London, as a token of their high esteem and admiration for his skill and talents.

In 1820, after many years of study and indefatigable research, he produced his great work entitled "Typographia," a work alike interesting to the public and the profession. It contains a most interesting account of the origin and progress of the typographic art, from the time of Caxton; with a biographical, historical, and theoretical account of every particular connected with the subject.

Bro. Johnson was initiated in the Lodge of Prosperity, No. 91, and for many years was a member of the Lodge of Confidence, and went through the various degrees with credit to himself and satisfaction to his brethren. He also printed a collection of masonic odes, anthems, songs, &c., in one small volume, entitled, "The Masonic Minstrel."

Bro. Johnson has left a reputation behind him for honour and integrity that few could equal, and all should emulate.

March 19.—At his residence, Holway Cottage, Taunton, Bro. CAPT. HENRY SNELGROVE, R. N., late of Lodge No. 327. Our lamented Brother was one of the heroes of Trafalgar, where he was severely wounded, and had also mingled in many other important actions with the enemies of his country; his sailor-like straightforwardness and manliness of manner and action, had secured many warm friends; with one of these, (Bro. Eales White), the gallant deceased was smoking "the pipe of peace and friendship" on Saturday evening, at eight o'clock; at twelve the next day he was numbered with the honoured departed.

April 9.—At Cape Town, Bro. CLERKE BURTON, æt. 65, Grand Registrar of the Supreme Court of the Cape of Good Hope. The deceased brother was P. G. M. for South Africa, possessed a superior mind, with great classical attainments. The "Freemasons' Quarterly Review" was several times illustrated by some articles from his muse.

Bro. JOHN KING, formerly of the Bank of England Lodge, No. 329, a strenuous supporter of the "Freemasons' Quarterly Review" and of the Asylum. He was for very many years an active member of the Common Council of the city of London.

At Margate, after a very lingering and painful illness, Bro. W. THOMAS SMITH, P. G. S., Past Master of the Grand Stewards', Burlington, Peace and Harmony, Amity, and Frederick Lodge of Unity. He served as Steward for all the charities, and for the Asylum three times.

April 15, 1847.—At Florida, Bro. LOUIS NAPOLEON ACHILLES MURAT, son of the late King of Naples; in accordance with his will he was interred with masonic honours.

P R O V I N C I A L.

GRAVESEND, *June 19.*—*Lodge of Freedom*, No. 91.—*Lodge of Sympathy*, No. 709.—The brethren of these lodges, with their friends, celebrated the installation of their respective Masters, Bros. Brown and Gardner. The meeting was numerously attended at the installation. The ceremonies of initiation and passing were first performed; after which Dr. Crucefix, assisted by Bro. Watson, conducted the impressive ceremony of installation, in the presence of Bro. Ashley, the Deputy Provincial Grand Master.

Bros. Parslow and Dobson were appointed Wardens of No. 91, and Bros. Childs and Couves of No. 709.

The brethren afterwards adjourned to the banquet at the Talbot, at which the Deputy Grand Master presided. The various addresses were listened to with marked attention; and we most cordially congratulate the fraternity of the neighbourhood on the happy prospect of advancing the interests of the Order.

CANTERBURY, *May 22.*—The warrant of the Canterbury Lodge is of early date in the modern system of Masonry, having been enrolled in 1727, at which period the lodge was acknowledged as constituted. There are only two in the Kent province of greater antiquity, viz., those of the Union at Woolwich, and the Antiquity at Chatham.

The system of Freemasonry was extant in the city of Canterbury several centuries back, and was patronized by the highest dignitaries of the church establishment. The principal ecclesiastic of the cathedral, in the words of the Entered Apprentice's song:—

“ Felt himself famed,
To hear himself named
As a free and an accepted Mason.”

In the year 1414 the benevolent and munificent founder of All Souls' College, Oxford, was raised to the Archbishopial See of Canterbury: and, in the year 1429, being nearly four hundred and twenty years since, he (the great Archbishop Chicheley) held a lodge of Freemasons in the ancient city, and presided at its meetings, his grace being at that period the Grand Master of the Order. At a lodge held in the year named, Bro. Thomas Stapylton was the Master, Bro. John Morris the Warden, and there were present fifteen Fellow Crafts, and three Entered Apprentices.

At this distant period masonic lodges were, for a temporary season, regarded with considerable dread and alarm by the sovereign; and laws were enacted for their suppression. The good archbishop, however, fully cognizant of their moral and philanthropic objects, did not hesitate to give them the *eclat* of his high name and influence, by accepting the supreme head amongst them, and consorting with them in their periodical assemblies. By an act of Parliament of the third Henry VI., cap. 1, A. D. 1425, Masonry was much persecuted from the ignorance of its benevolent purposes; and it was declared *felony to convene and meet in chapter and congregation, under the pretence that such meetings were in violation of “the good cause and effect of the statutes of labourers.”* The archbishop, however, continued his sanction of the Order, and

frequently met the brethren in open lodge; and the effect was, that in spite of the tyrannical edicts, Freemasons' lodges were established in various parts of the kingdom. In many the principles of science, alike in theory and practice, were cultivated; in others, and which system the modern Masons have universally adopted, the implements and instruments of labour were converted into emblems of social and moral virtues, and their uses applied to the inculcation of moral and religious duties. Notwithstanding the resistance offered in the early part of Henry VI.'s reign, that monarch himself joined the Order in the year 1442, and was indefatigable in obtaining a perfect knowledge of the art: and he at great pains revised the charges and constitution of the Order. A record of the reign of Edward IV. runs thus:—"The company of Masons, being otherwise termed Freemasons, of auncient standing and good reckoninge, by means of affable and kinde meetinges dyverse tymes, and as a lovynge brotherhode used to doe, did frequente this mutuale assembly in the tyme of Henry VI., in the twelfth yeare of his most gracious rayne, A. D. 1434" And the same record proceeds to state, that the charges and laws of the Freemasons "have been seen and perused by our late sovereign, Henry VI., and by the Lordes of his most honnerable Councille, who have allowed them, and declared that they be righte goode and reasonable to be holden, as they have been drawne out and collected from recordes of auncient tymes," &c.

Many extensive and important alterations were made in the Cathedral of Canterbury, under the superintendence of Archbishop Chicheley, and which the duly versed Mason readily discovers by their accordance with the established laws and rules of the Order.

A rapid scrutiny of the curiously carved arches and intricate points of this magnificent pile, inspires a deeper feeling of admiration and veneration in the Freemason's heart, from the proof it affords of the fidelity with which its architects and builders have adhered to the fundamental principles of art, taught in the Lodges of Instruction in the early days of the ancient Order.

The Lodge was re-opened, in the spacious Guildhall concert-room, in the presence of a large and highly respectable company of the fraternity, congregated from all parts of the province, and who manifested the greatest joy and gladness at the auspicious event. Bro. Thomas Pryer, of London, one of the highest order of Masons, and an honorary member of the Canterbury Lodge, officiated in the chair. Bro. Robert Walker, filled the second principal office—that of Warden; and Bro. Richard Hunt, that of junior Warden. The usual ceremonials were observed with the precision, correctness, and *eclat* which ever distinguish the effective discharge of their duties by active members. One opinion only prevailed—that Canterbury would once more become the nucleus of Freemasonry—the blazing star of the Order in Kent; and intimations were given of the desire of many of the leading inhabitants to join the harmonious brotherhood. Bro. Pryer read a letter from the Prov. Grand Master, Bro. L. C. Humfrey, *Q. C.*, expressive of his regret at being unable, from a professional engagement, to attend on the occasion, but promising an early visit, and evincing a deep solicitude in the prosperity and welfare of the Lodge. At the termination of the interesting ceremony of initiation of new members, the presiding officer, Bro. Pryer, delivered a charge upon the design and principles of Masonry.

MARGATE.—The Prov. Grand Meeting for the county of Kent has been fixed by the R. W. the Prov. Grand Master for the 21st August.

A meeting has not taken place in the town of Margate for the last fourteen years. In consequence of the appointment of Bro. Lebbeus C. Humfrey, *Q. C.*, as *R. W. P. G. M.* for this province, Masonry throughout Kent is rapidly reviving, and the Union Lodge, No. 149, which, as late as last October had but very few members, now numbers thirty-four subscribing brethren, with a probability of increase. Under the auspices of the *R. W. P. G. M.* (who for a considerable period has been represented by the Deputy Prov. Grand Master) there will be, no doubt, a large attendance of the brethren at the festival throughout the province, and amongst the number, all the Prov. Grand Officers, and many distinguished brethren from London.

The lodge will meet at the Royal Hotel, and the dinner will take place in the splendid Assembly Rooms attached to that establishment. It is in contemplation to follow the banquet by a masonic ball the next evening, and the evening following to patronize our Bro. Dowton at the theatre. Those brethren who may attend from London, and can make it convenient to sojourn three or four days here, may therefore expect plenty of amusement.

CHELMSFORD, May 10.—The brotherhood of Essex held their grand gathering in this town, when the banquet and the ball were linked with the business of the mystic Craft, and full flow was given to hospitality and splendour and harmonious feeling. The business of the day commenced with the opening of the Essex Chapter of the Royal Arch Masons of England, at the Black Boy Inn, when the Chapter was duly consecrated under the auspices of Comps. Savage, Graham, and Evans. Comp. the Rev. W. J. Carver, of Diss, Norfolk, officiated on the occasion. Many Companions from London were present; among them Dr. Crucefix, and Comps. Shaw, Peter Matthews, &c. After the ceremonies of consecration had been ably performed by the above Companions, the following were elected the officers of the Chapter:—Comps. F. J. Law, M. E. Z.; H. Bird, *M. D.*, H.; W. S. Butler, J.; Josh. Burton, Scribe E.; Jas. Wilson, Scribe N.; J. N. Eagle, P. S.; J. G. Simpson and Thomas Starling, A. S.; Jas. Rhodes, D. C.; Herbert Mew, Steward; Jas. Maryon, Jan. The business of the Chapter closed by the exaltation of ten new members; and the company then adjourned to the banqueting room, where a sumptuous entertainment was served up by Bro. Amery, Comp. F. J. Law, M. E. Z., presiding; and the afternoon was passed in the brotherly enjoyments of the Craft—one of those scenes in which

“ Well tempered mirth, the regulated bowl,
Draw out the kindlier feelings of the soul,
And with the pleasures of the social time
Mix faith, and hope, and charity sublime.”

The loyal and convivial toasts were of course drunk, mingled with others especially connected with the principles of the Order, which from their nature we leave in their mist and mystery. But the proceedings did not close here. A scene was provided in which the fair connected with the masonic circle could freely mingle; and in the evening a public ball, under the patronage of the *R. W. Rowland Alston*, Prov. Grand Master for Essex, took place at the Shire Hall, to celebrate an event so interesting to the brotherhood, when upwards of two hundred gathered in the county room, which, decorated with several splendid masonic banners, manufactured for the consecration of the chapter, and the throng glittering with a profusion of the emblems of the Order, as the

members appeared in their badges and medals, presented altogether a very imposing spectacle. Amongst those present were Bros. Captain Skinner, R. A., W. P. Honywood, W. Kortright, A. Kortright, W. Shaw, Savage, Graham, Matthews, Evans; Rev. W. Carver, &c. At one o'clock the company sat down to a most sumptuous supper, provided by Comp. Amery, Comp. F. J. Law presiding, at the conclusion of which the toast of the "Ladies" was proposed and enthusiastically responded to; the "Stewards," proposed by Comp. Matthews, was responded to by Bro. Capt. Skinner, in an appropriate speech, in which he took the opportunity of stating that during the thirty years which he had been a Mason he had always looked upon the Craft as one of the noblest and most important institutions of the country. He particularly dwelt upon the circumstance that caused the ball to take place, namely, the revival of a Royal Arch Chapter in Chelmsford. After one or two other toasts, including the president's health, the company again retired to the ball room, where the dancing was kept up with much spirit until five A.M., when they separated, all feeling reluctant to break the delightful circle of the masonic ball.

[We feel it to be our duty to revert to the consecration as performed by Comp. John Savage; it was altogether an intellectual ceremony of the highest order, and conducted in the most able manner. It is not too much to say that its impressiveness was felt by all who had the privilege of witnessing it. Comp. Savage must have devoted much time to the investigation of the subject, and has proved himself, as much a master in the R. A. as he is a perfect Mason in the Craft; nor should the services of Comps. Graham and Evans be passed lightly over; these Companions most admirably supported their leader, and in the ceremony of exaltation their duties of the business as H. and J. were fulfilled with the most careful precision.]

ROCHFORD, *June 24.*—The annual meeting of the Lodge of True Friendship, No. 186, was held at the Old Ship, and was attended by about thirty brethren. The installation of the W. M. Elect was performed by Bro. R. G. Alston, the Past Deputy Grand Master of the province. The banquet took place afterwards, and the afternoon passed most happily. The identity of this lodge with philanthropy and charity is acknowledged and appreciated; the memory of Bro. Hewlett, and his interesting family, are the attesting witnesses.

NORTHAMPTON, *May 24.*—A provincial Grand Lodge was held this day, under the auspices of the Earl of Aboyne. There were present about seventy brethren. The S. G. W. Bro. Vernon was among the visitors. Everything passed off in the utmost harmony.

BIRMINGHAM, *May 30.*—Our ancient and honourable society is here making a most desirable progress in the right direction, the establishment of the "Masonic Provident Annuity and Benevolent Association," has given it an impetus of no ordinary force. A ball given on the 7th of May last, for the benefit of that institution, produced a clear profit of 120*l.* 7*s.* 6*d.*, and was the cause of so much unalloyed pleasure, that an annual repetition has been very generally demanded, particularly by the ladies, with promises of increased patronage. This agreeable reunion has had the effect of bringing forward many new candidates for admission into the Royal Craft, and of creating a desire among others of the "popular world" to become better acquainted with the design of a society, whose quiet influence could effect a gathering

of such importance for the purposes of charity alone. It has also had another and a much more important effect, namely, that of exciting in the brethren of the Craft a spirit of emulation, and an increased desire to promote the genuine tenets and principles of the Order. This effect has been particularly remarkable in the supreme degree of the R. A., which for some time past has scarcely shown signs of vitality, but suddenly it has become warmed into life, and has put forth so unequivocal a demonstration of latent energy as to dispel all doubt of its capability for vigorous action. At a meeting of the Chapter of Fortitude, No. 51, on the 26th instant, the officers elected for the ensuing year, were—Comps. Dr. Bell Fletcher, D. P. G. M., for Warwickshire, Z.; Frederick Dee, P. G. R., for Warwickshire, H.; and William Kettle, P. M., No. 51, J. There can be no doubt of the advantages which the chapter must derive from such appointments as these. Comp. John Savage, of London, installed them into their respective chairs in a manner at once dignified and impressive, affording an example, for imitation, of the highest standard of excellence in the working of the Craft. A large number of desirable candidates for exaltation, already proposed, are some of the first fruits.

That so much good should have been produced by exertions intended only to promote the establishment of the "Masonic Provident Annuity and Benevolent Association," is a source of much gratification to its friends and patrons, and they are encouraged to hope that the attention of the brethren of the provinces, to which the institution is proposed to extend, will, thereby, be more generally directed to it, and induce them to inquire into the principles on which it is founded.

They will then learn that the plan is not a crude suggestion of inexperience, but an extension of the principles of one already tested by twenty years trial, the result of which has proved it beneficial to a degree far beyond the most sanguine expectations of its promoters; and that the present experiment is pronounced by actuaries of the highest standing, to be based on sound principles, worthy of the most liberal support, and calculated to produce the most satisfactory results.

LEICESTER, June 23.—*John of Gaunt Lodge*.—The festival was celebrated this day, when Bro. Henry Hardinge was duly installed as Master. The usual ceremonies were efficiently performed, and the banquet took place at five o'clock, at which the newly-installed Master presided with happy effect. We regret that, in order to be in time for the ensuing number of the *F. Q. R.*, we can only forward this too brief sketch of a very interesting meeting.

NOTTINGHAM, June 8.—*Removal of the Fourth Royal Irish Dragoons to Manchester*.—During the last few weeks much regret has been occasioned in Nottingham, in consequence of the Fourth Royal Irish Dragoon Guards, under the command of Colonel Chatterton, having received orders to proceed to Manchester. This feeling has not only manifested itself in the higher circles, but all other classes have evinced their sorrow at the prospect of parting with a body who have so conducted themselves as to secure the esteem of the community at large. The officers have distinguished themselves by their affability, hospitality, gentlemanly bearing, and politeness; and the men by their uniform good conduct. After a stay in the town of two years' duration, it was natural that many intimacies would be formed, and frequent acts of friendship and sympathy would be interchanged with the

inhabitants ; but never before did we see such a strong regard spring up betwixt civilians and military, or one so general, as that which has been shown by many circumstances to exist between the officers and men of the Fourth Dragoon Guards and the gentry, yeomanry, and burgesses of Nottingham.

The departure of the troops was attended by a circumstance which cannot fail to be highly gratifying to the military profession in general, and so honourable to the town itself, as to merit more than a passing notice. Without any previous intimation, beyond that which could be conveyed in the brief space of an hour on the previous evening, upwards of forty gentlemen of the town attended on horseback at the barracks prior to the troops leaving, with the view of accompanying them a short distance, and thereby testifying their great esteem for the gallant Colonel (Chatterton), who had so much endeared himself to the inhabitants during the time he has resided amongst them, and also their respect for the troops generally. At eight o'clock the cavalcade commenced its march, the advanced guard taking the lead, followed by civilians on horseback, two abreast ; after which came the troops, the band playing a variety of martial airs. On arriving at the second milestone on the Alfreton-road, the gentlemen who were in attendance, and whose numbers had considerably increased, drew up on each side for the troops to pass, when the band commenced playing the Masonic Anthem. Having passed on a short distance, Adjutant Mullen rode forward and requested those officers of the masonic body who were present and their friends to attend the Colonel. Orders were then given for the troops to halt, when the Colonel rode forward, and having saluted his friends, thus addressed them :—" My friends and brethren : I never, in the whole course of my existence, experienced such feelings as those which actuate my breast at the present time. The honour you have this morning done myself, and the regiment which I command, is altogether so unexpected that I am at a loss for words to express the gratification I feel. When I think for a moment that a longer than usual residence amongst you, so far from alienating you from us, has more sincerely and devotedly attached you to us, I feel that Nottingham will ever have a claim upon our gratitude, and we must ever look back with deep regret that unavoidable necessity obliges us to leave it. Upon me, personally, you have, by your assembling together this morning, conferred the greatest possible honour, for never, in the whole course of my military career—and that extends over many years, and in nearly every part of the world—have I witnessed or ever heard of a similar compliment being paid to troops when leaving their quarters ; I am, therefore, as a soldier and a man, under deep obligation to you, which, after reflection, will increase rather than diminish. To you, especially, my brother Masons, my thanks are due, for the many kindnesses which my brother officers and myself have experienced at your hands. You have indeed displayed the beauties of our Order to their fullest extent. You have not only been hospitable in the extreme, but you have on every occasion evinced towards us the greatest kindness and brotherly love. Believe me, brethren—and I speak from my heart—we thank you ; and it is only the hope that we may again ere long have opportunities of meeting you that affords us consolation at this trying moment. Again, my brethren, and those who have accompanied you this morning, I beg you to accept my heartfelt thanks, and though I part from you now, believe me, I shall ever look forward

with a fervent hope that I may again renew my acquaintance with you."

At the close of this speech, during the delivery of which the Colonel was evidently much affected, three hearty cheers were given for Colonel Chatterton, which he acknowledged in a few words; after which, three cheers were given for the officers, the regiment, and the Queen. At this time the scene was very exciting; the band, which had passed to a short distance, turned back to listen to the Colonel's remarks—the officers and civilians were mixed together, and on every side might be heard the "Farewell! God bless you." The troops then passed on, and the gentlemen who had accompanied them returned homeward, highly gratified that an opportunity had been afforded them of testifying their respect to the gallant Colonel.

We should here state, for the information of those of our readers who are not already aware of the fact, that Colonel Chatterton is a distinguished member of the masonic Order, and is not only highly esteemed by the members of the body in Nottinghamshire, but has very frequently joined them at their lodge meetings; it will, therefore, not be surprising that a number of his brethren should be anxious to avail themselves of every opportunity of being in his company, and it will also explain the reason why his remarks, given above, are more immediately directed to them.

One or two circumstances have come to our knowledge, which, we think, ought not to be lost sight of, inasmuch as they reflect greatly to the credit of the masonic body, and satisfy us, at least, that the brethren of the "mystic tie" are "good and loyal subjects." At the meeting of the Commercial Lodge, No. 594, in May last, the first after the celebrated 10th of April, a vote of thanks was passed with acclamation to Colonel Chatterton, for his indefatigable exertion, loyalty, and undaunted courage in maintaining the peace of the town of Nottingham, and in upholding the duly constituted authorities in the maintenance of law and order. On a more recent occasion, the gallant Colonel, "In testimony of his true masonic character, universal beneficence and kindness, and unceasing fidelity to his Queen and country," was elected an honorary member for life of the same lodge, both which resolutions, together with certificates of membership, were written on vellum, and richly bound, for presentation.

Having said so much of the gallant Colonel, we shall be excused repeating a few words in testimony of the excellent conduct of the regiment generally. Thanks to the army regulations, which prevent excesses with impunity in any of her Majesty's troops, we have not for many years had occasion to complain of any of the regiments quartered in Nottingham; on the contrary, they have all been well conducted, and to the Fourth Royal Irish Dragoons in particular this latter remark will apply.

WAKEFIELD, *May 15.*—A Provincial Grand Lodge was held this day at the Music Saloon. Present—Bros. the R. W. the Hon. the Earl of Mexborough, P. G. M.; R. W. Charles Lee, D. P. G. M.; and a great number of members of the Prov. Grand Lodge. Defaulting lodges received admonition. Inquiry was made as to number of contributing members and Past Masters; contributions to the P. G. L., and subscriptions to the Royal Benevolent Annuity Fund; by-laws of many lodges were confirmed and sanctioned; other lodges produced their by-laws, which remained for examination and correction.

The D. P. G. M. observed on the law relating to by-laws, and other matters of importance, and that no P. G. Officer would be selected from lodges in arrear. That the Grand Secretary could not find time to attend to the interests of the province of West Yorkshire.

Certain alterations and additions were made to the P. G. L. by-laws; certain brethren were relieved, as also one widow; Prov. Grand Officers for the year were appointed; Bro. W. Beckwith was unanimously elected P. G. Treasurer. A balance of 478*l.* 0*s.* 6*d.* remained in the banker's hand, notwithstanding 140*l.* had been distributed during the year in charitable purposes.

The next Prov. Grand Lodge will be held at the Masonic Hall, Bradford, on the 5th day of July next.

LIVERPOOL, *May 17.*—The Annual Grand Lodge of the Western Division of Lancashire, was held at the Adelphi Hotel, pursuant to announcement. The R. W. D. G. Master for the province, Bro. John Drinkwater presided, and matters of much interest to the Craft were discussed. There were nearly a hundred of the brethren present. The banquet was attended by about eighty, and a very pleasant evening was spent under the auspices of the Deputy Grand Master.

MANCHESTER.—We understand that arrangements are making to erect a Freemasons' Hall in this city, capable of accommodating "all the brethren in the county."

NEWCASTLE, *May 1.*—The brethren of the Northern Counties Lodge, No. 586, met at their lodge-room, Bell's-court, Newgate-street, in this town, to choose their officers for the ensuing twelvemonths. The brethren afterwards dined at the Crown and Thistle Inn, and spent the evening in that harmonious spirit which so much characterizes the meetings of this ancient and loyal Craft.

CARMARTHEN.—*St. Peter's Lodge.*—The members of this lodge and the brethren throughout this part of the principality begin to display some uneasiness about their provincial meetings, not one having been convened for many years.

It is an acknowledged fact, that in those provinces where the Grand Lodge is regularly summoned, the interests of Freemasonry are consulted, and its principles promulgated; and, as in most societies, the members are prone to imitate those whom Providence has placed in superior stations, so also in Masonry, the calling together the officers of the Grand Prov. Lodge, necessarily bring masters and workmen together for settlement of affairs and a little rational hilarity. The indefatigable exertions of Bro. Lea Wilson, P. G., preserved the lodge of Surrey in good order and trim; and the same may now be said of Bro. Dr. Bell Fletcher, of Birmingham, whose heart and soul appear in the proceedings of the Grand Lodge of Warwickshire.

Bro. Ribbons continues his exertions in this lodge, and we hope soon to record the proceedings of a goodly gathering of the provincial officers of South Wales, when the Aged Masons' Asylum in particular will be sure to come under the attention of the brethren.

SCOTLAND.

WE have received two or three rather curt letters on the question of the recent permission to the Provincial District Grand Masters to shorten the period of probation between the degrees; and our correspondents pretty warmly, and not altogether without reason, are of opinion that not to have meddled would have been more high-minded on the part of the Grand Lodge of England—to share the few fees was hardly worth while. “Some of our Grand Lodge folk here,” says a correspondent, “opine that they have cause for offence at the hands of the Grand Lodge of England, in permitting too much freedom of speech on the part of one of its members, and they have managed to get up a little puddle of a storm; how the matter will end is to be shown.” But at any rate we have the appearance of existence: as a set-off to our general apathy, we have had the masonic lion, Dr. Wolff, exalted as a R. A. M., and the new Book of Constitutions is nearly ready for publication; it really may be truly called ‘illuminated.’ Among the engravings is a likeness of St. Clair of Rosslyn, and we understand that a portrait of the Duke of Athole will embellish the work.”

EDINBURGH, *March 21.*—*Supreme Grand Chapter of Royal Arch Masons of Scotland.*—The annual general meeting of the Supreme Chapter was held, when the following noblemen and gentlemen were unanimously chosen as office-bearers for the year 1848-9, viz.:—His Grace the Duke of Athole, First Grand Principal Z.; the Earl of Dalhousie, Past Grand Principal; George Arnot Walker Arnot, LL.D., Depute-Grand Principal; Colonel Swinburne, Past Depute; John White Melville, of Bennoch and Strathkinnes, Second Grand Principal H.; William Burn Callander, of Preston Hall, Third Grand Principal I.; Morris Leon, Grand Scribe E.; David Clarke, Grand Scribe N.; Hector Gavin, Grand Treasurer; Thomas Boog, Grand Recorder; James Graham, of Leichtoun, Grand Chancellor; Dr. W. D. M'Ritchie, First G. S.; Hugh James Rollo, W. S., Second G. S.; Robert Ramage, Third G. S.; with other minor officials. After the election, the Most Excellent Grand Principals, Office-bearers, and Companions, sat down to dinner to celebrate the anniversary of the festival of the Vernal Equinox—the M. E. D. G. P. Dr. Walker Arnot, of Arlary, in the chair, and Dr. W. D. Macritchie, croupier. The evening was spent in the most happy and harmonious manner. The roll of the Grand Chapter has been published and circulated.

May 24.—A special meeting of the Edinburgh Royal Arch Chapter, No. 1, was held (pursuant to a unanimous vote of the Chapter), to confer the degree on the Rev. Joseph Wolff, D.D., LL.D. There was a numerous assembly of the companions, and the ceremony, performed by Comp. Hector Gavin, was exceedingly impressive. In delivering Dr. Wolff his diploma, the First Principal said, the companions felt proud of having it in their power to testify the high respect and honour they

consider due to him for his courage and philanthropy in the great cause of humanity evinced in his journey to Bokhara in the years 1843-5, to ascertain the fate of Colonel Stoddart and Captain Conolly—which feeling, he believed, universally prevailed in the masonic world.

Royal Arch masonry progresses, and infinite care is taken in the ceremonial, the members are well instructed in the mysteries, and are regular in their attendance.

GLASGOW, *May 9.*—The annual election of office-bearers of the Glasgow Thistle and Rose Lodge took place, when the following brethren were duly elected to their respective offices, viz. :—James Leslie, R. W. Master; John Crawford, Past Master; Hugh Orr, Depute-Master; James Glen, Senior Warden; Alexander Bain, Junior Warden; David M'Cance, Treasurer; James Sloane, Secretary; Alex. Beattie, Edinburgh Proxy Master. After the election the evening was spent in an agreeable and harmonious manner, very much to the honour of the Craft, and to the general satisfaction of those present.

BALLATER, *March 28.*—The members of St. Nathalan's Lodge of Freemasons, anxious to express their sense of the unremitting and zealous attention which Bro. Alexander Mitchell, late R. W. Depute-Master, has paid to the interest of the lodge, resolved to give him some substantial mark of their esteem and regard, previous to his leaving this country for America. The brethren, accordingly, met in the Monaltrie Arms' Inn on the 27th, when Bro. W. Paterson, the R. W. Depute-Master, in a neat and suitable speech, in the name of the brethren, presented Bro. Mitchell with an elegant silver snuff-box, and a dozen of silver spoons. Bro. Mitchell replied in an eloquent and appropriate speech. Bro. Mitchell's health was then drunk in true masonic style; and many other masonic and other appropriate toasts were volunteered in rapid succession, and the evening was spent with the greatest harmony and conviviality.

I R E L A N D.

The Free and Accepted Masons of Ireland appear to be the sole institution in that country uninfluenced by the sad destiny affecting the community there, and all good men seem to seek refuge in the temples of peace from the endless din of angry turmoil which distracts society abroad, and happily there exists amongst the Craft a lively and laudable emulation to advance the principles and ceremonials of the Order with strict fidelity, and to promote the hearty hospitality for which Irish Masons have ever been justly accredited.

DUBLIN, *April 27.*—The annual Easter Convocation of Prince Masons was held at the Freemasons' Hall, Dublin, on Wednesday the 26th inst., his Grace the Duke of Leinster, 33rd degree, the Most Illustrious Supreme Head of the Irish Order presiding, and Lord Viscount Suirdale, Acting Senior Grand Warden. There was a large attendance of Masons

of the highest distinction and standing. The report of the Vice-President of the Supreme Grand Council of Rites, Bro. Norman, afforded considerable satisfaction, and never did the benign spirit of Masonry diffuse a halo of more pure affection and harmony on any meeting.

May 12.—The Illustrious College of Philosophical Masons assembled, when Bros. W. H. Roe, Thos. Mostyn, and M. Furnell, 33rd degree, were duly installed officers for the year. The state of the college, and of all other branches of the masonic constitution of Ireland, was a pleasing source of congratulation, and the illustrious brethren of this exalted grade enjoyed their reunion with unaffected cordiality.

TIPPERARY, June 6.—A brilliant reunion of Free and Accepted Masons took place in this town, convoked by the Illustrious brother, M. Furnell, Prov. Grand Master of North Munster, for the purpose of consecrating a new lodge, to be called "The Clanwilliam Lodge," No. 55. The attendance was numerous, including members of the Grand Master's Lodge of Dublin, amongst whom were the distinguished brother Sir J. Macneill, and the Secretary Bro. Wallace; brethren from Cork, headed by their inestimable Deputy Prov. Grand Master, Edward D. Freeman, Sir Michael Creagh, Bros. Bruce, Harrison, &c.; also many eminent brothers of Nos. 13, 44, and 333. The consecration was solemnly performed, according to ancient usage, by the Prov. Grand Chaplain, Bro. W. E. Massy, the Prov. Grand Master, the Deputy Prov. Grand Master of North Munster, and the Deputy Prov. Grand Master of Munster, and a full procession of the Order. The new officers were then installed, and a large ballot took place. The brethren adjourned at seven o'clock to a magnificent banquet, and passed the evening in that happy state of philanthropic and kindly feeling, which Masons alone experience. We cannot help congratulating our friends at Tipperary in having, at length, a temple erected amongst them, within the tranquil walls of which all political and religious differences and allusions are strictly prohibited, where men of all creeds and parties can meet on the square.

LONDONDERRY.—The following circular will best speak for itself, and most sincerely do we hope that the appeal of our noble-hearted brother may be responded to in such a manner as to leave him free from responsibility:—

DEAR SIR AND BROTHER,—In consequence of the pressing nature of the case, I am induced, as a last effort, to lay before you a statement of the circumstances of the Masonic Hall in this city, in the hope that something may be done for its rescue from the fate which is now otherwise inevitable, and which, if not immediately averted, will not only be discreditable, but deeply injurious to our fraternal institution. The sum of 1,054*l.* 8*s.* 8*d.* has been expended on the building. Of this sum 776*l.* 12*s.* has been paid as follows:—

Borrowed on mortgage	£300	0	0
Subscriptions	194	0	0
Loan from Sir James Stewart	112	0	0
Advanced by A. Grant	120	12	0
Loan from Brother W. Wight	50	0	0

£776 12 0

leaving a debt, for which I am individually responsible, of 277*l.* 16*s.* 8*d.*, exclusive of the sum advanced by Sir James Stewart, Bro. Wight, and myself. These would not be pressed for, but the 277*l.* 16*s.* 8*d.* must

either be paid, or the building given in satisfaction of the pecuniary claims on it; and, of course, what comes short of these claims, the creditors will look to me for, and no consideration allowed for my pecuniary outlay, the vast anxiety, time, trouble, and attention I have given to the undertaking for a period of nearly three years. About 450*l.* would satisfy pressing claims, and finish the building. Of the success of the undertaking no doubt can be entertained; two or three years would clear off all liabilities, and leave the whole establishment for the benefit of Masonry. This most desirable end I propose to effect by means of loans or donations, from the brethren and friends of the institution, at the option of the individual—if a loan priority of receipt would entitle a priority of payment—and each lender would receive a certificate constituting him a creditor to the extent of his advance.

Under the foregoing circumstances, may I earnestly entreat your assistance, to save the Hall from its threatened alienation from the purposes of our noble and hallowed institution, as well as to avert ruinous consequences from

Your faithful Brother,

ALEXANDER GRANT.

Derry, Feb. 22, 1848.

Presentation of a Masonic Testimonial to Bro. John Bartkowski.—April 15.—The Members of Lodge 69, held in this city, presented, at a convocation of their Royal Arch Chapter, a splendid jewel of that degree to Bro. Bartowski, as a mark of their esteem and approbation of his conduct while amongst them, as a man and a Mason. The jewel bears the following inscription:—

“Presented to the Right Worshipful Bro. John Bartowski, Senior Grand Warden of Derry and Donegal, by the members of Lodge ‘Light of the North,’ No. 69, held in Londonderry, as a token of their esteem and unalterable masonic regard.

“April 15th, A.D. 1848, A.L., 5848.”

In order that this just and deserved acknowledgment to a beloved and deserving brother might be participated in by every member of his lodge, it was determined to entertain him at dinner on that day. The brethren met accordingly at seven o’clock in the Corporation Hall, and twenty-four sat down to dinner, the Master of the lodge in the chair, the excellent Chaplain of the lodge occupying the vice-chair; and, in order to give additional *eclat* to the entertainment, the brethren were in full masonic costume, Bro. Bartowski sat on the right of the chair.

On the removal of the cloth, the Queen’s health was drunk with every mark of loyalty and respect: after which the Chairman rose and addressed the brethren on the occasion in a very lucid speech, that rivetted the attention of the company. The toast was drunk with the most rapturous enthusiasm, which lasted for several minutes.

Bro. BARTKOWSKI rose, under evident feelings of emotion, and said, My dear brethren, poetic fancy has pictured to the mind green sunny isles and shady retreats. Could I venture on the metaphor, your past kindness, as well as the recollection of the present hour, will always be a green spot on my memory, such as poetry has so beautifully pourtrayed. It will be to me as the rose in the wilderness, the spring to the fainting traveller in the desert, the refuge from the storm, or the long-looked for resting-place to the weary. Memory, often called busy, meddling memory, can never bring the retrospect of the present hour too frequently to my recollection. I came amongst you a stranger; I leave you with feelings of poignant regret. Gratitude, in its most exalted acception, fills my heart. I am but a vidette and

sentinel for my country, which now calls me, as well as many others similarly situated, to a closer co-operation for her regeneration amongst the nations of the earth. You have been so kind as to couple with my health that of my wife and my little ones. I feel very grateful for this kind remembrance of the dear and tender objects of my unceasing solicitude; and I will feel moved in the hour of struggle by the thought that I may yet live to share with them the pleasures of my native land, my long lost home, and my kindred. The splendid testimonial you this day presented me with, and which I now proudly and gratefully wear on my breast, shall be transmitted to my son, who, I trust, will, in his turn, hand it down to posterity unsullied, rejoicing in the virtuous and godlike principles of our Order; and to all and each I drink health, happiness, and prosperity—both in your capacities as men and as Masons. Bro. Bartkowski sat down amidst enthusiastic greeting and cheers of the brethren.

The health of Sir James Stewart was proposed and drank with liveliest expressions of respect and attachment. The health of the Vice-President, and several other toasts were drank and responded to; after which the party broke up, highly gratified at the proceedings of the evening.

Presentation of a Sword and Plate to Bro. John Bartkowski.—April 15, at three o'clock, p.m., a numerous meeting of gentlemen was held in Corporation Hall, in order to present a sword and plate to Bro. Bartkowski, upon his leaving this country for his own. Both bore this inscription:—

“Presented to John Bartkowski by his friends in Londonderry, as a token of respect for his virtues, and of their best wishes for his success in the cause of Poland.—April 15, 1848.”

Mr. Barre M'Corkell having been called to the chair, and Bro. Bartkowski introduced, the Chairman, as representing those present and others, delivered an address to that gentleman, accompanying it with the presentation to him of the sword and plate.

During the reply, and at its close, Bro. Bartkowski was warmly cheered. Before separating, the company drank health, success, and happiness to Bro. Bartkowski, giving him three times three hearty cheers, which he feelingly acknowledged.

FOREIGN.

PARIS.—Bro. Bertrand was elected Prov. Grand Master on the 2nd of April, 1847, and installed as the second highest authority of the French Masons on the 30th of the same month; the members of thirty-eight lodges attended the ceremony, which was conducted with great solemnity. The Grand Orient has presented medals to Bro. Debans, of the Lodge Henry IV., for saving several persons from being drowned; to Bro. Ferrand, of the Lodge Isis-Montyon, for similar other heroic and humane acts; and to the Lodge Sincerity at Rheims, for the exertions and sacrifices made by it in the cause of Freemasonry.

ROUEN.—The Lodge Crowned Perseverance has had a medal struck, and presented the same in silver to Bro. Chappy, for risking his own life in saving that of one of his workmen who fell into a well. The five

lodges have united and established an infant protection society for children, of the ages of three months to three years, the object being to nurse and take charge of the infants while the mothers are enabled to go and work. Similar charities exist in Strasburg, Paris, &c. The Rouen infant charity commenced its operations on the 30th May, 1847. In conformity with a previous determination the united lodges of Rouen met on the 18th April, and distributed prizes to worthy workmen of the town—one weaver, one modeller, one founder, one brushmaker, and a foreman at a manufactory; each received one hundred francs and a silver medal for general good conduct and character.

BOULOGNE.—A new lodge-room was consecrated on the 7th August, 1847, by the brethren of the Augustus of Benevolence, who will hold their future meetings there.

CALAIS.—The two lodges have joined, and from being opponents have become united, under the name of “Perseverance and Benevolence united.”

LYONS.—A new masonic hall was consecrated at Lyons on the 19th December, 1847, by the Lodge Perfect Silence, which will in future meet therein; it has been built at their own expense.

By accounts received from Geneva, it appears great deceptions have been practised by a person calling himself a Freemason, named Peter Paul Gonnard, having levied contributions upon all the brethren he could find, and every lodge he could visit. The Lodge Star of Leman, having ascertained too late the character of the visitor, investigated the circumstances with which they had become acquainted the following day; but the gentleman had left the town, with a large bill remaining unpaid at the inn. The circular of the Grand Orient of France, which publishes the above, adds thereto—that a number of persons are travelling about making demands on the purses of the brethren to which they have no claim, and suggests that every lodge should investigate very strictly the certificates and the petitioners, as many of them will not agree in the ages and other particulars; some certificates are from suspended lodges, or otherwise irregular; and many have fallen accidentally into the hands of the persons presenting them. The Lodge of the United Brethren, at Strasburg, has recently adopted a mode of preventing, as much as possible, a continuance of systematic beggary by means of old certificates, having purchased them of the holders whenever the terms could be arranged mutually satisfactory. The Lodge Frederick of the Rising Sun, at Brieg, proposed sometime since to detain all such certificates if presented under suspicious circumstances. The “*Latomia*” (No. 21), argues upon the injustice of such a proceeding, but approves of the Strasburg plan of purchase, unless the certificate should be known to have been purloined, or to have belonged to a suspended or erased lodge or brother.

FRANKFORT-ON-THE-ODER.—The Lodge Upright Heart, established here seventy years ago, took possession of the new temple on the 18th of December, 1846.

HAMBRO’.—The hospital for the cure of diseases, established by the Grand Lodge of Hambro’, received the sum of 26,322 marks during the year 1846, and expended 24,029 marks. Fifty men, and two hundred and sixty-seven women, were admitted to the hospital in that period; the funds have been enriched by several valuable legacies.

ULM.—A fund of benevolence, already amounting to a considerable

sum, has been arranged here for the relief of Freemasons and their families.

BASEL.—The third masonic congress will meet this year at Basel (Switzerland); the time has not yet been settled, but the probability is, that it will be sometime in August, if political events on the continent do not interfere to prevent the meeting.

A (new) History of Freemasonry in England, Scotland, and Ireland, 1685—1784, will shortly appear in German; to which will be appended a Treatise on the Ancient Masons. By G. Kloss, *M. D.*; procurable and published by Klemm, Leipzig.

CANADA, *Montreal*.—We are fairly at work in good earnest, and have set apart the annual contribution of four shillings and fourpence from every member of a private lodge to form a fund of benevolence, and have taken preliminary measures to establish a Female Orphan Asylum. Our new Masonic Hall will be ready in the autumn, and will contain lodge and chapter rooms not easily to be surpassed. We reciprocate our Prov. Grand Lodge circulars with the Grand Lodge of the United States. Bro. Harrington has won all hearts, and is for the third time Master of his Lodge as well as Z of the Victoria Chapter, which is in full and prosperous work.

BERMUDA, *Hamilton*, *May* 20.—The Atlantic Phoenix Lodge, No. 271, is in a very flourishing state just now, and we have commenced building a masonic temple.

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.

SINGAPORE, *April* 7.—*To the Editor of the Freemasons' Quarterly Review*.—Sir and Brother—It has afforded the brethren of this island no little satisfaction to find that the frost of indifference to the wants and necessities of lodges on foreign stations, which has so long bound up the considerate feelings of our influential rulers beneath the dais in Great Queen-street, is at length disappearing under the genial influence of the Grand Master, whose honoured name we rejoice in; and I sincerely trust that the same kind and active interest in the welfare of his distant lieges, which has induced him in his exalted place in the Grand Lodge to propose an amelioration of the laws relating to the limited interval for the acquisition of degrees in Craft Masonry, will lead him to the consideration of the other points mooted in your correspondent, a Canton Zetlander's, letter of the 4th September, and the much needed concessions therein contended for be granted. I quite agree in all that has been stated in that letter, and think the Grand Lodge would do a most laudable thing in thus fostering their distant brethren, by granting permission to initiate candidates in foreign stations at the age of eighteen years; rescinding the rule which requires a brother to be a full year a Mason before he can be qualified for the chair, and the time he shall be permitted to occupy it—declarations from the Master and Wardens of

the absolute exigency of the case being, I should think, ample protection from the abuse of a deviation from a fixed rule necessary to be observed in England, but from which the peculiar circumstances of a foreign lodge may require some exemption; and the assimilation of the rules and practice of English to Scotch and Irish lodges on these not very material points, would be attended with an incalculable amount of good, and maintain the Catholic character of the Craft more integrally than the present different observances appear to characterize it.

Lodge No. 748 lately had a narrow escape from legal extinction by the Book of Constitutions, in consequence of the difficulty in procuring a duly qualified brother to relieve the W. M., who had served two years, and the non-receipt of any dispensation from the Grand Lodge, though applied for in the month of March last. In places like this, where the brethren are so frequently leaving the settlement, these emergencies must be expected, and lodges in such cases should have power to elect the W. M., or a brother who has been previously appointed a Warden, without reference to the time he has served in that office. It is fortunate that the lodge has been able to obtain the services of its present active and zealous Master without infringing the existing laws; but certainly we are not indebted to the care and attention of the Grand Lodge officials for our preservation from extinction, which the operation of this rule would otherwise have produced; and a flourishing lodge, which has received the highest commendations from numerous visitors from Calcutta, China, Batavia, and continental Europe, has thus been exposed to constitutional annihilation. Surely the rigidity of laws which may thus be attended with destructive effects should be modified to suit the peculiar circumstances of foreign lodges, who have nothing to depend upon for safety but hopeless references, which are seldom so much as acknowledged, and which I verily believe are systematically withheld from the notice of the Grand Master to save the trouble which must otherwise ensue to the Grand Secretary, and his subordinates, who I fancy are not sufficiently remunerated to attend to anything more than register and certificate fees, otherwise there is indeed most crying need of a radical reform in that department, and you who are nearest the fountain head of evil can better tell where it lies, and the most appropriate remedy. I should think the Grand Secretary, for his own ease and convenience, would advocate these relaxations, for they must be attended with the entire cessation of complaints like this, as the exciting cause will then be entirely removed.

The brethren here, I can venture to affirm, feel much regret that they are not supported in the question of the relaxation of the required interval between degrees by so high and respected an authority as the "Freemasons' Quarterly Review;" and however reluctant they may be to oppose their sentiments to its views upon this or any other subject, they cannot in the face of their long felt need of this most useful reform alter their opinions upon a question of so much vital importance to the Craft on foreign stations; and I trust that the very different circumstances which exist in home and foreign lodges will eventually reconcile you to a measure which we conscientiously believe will be highly useful to us, and all other lodges in foreign parts.

In your remarks on my namesake's letter, you give us some very useful information on the law of expulsion, which has, to my certain knowledge, been for years in vain solicited from the Grand Lodge, by another lodge in the Straits. If that lodge did wrong in expelling one of its members, why, I would ask, was it not explicitly so told them

by the Grand Secretary. A brother, or a lodge of brothers, may err from ignorance of the established laws of the Craft, but surely it is not right that they should be permitted to remain in such ignorance after they had reported their proceedings in the particular case in question, for the information and decision of the Grand Lodge, and repeatedly, for years, solicited its confirmation.

In conclusion, I would ask what is the utility of requiring that certain acts shall obtain the sanction of the Grand Master, if, as my three years' experience as a Mason shows me, that such references are never made to that august authority, though submitted to the Grand Secretary, in due form, for that purpose—else a most lamentable system in the disposal of these questions exists, which must, if not altered, ere long prove extremely prejudicial to the character and interests of our ancient and honourable fraternity.

We are waiting in anxious expectation for the result of the trans-fusion experiment, and shall be delighted to find that some of the spirit and zeal of the editor and supporters of your Review has replaced the tardy current which now pervades the Grand Lodge officials.

Yours, fraternally,

A SINGAPORE ZETLANDER.

Zetland Lodge, No. 748, December 27.—The brethren of this lodge assembled in their masonic rooms in Bridge-street, at three p.m., when four candidates were admitted, and the ceremony of installing the Worshipful Bro. W. H. Read into the chair of the lodge for the ensuing year was duly performed by the Past Master Bro. J. C. Smith; after which the following brethren were duly invested with their insignia of office:—Bro. R. Bain, S. W.; Bro. W. Rodyk, J. W.; Bro. J. C. Smith, Treasurer; Bro. S. F. Cumming, Secretary; Bro. W. C. Leisk, S. D.; Bro. C. J. Curties, J. D.; Bro. H. W. Hewetson, J. G.; Bro. J. G. Barnes Tyler.

At seven, the brethren, with several visitors from foreign and other lodges, sat down to banquet.

The cloth having been removed, the W. M., Bro. Read, proposed the usual loyal and public toasts, viz., "The Queen, the daughter of a Mason;" "The M. W. the Grand Master, the Earl of Zetland, and the Grand Lodge of England;" "The M. W. Grand Masters of Scotland and Ireland, the Dukes of Athol and Leinster;" "The Provincial Grand Lodges and Masons in India," with appropriate remarks, which were warmly responded to, and drank with masonic honours.

The P. M., Bro. J. C. Smith, requested permission from the chair to give the next toast, the toast of the evening, the health of their newly-installed Master, the Worshipful Bro. Read, one to whom the lodge was much indebted for the zeal and interest in its welfare he had displayed from the day of his initiation, and more particularly during the time he had held the office of Warden. He congratulated the brethren on the happy choice they had made, and him on this auspicious and gratifying commencement of his rule, which he had no doubt would be followed by that increased success and prosperity of the lodge, which his position and zeal for the Craft were alike calculated to insure—(drank with all the honours, and great enthusiasm).

The Worshipful Master, in reply, thanked his brethren most sincerely for the great honour they had done him, and for the hearty manner in which they had drunk his health. He felt much indebted to the Past Master for the flattering mention he had made of him. He was but a young Mason, and could only say that he regretted that

the management of the lodge could not, by the rules of the Order, be continued in the hands of their excellent brother, the Past Master, on whose superior skill and experience he must necessarily depend for much assistance; but, as far as he was personally concerned, he could assure the brethren that no exertion should be wanting on his part to deserve their good opinion—now so flatteringly expressed—and to promote the welfare of the lodge in every way in his power. Having said this much for himself, he would not trespass unnecessarily upon their time and attention to detail what was already so well known and acknowledged by them all—the merits of their Past Master, to whom, he might justly say, the lodge was entirely indebted for its first establishment and continued prosperity. He would, therefore, at once propose his health, and he had no doubt it would be warmly responded to—(drank with all honours).

The Past Master returned thanks for the honour thus conferred upon him, and felt himself unable suitably to acknowledge it, from the consciousness he had that the very complimentary notices of his services to the lodge by the worshipful brother in the chair, and the flattering response of all his brethren, were scarcely deserved by him. He would not attempt to deny that he had endeavoured to secure the permanent prosperity of the lodge during the various struggles and difficulties it had had to contend with; and if he had been so fortunate as to weather the storm of adversity that had more than once assailed them, he could not for a moment lay the flattering unction to his soul that his individual exertions had accomplished it. It is true he had the good fortune to be at the helm, but the success of his exertions was mainly owing to the assistance he had received from other active and zealous hands; and whilst the lodge could boast of such members as Bro. J. B. Cumming, our late excellent Senior Warden; Bro. Rodyk, our late zealous Secretary; and Bro. Leisk, our late worthy Junior Deacon, its success might be considered as sure and certain as human means could make it. It might, perhaps, appear invidious to mention these brethren in particular, when others, if not all, had exhibited similar goodwill and zeal; but he could not forego the opportunity he thus possessed of acknowledging the personal obligations he was under to these brethren, and requested the Worshipful Master's permission to propose their healths, individually and collectively, with masonic honours.

This was gladly accorded by the Worshipful Master, and the health of these excellent brethren was drank with loud cheers.

Bro. J. B. Cumming returned for himself and Bros. Rodyk and Leisk, and proposed the health of "Mrs. Smith," with the addition of "Masons' wives and Masons' bairns," which was warmly responded to by the brethren, and duly acknowledged by the Past Master.

In the course of the evening several other toasts were given—"Absent Brethren;" "Poor and distressed Masons, and speedy relief to them;" "The Lodges of Hamburg and Batavia" (respectively acknowledged by Bros. Julius Meyer and L. Wysman), and the brethren finally separated at half-past ten o'clock, after enjoying a most delightful evening, the arrangements having been most excellent—the harmony of the brethren perfect to the last, and the just medium between pleasure and intemperance happily preserved by every individual present.

THE
GENERAL ASSURANCE ADVOCATE.

30TH JUNE, 1848.

TO OUR READERS AND THE PUBLIC.

ON entering upon a new sphere of action by adding the General Assurance Advocate to the "Freemasons' Quarterly Review," we feel it to be right, while stating the claims which we hope to be able to show to the support of the public at large, especially to address some explanation of our plans and motives to those numerous Masonic readers who have so long gone hand-in-hand with us in our efforts to advance the prosperity and usefulness of that ancient Order to which both they and we belong, and we enter upon the task not only as one of duty, but also as one of rightfulness, and that term comprehends, to well constituted minds, both duty and pleasure.

In addressing Masons as apart from the public, we feel that we may confidently rest and rely upon it as an ascertained fact, that those who in their hearts hold fast to the great principle of brotherhood and mutual assistance for securing a happy and enlightened progress, which is the foundation rock of the whole superstructure of the Order, will not be disposed to cavil, or take offence, or look "asklant" with the eye of dissatisfaction at the introduction into that periodical, which has been hitherto devoted exclusively to their interests, of a new topic which, although entirely separate and apart from the details of their Order, nevertheless rests with it upon a common basis, and has in common the same great though simple principle—the principle of "Association" for the mutual good of all, by the concentration in one system, the application in one direction of the powers of all. It is true that in the Order the principle of Association is applied in an exclusively benevolent direction, there being neither the fear of loss nor the hope of gain, while in Assurance commercial motives obtain if they do not predominate; but should that be used as an objection against the proposed combination which has led to this addition to the "Review," it

may be sufficient to say that reflecting men, while rejecting that which is intrinsically bad, see the impossibility of urging on the world to its own good by trusting to mere philanthropic motives, and not only feel justified in, but see the necessity of, setting about the work with such instruments as are ready to their hands, by waking the interested feelings and hopes of individual interest which prompt commercial movements, and which, though when misdirected and abused, produce avarice, selfishness, and hardness of heart, are capable of being directed for the good of all, in consonance with the design of that power which has done nothing unwisely, and has implanted feelings tending to the aggrandizement of self in the human mind for the best and wisest purposes. If all men were benevolent and disinterested—if all were truly wise—if all saw that the good of all is not only consistent with, but necessary to the good of the individual, it would be unnecessary to advocate Assurance as a means of progress, as a measure of security, or as a safeguard against destitution; for then the loss of one would be regarded as the loss of all, and the common stock of a people would be applied to obviate the suffering and loss arising from exceptional mischance or misfortune. But that is not the case; and when disinterested philanthropic charity—when feelings of universal brotherhood cannot be relied upon, it is not only excusable, but we are imperatively called upon to endeavour, if possible, to produce these beneficial results by an appeal to hope and fear—to a desire for reward, and a dread of suffering—qualities not bad in themselves, although founded upon the selfish part of human nature, and not so estimable or loveable as those which take their rise in the higher regions of moral and sympathetic feeling. The truth is, that there is work to be done for the good of humanity beyond the pale of the controversies of theologians, out of the sphere of the bickerings of political partizans, within the boundaries of which it is neither our desire nor our intention to enter; and those who look upon the suffering which is rampant around, and who see that by foresight and sagacity much of it might, by the sufferers themselves, be prevented, feel that they should not be particularly squeamish about the tools, but that relying upon the rightfulness of their own feelings, the propriety of their own objects, they should use those instruments which are ready to their hands, without waiting for the development of those higher moral agents which it would be more satisfactory to deal with, but which are not at present to be found in the elements of society in sufficient abundance to be efficiently acted upon. When to these explanations it is added that the addition of the “General Assurance Advocate” will not in any way interfere with the efficiency of the “Freemasons’ Quarterly Review,” that the same care for the interests of the Order, the same watchfulness over the proceedings of its authorities,

the same promptitude to suggest improvements, the same industry in the collection of masonic news, the same liberal devotion of space will be exhibited as heretofore, we trust that we have said enough to ensure a continuance, if not an increase, of that liberal masonic support and encouragement which we gratefully acknowledge and value so highly.

To Insurance Companies we would say that we base our hopes of support from them upon the fact that the large interests which they represent, the princely revenues they administer, the great operations in which they engage, demand public discussion and attention; and in no way can attention be aroused, or discussion carried on so well as by an *organ devoted to the subject and advocating their interests*, so far as they do not interfere prejudicially with the interests of the nation at large. Of that being the case there is but little dread, for it may be confidently predicted that the prosperity of the people, their advancement in comfort and virtue, their progress towards happiness, is not only consonant with, but necessary to the extension of the action of Assurance, and that proportionately as they advance, the wealth and stability of Assurance Companies will be secured and guaranteed; in short, that the interests of those who are occupied in carrying out the principles of Assurance, and the interests of the great body of the people are identical. What affects the interests of the one party prejudicially must be disadvantageous to the prosperity of the other. What prevents Insurance Companies from profitably employing the funds upon the certain increase and regular fruitfulness of which they rely to meet their liabilities without loss to themselves, will also prevent individuals from assuring. Among these causes may be enumerated mismanagement of public finance, monetary crises, commercial convulsions, impaired powers of production and inefficient systems of distribution. These great subjects will all *from time to time be touched upon*, not as political topics to support one party or to depreciate another, but as social causes, so as to illustrate their real action in their effects upon the interests of Assurers and Insured. Those are the only points at which we may find it necessary to trench upon what may be considered as the domain of party politics, and our readers may depend upon our doing it without any exhibition of partizanship. There are other great public questions besides those we have mentioned which should claim the attention of the Assurance Advocate; they, however, are purely questions of a social nature, which politicians of all parties see the necessity of solving. The sanitary condition of the people is one of these, to which may be added another almost if not equally important subject—the effects of various kinds of labour and its duration, upon health and longevity: indeed it may be said that without a consentaneous and contemporaneous consideration of the action of the combined

influences of both locality and employment, the *rationale* of an effective sanitary system can never be completely demonstrated. This is not of course the place to enter into a detail of our views upon that point, to which we shall, at some future time, with greater elaboration direct the attention and consideration of our readers. Fortunately, however, for the calmness of our future course, whatever result our investigations may show, these are subjects with regard to which the interests of Assurance Companies and the public are completely as one. The longer an insurer lives to pay his premiums, the better both for the Company in which he has effected a policy and for himself. There never was a commercial system in which the best interests of all parties were so completely identified as they are in Assurance; a result, we apprehend, owing simply to its resting upon the principle of Association for mutual good. And while these wide and extensive views receive due consideration, minor points will not be neglected; on the contrary, details will receive a large share of attention, for it is upon a due regulation of them that the successful carrying out of every great theory must ultimately depend. The reports of the vast body of societies will, it is conceived, furnish a constantly recurring succession of interesting and important topics, and their examination, together with the collection of statistical data, and the collating of news bearing upon the subject, will serve among others the not unimportant point of keeping alive public attention.

To Insurers much of what we have said as to our claims upon companies is strictly applicable. Every man, whether of the higher, middle, or upper classes, is intimately, though it may be indirectly, concerned in financial affairs and commercial operations. Sanitary measures too are equally important to all, and a right understanding of the great labour question, whether in its relations to happiness, health, or longevity, is in the highest degree desirable. If, too, it be to the interest of the Assurance Companies that the subject should be kept continually before the public, and the field of their operations extended, those results are equally to the interest of each individual Assurer, for his security depends upon the stability and good management of the Society with which he is connected, and the wider the base upon which that Society stands, the more certainly may its profits and losses be calculated in reference to the average of human life, and therefore the greater the chance of its success, the less the risk of the failure. A great part of the ground which might profitably to all parties be occupied by well-conducted and properly organized Assurance Companies, is at present possessed by friendly societies, benefit clubs, money clubs, burial clubs, and other associations, established upon insufficient data and incorrect calculations, and generally most unfair and prejudicial in their action as

regards their various members. Such societies may drag on for a long period without absolute failure, but in the end they must involve calamitous losses. Too often they are founded with the sole view of profit to needy and unprincipled adventurers; and they generally tend to keep up the drinking customs of the orders among which and upon which they exist, and to encourage those habits of intemperance, and consequent improvidence, which, above all other habits, are destructive of prudent forethought and sagacity, and inimical to the extension of the principles of legitimate and safe assurance. By drawing the attention of the members of this class of societies to the fact, that notwithstanding the delusive promises of cheapness which many of them hold out, if the cost, direct and indirect, which they entail be calculated, the benefits they promise may be more advantageously purchased of better managed and more respectable institutions, while, at the same time, their security would be greatly increased; and we hope, by thus helping to extend the basis of safe and equitable Insurance, to benefit both the Companies and all classes of Insurers. With regard to the several principles upon which various Companies are established, and the terms upon which they grant policies, we shall endeavour to furnish some clue to Insurers, to guide them in their selection; and in so doing, we shall always advocate security, as opposed to, or rather distinguished from, mere cheapness; and we shall also, in treating of the different kinds of offices, direct attention to their principles, with a view of showing the purposes to which we conceive each of them is more especially applicable; and this will be done not invidiously or individually, but by dividing them into classes, for the purpose of collective reference. The only occasions on which we shall feel justified in resorting to direct reference, are those where we conceive fraud is intended, and then we shall not flinch from a complete and ample exposure, for the protection of the public. There are, however, matters in which Insurers have a more direct and special interest than those to which we have alluded. Cases sometimes occur in which the representatives of a deceased policy-holder find themselves in collision with a powerful and wealthy corporation, and this must sometimes occur where the parties are too poor to take efficient measures for the enforcement of their claims. In such circumstances there is no mode so likely to place all in their proper and relative positions, as a calm and impartial discussion, through the press, of both sides of the question; and we shall not shrink from a performance of what we think our duty in that particular, should we unfortunately be called on to perform it; but as we regard prevention as far better than cure, and as we believe that such misunderstandings usually arise from imperfect knowledge and misapprehension, we think that much may be done towards obviating their occurrence, by extending a knowledge of the practice and principles

of Assurance; but when they are forced upon us, we think that the interest of all will be better served by a full and clear statement than, as has hitherto been the case, by being suffered to rest on one-sided and partial accounts, by which both often suffer.

To the public, who are neither Assurers nor Insured, we, after directing their attention to so much of the above address as concerns them, and much of it unquestionably does, would only say, that as the "Freemasons' Quarterly Review" has not been found entirely unacceptable to those unconnected with the Order, so we would hope that the "General Assurance Advocate" may be deemed worthy of support from others than those whose direct interests it aspires to serve and represent.

Of course, in the limited space of an address, many topics are but lightly touched upon, many entirely omitted; our object has been merely to sketch the outline of a publication, which we think necessary for the times, and which we hope, by truth, care, and industry, to make essentially useful.

SOME STATISTICS OF INSURANCE OFFICES.

THE practice of Insurance has become so extensive and important, the insurances on fire alone, according to a competent authority, representing a sum of about one thousand millions, while we have no means at hand of calculating the immense sums guaranteed by policies on lives, annuities, and insurances of other kinds; that the subject, even in its present comparatively undeveloped state, may fairly claim to be considered one of national importance. We have before us a list of more than two hundred English and Scotch offices of every shade of importance, which may, with reference to their foundation, be divided into three great classes—the *mixed*, the *proprietary*, and the *mutual*. It is scarcely necessary to explain these terms to those who are conversant with Insurance, but as this paper may fall into the hands of those who are unacquainted with it, we may say, that a Proprietary Company is one which is carried on by a body of Proprietors, who subscribe a capital for the purpose of ensuring the stability of the Company and the immediate payment of all demands, the Proprietors taking all the risk, and dividing all the profits among themselves, as a return for the capital invested; this is the purely commercial form of Insurance. The Mutual offices, as their designation imports, are formed by persons who associate themselves together for their mutual benefit, and take a share in the gain or loss of the institutions with which they are connected; this is the purely associative form of Insurance, as contra-distinguished from the commercial proprietary offices. The Mixed Offices are those which combine some of the features of both the proprietary and the mutual,

being partly commercial and partly associative. They have a subscribed capital as a guarantee to the Insured; but they divide a part of the profits of the business with the Insurers. Of these various kinds of offices the mixed is the oldest, the first of that class bearing date 1696. The eldest mutual office appeared in 1706; and the first proprietary office followed in 1710. So that there were only fourteen years between the application of the mutual, proprietary, and mixed principles, and at this lapse of time they may be considered as almost contemporaneous in their origin. Until a very recent period we were of opinion that the most ancient office which had survived till the present century was the Amicable, founded on the mutual principle in 1706; but it appears, from a list compiled in 1847 by Mr. Hillman, the Actuary of the Star Office, that the Hand-in-Hand, a mixed office, was founded in 1696, and consequently has the advantage of its friendly competitor by ten years, although that gentleman, in his "Illustrations of the Theory and Practice of Assurance," places the Mutual first, stating that it "is the oldest plan of Life Assurance." It may be, nevertheless, true that the Mutual "is the oldest plan;" but if so, either the date which he affixes to the Hand-in-Hand is incorrect, or some Mutual office, which is now extinct, was founded previous to 1696.

However that may be, we find that at the expiration of fifty-four years, that is, in 1750, seven of the offices in the list we have referred to were established, five of those being carried on on the mixed, one on the mutual, and one on the proprietary system; of these the proprietary and one of the mixed offices insured against fire only; two of the mixed had fire, life, and annuity for their objects; one fire, life, and marine insurances; the fourth mixed office was for fire, life, annuity and shipping, and the mutual office insured life only. In the next period of fifty years up to the commencement of the present century, thirteen of the other offices in this list appear; the mutual principle having the predominance, claiming eight of the new Companies, while the mixed principle has but three, and the proprietary only two. In the next period of ten years, up to 1810, twenty-four of these offices were established, the mixed principle having the great predominance, including fourteen of the number, the proprietary six, and the mutual only four. In the succeeding ten years, including 1820, insurance, if we may judge from the increase of offices, flagged, only eight appearing during that period. This was most probably owing to the excitement, anxiety, and lavish expenditure occasioned by the European war, and by the want of confidence among capitalists. Indeed this is evidenced by the principles of the societies; one only being proprietary, two mixed, and five mutual. In the next ten years, including 1830, Assurance made great progress. In that period of peace thirty-eight more

of the offices in Mr. Hillman's list made their appearance, and the proportions of the various principles, as contrasted with the preceding ten years of war, show a remarkable inversion. Twenty-one of the Companies are upon the mixed principle, eleven upon the proprietary, and only six on the mutual. The next ten years, including 1840, shows a still greater increase; fifty-two new offices showing themselves in the list, of which twenty-four were mixed, sixteen proprietary, and twelve mutual. And in the six years, including 1846, beyond which the return before us does not extend, we have a greater demand for Assurance, as evidenced by the increase of offices, than in any of the other longer periods, the number of new offices amounting to sixty-two. The mixed principle appears in these six years to have gained a marked predominance, thirty-six of the sixty-two offices being founded on that principle, while fourteen are proprietary and twelve mutual. These variations were no doubt dependent on some particular state or tendency of society at the various periods we have noticed, and which will no doubt appear more clearly when we come to consider the objects of the Societies, as well as their dates and the principles upon which they are based; and although these enquiries may seem at first glance to be rather curious than useful, we have no doubt that they will be found in the end to lead to practically beneficial results. It is important not only to consider the practice and principles of Assurance, but the influences which bear upon it from without; and to do that, or indeed anything else effectually, it is first necessary to collect all the facts within our reach.

(To be continued.)

LITERARY NOTICES.

Madras Freemasons' Monthly Herald.

Our masonic contemporary has attained the era of Vol. 2—most sincerely do we wish the publication length of days and an honourable success—furthermore, we hope that it may escape the danger of prejudice. The course marked out is a just one; and if the Masons in India will but encourage the undertaking, they will derive both pleasure and profit.

Freemasons' Monthly Magazine. Boston (U. S.)

We are getting so much behindhand with our excellent Bro. Moore, that we shall seriously set about offering a composition to him—truth to say, our labours are so great and increasing, that we have no time to enjoy a few hours recreation with his valuable miscellany—this we the more regret, as in “fancy's sketch,” at least, we mentally enjoy the time, as it were, in company with him. We, nevertheless, thank him for the numbers up to January last inclusive, and will endeavour to go-ahead as quickly as possible.

Proceedings of the Provincial Grand Lodge of Canada.

We may remark of this valuable masonic record, that it is a careful and honest digest of the proceedings of the Prov. Grand Lodge of the district of Montreal and William Henry, Canada, from its organization, 1846, to 1847. It assumes no affected control, but instructs by its simplicity.

The Pictorial Book of Ballads. Edited by J. S. Moore, Esq. 2 vols. Henry Washbourne.

These volumes, of sweetest memory, are traditional and romantic records of the ballad literature of England, gathered together in one “local habitation;” to what feelings of delight does not their perusal give rise! to the early thought of youth, in the revival of Chevy Chace and the Nut-browne Mayde, to that of boyhood, in the recollection of the sturdy Robin Hood, to that of manhood and of love, in the Hermit of Warkworth and Sir James the Rose. We presume that the Editor has no reason to be dissatisfied with the reception of his first volume, to which the second proves a most worthy rival—for it brings out from the records of time much that poetic romance had divulged in descriptive imagery of its richest fancy—Stories of lady-love—such as Lady Bessy, King Copheuta and the Beggar Maid, testify to the impassioned fervour of poets; and all the other poems and songs appear to hallow the spirit that has thus collected them into one general array. Typography has lent its aid with unsparing industry, to render the volumes worthy of their rank; and the engraver's skill appears to have caught the inspiration, for the illustrations are as numerous as they are descriptive and elegant.

Wise Saws and Modern Instances. By Thomas Cooper. 2 vols. How.

The quaintness of the title is a passport to the investigation of the contents of a work which has sterling claims to merit. Some exclaim, what! read a work by Cooper, the Chartist? Aye, courteous reader, and well pleased are we that we have done so. We scanned his poetical

work with great satisfaction, and were not prepared for so much ethical purity diffused over a series of sketches of real life—that instruct and amuse, are free from pretence, and prove that, let an author's political bias be what it may, the genuine principle of thought rises superior to the thralldom of mere worldly speculation. The wise saws and modern instances of Cooper, the Chartist, may take a foremost rank among the aristocrats of literature.

The Purgatory of Mercedes, a Prison Rhyme. By Cooper, the Chartist. How.

A noble poem this; vigorous and fervid. It is inscribed to Douglas Jerrold. Unexceptionable in moral grandeur, it has been approved by all classes.

Life of Samuel Johnson, L. L. D. By James Boswell. Henry Washbourne.

Having passed through several editions, this work of great painstaking has become one of standard excellence. Johnson was the great founder of a system—and in English literature stood alone—society at large is indebted to his memory, and these repeated editions may be looked on as so many instalments issued and received as acknowledgments of a principal and interest that can never be repaid unless in the sense of national gratitude. The account of the studies of this great man are deeply interesting, and the various scenes that pass before the reader in chronological order, arising from correspondence and conversation with those who have all passed to the great bourne, are invested with that peculiar charm that rivets the reader to the subject, and permits him to speak and to think with those who are gone before him. Boswell, in his dedication to the first edition to Sir Joshua Reynolds, well observes that “the whole truth is not to be exposed”—and this reminds us of the late Sir Thomas Lawrence, who never painted a woman otherwise than handsome, insisting that Nature never intended them to be otherwise—his likenesses were always truthful; and after a careful perusal of this standard work, we agree with Boswell in another observation, that pleasure is not diminished by the disappointment of malignity—may truth always prevail.

Littell's Living Age. Littell and Co., Boston, U. S.

This publication is a curiosity in literature; the number before us (201) contains a history of the ether discovery, with a report of the Trustees of the Massachusetts General Hospital, which will repay perusal.

Johnson's Typographia. 2 Volumes. Longman.

How can this powerful engine, for it can hardly be called a mere work of literature, be described—in compilation, industrious—in execution, majestic—in research, unexampled—whatever is useful or instructive in the printers' art, is here. Comprehensive and elaborate, it is ever exciting as it explores the vast field that produces so much continuous fruit to refresh the mind. It embraces the origin of printing, and contains biographical notices of the printers of England, from Caxton to the close of the sixteenth century; and, indeed, there is nothing of importance connected with the art, that has created itself into a fourth estate, that is left unnoticed.

Rambles about Bath. By James Tunstall, M. D. Simpkin and Co.

Bath, more than most places, has pride in its antiquity. King Bladud and the warm springs were renowned in their day, and live in memory. Beau Nash and the fashionables of the sixteenth and seventeenth centuries are not absolutely forgotten, and the greatest proof of the importance of Bath is, that it has ceased to be a mere place of occasional resort, it has lost its season, and become a metropolis, elegant in its buildings, and preserving a high prestige. Our author has a taste for rural scenery, and in his rambles from gay Bath to its neighbourhood he has gone a gypsysing in good taste, and taken his peripatetic sketches with fidelity. The engravings are excellent companions to those sketches, and we congratulate the author on the success attending his labours, and on the appreciation by the public of their value.

Observations on Chloroform in Parturition. By J. R. Hancorn, Accoucheur, &c. Smith, Elder, and Co.

To aid nature, not to coerce her, is the great object of medical statistics. The title of this little *brochure* explains its great motive, and the cases bear testimony to the results. Mr. Hancorn deserves well for his frank explanation of his mode of treatment, and it is pleasant to reflect that under such careful employment of a powerful auxiliary, the suffering of many a woman may be alleviated.

Rural Records. By James Smith. Henry Washbourne.

The author of these papers frankly states that most of them appeared in a popular periodical; they lose nothing of their interest by being brought together in a volume, nay, their interest is increased; and we thank him for thus preserving for the information of the rising generation tales and records that have instructed a by-gone age. To snatch from the womb of time what is worthy of all time is a duty; we should be unselfish, and in matters of literature it is well even to think of the childrens' children.

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

The sixth part of this work treats extensively of mineral waters, in all their characters and effects. The chapter on sleep is well written, and especially worthy attention—sleep is described as “maintaining or restoring the balance of the vital forces.” The effect of occupation on health is in itself a masterly thesis; as is also the chapter on moral culture, in which the author ranges his arguments, and then condenses them with forcible reasoning.

A few Words addressed to the Labouring Classes. By J. H. Schmit. Effingham Wilson.

This *brochure* is well timed, and being written by “one of themselves,” will not be without effect. It is a translation from the French, and is equally adapted to the humbler classes of this country, being written with moral force and true simplicity, it is therefore intelligible to all—teaching, as it does, that although domestic repose should not be invaded with impunity, nor our rights pass unredressed, yet that we should be grateful to that Being who has gifted us with moral power to act as becomes men.

Arteggall; or, Remarks on the Reports of the Commissioners of Enquiry into the State of Education in Wales. Longman.

The principality has risen to a man in denouncing the report of the commission, which, truth to say, however correct in the main, has not been over kind in its expressions, it has not sufficiently understood the Welsh character. As a language, few would be desirous that the Welsh should be the vernacular, although none would desire its extinction; in promoting, therefore, the advantages of one language among our fellow-subjects, a language now that is acknowledged over the whole world, care should be taken to avoid, not to encourage dissention among those who know none but their native tongue. Educate the humbler classes of our Welsh fellow-subjects with caution and kindness, and there will soon be a change come over the scene. There are many observations in *Arteggall* worthy the attention of the commissioners, which they will do well not to lose sight of.

TO CORRESPONDENTS.

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

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

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

GENERAL COOKE.—In reply to several enquiries, we have much pleasure in stating that the charitable brother has sustained his position with moral power; *e. g.*, he has qualified as a Vice-President of all our masonic charities—in this character he is *Alone*.

ALPHA I.—We regret that we are not in the secret of the Masonic Provident Society alluded to.

JUSTITIA.—The ruling of the Grand Master, that a brother's address shall be reported, whether desired or not, is an apt corollary on the folly, not on the wisdom, of the Constitutions, which can thus admit the exercise of the "*sic volo sic jubeo*" system; the only remedy is to limit the Grand Mastership to three years, as the limit of the exercise of reason.

P. M.—The creature is at its dirty work again; he may well wince at the speech of Bro. Savage on the presentation of the testimonial. The creature has been the bane of Freemasonry ever since his entrance within its portals. Still we say, in Chapel-court phrase, “beware.”

ARGUS.—We recognise a former correspondent, and acknowledge the compliment; and equally with himself regret that so truly distinguished a Mason, as the P. J. G. W. alluded to, whose nature is always to act right, should feel so entrammelled by circumstances as to be obliged to act wrong.

A WIDOW'S CASE.—The attack and rejoinder are too personal for our interference.

AN APPRENTICE.—The masonic premiums for 1848 were thus awarded—to the slanderer of the widow—the last of the informers—and for ratting.

A LADY.—Who can dispute the taste of woman? It is always against the “pretty man.” Tall he may be—somewhat mouthy—but never high-minded.

BRO. THOMAS PRYER.—We have to inform many enquirers, that owing to a fire in his house, many valuable masonic papers were destroyed, and much time must elapse before memory and re-investigation can repair their loss.

BRO. DR. OLIVER.—Our readers will perceive by the erudite paper in our present number, that, although temporary retirement has been enjoined, the vigour of mind and zeal of purpose are yet dominant in our historian.

D. F. will observe that his request has been complied with—to correct a faultless paper would be impertinent.

A MASONIC-DWARF is right. The mover of the Vote of Confidence, would be a prize-advocate, in any case where no witness is to be called in support.

ONE WHO ROSE BUT APPLAUDED NOT.—The Vote of Confidence was never more needed: it was too barefaced to call on a brother to violate the obligation of secrecy. Let those who sit in high places look to it—the time may come.

A PURPLE may complain of the blues for issuing their list, but why not complain of the “purple informer” who visited lodges, and literally forced his list of confidence papers—or of the official purple and his scrutineers, who folded up confidence-papers with the voting papers at the very threshold of Grand Lodge—or of the Grand Secretary, who imposed on a provincial brother with a similar list ready scratched—or of a zany-toady, whose circular was offensively thrust on the Craft through the medium of the post—or of the trick of putting forward two names from the independent list, as a decoy for the provincial brethren? Oh the mote and the beam!

DISCIPLINE AND PRACTICE.

A MASTER.—If the Senior Warden, as appointed, is obliged after a few months to leave the lodge from private business, it does not follow that the Junior Warden becomes Senior Warden, (although it would be better that he should be so appointed); his qualification for the office of Master being the completion of actual Wardenship for twelve months, which qualification, however, is not endangered by the appointment, *ad interim*, of a Senior Warden for the remainder of the term. The office of Warden, Senior or Junior, is equal in rank; both being qualified for Master, if the period of service be equal. The Junior Warden cannot *claim* the chair of the Senior Warden, however vacated. At the election for Master, the Junior Warden would be eligible as having served the full time, while the *ad interim* Senior Warden would be ineligible for the Master's chair.

A JERSEY BROTHER.—The law is not sufficiently explicit on the point; we should consider that a joining member, who could give proof of his having actually served as Warden in a Scotch, Irish, or foreign lodge for twelve months, is eligible, if elected to serve as Master of an English lodge—provided the by-laws of such lodge do not disqualify.

THE ASYLUM.

The Annual General Meeting will be holden the Second Wednesday in July, when the ceremony of laying the foundation will probably be taken into consideration.

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TO THE
MANAGING DIRECTORS, ACTUARIES, & SECRETARIES,
OF
INSURANCE COMPANIES.

It has been the custom, too much so, of the press to rely almost exclusively upon its own knowledge and power—to arrogate to itself or its members more of omnipotence and omniscience than has been accorded to mere mortals. It may be that that position has been forced upon them—rendered necessary in fact by having to lead opinions upon subjects which, though common and open to all men, they have mastered to a certain extent by application and intense study, and therefore feel qualified to speak upon with some authority to masses not so well informed as themselves, and whose co-operative assistance is consequently comparatively useless. We are placed in a different position. We have endeavoured in an accompanying article to set forth clearly our views and objects: on some of them we feel at home, and able, without aid, to fight our battle. Statistics relating to sanitary matters, and the means of forming a correct judgment with regard to the principles upon which sanitary systems should be founded, are open to us; so also are the usual channels of information with regard to monetary and commercial affairs. With those subjects we may fairly presume that we are as capable of dealing as ordinary journalists, though, as we do not pretend to infallibility, information and suggestions will be thankfully received; but with regard to the special subject of Insurance, we are aware that, among others, we are addressing, in Managing Directors, Actuaries, and Secretaries, a body of gentlemen who must be well-versed in its principles, and whose position proves that they have more than ordinary talent, application, and influence. To them, upon their own ground, we instinctively feel that it would be unwise and impolitic, at once arrogant and impotent, to address ourselves in the dictatorial tone which is assumed by writers under cover of the mysterious “we.” We know that those gentlemen are at least our equals in point of knowledge and of intellect, our superiors in point of practical experience, and we aspire not to control or to lead them, but, side by side, or, if our exertions may win so far, a little in advance, to go on with them, helping in our proper sphere to extend the benefits of Insurance, by developing its capabilities and demonstrating its advantages. We feel that their interests are our interests—we believe, too, that our interests are also theirs—and we could not let this opportunity pass without endeavouring to come to a fair understanding with the best informed and most talented class of those whom we address. With these views, we at once frankly say to all gentlemen practically engaged in the working of Insurance Companies, that we know our success (if success is to be our fate) will be mainly owing to their co-operation and assistance; and we offer them a channel through which they may express their opinions. Any hints and suggestions with which we may be favoured shall, in so far as we are able without the sacrifice of independent habits of thought upon our part, be embodied in the editorial articles which will appear. Space will be furnished for the correspondence of all whose position entitles their opinions to respect, whether such opinions are or are not adverse to our own; and any reports of proceedings which it may be deemed advisable to make public, shall appear in all their integrity. It is by such assistance that we hope to make the “General Assurance Advocate,” at the same time, the source of useful information to the general public, the forwarder of the spread of Insurance, and the organ of well-informed opinion, and thus to render it worthy of extensive and permanent support; and we feel satisfied that consideration will show the managers of Insurance Companies that both they and we are working for a common good, and that any assistance they may think proper to render, will be operative for the advancement of their own objects, as well as useful to

Their humble Servants, the Conductors of the

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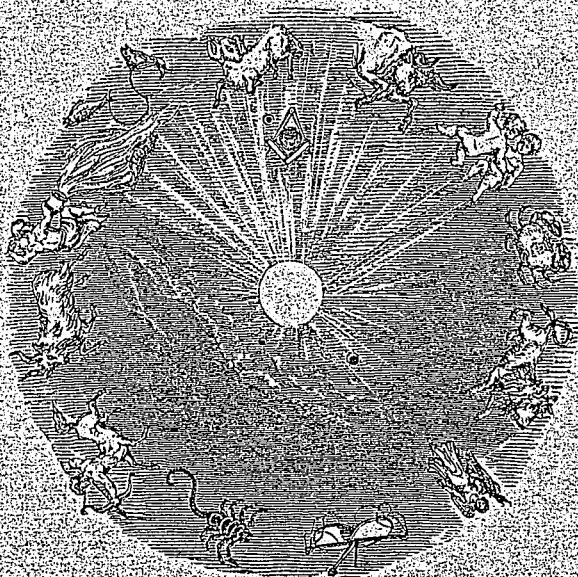
THE
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SECOND SERIES,

AND

GENERAL ASSURANCE ADVOCATE.

No. XXII.—JUNE 30, 1848.



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I am, Sir, yours obediently, THOMAS WOOD.

From Lieut. Col. Kemm, 81st 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 Billious 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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SECOND SERIES.—No. XXII.

JUNE 30, 1848.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

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

PRESIDENT.

BRO. THE RIGHT HON. LORD SOUTHAMPTON.

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By all of whom Subscriptions are received.

The Thirteenth Anniversary Festival of this Institution was held at Freemasons' Hall; Great Queen Street, London, on Wednesday, the 21st of June.

THE ANNUAL GENERAL MEETING

will take place at RADLEYS' HOTEL, on Wednesday, the 12th JULY, the chair to be taken at SEVEN o'Clock, punctually.

J. WHITMORE, Secretary.

125, Oxford Street.

The Committee hopefully anticipate that the Foundation Stone of the ASYLUM will be laid shortly after the Meeting; and take this opportunity of thanking the Board of Stewards for the liberal Contributions of themselves and friends at the recent Festival.

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NOTICE.

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

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

Subscribed Capital £ 500,000.

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

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

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

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

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

FRANCIS G. P. NEISON, ACTUARY.

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

CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

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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	5	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 **£33 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.

MUTUAL LIFE ASSURANCE SOCIETY,

HEAD OFFICE, —345, STRAND, LONDON.

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

Court of Directors.

(With power to add to their number.)

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Professor DAVID THOMAS ANSTED, M.A., F.R.S., 36, Gloucester-road, Hyde-park, and King's College.
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ROBERT HART, Esq., 2, Middle Temple-lane.
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THOMAS LUXMORE WILSON, Esq., 38, Walbrook, and 4, Eaton-place, South, Belgrave-square.
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(TO BE INCREASED TO FIVE.)

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DANIEL CULLINGTON, Esq., jun., 2, Craven-street, Strand.

JOHN SURRAGE, Esq., Middle Temple.
MONTAGUE J. TATHAM, Esq., Doctors' Commons, and 30, Eastbourne-terrace, Hyde-park.

Surgeon.

BRO. JAMES ELLISON, Esq., 5, Great Marylebone-street, Portland-place.

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Assistant Actuary.

ANTHONY PECK, Esq., B.A.

Surveyor.

RICHARD TRESS, Esq., 23, Little St. Thomas' Apostle.

Bankers.

LONDON AND COUNTY BANK, 21, Lombard-street;
MESSRS. TWINING, 215, Strand.

Physician.

DR. GEORGE JOHNSON, King's College.

Standing Counsel.

MATTHEW B. BEGGIE, Esq., 40, Chancery-lane.

Actuary and Secretary.

FREDERIC LAWRANCE, Esq.

"THERE IS NOTHING IN THE COMMERCIAL WORLD WHICH APPROACHES, EVEN REMOTELY, TO THE SECURITY OF A MUTUAL OFFICE."—*De Morgan on Life Assurance.*

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 re-paid 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.

TOSSVILL & Co.'s CIGAR WAREHOUSES, 6 and 7, Pudding Lane, Eastcheap, near the MONUMENT, London, Merchants and Manufacturers, have a very large Stock of fine Old Foreign Havannah Cigars, at 18s., 20s., and 22s. per lb.; Government Manilla Cheroots, 17s. per lb.; and of British make, from the finest Tobaccos imported, Cuba and Havannah Cigars, 7s., 7s. 6d., and 8s. 6d. per lb. Tossvill & Co.'s Union Cigars, equal to Foreign, 12s. 6d. per lb.

ECONOMY! ECONOMY!

STEPHENS' 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.

Sold also at the Office of *The Builder*, 2, York-street, Covent-garden, London. **ALSO 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.

A Carbonaceous Record Ink, which writes instantly Black, and being proof against chemical agents, is the most valuable in the prevention of frauds.

Also a new kind of MARKING INK, for Linen; and Ink-holders adapted for preserving ink from evaporation and dust.

Prepared by HENRY STEPHENS, the Inventor, 54, Stamford-street, Blackfriars-road, London, and sold by all Booksellers and Stationers. Be sure to ask for Stephens' Writing Fluid.

The Trade supplied, wholesale, on advantageous terms.

N. B.—These unchangeable Blue Fluids are Patent articles, the public are, therefore, cautioned against imitations, which are infringements, to sell or use which is illegal.

STEPHENS' SELECT STEEL PENS.


The utmost possible care having been bestowed upon the manufacture of these articles so as to procure the highest finish, they can be confidently recommended both for flexibility and durability.

COMFORT FOR TENDER FEET, &c.

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

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

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

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

GOVERNESSES BENEVOLENT INSTITUTION.

Enrolled under 10 George IV. cap. 56, & 3 William IV. cap. 14.

Under the Patronage of
HER MOST GRACIOUS MAJESTY.
HER MAJESTY QUEEN ADELAIDE.
H.R.H. the PRINCE ALBERT.
H.R.H. the DUKE of CAMBRIDGE.
H.R.H. the DUCHESS of GLOUCESTER.
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H.R.H. the HEREDITARY GRAND DUCHESS of MECKLENBERG-STRELITZ.

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Secretary for the Provident Fund.

THOMAS BAYLY PARKER, Esq.

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Mr. PETER MATTAM.

MEMBERSHIP consists in the payment of an Annual Guinea, or of Ten Guineas in one Sum. Subscribers are entitled to vote for Annuities in the proportion of one Vote for each Annual Half-Guinea not in arrear, and for each Donation of Five Guineas. Subscriptions are due on the first of January, and can always be remitted by Post Office Order, or by a Cheque crossed "Sir S. Scott & Co."

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

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

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

Of all this, however, the *employer* may know nothing. The same high feeling, which makes the daughter devote herself to the support of her beloved parent; or the sister work cheerfully for those, whom the dying parent bequeathed to her care; will make her silent respecting her generous labour of love.

And shall we call this "*improvidence*?" Shall she, who has "*provided*" for the comfort in old age of her widowed mother, or her father, paralytic, imbecile, insane—Shall she, who has by self-sacrifice placed her sisters and brothers in the path of *independence*, and thus "*provided*" for their future prosperity—Shall she be told, that she ought first to have provided for *herself*? It is the peculiar character of Christianity to care for others rather than ourselves—Shall it be a crime in the Governess, that this is usually the very character of her life?

To facilitate the operations of the Institution its proceedings are subdivided into the following branches.

TEMPORARY ASSISTANCE

TO GOVERNESSES IN DISTRESS, AFFORDED PRIVATELY AND DELICATELY, THROUGH THE LADIES' COMMITTEE.

To shew the necessity and value of this assistance, it may be sufficient to state one or two cases in which it has been rendered.

The daughter of a Physician, who had been a Governess all her life till incapacitated by paralysis, became afflicted with cancer requiring operation, whilst her whole income was £20 derived from a day school, and her only *time* would be her brief holidays. Her expenses were paid to London and she was placed at the Sanatorium, till the operation had been performed by one of our first London surgeons; and then her expenses were again paid to place her at home to resume her labours.

A Governess was compelled to leave her situation by an illness, which consumed all her little savings. On her recovery, her testimonials secured her the offer of an engagement, for which she could neither pay her travelling expenses nor renew her wardrobe. Both were provided; and she is happily and usefully occupied.

The following extract from the First Report illustrates yet further *how* these cases arise:

A reference to the Case Book gives the continually recurring and affecting detail—

"Is obliged to maintain an invalid sister, who has no one else to look to."—Cases 6, 31, 34, 78, 81, 83.

"Entirely impoverished by endeavouring to uphold her father's efforts in business."—Cases 8, 68, 92.

"Supported her mother for nearly twenty years."—Cases 52, 75, 97, 98.

"Incapable of taking another situation from extreme nervous excitement, caused by over-exertion and anxiety."—Cases 23, 53, 74.

"Her sight affected from over-exertion, never giving herself any rest, having a mother dependent on her."—Cases 18, 61, 62.

"Supports an aged mother, with a heart affection."—Case 42.

"Had saved a little money, but lent it to a brother who failed."—Case 73.

"Supported both her aged parents, and three orphans of a widowed sister."—Case 65.

"Her father died leaving his family unprovided for, and they have been entirely supported by her exertions."—Case 25.

"Has helped to bring up seven younger brothers and sisters."—Case 58.

"Helped to support her mother and educate her sisters."—Case 56.

"Educated two younger sisters and a niece."—Case 51.

"Her only remaining parent still dependent on her."—Case 40.

"Supported both parents with the assistance of a sister."—Case 38.

"Had the entire support of both parents for nearly twenty years."—Case 30.

"Supported her mother for fourteen years."—Cases 21, 29.

"Devoted all her earnings to the education of her five nieces, who all became Governesses."—Case 93.

"Saved nothing during twenty-six years of exertion, having supported her mother, three younger sisters and a brother, and educated the four."—Case 41.

These are but selections from a lengthened list; and it is quite impossible for the Committee to meet these numerous cases even inadequately, without an increased income. This is a cause to interest those whose children have benefited by the care and kindness of a Governess. This is a cause to interest those whose own relatives may one day meet similar trials. This is a cause to interest especially the sufferers' own fellow-labourers. An annual 5s. or 10s. from each individual of these classes would afford ample funds for all.

ANNUITY FUND.

ELECTIVE ANNUITIES TO AGED GOVERNESSES, SECURED ON INVESTED CAPITAL AND THUS INDEPENDENT ON THE PROSPERITY OF THE INSTITUTION.

It is necessary that a capital should be raised, from the interest of which Annuities may be given; as to profess to grant Annuities from annual subscriptions,—from a fluctuating income, which any change of public opinion, or accidental circumstances, might destroy,—would be to risk disappointment to the aged annuitants at (perhaps) the most painful and inconvenient time. Twenty-four Annuities have been founded by the investment of £12,000 in the 3 per cent. Consols; and it is intended to elect at least two in each succeeding May and November, should the funds be received. The Candidates, who must be Governesses above Fifty years of age, require to be approved by the Committee.

Five Annuities have been founded in an interesting manner. The Bishop of Durham, feeling for the unsuccessful candidates, offered £50 to meet a similar grant from nine other parties; and in a fortnight the amount was raised. A similar offer has since been four times made, and similarly met.

To carry out this design,—the establishment of *permanent* Annuities granted from funded capital,—the Committee invite benevolent individuals of large fortune to found Annuities bearing their own name. Fellowships and Scholarships are thus founded for those of the other sex, who labour with the mind, and surely we should not be forgetful of those whose minds labour to mould the characters of English wives and mothers.

Donations of Stock or Money, sufficient to establish an Annuity—£500, £750, £1000,—will be funded in the names of Trustees; the Annuity bearing the founder's name; and the patronage, if he wish it, reserved to him for life. The Committee will be ready to enter into arrangements with parties interested in particular individuals, to found Annuities of any amount on the payment of a certain portion of the necessary capital—the first presentation to be in the donor. The foundation of four Annuities on this principle is gratefully acknowledged. Annuities of £30 and £20 are thus founded for ever; the first Annuitants being known to the Founders. How many, in providing for their Governesses, might secure a benefit to numbers!

It has been suggested, that the amount of the present Annuities is painfully small; but the Committee trust, that the public will enter into their principle of *perfect safety to the Annuitant*, and also into the difficulty of making Yearly Investments to meet fresh Annuities of even this amount. They are anxious, however, to meet the general wish, and they will be ready to raise any Annuity from £15 to £20 on the receipt of £100 from any individual for that purpose: one of the Annuities has been thus enlarged.

An early and valuable friend of the Institution has suggested, that, as the number of Governesses is computed at fifteen or twenty thousand, an Annual Shilling from each would create an *additional annuity yearly*. Each year would provide a permanent Annuity for another aged Governess.

The Committee have accordingly prepared small receipts for One Shilling each, in sheets of 20, 40, &c., which they will be ready to issue to any one kindly undertaking the office of Collector. The accounts for each year will close on the first of March, that the Committee may know what amount of Annuity can be given from the Collection.

PROVIDENT FUND.

PROVIDENT ANNUITIES PURCHASED BY LADIES IN ANY WAY CONNECTED WITH EDUCATION, UPON GOVERNMENT SECURITY, AGREEABLY TO THE ACT OF PARLIAMENT.

Benefit Societies, such as those formed by the working classes, cannot be arranged for those who work with the mind; and thus the Institution can, *at present*, only assist the provident Governess by relieving her of all *trouble*, for which her occupations leave her small time; and by paying the necessary expenses attendant upon contracting for an Annuity. The Committee hope, however, that the public will enable them to do more than this.

It is manifest how desirable it would be to lighten the payments, by which Governesses secure deferred Annuities; but it is equally manifest, that no offer to do so can be made from an uncertain and fluctuating income. The advantage must be offered to *all* impartially; whilst the Committee cannot guarantee to make certain payments at certain times, when they may not have the money to do so.

It must remain for the known liberality of this Country, by *large benefactions*, to enable the Committee to form such a Fund, as will authorize them to encourage the forethought of the *less affluent Governess*, by offering to meet her annual payments by a corresponding payment for her future advantage. A Lady has recently given £100 to this Fund, feeling its importance in determining the character of the Young Governess, and in assisting her *future prospects*.

This branch of the Institution has been very successful. Any Lady can have the Tables of Rates and other particulars forwarded to her, on application to the Secretary at the Office; and, if she will consult any member of the Stock Exchange, or other gentleman

connected with monied details, she will learn, that she cannot otherwise have such terms with such security.

This branch includes a Savings Bank; each Lady's money standing in her own name, and removable only by her own order.

A HOME

FOR GOVERNESSES DURING THE INTERVALS BETWEEN THEIR ENGAGEMENTS.

The Home—in Harley Street—is principally self-supporting, the Ladies paying a certain weekly sum for Board and Lodging. The admission is by a Committee of Ladies, on written introductions. The facilities for re-engagements are so great to Ladies from the Country, and the arrangements are so private and comfortable; that the Home is in much request.

A SYSTEM OF REGISTRATION, FREE OF EXPENSE.

Books being provided at the Home, with lists both of vacant Engagements and of disengaged Governesses, the Nobility and Gentry find the benefit of such opportunities for selection; whilst the immense connexion of the Society affords great advantages to the Governess, without the slightest expense.

A COLLEGE

for Governesses has been established, named Queen's College, by Royal permission. A Committee of education has been formed of Gentlemen of high standing and experience, by whom certificates of qualification are given to Governesses in any branch of instruction without fee. Any lady, sending in her name and stating in what subjects she seeks examination, will have an immediate appointment for the purpose. It will now rest with parents to make engagements contingent, if they please, upon the production of certificates in the required branches of education. Classes will be formed after Easter, in all subjects of instruction, to which all ladies will be admissible.

AN ASYLUM FOR AGED GOVERNESSES

will soon be erected; land having been taken for the purpose, and a plan approved. Additional apartments for two are estimated at £150: Endowment of each, £500, or £15 per annum, legally and permanently secured. Age for admission, Sixty: Election, as for Annuitants.

At the earnest and repeated request of many early and good friends of the Institution, it has been decided to have

A FANCY SALE

FOR THE

BUILDING & ENDOWMENT FUND OF THE AGED ASYLUM,

On the 6th & 7th JUNE, 1848,

Under Royal and Noble Patronage,

Held, by permission, in the Grounds of

THE ROYAL HOSPITAL AT CHERTSEA.

This early announcement is made, because some friends have already offered contributions of articles of Virtú, and because it is desirable to give full time, that the result may be as satisfactory as possible.

Contributions of every description, Painting, Sculpture, Carvings, Bijouterie, China—antique and modern, Medals, Coins, Drawings, Prints, Books, Autographs, Fancy Works of every kind, will be most thankfully received at the Home for Disengaged Governesses, 66, Harley Street; or at the Office, 32, Sackville Street.

Subscriptions and Donations will be thankfully received by the Treasurer; by Sir S. Scott & Co. 1, Cavendish Square; by Messrs. Strahan & Co. Temple Bar; by Messrs. Drummond & Co. Charing Cross; by Messrs. Williams, Deacon & Co. Birchin Lane; by Messrs. Hatchard & Son, 187, Piccadilly; by Messrs. Nisbet & Co. 21, Berners Street; by Mr. Haselden, 21, Wigmore Street; by the Collector; by the Rev. David Laing, M.A., F.R.S., Honorary Secretary, 62, Mornington Road, Regent's Park; and by C. W. Klugh, Esq. Secretary, at the Office, 32, Sackville Street.

FORM OF BEQUEST.

"I give and bequeath unto the Treasurer, for the time being, of an Institution called or known by the name of 'THE GOVERNESSES BENEVOLENT INSTITUTION,' established in the year 1843, the sum of _____ to be raised and paid, within _____ months after my decease, by and out of my ready money, goods, and personal effects, which by law I may or can charge with the payment of the same, (and not out of any part of my lands, tenements or hereditaments,) to be applied towards carrying on the laudable designs of the said Institution."

N.B.—Devises of land, or bequests of money charged on land, are void by the Statute of Mortmain, but money or stock may be given by will, the same not being directed to be laid out.

Brewster & West, Printers, Hand Court, Dowgate.

February, 1848.

THE LONDON GENERAL TAILORING ESTABLISHMENT.

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

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

	Per yard.		Making and Trimmings.	
1½ Sup. Cloth.	10s. = 17s. 6d.	Coat.	20s. 0d. =	£1 17s. 6d.
¾ Cassimere	5s. = 3s. 9d.	Vest	6s. 0d. =	9s. 9d.
2½ Ditto	5s. = 11s. 10½d.	Trousers	6s. 6d. =	18s. 4½d.
Suit Complete				£3 5s. 7½d.

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

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

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

LIMBIRD'S MAGNUM BONUM STEEL PENS.

AT 6d. PER DOZEN, WITH HOLDER.

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

LIMBIRD'S, No. 149, Strand, facing Catherine-street. Best Envelopes 1s. the 100.

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

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FOUR-FIFTHS, or EIGHTY PER CENT. of the PROFITS of
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FIRE, LIFE, AND HAILSTORM INSURANCE
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EMPOWERED BY SPECIAL ACT OF PARLIAMENT.

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The guarantee of an ample capital, and exemption of the assured from the liability of partnership. Low rates of premium.

Fire Insurance of every description effected at moderate premiums.

The renewal receipts for premiums on policies falling due at Midsummer are now ready at the Head Office, or in the hands of the Agents in the country; and must be taken up on or before the 8th day of July, 1848; when the fifteen days allowed by this office over and above the time for which they are insured, will expire.

Prospectuses and every information may be obtained of the Agents; or at the Head Office.

The usual commission to Solicitors. Agents are wanted in places where none are at present appointed.

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FOR STOPPING DECAYED TEETH.

Patronized by Her Majesty, His Royal Highness Prince Albert, and Her Royal Highness the Duchess of Kent.

MR. THOMAS HOWARD'S SUCCEDANEUM, for Stopping Decayed Teeth, however large the cavity. It is placed in the tooth in a soft state, without any pressure or pain, and soon becomes as hard as the enamel, and will remain firm in the tooth for many years, rendering extraction unnecessary, and arresting the further progress of decay. All persons can use Mr. Howard's Succedaneum themselves with ease; as full directions are enclosed. Price 2s. 6d. Prepared only by Thomas Howard, Surgeon-Dentist, 64, Berners Street, Oxford Street, who will send it into the country free by post. Sold by Savory, 220, Regent-street; Sanger, 150, Oxford-street; Starkie, 4, Strand; Butler, 4, Cheapside; Johnston, 68, Cornhill; and all Medicine Vendors. Price 2s. 6d. Mr. Howard continues to supply the loss of teeth on his new system of self-adhesion, without springs or wires. This method does not require the extraction of any teeth or roots, or any painful operation whatever.

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