

THE
FREEMASONS'
QUARTERLY REVIEW,
AND
GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—DECEMBER 30, 1848.

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

NOMINATION OF THE GRAND MASTER.

NOTWITHSTANDING the *contre-tems* caused by the unseemly haste of Bro. Gibbins, the Right Hon. the Earl of Zetland was by him put in nomination as Grand Master for the ensuing year; and there being no other name presented, his lordship will, as a matter of course, be re-elected in March.

THE GRAND LODGE AND THE DEPUTY GRAND
MASTER.

The business of the last Grand Lodge was a curiosity-shop in its way; but it had one great redeeming quality in the tact and urbanity of the Deputy Grand Master. The Earl of Yarborough reminded us of the late lamented Earl of Durham by the justice of his remarks, never obtruded, but when called for given with kindness and effect. Every member had his fair chance of addressing the Grand Lodge, and at no time did the Deputy Grand Master interpose his prerogative. Much time was absorbed, but the demeanour of the presiding officer was vigilant, temperate, and kind. We thought he looked reprovingly at the interruptions of those by whom he was surrounded, whose officious cries of “Question, question,” and “Oh, oh,” as the speaker below bar did not suit their temper, while the incautious vociferations of “Hear, hear,” whenever any of their own body were addressing the assembly, were certainly not in the good taste of gentlemanly character.

The great charm of debate is argument conducted with courtesy,

convincing by good faith united with good temper, and perfectly consistent with the most strenuous opposition. Bros. R. G. Alston and Bigg are illustrations of this view. With little exception—and the exception almost proving the rule, how wanting in courtesy are the speakers on the dais—honest truth is often sneered at, and impertinence frequently pressed in to *eliminate* its objects. At the conclusion of the late scene, the Deputy Grand Master made a few brief remarks, which, as they fell from him, were treasured up by his anxious hearers.*

The two leading points of debate were the non-confirmation of the minutes of the previous Grand Lodge in relation to the conduct of the President of the Board of General Purposes, and to the case of Major-General Cooke. As to the first case, we are of opinion that in so full a Grand Lodge a majority of twenty-seven is a victory dearly bought: canvassing by those in high places; the power of condensation among the Purples, who mustered unusually strong; the alliance of those brethren interested in the eighteen lodges, who had been impressed with the idea of losing caste; the number of those who may be expecting promotion; and, again, the honest votes of many brethren who, at all times dislike to disturb the confirmation of minutes—contributed to swell the number of those who were favourable to the ruling of the President of the Board; and the wonder is that so many members were of opinion that such ruling was altogether improper.

Touching the case of General Cooke. Two serious errors have been clearly committed, with neither of which has that brother any thing to do; in this we do not undertake to defend him, but to put as well as we can the matter in its right light. The first error was committed by the Grand Master himself, who incautiously appointed that brother before he made due enquiry, and but that the Grand Lodge of New York viewed the appointment with masonic forbearance, the case might have led to a very different result. We are not desirous that the penalty for this error should be visited on General Cooke, who has already paid severely by his dismissal by the Grand Master. Bro. Coe, of facetious memory, had a saying for Grand Lodge, "let every tub stand on its own bottom;" and so far he was right.

The next error was committed by the Grand Lodge, who permitted a preliminary debate on a message from the Grand Master, and this we cannot but consider as a violation of law, which even the Grand Lodge itself cannot commit with impunity. This haste was unmasonic, the manner of the debate was equally so: it reminded us of the saying—

"Lydford law—first hang and draw,
Then sit in judgment after."

* Owing to circumstances we could not control, our report of the Grand Lodge is not merely brief but meagre. This will be perceived especially to be the case with the powerful addresses of Bros. Alston and Bigg.

So the case of General Cooke has been debated, first in a preliminary manner, next on a motion, and after all deferred for a future consideration; but be it observed, that although a summons was sent him six weeks after the direction of Grand Lodge, there was no proof whatever of the service of such summons. The General has, however, somewhat nonplussed the matter by stating, that in consequence of a fire on his estate he has determined to travel, and that he has retired from all public affairs, whether social, military, or masonic! As he has turned traveller it may somewhat tease the Grand Secretary and the executive to serve him with process; what course, then, remains for the Grand Lodge of England?—*nous verrons*.

There is a further serious evil growing out of this want of caution, viz., that in consequence of the protracted debate, not one iota of the essential matters of business was entered on, so that in March, after the re-election of the Earl of Zetland, the Grand Lodge will have to sustain the weight of two Quarterly Communications.

GENERAL MATTERS.

Among the recent important and interesting points of Masonry, there will be found the address of Bro. Cremieux, the Minister of Justice during the provisional government of France, delivered to a masonic delegation; it requires no comment, so we direct our readers to peruse our Foreign Intelligence.

BROTHER SIR J. BROOKE.—The Rajah of Sarawak has been received at Singapore in a manner befitting his noble character.

SIR C. NAPIER.—This gallant brother has also been complimented by the Irish Craft, with a fervour that was met on his part by a truthful acknowledgment of the purity of Freemasonry.

BROTHER ELIOT, late Provincial Grand Master for Dorset, has been presented by his successor, Bro. W. Tucker, with a public testimonial. The addresses, in reference to the testimonial, will repay a perusal.

IRELAND.—The announcement of a Freemasons' Widows' Fund, at a time, too, when the contention in public opinion had caused such sad results, must be viewed with unmixed pleasure. Never was the truthful spirit of Freemasonry more beautifully illustrated than by the contrast it presents.

INDIA.—Here we have to record a sad falling off—a schism has occurred, which will require the exercise of masonic forbearance and good will in its most stringent sense. In the distance from home authorities it is to be hoped that the arbitration of the Earl of Dalhousie, the Lord Patron of Masonry in India, may be sought and obtained; should

such fortunately be the case, the Provincial Grand Master of Bengal may be enabled to retrace his steps, and the brethren who have felt aggrieved may be restored to peace and happiness. The accounts from Calcutta will be perused with regret ; but, hopeful of a change for the better, we for the present abstain from further remarks.

OURSELVES.

We this day conclude fourteen years of masonic labour as Journalists—during which period we have energetically maintained our opinions, and investigated the general objects of Freemasonry. Rivals we have had, that, one after the other, came like shadows and so departed ; one only remains—that one is edited by the Grand Master himself. We have been denounced as deserving of scorn and contempt, being anonymous writers that stab in the dark ; we shall not otherwise notice this *jeu d'esprit*, than to say, while we continue our vocation we will not insult the spirit of intelligence that we have evoked in others, nor will we play the “cowan” ourselves.

We have just used the words “while we continue our vocation,” and we used them advisedly, for who shall claim immunity from sickness or the infirmity of age? Some of our leading contributors are thus circumstanced, and more than one contemplate retirement from the active scene, while they may be yet hopeful to enjoy a short calling off from “labour to refreshment” at home—Home! how sweet to all, and, if possible, how sweeter still to the honest Mason, who can in the solace of his bosom friend find relief from the cares even of Freemasonry. However, it is satisfactory to state, that the present number winds up; all current matter, and concludes all original papers. Thus far then we are not in, but out of, debt—unless, indeed, on the great account of gratitude to our friends who have so generously contributed as well as to those who in perusing their various articles have expressed themselves in a manner that has given a precious value to all who have laboured truly in our masonic vineyard.

Should, however, health permit, it is purposed to add the following new features to the “Freemasons’ Quarterly Review,” and by new contributors :—

A Gallery of Masonic Characters, taken from the life, by one of themselves—who, having kept company with the originals for many years, feels competent to record in the “Review” merit in the foreground, and its opposite as gently shaded as circumstances may permit.

Masonic Illustrations, from Greek and Roman Authors, and the like from English Authors, past and present.

Also an interesting series of correspondence from Dr. Kloss, of Frankfort, to Dr. Crucefix.

A few last words.—During this year the European world has been convulsed; empires have tottered, yet has Freemasonry maintained its empire pure and unsullied—may it so continue from generation to generation! and, above all, may the homestead of the brother be hallowed by the pure love of his wife, mother, sister, and friend—for whom, thus blessing and blest, we invoke a Merry Christmas, and a Happy New Year; inviting them, with hopeful expectation in March, to inspect our “fresh fields and pastures new.”

THE GRAND LODGE OF SCOTLAND.

To the Editor of the “Freemasons’ Quarterly Review.”

St. John’s Lodge, No. 95, Sunderland, September, 1848.

Respected Sir and Brother.—As it appears by the last Quarterly Communication from the Grand Lodge, that the M. W. the Grand Master of the Scottish Freemasons wished to have a vote of censure passed upon Bro. Crucefix, by the Grand Lodge of England, for what he had stated in the previous Grand Lodge,—I shall feel obliged to you if you will publish openly what I wrote to Bro. Crucefix privately, viz., That out of ten mendicants applying to the St. John’s Lodge for relief, nine of them were provided with certificates from the Scottish operative Freemasons’ lodges—where they are “*proposed, made, passed, and raised in one night,*” for fees varying, as I have been informed, from fifteen shillings to thirty shillings.

If the M. W. the Grand Master of Scotland doubts the truth of this statement, let him cause a circular to be sent to the Worshipful Masters of the lodges in the provinces of Northumberland, Cumberland, and Durham—nay, even to the Worshipful Masters of his own lodges in Scotland (that is, *not* the Operative Lodges), and, however much surprised and grieved he may be, I have no doubt that he will find my statement to be rather under than over the mark. Now, Mr. Editor, what can be the reason of this? In my opinion there are several; first the lowness of the fees, secondly the *making, passing, and raising in one night*, and thirdly the fact of there being neither a Grand nor a Provincial Grand Lodge Fund of Benevolence in Scotland, to which a distressed brother can apply for relief; in the event of a sudden misfortune overtaking him he is compelled to beg, gets accustomed to it, finds it a good trade, and continues at it. This, Mr. Editor, is not mere supposition, but the result of my own experience while Treasurer and W. Master of the St. John’s Lodge; for I was compelled to refuse relieving them with money, and to tell them I had to work for myself and family, and all I could do for them in their *professed* distress was to provide them with work; they always promised to come back at six o’clock in the morning and go to work, but alas, Sir, with two honourable excep-

tions, I never saw them any more—begging being the easier and, very probably, the more profitable mode of the two.

It also appears to me, Mr. Editor, from the same Quarterly Communication, that some of the Worshipful Brethren, the members of the Grand Lodge, because they are not subscribers to the "Freemasons' Quarterly Review" themselves, think that it is not circulated amongst the fraternity, and that those members of the brotherhood who do subscribe to it are deserving of censure; perhaps you will allow me to state to them why I, and hundreds I have no doubt with me, have subscribed from the commencement, are still subscribers, and hope to continue so for many years to come.

In the first place, if those Worshipful Brethren will turn to the Quarterly Communication of the Grand Lodge to its provincial daughters before the establishment of the "Freemasons' Quarterly Review," and copies of which are no doubt kept in the archives of the Grand Lodge, they will find that, except as vouchers for money paid, they were utterly worthless; the most important transactions in the Grand Lodge being all reported in ten or twelve lines. I need not say one word about the time which was suffered to elapse between each holding of the Grand Lodge and the receipt by the provincial lodges of those miserable abortions, such as they were—that subject has been brought before the masonic world often enough. Now, respected Sir and Brother, those Worshipful Brethren who, from their position in society, are enabled to attend the meetings of the Grand Lodge regularly, ought not to blame us who cannot do so for wishing to know, not only what resolutions were adopted and what were rejected by the Grand Lodge at its meetings, but also the arguments brought forward for and against those motions—I, therefore, hailed with joy the appearance of the "Freemasons' Quarterly Review," hoping (and that hope has not been disappointed) that in it we should find a detailed account of the proceedings of the Grand Lodge, and of all the speeches made in it worth reporting. I knew, and every one else ought to have known, that the Editor was a man and not an angel, and that in his reports he would take care to record every speech which favoured his own views upon any question, and limit as much as he conveniently durst of those speeches which told against him and his views; in short, that he would allow himself the same privilege as the editors of the daily press in reporting and commenting upon the speeches of their political friends or opponents. I knew, or at least I expected, that he was a "Freemason," and, whatever the world may say, I have always found *truth* to be the distinguishing characteristic of every Free and Accepted Mason, who has devoted any portion of his time to the study of the lessons of the Craft.

I do not believe, Mr. Editor, that there is or ever was any one in the Craft more opposed to the Asylum for Aged and Distressed Freemasons than I am; I consider the expense of the building a wilful waste of masonic money; you, and hundreds of brethren, differ in opinion from me, but are we for this reason to quarrel, and call each other bad names? Certainly not: you subscribe to the charities which you prefer, and I will do the same, and let our only rivalry be who can best support them. Again, I differ from you in raising the subscriptions two shillings per annum; I have no objection to subscribe voluntarily as long and as much as I am able, but I do object and protest against a compulsory payment, with forfeitures attached to its non-performance; you may call this by what

name you chose, I call it taxation. There would be no more charity in paying the extra two shillings, than there is in paying the poor tax—all the difference being that, if I do not pay the poor rate the guardians will sell my furniture for it, and if I did not pay the increased subscription I should be expelled from the Craft for non-payment of dues.

I am, respected Sir and Brother, yours faithfully and fraternally,

GEORGE WATSON.

MASONRY IN BIRMINGHAM.

Although Freemasonry has during the last few years made rapid advances in Birmingham and its neighbourhood, both in numbers and influence, as the increase of lodges rivalling their elder sisters in zeal and usefulness, the efficiency of the Provincial Grand Lodges, and the rise of benevolent institutions, planned by masonic minds and nurtured by masonic care, appear to us satisfactorily to testify, still there has been a cause of regret to zealous and painstaking brethren in the fact that with the spread of the Craft, there was no corresponding extension of masonic knowledge.

The death or infirmities of old and well-informed brethren had almost left the lodges without instruction in anything beyond the mere ceremonies of the Order, and these, from various causes, were imperfectly, and with many differences, performed. To remedy this evil, the old lodge of St. Paul, No. 51, rather more than a year ago, commenced the establishment of a Lodge of Instruction, in which the other lodges readily joined. In the Lodge of Instruction it soon became evident that, in order to harmonize the various modes of working, resource must be had to some authority to which all parties would submit themselves. The traditions of Masonry, as handed down by the late Bro. P. Gilkes, had long been considered by the Birmingham brethren, as the standard of masonic principles and practice, and of these they desired to obtain a perfect knowledge, that they might work correctly in their own day, and hand down a pure system to their successors.

For some years Bro. Skeet, a pupil of Bro. Gilkes, had, in a most generous and praiseworthy manner, taught the ceremonies of the three degrees, and occasionally the explanations of the tracing boards, to those brethren who chose to apply to him, and the recollection of his kindness will never be erased from the memories of his grateful pupils; but, as it was supposed the lapse of time, with its usual influence on us all, might have somewhat impaired the correctness of his work, it was resolved to request the Emulation Lodge of Improvement, London, to depute some eminent authority in their body to visit Birmingham, and adjust the differences that existed among the brethren.

The Emulation Lodge most promptly responded to the wishes of their Birmingham brethren, and deputed Bro. W. Honey, P. M. of No. 19, to visit them. It was hoped that by conference with Bro. Skeet, he would be able to revive the recollection of any points on which he might be doubtful, and by confirming the accuracy of his work, secure to the lodge the services of their old instructor. That brother, however, thinking it time that the powers of younger brethren should be exercised, declined the task, to the regret of the majority of the lodge,

and it was ultimately determined that Bro. Lloyd, of the Athol, and Bros. Ryley and Bassett Smith, of St. Paul's, should perfect themselves respectively in the ceremonies and lectures of the 3rd, 2nd, and 1st degrees, and Bro. Dee, of the Lodge of Light, and Bro. Lloyd, in the ceremony of Installation. This arrangement was carried out, and after nearly two months' hard study with Bro. Honey, he pronounced the appointed brethren competent to the work of instruction.

On the 3rd of October, Bro. Honey worked the three lectures, with his pupils, in the lodge room, at Dee's Royal Hotel, and expressed his satisfaction at the manner in which they performed their parts. Cordial votes of thanks were passed to him, and to the Lodge of Emulation, and he left Birmingham with the hearty good wishes of the Craft for his welfare. Since then the vote of thanks of the lodge to Bro. Honey, beautifully engrossed on vellum, has been forwarded to him, accompanied with a testimonial of the sense the brethren entertain of his valuable services, gentlemanly bearing, masonic knowledge, and zeal.

Bro. Roden, of St. Paul's Lodge, was also a diligent pupil of Bro. Honey; and thus, by the application of the pupils, and the ability of the instructor, Birmingham is at length in possession of that masonic learning it had long and severely felt the want of. It is scarcely necessary to add, that Birmingham is anxious to diffuse the information it has obtained, and will cheerfully impart it to any lodge or brethren that may desire it. It must be obvious, however, that private study is absolutely necessary to brethren who desire to master the mysteries of the Craft, as the Lodge of Instruction is little more than a place of rehearsal, where corrections may be made of an officer's blunders, and the artist's touch imparted to his work, so that in the regular lodge he may discharge his duties ably and without embarrassment. For such study ample opportunities are afforded, and we trust that henceforward there will be no complaint of want of instruction, or deficiency of able officers. The countenance of the older brethren will contribute much to this result.

Another gratifying circumstance to which we must allude, is the commencement of a correspondence between the Masons of Bordeaux and those of Birmingham, of which we will give an account in our next number.

The Provincial Benevolent Annuity Fund progresses, and young hearts are already beating high in anticipation of its annual ball, which, with much propriety, will fall on St. Valentine's day.

We have then cause of congratulation in the state of masonry in these parts, and in its present strength, learning, charity, and good-fellowship find reason for believing it will be handed down to posterity with undiminished lustre and usefulness.

[It is due to Brother Stephen Barton Wilson, now the only surviving pupil of the late Bro. Peter Gilkes, to acknowledge, that it is by his continuous exertions and great practical masonic knowledge, that the Emulation Lodge of Improvement, that bulwark of English Freemasonry, has been sustained and protected, and that among his numerous pupils Bro. Honey has proved himself "true and trusty."—Ed.]

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

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

Draw. Sir, ancient Pistol's below, and would speak with you.

Doll. Hang him, swaggering rascal! Let him not come hither; it is the foul mouthedst rogue in England.

Hast. If he swagger, let him not come hither. No, by my faith; I must live amongst my neighbours; I'll no swaggers. I am in good name and fame with the very best. Shut the door;—there comes no swaggers here! I have not lived all this while, to have swagging now. Shut the door, I pray you. — KING HENRY IV.

“Ye sylphs and sylphids, to your chief give ear;
Fays, fairies, geni, elves, and demons, hear!
Ye know the spheres, and various tasks assign'd
By laws eternal to the aërial kind.”—RAPE OF THE LOCK.

“As I am an honest man, I thought you had received some bodily wound; there is more offence in that than in reputation. Reputation is an idle and a false imposition; oft got without merit, and lost without deserving. You have lost no reputation at all, unless you repute yourself such a loser.”—OTHELLO.

“Hard by, a furious knight there dwelt,
Of whom all towns did ring,
For he could wrestle, play at quarter staff, kick, cuff, and huff,
Call son of a whore, do any kind of thing;
By the tail and the mane, with his hands twain,
He swang a horse till he was dead;
And that which is stranger, he for very anger
Eat him all up but his head.”—DRAGON OF WANTLEY.

When men become candidates for literary fame they should prepare for the campaign, by laying in a stock of ideas on those particular subjects which they propose to elucidate. The primer of knowledge should, at the least, be committed to memory. We are willing to admit that some bold adventurers, like the knight in our motto, have achieved a transitory success without it, but this is not the lot of many; and it is liable to be overthrown by the slightest accident, where the basis is unsound. But in the case of Freemasonry, we never knew an adversary who was not profoundly ignorant of its first principles; and we accordingly find them all blundering on in the dark, till they tumble, one after another, into the pitfall of error, and flounder in miserable plight amidst the defilements of the slough of despond. To extricate these wretched drivellers from the mire of disappointment, we will address a few words of advice,

TO ALL COWANS AND OPPONENTS OF FREEMASONRY, BOTH
CLERICAL AND LAY.

Dear Friends,—We greet you thrice heartily; hoping your appetite is good and your digestive organs sound and healthy; that, after you have perused our friendly and affectionate communication, you may proceed to dinner with all the solemnity and decorum which so momentous a business requires. Eating, dear friends, is a necessary enjoyment, against which few are fastidious enough to enter a disclaimer; but there is this difference between us and you, that we eat to live, while you appear to live for the sublime purpose of eating. And perhaps you may be right; as a full stomach is no

despicable matter. To this, however, may be attributed your denunciations of *Freemasonry*. *Enormous feeding produces repletion; repletion generates bile; and bile must be thrown off, if the system be worth preserving; and what is so perfectly natural and safe, as to discharge it against an adversary who is bound hand and foot by the restrictions of a secret institution, and, consequently, incapable of making any effectual defence, or of retaliating by an attack on the enemy's camp?*

We are lost in admiration at your judgment, and the astute policy of your tactics, although we cannot admire your courage. The chivalrous adventurers of old always considered that course to be most honourable which selected as an opponent in the lists, like *Ivanhoe* at *Ashby*, a champion armed to the teeth; and esteemed themselves less disgraced by defeat against such an adversary, than by conquest over a feeble or unarmed foe. But, alas, times are changed with us; we now attack the weak and trample on the defenceless. The bold and stalwart knight, who defied all the world in a fair and open field, is degenerated into the cunning savage, who shoots his enemy from behind a tree, or surprises him when asleep in his peaceful cabin.

After all, there is much personal security in the plan, and we recommend you to persevere. Who knows but you may, in the end, batter down the outworks of *Masonry* and surprise the citadel! Who can tell what effect a series of insidious aspersions, judiciously selected and cunningly applied, may have upon a system of secrecy, whose strongest and most unanswerable points cannot be publicly adduced in reply to your plausible, and oft-repeated allusions, how pernicious soever their real tendency may be? You may venture, therefore, to proceed with impunity, for we are not cannibals; we may, in our secret conclaves, devour young children, as some of your ancient *anti-masonic conferees* would have the world believe, but we shall not eat you; we have too much interest in your pursuits to wish you any evil.

There is another recommendation which we would strongly urge upon you, as it is a ruse which appears to have escaped your attention; but it is intended for your own private ear alone, and of course you will consider it strictly confidential. On all future occasions, when you may vouchsafe to honour us with your notice, we think it would be prudent to write *anonymously*. It is an awful thing to scribble nonsense, and authenticate it by your proper name and address. Therefore, dear friends, let us conjure you to avoid this fatal error in future; for you cannot believe how much your character, as right-minded men, is compromised by persisting in a course which is known to be at variance with the common dictates of humanity and truth.

Freemasonry is a system of Charity. It relieves the distressed, cherishes the orphan, and makes the widow's heart to sing for joy. And every time you raise the slogan of "down with it, down with it, even to the ground!" you have the credit of trying to drive the orphan children away from the retreat where *Freemasonry* clothes, and feeds, and educates them, to encounter all the evils of poverty, despair, and crime. To you this result would probably be *milk and honey*; but to us it would be gall and wormwood. Write *anonymously then in future, or your character may suffer*, which would be a great pity and matter of regret to your dearest friends.

But have you really such an aversion to benevolent institutions? Are you such bitter enemies to the orphan, the destitute, and the widow, as to be desirous of stopping up the sources of those charities by which the latter are supported, and the former trained to act their part creditably on the great theatre of the world? Gracious heaven! if this be the case, you will care little what the end may be, providing you can but gain celebrity by the means. The heavy responsibility must be risked; to be consistent you must recklessly proceed, though the course be rather crooked; for there is no knowing what wonderful things you may effect in time. Who can tell

but you may be invested with a crown of olive (*corona oleagina*) as a recompense for having attempted the destruction of a benevolent society.

“*Tuque dum procedis, Io triumphe,
Non semel dicemus, Io triumphe,
Civitas omnis ; dabimusque Divis
Thura benignis.*”—HORACE.

And if any one should impertinently ask, in the language of an offended klan to his slave, “What dirt are you eating?” tell him it is the earth-born giant Freemasonry which you are raging to devour. Howl away then! anathematize the Order as much as you can! unburden your distended budget of conjectures, as Epimetheus did the box of Pandora, no matter how unfounded or absurd! Let your first and last breath be vituperation; and see if Freemasonry will not eventually succumb.

But you would do well to consider, that nothing can produce peace of mind, or lasting reputation, but the triumph of principle. And if you doubt your ability to accomplish the total subversion of Freemasonry, we think you entertain a reasonable conjecture. We have heard of clever artists who projected the extinction of the sun by pelting it with snowballs, because its light was too powerful for their organs of vision. It was a sublime idea. They have immortalized themselves by the vastness of the project. Only consider then, dearest friends, what notoriety you may acquire by a similar attempt to demolish our noble Order. What! do you say you have already failed more than once? Perhaps so; but if you are desirous of the honour of being classed with the venerable philosophers of Laputa, try again; a new attack may be more successful.

Look at the renown you would acquire by its destruction. And we would again advise you not to be particular about the means you adopt, because your reward will be certain and immediate. Down with the rascally Freemasons at any rate! and you will enjoy the credit of having prostrated an ancient superstition, which had been extensively applied to the purposes of ameliorating the condition of society. And your triumphal car will be surrounded with destitute widows, dissolved in tears, lamenting the loss of the sustenance which you have torn from their grasp;—with male and female orphans wailing for the bread of which you have robbed them, and clamouring for the comforts of a home;—with aged men smiting their breasts in despair, and sinking into the grave for want of the support which you have taken away;—and with unfortunates calling upon you to restore the periodical benevolences by which their sorrows were lightened and their distresses relieved!

This will be your reward. And surely it must be highly gratifying, or you would not take such pains in its pursuit.

Now we will suppose, in another point of view, that Freemasonry contains abundant references to the historical and typical portions of the Old Testament, and to the morality of the Gospel. What of that! Are you to be governed by a string of ancient prejudices and worn-out traditions? What are the old law and Gospel to you, imbued, as you are, with a wholesome tincture of the new light? Indeed, one of your number expressly affirms that “the Gospel was not intended to reform the world;” and that “God is forming a new creation out of the ruins of the old!” Whence he sagely deduces that “Freemasonry can never purge the conscience from guilt.” (See Mr. E. C. Pryer’s *Substance of a Letter*, p. 8, et. passim.) And, therefore, away with Freemasonry, and the Gospel, and the Jewish law, “to the moles and to the bats, and to the dark caverns whence they sprang,” (*Ibid.* p. 11,) as a series of antiquated notions which are by no means adapted to the march of mind displayed in the present enlightened era.

Shall we catalogue your worthy accomplices?—No, beloved friends, we are determined not to expose you, if you have sense enough not to expose

yourselves. You shall have fair play, because your services are too valuable to be endangered by any untimely disclosure. *Ubi mel, ibi apes*, which our old schoolmaster used to translate—"Where mischief is to be done, there will be no want of agents." Do you say we do not see things with the same eyes? Indeed we do not. Masons are purblind, of course; it is their opponents only who are capable of rightly exercising their organs of vision.

An American writer, speaking against Freemasonry, says—"The minister tells me to let it alone, and it will die of itself; but I begin to think, if we wait for it to die of itself, all the good things planted by our fathers in the soil of liberty will have to die with it. The next time I see the minister, I mean to ask him why he does not let sin alone because it will die of itself when the millenium comes." A very pithy observation, friends. Masonry will *not* die of itself. It is too useful either to be voluntarily abandoned, or suffered to pine away for want of cultivation. You must put your sapping and mining instruments in order, and set to work in downright earnest, if you are desirous of overthrowing the citadel. A long pull, and a strong pull, and a pull altogether, may do it. Who knows?

Some of your coadjutors have adopted a deep project, and we congratulate you on the genius by which it has been dictated. They will have Masonry to be a system of sorcery, witchcraft, and diablerie of various kinds; and for this purpose give it a Rosicrucian origin. It will only be necessary to refer you to the article which follows this introduction, for your enlightenment on a subject which your oracles have wonderfully mystified, although they have expended much useless labour on the accumulation of authorities for its discussion. One writer thus concludes an able dissertation, on which he endeavours to prove the identity of Freemasonry with Rosicrucianism:—"In this assigning the internal and external characteristics of the Rosicrucians and Freemasons, I have purposely said nothing of the distinctions between the two orders themselves. That the above characteristics were common to both, is not to be doubted. Rosicrucianism, it is true, is not Freemasonry; but the latter borrowed its form from the first. He that gives himself out for a Rosicrucian, without knowing the general ritual of Freemasonry, is unquestionably an impostor." And another writer, following so excellent a model, says—"I feel not the least hesitation in saying, that the Freemasons have no secret beyond a few trumpery legends, &c., and that all their symbols are of Rosicrucian origin, for the Freemasons never belonged to the working guilds, their objects being totally different." And for this reason, he adds, "the day of mysticism is gone by; and men for the most part begin to see too plainly to be the dupes of such absurd pretensions. The very attempt, however, to continue them, is an effort to perpetuate ignorance and error; and upon this principle, the sooner the Freemasons lay aside their aprons, and talk like the rest of the world, the better."*

Carlile, the infidel, had made the same observation long before; and Mr. Soane's conclusion is but another version of the following passage in the "Republican," (vol. xii. p. 491):—"Speculative Masonry has never been anything but a trick, and a cheat, and a permanent hoax. The legislature should sweep it down, and include in the same act, Orangism, Druidism, and Oddfellowship, as the last of secret associations existing in this country, where the parties, as an association, assume publicity, and are bound together by an oath to observe certain marks of distinction. This is the peculiar duty of a legislature, which in all its acts should legislate for the benefit of all. Thus have I put out the artificial lights of Masonry; and thus I desire to reclaim you, and to make you good and useful men, for the benefit of yourselves, your wives and your children."

* See the "Mirror for the Johannite Masons," p. 156, 166.

The first-mentioned writer lays it down as a fundamental principle of the Order, that "women, children, Jews, and Roman Catholics, are excluded. Women, because their absurd spirit of curiosity, talkativeness, and levity, are incompatible with the grave purposes of the Rosicrucian and Masouic Orders; children, because they have no free agency; Jews, because of the deep degradation of their national character; and Roman Catholics, because—THE FACT IS CERTAIN!!" A very cogent argument, dear friends, and worthy the adoption of the most inveterate anti-Mason in existence; although we may venture to surmise that the ladies will be rather backward in appreciating the compliment. Unfortunately for your oracle, the fact is *not* certain, and the assumption absolutely false.

These unwary slips of the pen should be avoided, if you really mean mischief; for they are sure to throw discredit on the cause you have voluntarily sponsored.

Of course you are ignorant of the derision which your absurd reasoning excites amongst the fraternity, or you would, at the least, have learned the *propria quæ maribus* of Masonry, before you ventured to put to sea in a crazy boat, without either rudder or compass. You may luxuriate in the retrospect of your anti-masonic performances. We suppose you do. *Olim meminisse juvabit*. You will recollect the fate of "the man of the south," in the old nursery rhyme. Very well. Take warning by his mishap; for you may be quite sure that the fraternity will not quietly sit down to receive hard knocks without showing a spice of their mettle. And beware lest you are soundly belaboured, as the poor half-witted Don Quixote was by the Yanguensian carriers; for your undertaking is quite as absurd as were his very wildest pranks,—the windmills, the lions, or the cave of Montesinos not excepted. I tell you this, because, if your brains be not completely muddled, and thick as ditchwater, you must be conscious how such vagaries expose you to a running fire capable of sweeping your decks from stem to stern.

We admit that you have a great conceit of yourselves and your performances. And perhaps you are right; for if you do not proclaim your own cleverness, it is very likely to remain unknown. We pity you sincerely; and, out of sheer commiseration for your hapless case, would help you out of the scrape if we could. But you are so deeply imbedded in the mire, that, like Vidocq emerging from his reeking dunghill, you defile every person and thing that comes in contact with you. But courage, dear friends. Put your trust in us, and we will endeavour to extricate you—by good counsel.

The fraternity enjoy unalloyed happiness in the success of their benevolent designs. Their charities are prosperous, their beneficence unbounded. The world in general bear testimony to the purity of their motives; and their operations in behalf of the distressed are open to public inspection. These results excite your ire, and induce you to use your utmost efforts to disturb and defeat the peaceful progress of such a holy association. Encouraged by the "swaggering" gratulations of your fellow-cowans, you proceed blindly in your unwholesome career, vainly hoping that the judicious also will extend their approbation to your imbecile attempts. But, dear friends, we are afraid you are reckoning without your host. Recollect in time the observation of Rochefoucault: "*Peu de gens sont assez sages pour préférer le blâme qui leur est utile, à la louange qui les trahit.*" This is an excellent piece of advice to persons in your condition, if you did but know how to make use of it.

Besides, if you could divest yourselves of prejudice, and consider your position correctly, you would find yourselves to resemble *pigeons* in a gaming house. You may play, but cannot win. If you prefer being plucked, your course is a pleasant one, for that is your inevitable destiny. The Masons laugh at you; the world in general doubt the purity of your motives; and

even your best friends and professed admirers, few though they be, are practising the game of the monkey and the cat, and care not whose fingers are burnt, so long as they get possession of the chestnuts. You amuse us, and you amuse them; and so long as you will continue to gratify the public at your own expense, you need not fear to receive the ironical cheers of your confederates, who slyly push you into the breach, and then leave you to your fate; as the Rev. Mr. Blunt, of Helston, two or three years ago, bolstered up his own rude discourtesy, by thrusting his diocesan into the gap to bear the brunt of a hot attack, which he had excited, but did not possess the moral courage to face; thus degrading himself below the level of the bear in Hudibras, who

——— resolv'd, rather than yield,
To die with honour in the field,
And sell his hide and carcase at
A price as high and desperate
As e'er he could. This resolution
He forthwith put in execution,
And bravely threw himself among
The enemy, i' th' greatest throng.

Enough has been said to show the benevolent feelings we entertain towards our opponents, and the mildness with which the principles of Freemasonry enjoin us to meet the attacks of our adversaries. We would refute by sober argument, and vanquish by the milk of human kindness, in conformity with the example contained in the following essay.—ED. F. Q. R.

CHAPTER IV.

“The facultie of Abrac.”—ANCIENT MASONIC MS.

“Buy therefore this *crystal*, and you shall see them in their common appearance; and read these exorcismes advisedly, and you may be sure to conjure them without crossings. But if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale disease, this only book can best fit him.”—THOMAS LODGE.

“The labours of the alchymist are nothing but a blind groping in utter darkness; and they are entangled in a labyrinth of ignorance, delusion, and deception, from which they do not know how to extricate themselves. The origin of alchymy is lost in the darkness of the fabulous ages. The ancient Egyptians were alchymists, and their god Hermes is one of the most celebrated.”—FREEMASONS' LEXICON.

“Masonry is not only the most ancient, but the most moral institution that has ever existed; and every character, figure, and emblem depicted in the lodge, has a moral tendency, and contributes to the inculcation of virtue.”—LECTURES.

HAVING in former papers shown what Freemasonry is, I shall conclude this series by a demonstration of what it is not. It is not a system of Rosicrucianism, Illuminism, or Alchymy; nor does it pretend to any exclusive knowledge of the invisible world, or of elemental spirits; and an additional proof that Freemasonry renders essential benefits to society, is the absence of superstition, or a tendency, which we see developed in some of its phases amidst every grade of human life, to interfere with the dispensations of an allwise Providence, by the use of charms, amulets, or the agency of supernatural causes. A modern writer thus explains the origin of amulets:—“When men, without disavowing the supreme Lord of all, undertook to relieve him from the care of their own small affairs, which they transferred to inferior agents, they ere long thought of attracting and fixing the beneficent attention and influence of those agents, by placing in their houses, or by attaching to their persons, certain symbolical or representative figures, which they appropriated to their determined use, with such rites and astrological or

other observances as they judged suited to the purpose. They are then the symbols, and draw to him the benevolent attention of those powers which are deemed to stand between man and that great and awful Being whom he thinks he cannot decorously trouble with the relatively small concerns of his family and home. The practical tendency of this to become a low idolatry in the end, we need not indicate."

I have thought it necessary to devote a paper to this subject, because it should seem that in the fifteenth century, the fraternity were somewhat addicted to these forbidden arts, if any dependence may be placed on a MS. said to have been deposited in the Bodleian Library at Oxford, and published in almost every masonic work which appeared during the last century, as a proof that its genuineness was undisputed by the fraternity of that period. In this MS. we find the following question and answer:—"What do the Maçonnes concele and hyde? They concelethe the arte of flyndyng neue artes, and thatt ys for here owne proffytte and preise. They concelethe the arte of wunder-werckynge, and of foresaynge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an eyell ende. Thay also concelethe the arte of changes, the wey of wynnyng the facultie of Abrac, the skylle of becommynge gude aūd parfyghte wythouten the holpynges of fere and hope; and the universelle longage of Maçonnes."

On this passage Mr. Locke acknowledged himself to be in the dark; and Preston adds—"His being in the dark concerning the meaning of the *faculty of Abrac*, I am not surprised at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation is now lost."

It appears, however, to be generally understood that the word Abrac, Abrasax, or Abracadabra, was derived from the name of Abraham, the father of the faithful, and was given by Basilides to Mithras, or the sun, as the representative of the supreme deity, or the SUN OF RIGHTEOUSNESS. Basilides was a Pythagorean of Alexandria, and when he embraced Christianity, he introduced the dogmata of that philosopher into his system; which constituted a medley, that is thus described in a letter of the Emperor Hadrian to Servianus, the consul, in which he says—"I have learned, my dear Servianus, that Egypt is an inconstant and fluctuating nation, which is always ready to revolt on the least excitement. The Christians are worshippers of Serapis; and some of the votaries of that deity have been elevated to the dignity of bishops. There is, however, in reality no religion amongst them, neither Jewish or Samaritan, heathen or Christian. When the patriarch goes into Egypt, one party will call upon him to worship Serapis, and another Jesus Christ. In short, it is a most seditious, vain, and insolent nation."

To carry out the Pythagorean principles, Basilides enjoined on his disciples a nominal silence of five years, in imitation of the quinquennial silence of the Pythagoreans. The word Abrasax, or Abraxas, being composed of seven letters, referred equally to the seven heavens, and the same number of subordinate angels or intelligences, as their governors; for the Basilideans considered the seven planets to be the entire universe, and consequently God. And as the annual course of the sun was accomplished in 365 days, they conjured up the names of that number of spirits, and distributed the days amongst them. According to this belief, the primogenial mind proceeded from Abraxas, which produced the Logos or Word; from whence came Phronesis or Prudence, Sophia

and Dynamis, or wisdom and strength, principalities, powers, and angels; and from these, other angels to the number of 365, who were supposed to have the government of so many celestial orbs committed to their care. And it so happens that the numerical powers of the letters in this cabalistical word, in Greek, make together the exact number of 365, thus,

$$\begin{array}{ccccccc} \Lambda & B & P & A & X & A & \Sigma \\ 1 & + & 2 & + & 100 & + & 1 & + & 60 & + & 1 & + & 200 & = & 365. \end{array}$$

St. Austin charges Basilides with maintaining the heresy of three hundred and sixty-five heavens, which were the creators of the world. This seems to be a mistake; for he ascribed that work to the ministry of the seven angels who preside over the heavens, and called the supreme power *DEMYRGEVS*, or *IAΩ*, who is the same as Jehovah of the Jews. Archbishop Tenison terms the religion of the pseudo Christians, who embraced the doctrine of the Gnostics, "a sort astrological magic;" and adds, "every heretic feigneth what pleaseth himself, and then he worshippeth his own fiction. Thus did Marcion with his idle deity, Valentius with his thirty Eons, and Basilides with his god Abraxas."

This great Basilidean deity is affirmed in the MS., above quoted, to have been introduced into the Freemasonry of the middle ages by the operative Masons, whose works still excite our admiration and delight. It appears to have been used as an amulet or talisman, and its virtues were supposed to be concentrated in a gem or crystal, with sundry figures engraven on each face, amongst which the sacred names of the deity occupied conspicuous situations. This being ritually consecrated by certain prescribed observances, was delivered to the individual in whose favour it had been constructed, and worn about the person with implicit faith in its efficacy to restore health, to avert danger, to inspire love or hatred, to protect hidden treasures, or as a safeguard against fire, the sword, or any other accident that threatens life; and the eastern nations believed that by friction, as was the case with the lamp of Aladdin, the presence of a spirit would be evoked.

Montfaucon has furnishéd engravings of some hundreds of these gems or amulets, and divides them into seven classes, viz.—1. The abraxas, with the head of a cock and legs of serpents. 2. In the form of a lion, or some of its component parts, united with the bodies of serpents. 3. With the figure or name of Serapis. 4. Of the anubis and the scarabæus. 5. With the figure of Apollo or the sun, in human shape, sometimes furnished with wings. 6. With inscriptions, generally referring to the Redeemer of mankind. 7. With names of the powers referred to in the Basilidean system.

To show in its true light the puerile superstition which was displayed in the dark ages by the use of these amulets, respecting which even the philosophic Burton could say—"Amulets and things to be borne about I find prescribed, taxed by some, approved by others: and I say with Renodeus, they are not altogether to be rejected;" and to demonstrate the implicit faith which was placed in their reputed efficacy, it may not be uninteresting to subjoin a few remarks on this abstruse subject, founded on the classification of the above indefatigable antiquary; although I have already given an outline of the doctrine in the "Freemasons' Quarterly Review" for 1840, p. 306.

1. The first class of gems is furnished with the head of a cock, having a human body, with two serpents in the place of legs, the head of each serpent serving as a foot. This figure is sometimes pourtrayed bran-

dishing a whip, and bearing, amongst other things, the name of ΙΑΩ. One of these has a remarkable Greek inscription to this effect:—"Give me grace and victory, *because I have pronounced thy ineffable name.*" Another has the same figure, with Fortune standing on the cock's head, and inscribed underneath, ΙΑΟ; while on the reverse we find ΙΑΟ-ΑΒΡΑCΑS. On some we find the names of the Basilidean angels, Michael, Gabriel, Uriel, Raphael, Amanael, Prosoraiel, Yabsoe, &c.; on others Mithras, Abrasax, Sabaoth, &c.

In the ancient mythology, the cock was a symbol of the sun, because he foretels its rising; and amongst the pseudo Christians who invented and used these amulets, Jesus Christ was identified with the sun, and therefore aptly represented by a man with a cock's head; and their possessors were reputed to be under his especial protection, as Lord of the year, depicted, as we have just seen, by ΑΒΡΑΧΑS, and also by the word Mithras, or rather ΜΕΙΘΡΑS, which equally, according to the Greek notation, express 365, and by the annual course of the earth round the sun.

2. In the second class we find Abraxas in the form of a lion, to symbolize the lion of the tribe of Judah; and some of them contain the word ΙΟΥΔΑC on the reverse, and a man with a lion's head, holding in his left hand the head of the traitor Judas, and an inscription implying, "*the lion of the tribe of Judah has overcome.*" Many of these are inscribed with the words ΜΙΘΡΑS, ΙΑΟ, ΑΒΡΑΧΑS, ΑΝΥΒΙS, &c. On one we find Harpocrates, the god of science, seated on a tree springing from the back of a lion, with a whip in his hand, and a finger on his mouth; and another seems to indicate that the amulets of this class were intended as sanitary nostrums, for it has a Greek inscription implying, "*Preserve in health the stomach of Proclus.*" Some of them have the head of the lion radiated, and a serpent's body, with the word ΧΝΟΥΒΙC on the reverse. Sometimes, instead of the initial X there is substituted a †, which Salmasius interprets as one of the thirty-six deans which, according to the Gnostics, presided over the zodiac. Montfaucon, however, rejects this interpretation, and thinks the † represents the first letter in the alphabet, which will make ΑΝΥΒΙS, an Egyptian deity, whose name very frequently occurs on these gems.

3. We come now to those that have either the inscription or figure of Serapis; and these are fully illustrated on plate 50 of the second volume of Montfaucon's great work. On one of these Isis is represented upon the flower of the lotus, and before her is an ape, or the cercopithecus, with the inscription, "*ONE JUPITER SERAPIS.*" On the reverse is the name ΑΒΡΑΧΑS, and the words, "*Give grace to Alexander;*" which shows it to have been an amulet of good luck. On another, Serapis is represented holding a figure of Victory in his hand, with an inscription in cabalistic characters. Serapis has at her feet the three headed dog Cerberus, which appears to intimate that he was sometimes identified with Pluto. Another has the head of Serapis surmounted by a calathus, with an inscription in Greek, "*Preserve me;*" which proves beyond a doubt that these gems were intended as amulets of protection.

4. The fourth class is not confined to the figure of Anubis, although that Egyptian divinity predominates. Here we find the sacred name ΙΑΟ of frequent recurrence; and in some of them Anubis holds in one hand a palm branch, in allusion to the Saviour's triumphal entry into Jerusalem; for the early Christians used to carry palm branches in pro-

cession five days before the anniversary of the crucifixion, which they placed on the altar. In the other hand Anubis carries a crown, as a symbol of the crown of glory promised to those who endure faithfully to the end. Many gems of this class bear the scarabæus, or sacred beetle of Egypt; and they are usually perforated, for the convenience of being suspended from the neck by a ligature, as amulets of protection from danger. The beetle was an emblem of the sun. Amongst other animals, the serpent, which had a similar reference, was a favourite symbol with the Basilideans; and we accordingly find it impressed on numerous specimens of the Abraxas. We have also on another gem the serpent and cross, which perhaps Withers had in view when he wrote the often quoted passage:—

A serpent raised above the letter tau,
 Aspiring to a crown, is figured here;
 From whence a Christian moral we may draw,
 Which worth our good regarding will appear,
 The crosse doth show that suffering is the way;
 The serpent seems to teach me, that if I
 Will overcome, I must not then assay
 To force it; but myself thereto apply;
 For by embracing what we shall not shunne,
 We winde about the crosse, till we arise
 Above the same; and then what prise is vonne,
 The crowne which overtops it, signifies.

Endless serpents enclosing mystical characters are common; and there is one with a curious inscription, importing that *though the serpent roar like a lion, it is as meek as a lamb.*

Montfaucon has given, amongst numerous others, a specimen of a very extraordinary gem, marked 18 on plate 50, which has upon one side two serpents twisted round stakes fixed in the ground, with an altar, a cup, and two stars in the centre. The other side is full of symbols of birds, serpents, men on foot and on horseback, two human busts, one radiated, and the other with a crescent; the explanation of which that great antiquary professes himself unable to penetrate. The Gnostics venerated the serpent, which they esteemed to be Christ, and therefore the serpent and stake might be intended to represent the brazen serpent of Moses. Tertullian informs us, that they preferred the serpent to Jesus Christ, because it was endued with the knowledge of good and evil; and therefore it was that Moses selected it as his symbol of health. And this doctrine appears to be confirmed by another gem, which has on one side I A O S A B A O, and on the other M O S E S.

5. The human forms displayed in this class of Abraxas, are sometimes without wings, at others they are furnished with two, like those of an angel; with four, like the cherubic figure of Ezekiel; and in some cases with six, in imitation, doubtless, of the seraphim of Isaiah. The human figure is understood to represent the sun, as a symbol of Christ, who, by the Theosophists of the last century, was considered as the spiritual philosopher's stone; and the reverse of some of these amulets presents the word CHEROUBI, for angels and cherubim formed a part of the Basilidean system. Montfaucon, however, thinks that "these Abraxas having always relation to the sun, the wings were designed to show the swiftness of his course." Like the former, we frequently find on this class the words IAO, ADONAI, and SABAOOTH. One contains an Egyptian mummy, with the Greek words for *preserve me*, and, on the reverse, SABAO. Several of them contain figures of the deities of Greece and

Rome; as Jupiter, Apollo, Hercules, Canopus, Diana, with her bow and arrows, inscribed with the name of the angel GABRIEL, the three graces, &c. One is inscribed, "There is but ONE Jupiter Serapis." Thus uniting in a single individual the Greek and Egyptian deity. Another presents a figure of Fortune, with an inscription promising "good fortune to Xistus." Several are impressed with cabalistic characters, which none understand but the fabricators, and perhaps they themselves were ignorant of their true interpretation. The figure of Canopus, however, was doubtless a talisman of health, for it bore on the reverse the pentalpha, or endless triangle, which constituted the far-famed seal of Solomon, and was used by these fanatics for the purpose of driving away diseases, as the people of the east applied it to the prevention or cure of witchcraft.

6. The Abraxas of this class are constructed of a much larger size for the purpose of containing extended inscriptions; and few of them have any figures or symbolical representations. These inscriptions consist generally of a series of cabalistic words, intermingled with the names of the Basilidean Intelligences, and are intended as a preservative against the power of evil demons. The words IAO and SABAOOTH are abundantly used, as well as those of ABRAGAS, SALLAMAKA, BAMAIACHA, AGANACHIBA, SAMMAZ, AZALLAB, and many others, which are the names of the above powers. Some are intended for the protection of cities, others to guard individuals from disease, to produce fecundity, and for a happy deliverance from child-bearing. Montfaucon was in possession of a cast sent from Italy, of a talisman of this class, which had on one side the head of Alexander the Great covered with a lion's skin, and on the reverse an ass suckling a colt, with the inscription D. N. I H V X P S D E I F I L I V S. He also describes a crystal which was celebrated for consulting spirits. It is globular, oval, and transparent, with the names of various Basilidean powers visible within it. It is an extraordinary specimen, but the explanation is too long for introduction here.

7. We now come to the seventh and last class of these gems, which contain the names of the celestial powers or Eons of the Gnostics. They were 365 in number, each having a separate portion of the human body assigned to its protection. Many of these names are lost, but Montfaucon has preserved upwards of a hundred, most of them being barbarous, and some unpronounceable. These amulets generally contain figures of the constellations, planets, and celestial signs, and some bear all the signs of the zodiac. On an amulet with five faces there are so many inscriptions, each commencing with a different version of the Sacred Name $\Gamma\text{I}\text{H}\text{V}\text{X}\text{P}\text{S}$, thus: JEOPYABO, JEOPYEBO, JAEQIBO, EOYLAOE, and ETEOIOA. It appears to have been a kind of palladium or amulet for the protection of a city; as the meaning of the inscription is: "*Jehovah, Holy One, Preserve the city of the Milesians and its inhabitants from all dangers.*"

I conclude this extended dissertation with an explanation, out of the same author, of "the facultie of Abrac, or Abracadabra, which was used by the Basilideans in the cure of agues and other diseases; and the directions for its efficacious application were as follows. It was to be written several times on a piece of paper, in eleven lines, retrenching one letter in each line, until it terminated in an inverted cone. The paper was then to be folded and sealed according to art, and tied round the neck of the patient. The cure, it is said, was certain to follow.

Quintus Serenus Samonicus, a Basilidean physician, left among his papers the following verses:—

Inscribes chartæ quod dicitur A B P A C A Δ A B P A
 Sæpius, et subter repetis, sed detrahe summam
 Et magis atque magis desint elementa figuris
 Singula, quæ semper rapies, et cætera figes,
 Donec in angustam redigatur litera cœvum ;
 His lino nexis collum redimire memento.

A B P A C A Δ A B P A
 A B P A C A Δ A B P
 A B P A C A Δ A B
 A B P A C A Δ A
 A B P A C A Δ
 A B P A C A
 A B P A C
 A B P A
 A B P
 A B
 A

Talia languentis conducunt vincula collo ;
 Lethales abigent, miranda potentia ! morbos.

Such were the absurd superstitions which have been charged on the Freemasons of the Mediceval ages ; but they were consonant with universal belief, and do not apply to the Freemasons alone. And if Freemasonry in those early times did countenance these superstitious practices, it was because they constituted a moral epidemic which prevailed through every grade of society. But the entire fabric of superstition has been swept away from the system of Masonry as it is now practised. The floor of our lodges is cleansed from the pollution by a three-fold consecration, which converts it into holy ground ; and we indignantly repel the insinuation that such fancies are there inculcated as branches of a cabalistical science.

Some kind of superstition has always distinguished particular ages. As witness, the reputed miraculous powers of the early Ascetics, and the custom which St. Austin complains of, that some of Satan's instruments, who professed the exercise of these arts, mixed up the name of Christ with their enchantments to seduce Christians to receive the doctrine as a sweet potion, which might conceal the heresy, and make men drink it to their destruction. And also in our own country, from the royal touch of Edward the Confessor, through all the absurdities of demoniacal agency, alchemy, the cramp-rings of Wolsey and his royal patron, witchcraft, necromancy, charms, spells, &c., which were not confined to the ignorant, but were practised by kings, princes, priests, and philosophers, down to the delusions of Cagliostro, Mesmer, St. Germain, and their compeers of the last century, and the reveries of Johanna Southcote and Carlile, with the quack nostrums and galvanic rings of our own times.

The bare suspicion of the fraternity being addicted to these Rosicrucian mummeries, pointed the pen of Barruel with gall when he roundly stated, "The principal objection against me is, that I have confounded Freemasonry with the ancient Rosicrucians. My answer is, that if all Masons are not Rosicrucians, all Rosicrucians are Masons ; and *the first*

three degrees are, and always have been, a novitiate for Rosicrucianism ; and I should be glad to see it proved that those occult mysteries do not belong to the three first degrees. *I think I can prove that they do.*" This reasoning is entirely fallacious. Barruel asserts that he is able to identify these follies with the three first degrees of Masonry. Why has he not done so, when the proof would have been so important a confirmation of his argument? The reason is clear,—he was unable to do it. For it is well known to all the fraternity, and to our opponents also, if they possessed sufficient candour to acknowledge it, that Freemasonry has been completely purged from all such charlatanerie, if ever it formed a part of the system, which is extremely doubtful, and is presented to the public as a pure and rational institution, which unites science and morals with benevolence and charity, and recommends the practice of virtue to promote human happiness in this world, in the hope, if properly regulated, it will lead, in the next, to a house not made with hands, eternal in the heavens.

THE FREEMASONS' LEXICON.

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

(Continued from page 250.)

Tapis Teppich. *Floor-cloth representation of Solomon's Temple, &c.*—In former times, it was not customary to use a floor-cloth, but the necessary figures were drawn upon the floor with chalk or charcoal, which, when done with, were washed off. This custom was in use here and there till about 1760. Many lodges now use solid bodies for their floor-cloths, and not paintings. Every good Mason knows what they represent, and what a floor-cloth is. The border by which it is surrounded is an important symbol.

Tempel.—The halls in which our lodges are held are called temples. By this word we also understand an inward and spiritual temple. Solomon's temple is a very different thing from the temples in which our lodges are held.

Tempelherren. *Knights Templar.*—In the year 1115, several Knights of St. John united themselves with the French nobility who were in Jerusalem, to protect the pilgrims on their pilgrimages. Shortly after this union, the society built themselves a dwelling near Solomon's Temple, from which they derived the name of Knights of the Temple, or Temple Knights. Pope Jerome II. afterwards formed this society into an especial order of knighthood, the members of which wore a white mantle with a red cross. During the campaigns which the Knights Templar made through the Holy Land to protect the pilgrims, they became acquainted with the manners, customs, arts, and sciences of the inhabitants. Greece and Egypt were at that time still the chief abodes of the arts and sciences, and many of the knights sought instruction in them. The higher sciences, especially the so-called liberal arts and sciences—the sure knowledge of the universe, a more definite idea of the being and attributes of the Godhead—were possessed by very

few, under the name of mysteries. The Knights Templar procured admission, or initiation, into those mysteries; and the scientific knowledge thus obtained was soon adopted into the constitution of the Order. In course of time, they formed a system of their own, having a special object in view, which they preserved as a mystery amongst themselves, and subjected the candidates for initiation to many severe trials. The peace in which the Order afterwards lived, seduced the brethren into too great security and enjoyment of sensual pleasures. The greatest part of the knights visited Europe, in order to compensate themselves for the hardships they had suffered in Palestine by living in ease and luxury on the rich possessions they had by degrees acquired in all European nations. By communicating and propagating a knowledge of the useful arts and sciences which they had acquired in the East, they procured for themselves a great number of admirers, friends, and disciples. This did not endure very long before envy, hatred, and persecution was raised against them everywhere, especially by the priesthood, who finally accused them of the crimes of necromancy, and of having a secret compact with the devil. Phillip the Fair, King of France, allowed himself to be prejudiced against the Templars by these reports, and finally employed those accusations as a means of satisfying his own avarice, his object being to obtain the rich possessions of the Templars in his dominions. He united himself with Pope Clement V. in 1307, and, by their united influence, they caused the whole of the members of the Order who were in Europe to be arrested and thrown into prison, and those who were in France were most cruelly and barbarously tortured. As soon as the Grand Master of the Order, Jacob Bernhard Molay, was informed of this event, he hastened to France to defend himself and his companions from the accusations which were brought against them. He had scarcely arrived there before he was arrested, and, on the 22nd May, 1312, he, with a great number of his knights, were most cruelly and barbarously executed. The few knights who escaped, or who were at that time not living in Europe, could not support the Order, and it became extinct. (See article "Strict Observance," p. 254.)

Theden.—Johann Christian Anton was born on the 13th September, 1714, and died 21st October, 1797. He was Senior General Surgeon of the Royal Prussian army. In the eighty-third year of his life, he was very useful to the world, of which his works on practical surgery are the best proofs. As a Freemason, he was most diligent in every epoch of the Order, and was not only a member of the Grand Lodge at the Three Globes, but also W. M. of the lodge Zur Eintracht in Berlin. His statue adorns one of the halls of the said Grand Lodge. In the year 1787, he had been fifty years in the Prussian service, and this jubilee was celebrated by his brethren, who at the same time caused a medal to be struck, the obverse containing a pillar encircled by a serpent, surrounded with various masonic working tools; inscription, 27th July, 1787; and on the reverse the following inscription: T. C. A. Theden, K. Pruss. Gen. Chir., born 13th September, 1714; held his fiftieth year's jubilee in the midst of Freemasons, who would never lose him from amongst them, if gratitude and love could preserve his life.

Tochterlogen. *Daughter Lodges.*—Those lodges which work under a Grand Lodge or mother lodge, are its daughters. As such, they commonly work according to the ritual or system which has been given them by the mother lodge, in order that the mother may be better able

to settle any disputes which may arise between the lodges. The daughter lodges pay a small sum annually to the mother lodge, as recognition fees, in order to cover the many expenses incurred by a Grand Lodge.

Tolerantzlogen. Toleration Lodges.—This name was adopted by a so-called lodge, a few years ago, in Berlin, the members of which allowed Jews to be initiated amongst them; and even now there are several lodges, both in France and Holland, which might bear the same name, for the same reason. But the ancient lodges would not agree with this toleration, neither would they acknowledge these toleration lodges. The above-named Berlin toleration lodge was founded by a Mr. Von Hirschfeld and a Mr. Carter.

Trauer loge. Funeral lodge.—These lodges are not fully funeral services, but they are nevertheless most impressive ceremonies to all who attend them, and are a powerful incentive to Masons so to act, that the brotherhood, at some future period, may have real reason to lament their departure from this world. At a funeral lodge, much depends upon the lecturer, and upon his being well acquainted with the various events which have occurred during the life of the departed brother. In these lodges, where every brother is requested to write a short abstract of the principal incidents of his life in the archives of the lodge, the lecturer is generally enabled to give an instructive and entertaining discourse, especially if the life of the deceased brother has been a chequered one. The custom of holding funeral lodges is different in different countries. In some lodges, one day in each year is set apart for all the brethren who die during this period; others only hold funeral lodges for Master Masons, immediately after their decease. In many lodges the brethren mourn, according to ancient custom, three days for a departed brother.

Treu. True.—The Mason should not only be true to the brotherhood and the Order, but to all mankind. Every Mason ought to act in such a manner as to render it unnecessary to doubt his truth. Flattering words, which are only calculated to entrap the weak and the unwary, do not strengthen that truth which is expected amongst brethren. We must be able to depend with as much confidence upon the word of a Mason as if he had given us a written undertaking. He never ought to promise that which he is unable to perform; but when requested to make such a promise, he ought freely to confess his inability to perform it. It is not sufficient to be true to the brethren—we must be faithful and true to the Order generally, but more especially must we be so in performing the duties of any office we may have had conferred upon us by the Craft.

Unbekante oder Geheime Obere. Unknown or Secret Chiefs or Rulers.—From time to time reports have been circulated in Freemasonry of unknown or secret chiefs or rulers, especially about the year 1778, when secret machinations were carried on by means of this report. Johnson was the first who spoke of them, and who was to make known a true Grand Master. Many errors and abuses have been caused by the reports of these secret chiefs, and not a few impositions have been thus practised upon the weak and unwary by swindling vagabonds, under pretence of being connected with these secret chiefs. An enlightened Freemason cannot allow himself to be governed by a secret chief.

Unglaube und vernünftiger Glaube. Unbelief and rational belief.—Unbelief would be extremely unbecoming in a Freemason—in direct opposition to all his sacred duties, and cannot be found among those

who bare their heads in humility before the Grand Architect of heaven and earth. Should any such arch hypocrite gain admission into a lodge, he would be immediately detected, and turned out with disdain. Rational faith alone is becoming in a Freemason. He accepts no doctrine as incontestably true, without having first proved its truth himself, or having had it tested by wise and experienced men. He admits that there are many things believed to be true in the world's opinion, which healthy reason and clear judgment will not admit as truths, but he also knows that, in speaking upon those subjects, it is necessary that he should be extremely cautious. With these sentiments he lives peaceably in the world, and avoids falling into the depths of superstition which are situated between unbelief and rational belief.

Union deutsche, oder union der Zwei und Zwanziger. German Union, or Union of the Two-and-twenty.—This secret society was originated by the well-known doctor in theology, Carl Frederick Bahrdt, about 1786, soon after which it became extinct. His object, as published by himself, was to endeavour to crush reason, and to work against it; for which purpose twenty-two persons had united themselves, but who would admit more among them. He commenced by inventing and practising, by his own power and without much ceremony, a so-called Scottish Masoury, the second degree of which was to contain the peculiar secrets of the German Union, at the same time the members were to be greatly benefitted by forming bookselling or publishing establishments. This idea originated the society which was shortly after formed at Dessau, and called the Buchhandlung der Gelehrten, which proved an important speculation, but was very soon stopped.

Vereinigte Logen. United Lodges.—Under this appellation was understood the united lodges of the Strict Observance, especially from the time that the Knights Templar system was discarded, the lodges of which still continued united under the Duke Ferdinand of Brunswick. Properly speaking, there still exists the united lodges which were formed at that time; for in the Convention held at Williamsbad, Prince Charles of Hessen, Danish Field-Marshal, was appointed successor to the Duke Ferdinand of Brunswick, from the death of whom Prince Charles styles himself Grand Master of the United Lodges in Germany and in the Danish States.

Verräther. Traitor.—Ancient Freemasonry inflicted very severe punishment for the least treason to the Order; nevertheless, we have accounts of men who have proved traitors, even as we find accounts of such traitors to the mysteries of the ancients. With the increase of enlightenment and rational reflection, it is admitted that a brother may both speak and write much upon the Order without becoming a traitor to its secrets, as is proved by the work before us. How an initiation is conducted, how a word or grip is given, gives no key to the true secret of the Order; but we nevertheless disapprove of such disclosures, for this reason, that the uninitiated could only form a useless chimera from them. We have in Europe twelve different methods of initiation. He who does not belong to the Order would have to go through a martyrdom to read half of them, and to deduce therefrom a result conformable to the truth, if we only think upon "Sarseno," which appeared in 1816, and which only contained an obsolete form of initiation, with a great many inaccuracies in it. If non-Masons would take our advice, it is certain that they would no longer doubt, but be perfectly assured, that a society, consisting of so many learned, rational, and celebrated men, and

which is honoured, prized and protected to this day by kings themselves, must contain in itself much which is good and useful.

Verschwiegenheit. Secresy is one of the first duties of a Freemason, but those Masons err much who think they do their duty by only exercising it in things concerning the Order or the lodge. It is not for this reason only that secresy is so often inculcated in the lodge as a masonic duty, it is that he ought to use secresy and caution in all his transactions out of the lodge, and especially where his talkativeness might be the means of causing injury or damage to his fellow-men.

Viereck oder Quadrat. Square.—With a square the ancients proved the truth, and with an oblong square the Freemason proves the form of a lodge.

Vitruvius, Marc. Pollio, was a learned Roman, who lived in the time of Augustus, and who left ten books on architecture, which have come down to our days. He is still regarded as the father of the most perfect style, and his works are highly prized by all architects. A German edition was published by A. Rode, Berlin, 1796. In some masonic works he is introduced as a Freemason, and even called S. W. to the G. M. Augustus, who died 19th August, 14, more than 1800 years ago.

Vorbereitenderbrüder. Préparateur. Fürchterlicher Bruder oder Frere terrible. Preparing Brother.—The office of Preparing Brother is in many lodges united with that of Lecturer, in others it is a separate office. He is also frequently called the 'Terrible brother. It is the duty of the Preparing Brother, shortly before the candidate for initiation is introduced into the lodge, to prove if he still continues earnest in his desire to be initiated, what are the reasons which induce him to do so, and if he is willing to submit himself unconditionally to the rules of an unknown society. From this we may perceive that the Preparing Brother must possess a fine knowledge of mankind. The situation in which he is placed with regard to the candidate, gives him an opportunity of putting a number of questions which could not be put in any other place, or which the candidate could not answer so fully and so unhesitatingly as in the preparing-room. The Preparing Brother must not terrify the candidate from seeking admission; his duty is merely to remove any erroneous ideas the candidate may have formed of the Craft as far as may be found necessary.

Vorsteher oder Aufseher. Wardens.—Every lodge has two, and they stand next in rank to the W. M. Their places are so situated, that they are enabled to superintend the execution of the commands of the W. M. Experienced brethren, who have a sufficient knowledge of strength and beauty, and who are at all times ready to use the level and the plumb-rule, ought always to be chosen as Wardens, that they may be enabled to conduct the business of the lodge in the unavoidable absence of the W. M. or his deputy. Without the consent of the Wardens, the W. M. cannot introduce any new rules or regulations into the lodge.

Wach, Johann George Hieronymus, Kriegs Rath und Oberauditeur in Berlin, died in the year 1812. He was an extremely active and industrious brother in the National Grand Lodge, Berlin, in which city he was also many years W. M. of the St. John's Lodge, zur Beständigkeit.

Wachhabender oder Ziegeldecker. Guard or Tyler.—In order that a lodge, while at work, may be properly guarded, one of the brethren is

placed at the door, which duty is generally performed by the last initiated brother. In ancient times the guard was called a tyler, because it was not considered necessary to have an experienced Mason for that office; but it is now customary for it to be filled by an old experienced brother, more especially in large cities, where the number of visitors is large, and it thus requires care and attention in examining them before admission. After the lodge is opened, the Tyler dare not allow any person to enter whom he does not know to be a Mason, without first receiving from him the necessary proofs, and then he must acquaint the Warden, who will further examine the visitor.

Von Wächter Freiherr Königl. Dänischer Kammerherr was, during the time of the Strict Observance, an extremely active and industrious Mason, who had to make a number of journies on business connected with the Craft.

Waffen, Kanonen, Pulver, Laden, Richten, Feuer. Arms, Cannon, Powder, Charge, Present, Fire.—From whence these military expressions in the peaceable and humane Order of Freemasonry are derived, is unknown. In many lodges they are no longer used, but exchanged for the expressions made use of on the same occasions in ordinary life. On the day of his initiation, a new brother is immediately shown that our arms are the most innocent possible, that our cannon are easily broken, that our powder does not consist of grains, but of drops, and that our fire only serves to warm the heart to brotherly love.

Wahrheit und Recht. Truth and Justice are the rocks upon which the Freemason builds his pillars of Wisdom, Strength, and Beauty. Deeply impressed with the love of truth, and a clear perception of justice, he stands in all the pride of manhood before the throne of kings. Wisdom teaches him to defend and plead the cause of truth and justice, the Beauty of which he must be able to set forth clearly, the sacred number giving him Strength so to do.

Warschau. Warsaw.—There were a number of active lodges in this city, especially during the time that it belonged to Prussia. About 1807, they were dormant, but in 1809, through French influence, they were again active. There was here a Grand Orient of Warsaw, founded in 1809, but which was closed on the withdrawal of the French. The lodges which formerly existed, and are now here, are as follows:—Scottish Lodge, Carl zu den 3 Helmen; St. John's Lodge, Catharina zum Nordstern, constituted 6th February, 1780, by the Royal York Grand Lodge, Berlin; St. John's Lodge, Temple der Isis, constituted 13th September, 1780, by the same Grand Lodge; St. John's Lodge, Göttin Eleusis, constituted 5th October, 1780, by the same Grand Lodge, and ceased working 1794; St. John's Lodge, zum Goldenen Leuchter constituted 6th April, 1797, by the National Grand Lodge, Berlin, joined the Grand Orient of Warsaw, 1809; St. John's Lodge, Tempel der Weisheit, constituted by the National Grand Lodge, Berlin, joined the Grand Orient of Warsaw, 1809; St. John's Lodge, zum Samariter, constituted 18th February, 1808, by the National Grand Lodge, Berlin, and joined the Grand Orient of Warsaw, 1809; St. John's Lodge, Friedrich Wilhelm zur Säule, constituted 2nd April, 1802, by the National Grand Lodge, Berlin; St. John's Lodge, zu den vereinigten Polen.

Weimar.—St. John's Lodge l'Amitie, founded 1767; Scottish Lodge Amalia, founded 1771, both since closed. St. John's Lodge Amalia, founded October 24, 1771, and ceased to work 1782, commenced again

October 24, 1808, with a constitution dated July 8, 1808, by the Grand Lodge of Hamburg.

In the Grand Dukedom of Weimar there is only the last lodge at work. The lodges in Jena Eisenach and Allstädt are closed. The Order is encouraged in every part of this state, and the Grand Duke, Carl August, is himself protector of the Order. The Order must have been in a flourishing condition in Weimar in 1742, for the then Grand Duke, Ernst August, although he was not a member of the Order, judged of it as follows, viz.:—"Among those societies which are united together by love, we must admit a certain and highly respectable one which is deservedly held in high estimation in all Europe. Its real objects are to this moment known only to themselves, and the universal silence of the brethren upon this subject has been frequently admired. We, for our part, hold that God in these our critical times probably intends, through the instrumentality of this society, to introduce some great and singular event, but which must continue for awhile, in a most extraordinary manner, a profound secret, into which we shall not be permitted to penetrate until God and time shall discover it. We hope, nevertheless, that this highly respectable brotherhood has the honour of God and the welfare of mankind in general for its principal objects."

Weishaupt, Adam, was born in Ingoldstadt, February 6, 1748, where he was ordinary professor of canonical law, and lived in Gotha, Herzoglich, Gothaischer, Legationsrath. He was driven out of Bavaria, for having founded the order of the Illuminati, by which means he became celebrated in the Order of Freemasonry, and in the world. His writings are numerous, and especially interesting to Freemasons. "The Apology for the Illuminati," 1786—"Introduction to ditto," 1787—"The improved System of the Illuminati, with all its Improvements and Degrees," 1787—"Short Defence of his Objects and his Additions to ditto," 1787 and "Pythagoras, or Contemplations on the Art of Secret Governments."

Weisheit, Maurerische. Masonic Wisdom.—Those alone are wise who exercise the powers of the mind in secrecy, and who without any selfish object endeavour to promote the universal happiness of mankind, whom neither fortune nor misfortune are able to drive from his calm and steady progress through life. To possess masonic wisdom it is not necessary to be very learned, or to have a most penetrating genius; the man of good plain common sense may be more masonically wise than the most learned man in existence. It is not the act of a wise man to make a great profession of wisdom; and the secrets of our lodges ought to teach us how to exercise our masonic wisdom.

Werkzeuge des Freimaurers. Working Tools of Freemasons.—They are of three kinds, viz., ornaments, furniture, and jewels; what we understand by these are things with which we are unable to perform any manual labour as ought to be expected from working tools; but if we take them as symbols, then they have a most important signification.

Westen. West.—Where the sun closes its daily course, there the thanks of the inhabitants of the world follow it, and with the ensuing morning it again commences its benevolent course. Every brother draws near to the evening of his days; and well will it be with him if at the close of his labours, he can look forward with hope for a good reward for his work.

Wieland Christoph Martin.—This so extremely celebrated, and to every well educated German well known poet, was born at Bieberach, the 5th September, 1733, and died at Hofrath, in Weimar, 20th January,

1813. In the seventieth year of his age he was initiated into the Order, in the Lodge Amalia in Weimar; shortly after his initiation he gave a lecture in this lodge upon the object and the spirit of Freemasonry. This remarkable lecture, so consonant to the spirit of Freemasonry, is printed in the "Analecta," published by the Lodge Amalia in 1810, but which are not sold publicly. A few months before his death he celebrated his eightieth birth-day, on which occasion the Lodge Amalia caused a medal to be struck, the obverse containing his bust, with the single name Wieland; reverse, a wreath of flowers, within which is a sphinx, resting upon three points, and holding a triangle in its hand; inscription—"The LXXVIII birth-day, by the Lodge Amalia, d V Sept. MDCCCXII."

Wien. Vienna.—Here were the following St. John's Lodges:—Zu der 3 Adlern; Zu der 3 Herzen, founded from London about 1750; Zur Gekrönten Hoffnung; Zum Leiligen Joseph, founded by the National Grand Lodge, Berlin; Zu der 3 Feuern; Zum Palmbaum; Zur Wahrheit; Zur Wahren Eintrach; Zur Wohlthätigkeit: Zur Beständigkeit. In the year 1784 the well known order upon Freemasonry of the Czar Joseph II. was published, after which there were founded here, on the 22nd April, 1784, a National Grand Lodge, and a Provincial Grand Lodge of Austria. Of the above named ten St. John's Lodges these, 1, Zum Palmbaum—2, Zu der 3 Adlern—3, Zur Wahren Eintracht, united and formed one St. John's Lodge, Zur Wahrheit. The other three lodges, 1, Zur Gekrönten Hoffnung—2, Zur Wohlthätigkeit—3, Zu der 3 Feuern, are united under the name of the St. John's Lodge Zur Gekrönten Hoffnung. The other lodges were closed, and in the year 1801 the National Grand Lodge, Provincial Grand Lodge, and the two newly formed St. John's Lodges were also closed.

Wilhelm der Dritte.—William III., King of England, Prince of Orange, born 14th November, 1650, and died 19th March, 1702. He succeeded his father-in-law James II. on the English throne. In Anderson's Constitution Book it is said of him, that he was secretly initiated into Freemasonry, and afterwards confirmed the election of Sir Christopher Wren as Grand Master.

Wilhelmsbad.—In the year 1782 there was held in this city a very celebrated convention of Freemasons. For a long period antecedent to this time the German, Bohemian, Hungarian, French, and Swedish lodges all held different opinions as to what Freemasonry really was. Some considered it merely an abstract science; others the knowledge of the purest morality; and others a mixture of a very peculiar kind of learning, history, and science. These different opinions had originated the convention at Lyons in 1778. The German united lodges, under the Duke Ferdinand of Brunswick, the so called Strict Observance, also wished to have a consultation among themselves, and to enquire how far their conduct as Masons up to this time, and their dependence upon the Knights Templar system was correct or not; and in case that they had been led into error, to determine what their conduct should be for the future. The noble Grand Master of the united lodges, Duke Ferdinand of Brunswick, whose memory will ever live amongst Freemasons as an highly honourable and deserving member of the Craft, sent a circular from Brunswick, on the 9th September, 1780, to all the lodges which wrought with him, and through him were united in one chain; in order to invite all the members of the high degrees to a convention, to be held in Wilhelmsbad; this circular was followed by a second, and two months

afterwards by a third, by which the meeting was prorogued until Easter 1782, and finally by a fourth, by which the first day of assembling was definitively fixed for the 16th July, 1782. This assembly actually took place on the last named day, and consisted of the chief of the Order, Duke Ferdinand of Brunswick, the grand officers of the province, the Grand Priors, and the duly constituted deputies of the Grand Scottish Lodges and Prefectures (this predicate was customary in those times). The chief object of this convention was to acquire a new light upon the real aim of the Order of Freemasonry, at the same time diligently to search into the truth or falsehood of the opinion at that time current, that Freemasonry was a continuation of the Knights Templar order, and if the so called true and genuine secrets of Freemasonry were still to be sought from the unknown yet living high chief of the Knights Templar. After thirty sittings, the assembled brethren finally came unanimously to the conclusion, that they were not true and genuine successors of the Knights Templar; and that as genuine members of the three first symbolical degrees of Freemasonry, they could not be so; yet they, at the same time, declared that there was incorporated with the last degree of their Order historical information on the system of the Knights Templar, and that this information was at the same time like the last flowers strewn upon the grave of this order of knighthood, which had become as celebrated through its deeds as through its misfortunes. Finally, the noble Grand Master closed the assembly with a discourse, from which we will introduce the last words:—"If they must give an answer to the apprentices, craftsmen, and even brethren of the higher degrees, when they are asked by them how they may attain a knowledge of the true secrets of Freemasonry; then they must answer confidently and without fear of erring, that going through high degrees and dignities in the Order give them no right to know, if they have not proved themselves worthy by every means in their power, and under all circumstances in which they may have been placed to receive the same; that those, and those only, who have purified their souls from vices and failings which they have probably been inadvertently induced to commit without their own knowledge; that those only who have diligently wrought their own rough ashler, who have conscientiously endeavoured to obtain a thorough knowledge of themselves, who have zealously endeavoured to improve the talents with which God has blessed them, who have given proofs that they have exercised those talents to promote the welfare of themselves and their fellow-men; that those only are worthy to participate in this knowledge, and that without having done so, it would in all probability be a great misfortune to them to press forward their claims to participate therein."

Winkel oder unächte Logen. Clandestine or unwarranted Lodges.—Some years ago there were a number of those so called lodges, but there are none at present. Clandestine lodges are such as have been formed by avaricious Freemasons, who take money from those people who can have no idea of the difference between warranted and unwarranted lodges. They were not warranted by any Grand Lodge, and endeavoured as much as possible to conceal their existence from the Grand Lodges; their founders formed a ritual from their memories, and by this ritual they made so called Freemasons, but as they could not legitimize themselves for want of certificates and proper information, they were unable to gain admission into any worthy and warranted lodge. Since the lodges have been formed into unions, working under

one Grand Lodge, unwarranted lodges have less chance of existing than formerly. A lodge which is held without the knowledge of the magistrates or police of the place may be considered as an unwarranted lodge.

Winkelmaassz. Square.—In architecture not only are the corners of the building proved by the square, but all horizontal and perpendicular lines are drawn by it. Without accurate squaring a building would be weak and tottering in its first stages of erection, and must continue unfinished. Without a well-defined and very clear code of the reciprocal laws and duties of the officers and members of any social, charitable, or scientific society, it is impossible for it to avoid being completely overthrown in a very short time. Perfect legality is the only sure foundation for any society, and by it alone bodies of men are kept within their proper limits, for as soon as arbitrary power and physical force usurp the place of the laws of any society, it speedily becomes defunct; with great propriety, therefore, is the square put into the hands of the Worshipful Master, in order that he may keep the brethren within the square of the ancient charges of Freemasonry. This symbol must at all times, and in all places, be regarded as a great light, and the genuine Freemason is not only reminded by this light to do his duty to his brethren, but to all mankind.

Wortnehmen. Addressing the Lodge. No brother dares to address the lodge but by permission of the Worshipful Master. If he has anything to bring before the lodge, he must apply to the Warden next to whom he is sitting, to ask leave of the Worshipful Master to address the lodge, which permission is at all times granted when asked for, by this means no brother can interrupt another while he is speaking, and every one is enabled calmly and deliberately to state his opinion upon any subject which may be introduced into the lodge; this rule is of great advantage to the brethren, not only in the lodge, but in civil and social life.

Wren, Sir Christopher.—Was born in Wiltshire in 1632, and died in London in 1723. At the commencement of his public career he was Professor of Astronomy in Oxford; he afterwards devoted himself to practical architecture. Under Charles II. he was director of public works, and England has him to thank for a number of large and splendid pieces of architecture, amongst others, so much admired by architects, St. Pauls cathedral, and the tower of St. Mary le Bow. He was the inventor of many useful astronomical instruments, and is frequently brought forward in Freemasonry, for he was Grand Master in London when William III. commenced his reign in England.

Wirtemberg.—Freemasonry has been dormant here for a number of years, although two of the brothers of the late King of Wirtemberg were members of the Order, viz., Prince Ludwig Alexander, and Prince Eugén Frederich Heinrich. The neighbourhood of France, and the revolution in that country, caused the lodges in Wirtemberg to be closed, to prevent their becoming subject to foreign influence.

Yorker Constitution. York Constitution.—By this is to be understood an ancient document of the year 926, on the builders' lodges or huts of England, which was published in York, in which city there was a grand builders' hut, and where, from the earliest time, there had been general assemblies of Freemasons. The introduction treats almost entirely upon real architecture, then follow the laws and duties, consisting principally of sixteen moral rules. From the whole we are taught the rules and regulations which at that time governed the free working-masons of

the island, their symbolical ceremonies, used in their initiation, &c., and, at the same time, their clear and enlightened views on church or rather religious matters. Learned and distinguished men were allowed to join their society, and kings, princes, and prelates were their patrons. They taught that the end and aim of the society was to study the wonderful powers of nature, and to understand her strength and various ways of working, but more especially to study the science of numbers, weights, and measures, and the proper manner of applying things to the use of mankind, more especially houses and dwellings, and all other things useful and proper for mankind.

Von Zimmerman, Eberhard August Wilhelm, born at Nelzen, in Celle, 17th August, 1743, and died 1815, a professor, in Brunswick. Numerous natural, historical, physical, and statistical works, proclaim his celebrity. He was a member of the lodge in Brunswick.

Von Zinnendorf, Johan Wilhelm, General Staff Surgeon in Berlin, where he died 8th June, 1782. He was formerly called Ellermand, and took the name of Von Zinnendorf from his maternal uncle. As a Freemason, he distinguished himself, in 1766, by entirely refuting the doctrine that Freemasonry was supported by the system of the Knights Templar, by separating himself from the so-styled Strict Observance, and joining the party of the late Observance. It was by this means that he accomplished the forming of the National Grand Lodge in Berlin, of which he was for some time Grand Master. His masonic works are very valuable. He endeavoured to preserve in its original purity the ancient English system, with a few modifications and additions from the Swedish; and he is for this reason not to be considered as the founder of a new one.

Zirkel. Compasses.*—The compasses ought to keep us within the bonds of union with all mankind, but more especially with our brother Masons; and may every one whose hands have lifted this great light continue to be guided by it in all his actions! By the compasses the skilful architect is enabled accurately to determine the relative proportions of all parts of the building when he is laying it down upon the tracing-board for the use of the workmen. Without accurate measurement, and thereby acquired symmetry and eurythmy, or beautiful and skilful proportioning of all its parts unto the whole, architectural beauty is not attainable. Without cultivated and amiable conduct—without benevolent feelings and charitable actions towards each other, no enduring bond amongst mankind is conceivable; for so long as mankind confine themselves to acts of justice alone to each other, so long must they be kept asunder by cold civility. It is only the calm affection of pure philanthropy which can unite them in the closer bonds of fraternal affection. A circle or line drawn by the compasses, is also an emblem of eternity, and commonly represented by a serpent in the form of a circle.

Zöllner, Johann Frederick, born at Newdam, in the New Market, 24th April, 1753, and died on a journey to Frankfort-on-the-Oder, 12th September, 1804. He was Provost of Berlin, and Senior Preacher in the church of St. Nicholas in that city, also Doctor of Theology, Ober-Consistorial, Ober-Schulrath, and member of the Academy of Science. He studied at Frankfort-on-the-Oder, and, in 1779, was made preacher at the charity church, Berlin. Three years after, he was

* Zirkel is the German word for both circle and compasses.

preacher in the Marien Church, and, in 1788, Provost of Berlin. He was a powerful and a polished preacher, with a clear head and a pure heart, and most conscientiously used his distinguished talents in promoting the best welfare of the churches and schools of Berlin, and, as a distinguished author in various ranks of literature, gained the respect and esteem of all his contemporaries. His "Reading Book for all Classes;" his "Weekly Conversations on the Characteristics of Mankind, and on the Earth and its Inhabitants;" and also his "Travels," give a sufficient proof of his useful activity. He was very early initiated into the fraternity, and was extremely active in it. In 1798, he was elected, by the Grand National Mother Lodge at Berlin, its Grand Master, and in this office he took the first and most distinguished part in introducing the rectified system into that Grand Lodge. In his memory, the lodge founded an exhibition, which is given under the title of the Zollmerical Freemasons' Exhibition. The lodge considered this a more worthy monument of his useful services than one of stone.

Zoroaster.—Properly Zerdutscht, or Zerethoschthro, a celebrated eastern philosopher, whose history is veiled in great obscurity. He is said to have lived in the time of King Darius Hystaspis, 519 years before Christ; that he was well skilled in all Oriental wisdom; and that he was instructed in the knowledge of the true God by an Israelitish priest. He was acknowledged by Darius and his Persians as an ambassador of God. He is not the founder, but the reformer, and very probably merely the extender, of the religion of the Magi. Some philosophers mention two persons of the name of Zoroaster; but in probability there was only one. His religious opinions are contained in the "Zend-Avesta," the Persian Liturgie, of which there is a German translation by Klenken, in three vols. Riga, 1775. The original of this work was written in the ancient, now dead, language Zend; some of them in the also dead language Pehlvi, and others are translated into the Sanscrit, and into the ancient and modern Persian. According to the Zend-Avesta, the principal doctrines of Magismus are the following. There are two principles, from one of which every moral and physical good in the earth is derived, and from the other everything that is wicked. The good principle is called Ormuzd, and the evil Ahrimān. Both were originally created good by Zatreā of Ormuzd, Ahrimān became wicked, and, from that time to the present, there has been a continual combat between the good and the bad principle. The first men were created pure and immortal, but they sinned. There will be a reward for the good after death; the state of the damned is a state of purification. After 12,000, for so long the world will exist, the good will be victorious over the bad for ever. The Grecian work which we have, under the title of "the Oracles of Zoroaster," is of later origin, and most probably the production of gnostic or modern Platonica.

[Thus concludes the labour of our much esteemed Bro. Watson, who, in the translation of an important and valuable work, has "done the state some service." His labours have extended over a series of years, during which many and oft have we received grateful testimony from kindred spirits, who, like himself, prize Freemasonry for its purity. If our own acknowledgments can add to the weight of others, we give them with all sincerity, and "heartly good wishes" that length of years, and happiness to enjoy them, may attend a brother who has proved himself "free and accepted."

HISTORICAL VIEWS OF PROGRESS.

OUTLINES OF LECTURE II.

BY RICHARD HART.

It would save mankind a vast deal of aimless hypothesis and causeless conjecture, if, instead of endeavouring to improve theoretically upon the wisdom of the mode in which the affairs of the world proceed, they were to take things simply as they are or have been, and reason upon them as accomplished facts. But, instead of pursuing this common sense and obvious course, they are constantly occupied in presenting them in some new and unreal point of view, leaving out some of the main and essential facts, or adding new and suppositious circumstances; in fact, enacting Hamlet with the part of Hamlet omitted, and then drawing inconclusive and practically worthless conclusions, from which no lessons of wisdom or guidance for the future can be extracted by the shrewdest alchemy of intellectual research and investigation.

Take a recent instance. The fall of Louis Phillippe. We have had it pronounced with all the force of oracular wisdom and *ex post facto* prophecy, that *if* Louis Phillippe had remained firm, *if* he had not dismissed his Ministers, *if* the troops had been kept well in hand, *if* they had not been forbidden to fire upon the people, he, Louis Phillippe, would still have been king of the French, the barricades and the men of the faubourgs notwithstanding.

Here is a bundle of *ifs*, for the contemplation of which we are asked to lose sight of broad realities and substantial facts. And to what end forsooth? To the end that we may lose the knowledge to be gained from the study of practical truths in speculations upon airy and substantial nothings, which, at the first touch of memory would fade away, and, like the baseless fabric of a vision, leave not a wreck behind. What boots it to us to know what Louis Phillippe might have been, *if* he had done something which he did not do, when we know what he *did* and what he *is*?

The past life of Louis Phillippe—his clinging to peace and peaceful professions, in the midst of preparations for war—his tortuous and underground policy—his daring, where he had craftily before-hand satisfied himself that the risk was small—his unscrupulousness in following out his designs—his false confidence in the firmness and stability of his overturned power, were all the natural and introductory steps to that blindness of danger, when it stood within arm's length of him—to that persistence in despotic purposes—to that facility with which he sacrificed his advisers which preceded his fall from power.

He had ascended the ladder step by step, till his foot was upon the topmost round, and then, more intent upon further ascent, than upon the means of ascending, he strove to mount still higher, found that there was no support for his footing, and fell.

The causes had arrived at their culminating point, the measure was full, and the effect followed. He had strict stern justice meted out to him, in the form of cause and effect; the chain of circumstance was formed, he himself was a link, and with it his power was dragged down. We know all this, what need then of teasing us with *ifs*, which never were and never can be aught else?

No! let us cease to perplex ourselves about what would and might have been, and seek to know what has been, what is, and what must be. Let us discard the unsubstantial chimeras and phantom fancies of

imagination, when imagination ventures out of her own domain and intrudes into the region of facts. Let us, instead of battling with the ghosts of speculation, grapple with the tangible existences of substantiality, and wrest from them the truths of the future. That is the only way the cause of truth can be aided, or the battle of progress won. In thinking of the past, we will seek to avoid the error, to steer clear of the rock upon which much of philosophy has been wrecked; to leave far on one side the quicksand upon which history has so often stranded. We will endeavour to take the plain straightforward path of fact—content with causes as they have been—with effects as they are.

A greater wisdom than ours presides. We can note a few of its movements, but can scarcely generalize upon its designs. A few links of the universe are within our grasp, but the infinite chain, stretching through and out of space, into the great void beyond—out of time into eternity is too vast for our finite minds. The attempt to grasp it, would be as though the phantoms of our sleeping visions sought to analyze the being of us, the dreamers.

Our merely human minds, our sympathies, our passions, our feelings, our hopes, our fears, our doubts, our suspicions, our loves and hatreds, place us below the point of view whence we could correctly note the actions of that great power, which in and by and beyond all things, rules all things, never for a moment diverging from the broad track of fixed law, never hoping, dreading, doubting, or suspecting, because, having perfect knowledge, it moves steadily on, with the certainty and impassability of a vast self-impelled and self-governed machine to a destined end.

And even granting that we could attain the precise point of sight—if we could gain the mastery over ourselves—if we could attain perfect calmness—if we could banish all hope and dread and sympathy—if we could prevent the wish from being father to the thought,—still beings bounded by space could not hope to measure spacelessness; existences meted by time could not hope to compass eternity: as well essay to move the world without an independent atom, on which to stand or fix the fulcrum of our lever.

Astronomers may scan the stars and trace the footsteps of omnipotence from globe to globe, from starry zone to shining belt, and mist-encompassed nebulae. They see only *effects*. *Causes* are beyond their mental sight, and far beyond their material vision lie countless orbs teeming with motion and with life, producing disturbing forces which they know not of. Truly there are more things in heaven and earth than are dreamt of in our philosophy.

Traces of the great spirit of nature are visible everywhere, and nowhere more palpably than in the facts of history. Nowhere, indeed, so palpably; elsewhere we often fail to trace effects to causes; there, cause and effect form part of the same visible chain, often of the self-same link.

Still we must not be presumptuous—even there we cannot walk erect—the light is too uncertain for our eye—the ground too rugged and broken for our footstep. We must grope our way from fact to fact, often losing the clue to guide us through the labyrinth, often at a loss to know or guess the cause of what we see.

A circumstance once launched into the world, never ceases to act; a drop of water flowing from the fountain head, exercises a determinate action upon the broad stream rushing into the ocean. An existence is never lost. All influences, whether good or evil, are eternal in their

operation. The first object upon which the attention is fixed, helps to mould the future life. Sun and star and planet, attract and repulse, and ever keep an even balance. The web is twisted, warped, and overlaid, here a bright thread, there a sombre skein; but from first to last, from the issuing of form out of chaos, to the final plunge of time into eternity, the connection is continuous, the line unbroken.

We grope along but darkly in our estimate of history. We know not how many facts, influencing our present, weaving our future, lie buried in those ages, the records of which are lost for ever. We cannot guess, much less know, what solutions of vexed problems, ancient and modern, are enshrined in the cave temples of India, involved in the hieroglyphics of Egypt.

We tread at best in but a partial and uncertain light; there the spark flickers up into a flame, here it is hidden in impenetrable darkness. Let us discard presumption and move with caution. Let theory tread as lightly over past facts, as reverential men tread over the resting places and memories of the dead.

In our last lecture, we glanced at three great empires: the Jewish, the Grecian, and the Roman. We saw them rise from obscurity—emerge into the light of a partial civilization, and sink again into darkness.

Nature is full of analogies. Each sphere revolving on its axis, now basks in day, now sinks in darkest night; but only to prepare for a new dawn. Each revolution aids it on its onward course, for it moves in a circle greater than its own; and the motion which brings it alternate light and shade, propels it, in the system of which it forms part, round its great centre. So each nation, revolving on itself, now rising up to the light of civilization, now returns to the darkness of barbarism; and the motion which causes its vicissitudes, aids the permanent progress of the great world.

Each of the nations we have mentioned, took some steps on the road of progress. Could not each have continued its onward journey? If so, why did each falter, stop short, and fall?

The answer is, it could not. Each, like each separate sphere, was revolving upon its own centre: each had a special principle of motion. Full and complete progress is to be fulfilled by a whole, not by a part alone—by a system, not by a star—by all mankind, not by one nation. There is a common salvation for all the children of man. This nation or that may nearly compass the course, but progress will never be perfect till it is *universal*. All men are bound together by a common bond of union: all are involved in a common fate. All races must attain to perfect happiness or none. They are all children of a common parent, the earth; all subject to the same laws, all influenced by the same causes; they are all parts of the same body—all atoms which go to make up the whole of nature. As well then might we expect to have the arm diseased, and the body free from a participation in the pain, as suppose that the miseries of one race will not visit themselves upon another.

All who believe in the ultimate happiness of humanity, must believe in the happiness, not of a part, but of the whole; else their belief is self-contradictory, a house divided against itself, and it cannot stand.

This is one of nature's great laws, teaching us not only the beauty and wisdom, but the *necessity* of charity, in more persuasive accents, than ever issued from the lips of sage or prophet.

Now a light breaks in upon us. Now we begin to see darkly why the Jewish nation could not stand—why it ought to have fallen as it did

fall. Let it be understood, that if the *principles* which govern any race, are not sufficient for the happiness of all races, they are not sufficient for the happiness of that race itself, and the curtain begins to rise, the mist to disperse.

The Jews were avowedly living under a special dispensation—they alone were to receive benefit from their creed—the Gentiles and all other nations were authoritatively excluded from being participators in their salvation. Their hope was particular and therefore partial; it was veiled in symbols, which had interest and significance for them alone: *to them* it was all, to others it was nothing; and therefore it contained its own condemnation. The faith of the Jews was not sufficiently broad to fill all the earth, and that which is not sufficient, must of necessity come to nothing; were it otherwise, we might arraign the wisdom and the justice of nature's great and wise scheme.

But the Jews did not live in vain. There is nothing completely in vain. All observation leads us, nay impels us to that conclusion. In all nature, we cannot find a single instance of waste of power, a single unnecessary *contrivance*. The *creed of the Jews was special and particular*; but reflection tells us, that we must have the special and particular, before we can have the general and universal. All things have a beginning, a starting point. The fire which wraps a city in flames, is kindled at one point. The rays of light which cover the earth, diverge from a single focus.

The creed of the Jews was special and particular it is true; it was not large enough to include all mankind, or The Temple would still be standing; but it was based on a general and universal principle, on FAITH, of which all men are capable. Their application of that principle was too narrow and confined, and when they fell, their application only fell with them—not the principle itself.

It was necessary for the benefit of all that the Jews should fall, so that faith might be set free and all men admitted within its pale. Nature connives at no monopolies. But it was necessary too that they should have existed, so that faith might have a beginning—a foundation—a point from which to act; and it is necessary, too, in a world where the reign of faith has not yet been established, that the Jew, degraded, humiliated, fallen from his high estate, should wander among us, preserved by faith—holding fast to it as his anchor—nothing without it—so that the strength of faith may be proved till proof becomes unnecessary.

The Jews are the exemplars of faith—dispersed among all nations, but still a nation—mixed with all races, but blended with none—subject to all laws, but obeying their own—broken and scattered, but still held together by faith, and by its light looking for eventual pardon and re-establishment in the chosen land.

May we not say of them, “whatever is, is right?” May we not say to them, that the advent of that for which they hope, shall be, when all humanity is enfranchised, when all men have a common faith, when the universal principle has an universal application?

As the Jews lighted up the fire of faith, so the Greeks kindled the flames of thought, set philosophy afoot, and gave birth to art.

It does not need argument to prove the necessity of philosophy for our happiness, our civilization—in short, our progress. All men who think, are ready to acknowledge the obligations we are under to the Greeks, the advantages we have derived from their mental labour.

In order to answer the question—Was it necessary they should have

been—was it right?—we have only to consider the intellectual eminence from which Europe started, when the light of civilization, after the night of the dark ages, first dawned upon her, and to see that Grecian labour had contributed to place her there—to look upon the edifice of science and art, which the modern world has raised, and reflect that it is built upon a Greek foundation. The answer must of necessity be an affirmative one.

Was it right, that Greece, having progressed so far, should fall? We must consider this point too, and adopt a different line of argument with regard to it. The philosophy of Greece was speculative and abstract, not real and practical; and the prosperity of the world depends upon real and practical philosophy. Yet the abstract was a necessary prelude to the practical, for we must arrive at principles before we can put them into action. And it may be remarked too, that the speculative and the practical, though one conduces to the other, scarcely admit of a contemporaneous origin. Experience teaches us that that nation which is great in abstract thought, not only does not enter upon, but is unfitted for practical movement. As also, in men, your deep abstract thinkers, are seldom remarkable for action; your poets make bad men of business, your theorists bad mechanics. Philosophers are not always good statesmen. One class originates, another develops and puts in practice. England is pre-eminent as the country of practical utility, and where is theory less valued? The adage is in all our mouths, which says, that “an ounce of practice is worth a ton of theory.”

Because the philosophy of the Greeks was not practical, it was not sufficient for progress; and therefore the Greeks, having performed their work, fell. But could they not have converted their abstract knowledge into practice? We must refer to reflection as well as to experience to find an answer.

Who that analyses the minds and the mental action of his fellow men does not know that the thoughts of every man run, so to speak, in a certain channel—have a tendency to take a particular direction? There are some men, whom from constant intercourse we know so well, that giving a starting point for their thoughts, we can tell where their ideas will tend to. This may arise from a peculiar idiosyncrasy, or from a long exercise of what we know as the power of association; and long use has so worn their mind, that thought runs in certain channels, from point to point, almost as surely as water in the channels cut for its passage.

It is not a new observation, that the aggregate mind of a nation is governed by the same laws as the particular mind of an individual; but it is used to show the probability of the argument, that the Greek mind had acquired a tendency to abstract philosophy; that that was the channel which years had worn in it; and those who know the power of a habit of thought in a man, can estimate the impossibility of overcoming it in a nation.

Abstract thought was necessary to sow the seeds of practical philosophy; but the habit of abstraction was opposed to practical application, and before speculation could give place to practice, it was necessary that Greek philosophy, that is abstract philosophy, should cease to rule the world, and to that end, it was necessary that Greek power should fall—that its form of society should decay, and that its results should be deposited as seeds to germinate for a future harvest.

It was necessary that a people so intellectually gifted as the Greeks should have existed to give birth to abstract philosophy; it was neces-

sary that the habit of abstraction should decay, so that practical utility founded upon it might follow; that practical utility is necessary to progress; and if all these things were necessary, may we not say, that they were right?

When Faith had withered and Art decayed, what power was to keep the wheels of progress moving, and to govern the world. *MIGHT* there was, nothing else left; and Rome, whose great attribute was power, rose to serve the crisis.

We need not argue that it was right Rome should fall, for Force is the lowest of all influences; its use is only to be justified when it prevents universal confusion and anarchy, and that end Rome served when partial faith and unapplied philosophy had fallen.

She kept the world under a rule of some kind, although that kind was of the lowest possible description, while the seeds of the principles of Faith and Art, sown by Israel and Greece, were springing into life. But those principles never could have expanded into new life, or regained a more powerful vitality, had not the reign of mere force ceased, and therefore it was necessary that Rome, the representative of mere force, should fall; but it was also necessary that she should have existed, for without some rule, and hers was the only rule left, such anarchy would have ensued, as must have retarded the advent of Universal Faith and Practical Science. The ground was fallow, her brute force was the power which ploughed and harrowed it, and prepared it for the crop.

But she did more than that even, she lent some harmonizing influences. In the dark ages which followed her sway, her punctilious sense of honour, which was the very essence of knighthood, and which, mingled with Gothic devotion to women, formed the life-blood of chivalry, shed a ray of light upon that dark period, when the law of the sword was the strongest of all law.

Who shall say, then, that Rome has not, with all her demerits, done good service in the cause of civilization? Who shall say, that her rise and fall were not necessary and right?

We may in conclusion remark, that of the three conditions of progress, Faith, Art, Strength, whose action we have thus far traced, Faith, the most powerful and important, came first; Art, the next in the scale, came next in point of time; Might, the lowest, came last; and by a curious law of inversion they seem to return improved in the opposite order.

Thus the brute force of Rome had its better representative in the chivalry of the middle ages. The abstract philosophy of Greece produced its better result, the practical science of modern times. Faith, alas! the full harvest of the old Faith which died has not yet sprung up; for we have no Faith, which in the universality of its acceptance can be compared with the intensity of the confined Faith of Israel. The evidence of this fact, that the harvest has not yet ripened and been cut, and bound into sheaves and garnered, is that the Jews are still among us. Until that harvest has been gathered, the true and greatest elements of progress cannot be developed under the law of *UNION*.

° REMARKABLE SOLAR SPOTS.

(Continued from page 263).

August 23rd, and subsequent days, two adjacent oblong spots were perceptible as one to the unaided eye, and which were first seen near the sun's eastern edge, on the 19th, by the telescope. They were easily resolvable into two with an opera glass, and appeared about 10,000 miles apart. On the 26th and 27th they measured in length, from the extremities of the umbræ, 27,562 miles and 31,000 miles respectively—the breadth of each being about a third less than its length. The nucleus, or black central spot of the smallest one appeared divided into two parts on the 27th, and into three on the 28th. On the 30th they were near the western verge, and must have disappeared soon after.

Various other large groups studded the sun's disc at the same time. On the 29th August one of these had attained a bulk not much inferior to the foregoing. Another, in its vicinity, which on the 25th measured 25,000 miles in its longest diameter, had stretched out by the 30th into a very long linked group of small spots, forming a narrow string of 40,000 miles in extent; but it was too attenuated to be visible without the telescope, even had it been longer. These sudden changes or transformations are not uncommon. In fact few spots retain the same size or figure for two days together.

Sometimes the forces which thus disturb the sun's surface explode, as it were, all at once, and the spots seem to burst into pieces. A curious instance of this is recorded by Dr. Long, in his *Astronomy*: while he was viewing the image of the sun cast through a telescope upon white paper, he saw one roundish spot, not much less in diameter than our earth (8000 miles), break into two, which immediately receded from one another with a prodigious velocity. And the Rev. Dr. Wollaston once saw a spot break in pieces like a piece of ice when thrown upon a frozen pond,—the fragments flying in different directions. I have frequently remarked them broken up into fragments, within the space of less than twenty-four hours; and they as quickly vanish altogether from the view. Sir John Lubbock mentions, in the "*Philosophical Magazine*," that he had seen spots so large as to be visible to the naked eye, of which not a trace could be found a day or two after. As rapidly do they appear to start into existence. The author of the "*Solar System*" relates that "On a late occasion I beheld two spots, each of them larger than the earth, and containing at least 300,000,000 of square miles, which were formed near the centre of the solar disc, where no trace of them was seen forty hours before; such is the amazing rapidity with which these mighty masses are formed, and again rendered invisible to the sight." It is rarely that a spot has been seen during several rotations of the sun, though this may be owing to the want of observations.

Having followed the two large adjacent spots (which had appeared as one to the natural eye) pretty closely to the period of their departure, and taken sketches of their appearance that they might be the more certainly recognized again, should they return, I was upon the outlook about a fortnight after, and on the afternoon of the 16th of September, at 4, P. M., descried a long, diamond-shaped spot, somewhat advanced on the sun's eastern limb. It might have come on the day before, but I had not an opportunity of observing it, and the state of the atmosphere was unfavourable. It appeared to occupy the same place on the disc as the former two—still no neighbour appeared in company. From the

disparting of the nucleus of one of the two adjacent spots, before their disappearance, I was prepared to expect some changes,—though not to the extent of a coalition. Three or four small dark specks or dots appeared within the edges of the newly arrived spot, and two small feathery off-shoots, like horns, protruded from its southern extremity. On the 17th no trace of any other large spot or spots was to be seen resembling the former two, and the new one, having come further round, exhibited a dusky central space destitute of dark nucleus, while its sides showed a number of small black nuclei studded within the borders of the penumbra. This raised a strong impression of its being the two spots combined, and which various circumstances during its future progress and development tended to confirm. On the 17th the feathery horns had disappeared or become amalgamated with the mass. Its apparent length was now about 48,000 miles, and its apparent breadth 36,750 miles. From the first there were two small spots near its western side, which still continued in the same place; there was also a considerable spot south-west of it, at some distance, and three others of a smaller size following it from the eastern limb.

September 18.—This large spot was plainly discernible by the naked eye, being increased in dimensions by its nearer approach to the centre. It became more and more developed till the 21st, when it was about the middle of its course, and presented a full front view; it was then almost as broad as it was long—measuring about a fourteenth part of the solar diameter (nearly eight times that of the earth) between the extreme extensions of the penumbra, which jutted out from the mass in angular or horned extrusions, pointedly different from the smooth regular outline generally exhibited by large spots.

A statement in the “*Illustrated London News*” made its breadth on the previous day about 60,000 miles, and its whole surface about sixteen times the size of the earth; this was accompanied with an engraving of the spot, which gave a good idea of its outline. Altogether this spot appears to have been one of the most remarkable that has been seen for a number of years. Why, it may be asked, was that strangely irregular and angular outline of the vast penumbra so different from the usual unbroken curve? The projections or protrusions were most prominent and palpable, whether curved or rectilinear; the figure in fact resembled a fortification with salient and re-entrant angles. Was it that the convulsion or concussion of the approximated forces had so disturbed the exterior margin or limit of the former penumbrae as to produce the indented outline so conspicuous in the conjoined spots, but which did not exist before in either? Did the tremendous tornadoes, supposed to be in action on the sun’s surface, become in their contact or close approximation so disrupted and displaced from their centres of motion as to burst out, as it were, into divergent blasts or explosions around their margins, impelling the cloudy strata into those irregular forms which appeared as projections round the combined penumbrae? Let the Herschelian hypothesis resolve these questions, if it can: but we fear that we must confine ourselves literally to the scriptural confession that at present “we see as through a glass, darkly.” Of the cloudy solar envelope we have no evidence—all that can be said of it is, that it was the best hypothesis that analogical reasoning could suggest; and the ingenious reasoning of Sir John Herschel powerfully supports it. That the surface of the sun may, however, be formed of a semi-solid consistence is a conception that appears to be countenanced

by some recent observations. "We have been much disappointed," says a reviewer of "Herschell's Astronomical Observations at the Cape," "at finding that Sir John Herschel either has not observed, or has not described, the extraordinary structure of the fully luminous disc of the sun, as we and others have repeatedly seen it through Sir James South's great Achromatic,—a structure which should have been more distinctly seen at the Cape than in our climate. This structure resembles compressed curd or white almond soap, or a mass of asbestos fibres, lying in a *quaqueversus* direction, and compressed into a solid mass. There can be no illusion in this phenomenon; it is seen by any person with good vision, and on every part of the sun's luminous surface or envelope; and we think affords an ocular demonstration that that surface or envelope is not a flame, but a *soft-solid*, or *thick fluid*, maintained in an incessant state by subjacent heat, and capable of being disturbed by differences of temperature, and broken up as we see it when the sun is covered with spots or openings in the luminous matter." Here, then, is a new point of view opened up in the sun's physical organization,—one which may serve as a basis for new theories, or the modification of old ones.

The great size, and undiminished dimensions of the last-mentioned spot at the time it was last observed, at the end of September, when it had approached within a short distance of the western margin of the sun, gave grounds to expect that it would again re-appear after the usual absence of about thirteen days and a half. On the morning of the 13th October I descried it, for the first time, so far as a quarter of a digit from the eastern edge, of a narrow lenticular form, with three minute dots, or black nuclei, discernible in the opening. From the obliquity of the view no correct estimate as yet could be made of its breadth, but its apparent length was 38,000 miles. It increased in size till the 17th of October, when it became perfectly visible to the unassisted optics, having then a lineal extent of about 44,000 miles, or one twentieth part of the sun's diameter, an extent which it never afterwards exceeded. It contained four or five dark nuclei of considerable size, and a number of smaller ones imbedded as before within the borders of the penumbra. The penumbra, though uneven and irregular, and daily changing its outline, by no means exhibited the extreme angular projections so prominently as on its previous appearance; nevertheless, it was large enough to be seen by the naked eye as distinctly as before,—comprising an area of the sun's surface equal to 1,520,000,000 of square miles. Hence I am inclined to conclude that a spot of considerably less dimensions may be visible without the telescope to a good eye calculated for distant vision, and under favourable atmospheric circumstances. The present spot I clearly made out with the naked eye when within two digits of the sun's western verge, on the 24th September, two or three days before its passing to the other side of the sun: a pretty large round spot in its vicinity, (south-east) which had broken out during the transit, might have contributed to the distinctness of the object, by apparently forming a part of it—both spots being perceptible, as if in near contiguity, through a small opera glass, magnifying about three times. The next day nothing was discernible with the naked eye; and the succeeding day, 26th October, exactly at noon, I saw with the telescope the last of the large spot, like a thin line or stroke upon the very verge of the sun's disc, as if it were part of the circumference; it required minute and attentive inspection to detect it, but the air being clear I was confident in the observa-

tion. The round spot above-mentioned as following it was then at some distance from the edge, and easily perceptible.

Having thus seen the spot make its *congée*, I knew when to look out for it again, should it last out another half revolution; this, however, seemed rather doubtful, as several days before its departure it had given symptoms of separating or breaking up. A large black nucleus had broken out on the 23rd October, at its southern extremity, gathering around it a distinct penumbra, which seemed to be splitting off from the rest of the mass, leaving a line of luminous matter between them; and from the great contraction of the spot in bulk since its appearance in September, it was natural to conclude that it might, in like manner, decay in the course of its transit on the other side of the sun.

At the same time with the above large spot there were eight or nine other clusters, containing spots of different sizes, including one at some distance north east of the large spot which had accompanied it during its transit in September, and which served to mark and identify it as the same, in addition to other evidences. There were two considerable spots which had come on the eastern limb, on the 24th October, which appeared to me to approach nearer the pole than spots of such size generally do. Small ones have been seen fifty or even sixty degrees from the equator. These two were by no means small, measuring each in its longest diameter 17,600 miles,—and containing, therefore, each an area of 243,285,504 miles, on the 26th October. And here I may be permitted to state, that the above observations in general having been submitted to that excellent observer and eloquent illustrator of the Scenery of the Heavens, Dr. Thomas Dick, (L.L.D.), I was gratified to find that they accorded so closely with his own experience. In a letter with which I was favoured, of date the 25th October, after stating that it was extremely probable that the three large spots seen in August, September, and October, were identical, he says, “from my own observations I have reason to conclude that your measurements of the bulk of the spots are not far from the truth. I made the same observation as you state, in your postscript, that the large spot seems to be breaking up. You should continue your observations as they may be useful.” This latter compliment I can only receive as a kind encouragement. The same authority also assures me, that the solar spots have been more numerous for these two years past than they had been for several years before—a circumstance which renders the present period peculiarly interesting for their observation.

November 9, the day of the transit of Mercury,* I noticed an indistinct dusky dot or depression on the sun's eastern margin, a considerable way north of the planet's point of appulse. This I considered to be indicative of a spot of some size: and fourteen days having just elapsed since the disappearance of the large spot of October, I concluded it might be the same. As it advanced it exhibited various traces of resemblance, so as to leave no doubt in my mind of its identity. But,

* The planet exhibited a somewhat singular appearance on its first entering the sun's disc: it appeared like a narrow black wedge,—working its way in, and gradually widening till the whole body had come fairly on, when it became perfectly round with a clearly defined disc. The same appearance seems to have been seen by Dr. Dick, near Dundee, who describes it as an “indentation on the sun's limb;” and the Astronomer-royal, at a meeting of the Royal Astronomic Society on the 10th, stated that out of eight telescopes used to observe the transit at Greenwich, in one of them “the image of the planet was distorted on its entering on the sun, but that it was seen perfectly round by all the other telescopes.” I observed the planet pass over one group of solar spots—taking above two minutes to clear it. Its jet black colour and perfect roundness distinguished it easily from any spots.

without entering into more minute details—which, from the desire of substantiating my inferences and comments, I have perhaps too much indulged in—it may suffice to state that the spot had again contracted in dimensions during its absence, and assumed latterly a somewhat triangular shape. Its square contents, or area, were therefore necessarily less, though one side of its triangle measured more than the length of its former diameter. On the 17th and 18th, it was very visible to the naked eye: cloudy weather intervened thereafter, but it must have disappeared at the sun's western edge on the 21st or 22nd at furthest. Its return, should it not be obliterated, will occur on the 4th or 5th of December. It has now reached a continuation of ninety-five days, or thereabouts; a duration longer than any hitherto upon record,—the spot of 1676 being the longest in duration recorded, so far as I am aware,—such, at least, I think I have established to be the fact. I am not very sure, however, that a spot or cluster mentioned in my former notice as visible to the naked eye on the 29th and 31st July last, was not the Protean precursor of the two contiguous spots of the 19th August. A rough draft which I find I had made of it gives its position within a circle a little past the centre of the sun, going westwards; this would make it within six days, or so, of its disappearance, which would therefore take place on the 4th of August—reckoning from the 30th July, the intermediate day. As a spot takes about thirteen days and a half in its apparent transit across the disc, we should then have the 17th or 18th of August for its reappearance on the verge of the sun's eastern limb—which brings it close enough to the 19th, the time when the two spots were first observed, and these must then have come some little way on to be distinctly seen. Not having regularly noted the precise period of the July spot, it might be presuming too much on the supplied data to draw any positive conclusion as to its identity with that of August, but I am strongly impressed with the persuasion that it was the same, a result which, if established, would add another month to the entire duration of the spot we have been considering. We have no reason to doubt that a spot should continue as long, and much longer—say even a year or more—when we consider the comparatively vast scale on which the solar evolutions are performed. A tornado of a few days duration on our earth might be considered long; but a similar physical phenomenon on the sun is not to be limited to a few months as an extraordinary period of duration. It is probable, indeed, that the want of sufficient observations alone has hitherto restricted our knowledge of the real continuance of some of the solar spots, as well as of their more particular phases and developments. An association, however, I understand has lately been formed for the express purpose of observing the solar spots in a more systematic manner than has yet been attempted; and as, no doubt, the members consist of men of scientific accomplishments and experience, we may look to the result of their conjoint efforts for a mass of interesting information and instruction, greater than has hitherto been, or than could be obtained by mere individual and isolated observation.

PILGRIM.

NOTE.—Since the foregoing was in type, I have seen an extract from the proceedings of the Royal Astronomical Society, in which Mr. Weld, director of the Observatory at Stonyhurst College, gives the *greatest* diameter of the spot of the 21st September, at $2^{\circ} 41'$.1, equal to more than a twelfth part of the solar diameter, or 73,500 miles. Now it so happened that I had at one time actually made it the same extent, or nearly so, (70,000 miles in my notes); but from some doubt whether the apparent projection of one part of the penumbra was *really* attached to the mass, and not a detached group of shallows or small spots, I thought it safest to avoid the risk of exaggeration, and to consider it as unconnected. The superior power of the Stonyhurst telescope, and the clearness of the atmosphere, had revealed to Mr. Weld the real dimensions. His estimate of the spot's equatorial diameter pretty nearly corresponds with the dimensions before stated.

A PARABLE.*

The Midrash gives the following instructive allegorical signification of the eighth day of the Tabernacles, in a parable :—

“ A king, who ruled over an immense country, invited to a splendid banquet at the palace a numerous assembly of his adherents. The royal invitations were not confined to the courtiers and to the inhabitants of the metropolis, but extended to poor and rich, high and low, and to every provincial town in his dominions. The banquet lasted seven successive days. The royal host entertained his subjects with everything which the abundance of the season produced (it being just the time of harvest); but, in order to render their obligation for this great honour and hospitality less oppressive, the royal benefactor commanded, or rather permitted, every one of his guests to bring with him a trifling present, consisting of fruit, and of the various products of the very soil which they possessed by the king’s bounty. The king’s proclamation said, ‘ Every man shall give as he is able.’ A beautiful scene now presented itself at the royal court. Poor and rich manifested more or less their loyalty and their due appreciation of their monarch’s hospitality during their presenting these humble offerings, expressing in words and gestures their gratitude for the privilege thus graciously granted, for the assistance rendered unto them by the royal benefactor in the cultivation of the soil—for the aid afforded them by the king’s ministers in the application of their resources; also giving vent, in humble and fervent petitions, to their unwearied attachment to the throne—to their readiness to obey his wise laws and statutes—and, finally, that they loved him with all their heart, with all their soul, and with all their might.

“ Thus was spent a whole week, divided in feasting and decorous enjoyment of the royal hospitality, and in ardent prayers, glowing with loyal submission and obedience, and unflinching attachment to their lord and master. On the arrival of the evening of the seventh day, when the grateful visitors prepared to take leave of their royal host, he had them assembled round his throne, and thus addressed them: ‘ My children, I am deeply sensible of the gratitude which you acknowledge for the entertainment which I afforded you; I thank you for the offerings and presents you have brought me, though I am aware it was but a tithe of what I gave you, and though to me belongeth the whole land and the fulness thereof; but it is the gratefulness, and the faith and confidence in my administration which it conveys, that I require at your hands. I cannot, however, allow you to depart yet, my beloved subjects, stay another day with me. Let us devote to-morrow, also, to rejoicing; not, however, exclusively to yourselves, but rejoice also, in your feast, your sons and your daughters, your man and maid servants, the stranger and the fatherless, the widow and every one that is needy, within your gates.’ ”

The solution of this parable is obvious. We all know the mighty king and his subjects. We all remember, though we see no more, the magnificent residence, the city of cities, whither our ancestors were privileged to flock from every part of their country, and where all their males were permitted, three times in the year, to appear before the Lord their God, and to offer unto Him himself that for which they were solely

* From “ The Jewish Chronicle.”

indebted to Him. And though the loss of the temple, and the altars and the priests, disables us from bringing the sacrifices as ordained in Holy Writ—though we are now deprived, by our own doings, of the opportunity of rejoicing as we did during the ages of domestic tranquility, “every man under his vine and under his fig-tree”—we, nevertheless, are not incapacitated from performing that hallowed injunction, “when we have gathered in our corn and our wine,” to rejoice in our feast, not only ourselves, but the maid and man servant, the stranger and the poor, the widow and the orphan. This constitutes the greatest mental feast which nature affords, and the sublimest rejoicing on earth, the pleasures of which last beyond the days of the Festival, and beyond those years which “we spend as a tale that is told.”

TO THE EDITOR.

THE RED APRON.

SIR,—In a recent conversation at a masonic meeting, various opinions were expressed upon the arguments and conclusion arrived at on the subject of the debate in Grand Lodge upon Bro. Bigg's motion affecting the red apron, or Grand Stewardship, but scarcely one of the brethren knew anything of the origin or subsequent history of the Grand Stewardship, and seemed somewhat surprised when its progress from the first institution of Steward to the present time was explained; as many other members of the Craft may be comparatively ignorant on the subject, although otherwise well-informed and certainly interested, I take the liberty of sending to you for insertion what I believe to be the correct history, if in error I shall be pleased to be set right, and have very little doubt that a knowledge of the truth will induce all the members of the fraternity to arrive at one and the same conclusion. It appears that the first important mention of Stewards was a proposition in Grand Lodge, on the 26th November, 1728, by Bro. Desaguliers, that the Grand Wardens might be permitted to have the assistance of twelve Stewards at the festival; for it seems, that previously Stewards were merely incidentally spoken of, thus Grand Master Payne proposed to hold the festival of 1721 for the first time at Stationers' Hall, and “ordered the Grand Wardens as usual to prepare the feast, and they were to take some brethren as Stewards and waiters;” but not finding brethren willing to act as Stewards, Josiah Villeneau took the whole trouble of the affair upon himself, he being Senior Grand Warden. In 1723 the Stewards took the tickets at the door; thus, as I have said, 1727 was the first official notice.

In 1730 the twelve Stewards formed a lane, six on each side, through which the procession (a part of which they were) entered Merchant Taylors' Hall to dine; in accordance with the resolution proposed by Bro. Desaguliers we find the Stewards subsequently recognized, because, on the 17th March, 1731, permission was given to the Stewards “to line their white aprons with red silk, wear their silver (not gilt) jewels by red ribbons round their necks, and carry white wands.” On the 24th June, 1735, application was made by the brethren serving as Stewards for some peculiar privileges, namely,—1. That a lodge of the past, present, and future Stewards should be formed, to be called

“Stewards’ Lodge,” registered in that way in the books of Grand Lodge, and in the printed lists, together with the name of the place and days of meeting. 2. That the Stewards’ Lodge should have the privilege of sending a deputation of twelve of its members to every meeting of Grand Lodge, to consist of the Master, Wardens, and nine others; each of the twelve should be entitled to vote; and every one of them that attends shall pay two shillings and sixpence towards the expenses. 3. That not any brother be permitted to wear the clothing worn by a Steward, unless he shall have served the office of Steward. 4. That every Steward be permitted to wear a jewel (the pattern to be approved). 5. That the twelve Stewards of the year be allowed to attend the feast in their new clothing, and pay the share of four lodges as their portion of the expenses of the day. They were, however, not permitted to vote nor speak in Grand Lodge, except upon a subject connected with the following festival. By a resolution of the 2nd March, 1732, each Steward nominated his successor, granted to induce gentlemen to serve the office. On the 11th December, 1735, Sir Robert Lawley, as Master of the Stewards’ Lodge, together with the Wardens and nine others, appeared for the first time as representatives of the Stewards’ Lodge in Grand Lodge. Having thus traced the first part of the subject chronologically, I will quote a few remarks upon the subject from masonic authors, and, if time will permit, will trouble you, at some future time, if you think it worthy of insertion, with a continuation to a later period. Preston, in his “Illustrations of Masonry,” has—“As an encouragement to gentlemen to accept the office of Steward, that in future each Steward should have the privilege of nominating his successor at every grand feast. . . . The twelve Stewards, with Sir Robert Lawley at their head, appeared for the first time at the Grand Lodge, 11th December, 1735. On this occasion they were not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards’ Lodge should in future be represented in Grand Lodge by twelve members, many lodges objected as an encroachment on the privileges of every other lodge which had been previously constituted; when the motion was put for confirmation, *such a disturbance ensued that the GRAND LODGE WAS OBLIGED TO BE CLOSED* before the sentiments of the brethren could be collected on the subject. Of late years the punctilio has been waived, and the twelve Stewards are now permitted to vote in every communication as individuals. It was not till the year 1770 that this privilege was strictly warranted, when at a Grand Lodge on the 7th February, at the Crown and Anchor Tavern, in the Strand, the following resolution passed:—‘As the right of the members of the Stewards’ Lodge in general to attend the committee of charity seems doubtful, no mention of such right being made in the laws of the society, the Grand Lodge are of opinion, *that they have no general right to attend*; but it is hereby resolved, that the Stewards’ Lodge be allowed the privilege of sending a number of brethren, equal to any other four lodges, to every future committee of charity; and that, as the Master of each private lodge only has the right to attend, to make a proper distinction between the Stewards’ Lodge and the other lodges, that the Master and three other members of that lodge be permitted to attend at every succeeding committee on behalf of the said lodge.’ This resolution, however, was declared not to be intended to deprive any lodge, which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been

lately granted to the Stewards' Lodge of taking precedence of all the other lodges, the two oldest not excepted, a measure certainly very incompatible with the original constitutions and which can never be sanctioned by the rules of the society. Several lodges have entered protests against it in their private books, which at some future time may have an effect, and probably induce an investigation of the subject." In Noorthouk's (official) edition of Anderson's Constitutions of the Fraternity, page 296, we find the following:—"As the right of the members of the Stewards' Lodge in general to attend the committee of charity appeared doubtful, and no mention of such right being made in the laws of the society, the Grand Lodge was of opinion, that they had no general right to attend; a resolution was therefore moved and passed, that the Master and three other members of the Stewards' Lodge be permitted to attend at every committee on behalf of the said lodge."

The next important remarkable notice that is to be met with, occurs in the year 1779, and is to the effect that "A representation was made by the Master and other brethren of the Stewards' Lodge, that it had been usual of late for brethren who served the office of Steward to neglect all attendance upon the Stewards' Lodge afterwards, as members, and when summoned and called upon for their subscriptions, to declare they never considered themselves as members; whereby the funds of that lodge was greatly injured, their books and accounts left in a very irregular state, and the actual members much disgusted. To obviate these complaints, a resolution was made in the following terms:— 'Whereas, it appears from the Book of Constitutions, to have been the invariable usage of the society to appoint the officers of the Grand Lodge from such brethren only as have served the office of Steward at a grand feast, nor unless he be an actual subscribing member of the Stewards' Lodge at the time of his appointment.'" It will appear almost incredible that the Stewards should have ventured upon so bold an expedient as to declare that it appeared from the Book of Constitutions that grand officers were always chosen from past or present Stewards, when it is borne in mind that grand officers gave the feast years before stewards were found to assist; but the perseverance of the stewards one cannot help admiring. In 1779 they curtailed the prerogative of the Grand Master by forcing him to select from among themselves the grand officers, the stewards not being in existence more than fifty years, during which period they had obtained the honour of wearing distinguishing colours, voting and speaking in Grand Lodge, having a majority at the Committee of Charity, and, lastly, being the only persons eligible for grand officers; the whole of which was paid for by their giving a dinner once a year.

The opinion of a disinterested writer may be taken fairly as the views of others upon this subject, and I therefore quote from "The History of Freemasonry in England," lately published by Bro. Kloss, p. 131. "If the Grand Lodge by its vote introduced a system of lodge aristocracy, in forming a Committee of Masters to distribute its fund of benevolence, it was guilty of commencing the more improper money aristocracy by giving those single advantages and preferences to the stewards, for it deprived the worthy, accepted, and experienced brother of obtaining the honours which his purse was unable to purchase. Although we must confess that the sacrifices and expenses incurred by the stewards were worthy of rewards, we cannot deny, however, that the mode adopted deprived the Craft at once of its equality, and founded

a dangerous oligarchy that, as we shall presently relate, led to the division that unfortunately shook the structure of the society to its foundation. That which was at first permitted to be done without creating any notice, was, on the 14th June, 1753, mentioned as the usual practice, and on the 3rd February, 1779, was declared to be the invariable usage of the society. The Grand Lodge of England was the first to put in practice the axiom, that in Masonry the brother who pays the largest sums, has the title to the most honours, and has most to say. The other Grand Lodges that have introduced the office of Steward, as New York, for instance, select them by ballot from among all the lodges. This plan was originally mentioned by Dermott, in 'Ahiman Rezon,' 1756."

DYHEN.

TO THE EDITOR.

Cork, December 1, 1848.

Sir,—In reading over the Masonic Memoir of our departed Brother the late G. Aarons, I was surprised to find omitted the names of Irish brethren whom I know to have been instructed and enlightened by him. I myself have been, at intervals, for nearly nine months under his instruction, and accompanied him, through the kindness of our respected Bro. Crucefix, to the installation of the Grand Master of England, and to many other installations. I also acted as P. S. in the Chapter of Joppa, at the exaltation of Comps. L. Abrahams and G. Saltmarsh, in June, 1844, and on that occasion was complimented by the grand officers present for my efficiency. I must now say, that though I passed through all the Craft degrees, recognised and unrecognised, as well as the chivalrous degrees, up to the P. G. R. C., yet I candidly confess that I comparatively knew nothing till after I became the pupil of that very competent Master. The brethren whom I know to have been instructed by him also are Bros. Robinson, Hamilton, and Hewitt; the first two were at that time students in Cambridge, and the last-named attended with myself.

I remain, Sir,

Your most obedient

RICHARD MEARA, P. Z.

TO THE EDITOR.

SIR AND BROTHER,—As one who admires the noble and ancient Order of Freemasons, it pleases me much to see the progress it is making, of late years, in the Isle of Wight. The fraternity is not only increasing in numbers but in respectability, and amply are the brethren testifying their zeal and attachment to the Craft, in the masonic halls which they have erected in the towns of Newport, Cowes, and Ryde, buildings not only calculated for their convenience as places of meeting, but highly ornamental to the towns from the chasteness of their architectural designs. The two former are completed, the latter nearly so; and as a further exemplification of the spread of Masonry in this isle, a new lodge, called the Yarborough Lodge, is now being opened in the town

of Ventnor, where a few years ago there were not more than half a dozen houses. Such are the gratifying prospects of the Craft in this locality, and who is there who knows anything of the Order, and who is a well-wisher of the good order of society and the well-being of his fellow-man, but must rejoice at this growing influence of Freemasonry.

Some few years ago Masonry was at a very low ebb here, particularly in the town of Newport, where the few brethren then constituting the Albany Lodge had several times met to take into consideration the necessity of giving up the charter and disposing of the furniture, &c. of the lodge; such was strenuously and successfully opposed by a few of the brethren in the humblest ranks of life; still did they beg for time, as they felt assured a change would take place in favour of the good old cause; their hopes and expectations have been realized, and three of those worthy brothers still survive to see the good that has arisen from their steady attachment to their lodge, which is now in as flourishing a state as any provincial lodge in England.

On looking over one of the numbers of the "Freemasons' Quarterly Review" for 1843, I chanced upon a paragraph in which the Editor congratulates the fraternity at the reviving prospects of Freemasonry in the Albany Lodge, Isle of Wight, there having been THREE initiations during the past year. You, sir, may now extend your congratulations still further, for the prospects of that lodge have so far improved under the guidance of its present Worshipful Master, who is a young Mason, although an old man, but one of the most zealous I ever met with, as to have TEN initiations during the ten months he has so ably filled the chair, and will no doubt complete the dozen before his year of office expires. I am an old Mason, and have visited many lodges, but in none have I ever witnessed the ceremonies more fully and correctly performed, and the whole work of the lodge better conducted. It is rather a singular coincidence of a father and son being Masters of lodges at the same time, but such is the case, a son of our worthy Worshipful Master being at present Worshipful Master of St. Andrew's in the East Lodge, at Poona in Bombay.

In the erection of the Freemasons' Hall in Newport, the brethren of the Albany Lodge, by whom it has been built, have evinced their attachment to the Craft, by having had a clause inserted in the deeds of the property, which for ever prevents the building being appropriated to any other purpose than that of Masonry. It being so settled, that in the event of the fraternity becoming so few in Newport as not to be able to support the establishment, the building then becomes the property, in trust, of the Most Worshipful Grand Master of England, for masonic purposes, until the brethren of Newport be again able to require it as a lodge-room.

The ceremony of the dedication of this hall, according to ancient form, to the purposes of Freemasonry, took place on the 5th of October, 1848, in the presence of the Right Worshipful Provincial Grand Master for the Isle of Wight, Bro. J. Simeon, and a numerous assemblage of the brethren. The lodge-room has been decorated and furnished in the most appropriate manner, and no expense or trouble was spared (without any outward parade) to give due *eclat* to the ceremony. The lodge was opened in due form in the old lodge-room, in the three degrees, and then adjourned to the new masonic hall; the charter being carried from the one to the other by a brother who has been forty-six years a member of the lodge. The Worshipful Master, officers, and brethren

of the Albany Lodge, and visiting brethren, having taken their seats in the new lodge-room, the Prov. Grand Master and officers of the Prov. Grand Lodge entered in form, the organ playing a solemn air, and on his taking the chair he was saluted with due honours. The purport of the meeting was then made known by the Worshipful Master to him, and he in a short and complimentary address on the style of the building and appearance of the room, deputed the Worshipful Master to perform the ceremony of dedication, and vacated the chair, taking the one on the left. The Worshipful Master, Bro. Dawse, then delivered an address to the brethren, which I consider worthy to be published, which was listened to with the utmost attention, and received by the brethren with true masonic feeling and acclamation. After which he proceeded with the ceremony of dedication in due form, the Prov. Grand Chaplain and Chaplain to the lodge, Bro. Wallace, officiating in a most solemn and impressive manner. After the ceremony of dedication was completed, a most lucid lecture was delivered by Bro. Past Master Williams on the moral application of the ornaments, furniture, and jewels of the lodge; Bro. Williams being one of those other surviving brethren who assisted to prevent the *final* closing of the Albany Lodge, and now to witness its glorious resuscitation.

I will conclude by assuring you that nothing could exceed the regularity and order in which the whole was conducted, and which elicited the most complimentary encomiums from the Prov. Grand Master and several of the visiting brethren. I have thus, sir, attempted to give you an idea of how Freemasonry is progressing in this fair isle, and a notice of the ceremony of opening the Newport Masonic Hall, which I hope will be sufficient to enable you to draw up an article worthy of the pages of your Review, and through its means show to the masonic world how the Craft is flourishing among us. Your complying with my request to give this subject as fully as possible, will not only oblige many of the constant readers of your Review in this island, but one who has for many years derived much useful and gratifying information from its pages. Yours fraternally,

W. C.

[No article from ourselves could be so acceptable as the letter of our correspondent.—*Ed. F. Q. R.*]

TO THE EDITOR.

Your insertion of the enclosed will oblige the Lodge No. 326.

Lodge of Social Friendship, No. 326,
Madras, August 12, 1848.

*To R. T. Crucefix, Esq., M. D., Past Junior Grand Deacon of the
United Grand Lodge of England.*

RIGHT WORSHIPFUL SIR AND BROTHER,—Learning from the “Freemasons’ Quarterly Review” that, at the Quarterly Communication of Grand Lodge in March last, you had intimated your intention of acting on the suggestion of the M. W. the Grand Master, and issuing to the Craft at large a circular, calling upon them to support the cause of the widow, in regard to your motion for a grant of 300*l.* per annum from the funds of the Grand Lodge to be appropriated for the purpose, we the undersigned, fully sensible of the excellence and importance of the object sought to be obtained by you, and desirous of testifying our appreciation of your exertions for the good of Masonry, do hereby, although

we are not as yet in possession of your circular, most cheerfully place our votes, and that of the lodge to which we have the honour to belong, at your entire disposal, in support of your measure, and earnestly pray that the Great Architect of the Universe may crown your efforts with complete success. We remain, Right Worshipful Sir and dear Brother,

Yours faithfully and fraternally,

E. G. Papell, P. M. and W. M., 326,	S. Boyd. Off. S. W., 326,
H. Kennet, P. M., 326,	
H. Clarke, P. M., 326,	

J. G. Lawrence, J. W., 326.

COLLECTANEA.

MONEY AND TIME.—"Many people take no care of their money till they have come nearly to the end of it; and others do just the same with their time. Their best days they throw away—let them run like sand through their fingers—as long as they think they still have an almost countless number of them to spend; but when they find their days flowing rapidly away, so that at last they have but very few left—then they will at once make a very wise use of them; but, unluckily, they have by that time no notion how to do it."

GOODNESS ETERNAL.—"The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection, are never lost; they are liable to no waste; and are like a force that propagates itself for ever, changing itself, but not losing its intensity. In short, there is a sense in which *nothing human dies*; nothing, at least, which proceeds from the higher and characteristic part of man's nature; nothing which he does as a subject of God's moral law. Material structures are dissolved, their identity and function are gone, but mind partakes of the eternity of the great parent spirit; and thoughts, truths, emotions, once given to the world are never lost; they exist as truly, and perform their duty as actively, a thousand years after their origin as on their day of birth."

A SECRET.—It is a secret known but to a few, yet, of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Steele*.

DOOMSDAY BOOK.—This book, in two volumes, was the tax-book of all England, except Cumberland, Westmoreland, Durham, and Northumberland, which may have been in a volume by itself, now lost. The work was drawn out in the reign of William the Conqueror, and was seven years in completion. It contains an exact account not only of all cities, towns and villages, but also of families, and what every one possessed, either in land or money; and when any difference arose concerning such things, or the taxes, &c., this book cleared the point, and the Sovereign could not be defrauded: it obtained, therefore, the name of "Doomsday Book," and it is now kept under two locks and keys. It may be consulted on payment of six shillings and eightpence, and any portion of it transcribed at fourpence a line.—*Schomberg's "Elements of the British Constitution."*

CRITICISM.—True criticism is the application of taste and good sense to the several fine arts. The object which it proposes is to distinguish what is beautiful and what is faulty in every performance; from particular instances to ascend to general principles, and so to form rules and conclusions concerning the several kinds of beauty in works of genius.—*Blair's Rhetoric.*

THE INFLUENCE OF AN EARNEST SOUL.—There is scarce anything in nature more astonishing to a reflecting mind, than the influence of one man's thought and feeling over another, and on thousands of his fellows. There are few voices in the world, but many echoes, and so the history of the world is chiefly the rise and progress of the thoughts and feelings of a few great men. Let a man's outward position be what it may, that of a slave or a king, or an apparent idler in a busy metropolis, if he have more wisdom, love, and religion, than any of his fellow mortals, their mind, heart, and soul, are put in motion, even against their will, and they cannot stand where they stood before, though they close their eyes ever so stiffly.—*Theodore Parker.*

As the rising sun in a serene morning, so shineth the beauty of a virtuous woman in the house. As the light upon the holy candlestick, so sparkleth female beauty combined with chastity. As the golden pillars are upon the sockets of silver, so are the fair feet of a virtuous wife in the bordering of her house.—*Book of Sirach.*

FRANCIS was the first monarch who introduced ladies at his court. He said, in the style of true gallantry, "That a drawing-room without ladies was like the year without the spring; or rather, like spring without flowers."

"As a material of human happiness or misery, *temper* is infinitely more important, because so much more frequently brought into use, than highmindedness. Opportunity for a generous action may occur, perhaps, once in a year, while temper is actively at work, for good or for evil, during every hour of our existence."

"If a man complains to you of his wife, a woman of her husband, a parent of a child, or a child of a parent, be very cautious how you meddle between such near relations, to blame the behaviour of one to the other. You will only have the hatred of both parties, and do no good with either. But this does not hinder your giving both parties, or either, your best advice in a prudent manner."

"There is a magic in the first touch of sympathy which awakens sleeping powers in the heart, develops undiscovered stores of thought and feeling, and brings to light the bright things of the soul."

"VIRTUE lies in the medium, vice in the extreme—and every virtue has its attendant vice.' The practice of virtues with their attendant vices is common—the practice of virtues without them alone, rare, excellent, and beautiful. We have generosity and extravagance, justice and severity, tenderness and weakness, economy and covetousness, walking hand in hand. How few there are who learn well to consider and watch over the nature and habits of their own minds, and to avoid the evil tendencies of their constitutional virtues."

"Hath any wronged thee? be bravely revenged: slight it, and the work is begun; *forgive* it, and it is finished. He is below himself that is not above an injury."

P O E T R Y.

RECOLLECTIONS OF THE LAKES.—No. I.

WINDERMERE.

SUNSET.—TWILIGHT.

THE sun low-sinking, like an orb of gold,
Hung over sov'reign Sca-fell's^{*} lofty peak,
Diffusing glorious radiance.—

WINANDER's placid bosom felt the glow,
And from its bright expanse reflected back
The marvellous beauty of the western sky—
A wizard mirror! where each gorgeous tint,
With all its lustrous glory, shone serene,
As tho' another Heav'n lay before us!
The circling hills, in sylvan beauty clad,
Received the roseate hues, which now effus'd
From the bright regions of the glowing west,
Bath'd all the landscape in a lambent flood
Of brightness, and of glory! Yon mountains,
Lifting high their broad empurpled summits,
Far o'er the crests of yonder woody hills,
Have thrown a misty veil around their brows
On which the setting sun sheds golden tints,
And clothes them with aëreal vestments.

Thus all the bright components of the scene,
The hills, the mountains, and translucent lake,
Reflect the beauties of this witching hour,
And own the charms of sunset.

And what a holy calm pervades the air!
How softly breathe the winds!—they kiss the lake,
But leave its tranquil surface undisturb'd
E'en by a single ripple. But now awakes
With murm'ring music indistinctly heard,
The voice of distant torrents. Silent by day,
They yield no cadence to the noontide time,
But in the tranquil eve emit a sound
So soft—so plaintive—yet so musical—
As though, responsive to the vesper hour,
The floods pour'd forth a low harmonious hymn
Of gladness and of praise! Their voices cease,
Borne down the passing breeze. And now how still—
How solemn and serene all nature seems!
The very winds are hushed in adoration!

Meanwhile the varying hues that deck the west,
Deep'ning in color as the sun declines,
Fill earth and sky with rich effulgent beams,
Shedding around transcendent loveliness!

* Sca-fell is the highest mountain in the lake district, its lofty peak rising 3166 feet above the level of the sea. It is seen amongst the western mountains from the head of Windermere.

'Twere sacrilege to speak, and break the spell
Which fill'd the inmost soul with thoughts sublime—
We rested on our oars—awhile our boat
Silently glided o'er the lucid field,
As tho' 'twere wafted thro' a crystal flood
Pure as the light, ethereal as the sky!

At length the glorious vision slowly fades,
And yields the scene to Twilight's chasten'd pow'r.
Yet still the lake with sober'd lustre gleams,
And though deep shadows settle on the vales,
A misty radiance lingers o'er the hills—
The mountain tops retain that effluence
Still strangely shed around their lofty brows,
Imparting bright tho' evanescent hues
Above the flick'ring shades of closing eve.

A star bursts forth—and soon the purple vault
Of Heav'n is spangled with those glowing orbs,
Ethereal glist'ners, which in beauty shine
Thro' the wide realms of UNIVERSAL SPACE,
Revealing countless worlds beyond the skies!

THOMAS PRYER

Oak Lodge.

THOUGHTS.

My nature prompteth to admire
The scented rose, the scentless briar,
And every leaf which summer's fire,
Diffused in bright rays o'er the earth,
(Emblems of Charity and Worth,)
Brings forth each year in teeming birth.

I dearly love the bubbling stream,
Reflecting back the sunny beam
With fainter and diminished gleam;
I love the buzz of gnat and fly,
The hum of bees, the low winds' sigh,
All chords of Nature's melody.

I love alike the noon-day bright,
And darkest shadows of the night,
Peopled with ghost and elfin sprite;
I love the fitting dark clouds too,
Hiding the horned moon from view,
While twinkling stars shine glittering through.

I've love for all created things,
Which crawl on earth, or soar on wings
In mid air, where the blithe lark sings;
I would not that an atom were
But as it is, where all is fair,
Save man, who lives 'mid toil and care,
And makes his grave amid the wrecks of ruin
Of shattered hopes, and schemes which work his own undoing.

LINES

*Written upon the occasion of the Installation of J. J. Hammond, Esq.
as Provincial Grand Master for Jersey, 10th October, 1848.*

HARK! what are those sounds thus borne on the air,
And what means this glittering array?
Why appears this rich pageant, so motley, so rare,
These emblems so costly, so gay?
'Tis an Order well known throughout the wide world,
And 'tis well and deservedly famed,
For LOVE, TRUTH, and KINDNESS, their flags have unfurled
Where the Freemasons' Order is named.

This day we have met, and each face beams with joy,
Each heart beats with feelings of pride,
For to-day we instal in his office so high,
A brother well chosen and tried.
Now behold him first Chief of his Order so free,
That Jersey's fair isle 'ere has seen;
May he govern with justice, and all shall agree
That our choice well directed has been.

That he long, and with honour, his seat may retain,
Is the heart's wish of each, then 'erewhile
Fame shall publish his deeds, till again and again
They'll resound in our merry green isle;
And when time lays upon him his unsparing hand,
And his locks become silvered and grey,
With his children around him, a joyous young band,
He will tell them with pride of this day.

St. Hillier.

C. J.

 THE LUXURY OF LUXURIES.

Go, thou, and wipe away the tear which dims the widow's eye;
Be a father to the fatherless, and still the orphan's sigh;
Help thou thy brother in distress with open hand and heart;
But do thou this when seen by none, save him who dwells apart.

Rejoice with those of spirit glad, upraise the drooping head,
And to the wretched let thy words bring back the hope long fled;
Forgive as thou wouldst be forgiven, and for thy fellows live;
Be happy in the happiness thou canst to others give.

These are the heavenly luxuries the poorest can enjoy;
These are the blissful banquets of which men never cloy.
Rich and poor, old and young, know this as ye should—
The luxury of luxuries is that of doing good!

W. HURTON.

MASONIC INTELLIGENCE.

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

The Council have met twice since the Grand Lodge in September, and the members assembled on the 6th instant; but nothing transpired of immediate importance.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November 1, 1848.*

Present—M. E. Comp. Rowland Alston, (G. J.) as M. E. Z., and about twenty other members of Grand Chapter.

The minutes of the last Convocation were read and confirmed.

The Committee of the Grand Chapter, recommended the petition for a new chapter to be attached to the Union Lodge, 287, at York; which petition had, at the previous Grand Chapter, been rejected on account of the companion named in the petition for Z. (Comp. Leveau) being at the time the first principal of the Britannia Chapter, at Whitby. The Committee also recommended a petition for a chapter to be attached to the Lodge of True Friendship, No. 186, at Rochford, in Essex. Warrants were granted to each of the said lodges, for chapters, as recommended.

The M. E. Z. expressed a hope that the members of the Grand Chapter would attend in larger numbers at the Quarterly Convocations, the attendance on that occasion being very small, considering the great number of companions qualified to attend the Grand Chapter.

All business being ended, the Grand Chapter was closed in due form.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Nov. 30.—Notice of motion by Bro. Philipe, to grant 100*l.* annually to widows; a like motion by Bro. Savage, for 200*l.* The report of General Purposes recommended the purchase of some freehold property on the left of the Hall.

QUARTERLY COMMUNICATION.

Dec. 6.—Present R. W. Bro. the Right Hon. the Earl of Yarborough, D. G. M., as G. M.; R. W. Bro. H. R. Lewis, (P. G. M. Sumatra) as D. G. M.; R. W. Bros. Vernon, S. G. W.; Campbell, J. G. W.; with about forty other Present and Past Grand Officers—several Grand Stewards,—the Master, Past Masters, and Wardens, of the Grand Stewards' Lodge, and the same of many other lodges.

The Grand Lodge having been opened in due form, the minutes of the last Grand Lodge were read—on the same being put for confirmation,

Bro. Bigg rose, and stated his intention to move, by way of amendment, the omission of all that portion which referred to his motion

respecting the conduct of the President of the Board of General Purposes ; chiefly upon the grounds that, in the first place, the discussion was brought on at so late a period of the evening, as to compel him to address the very diminished number of members of the Grand Lodge then remaining, and these already wearied with previous discussions ; and, in the next, that the vote of confidence in the object of his most unwilling reproof, substituted for the original motion, and passed as the amendment of the R. W. Bro. Alston, was virtually a confirmation of the right of any President of the Board of General Purposes, to over-ride the unquestionable privilege of a member of that Board to make any motion strictly within the limits of the masonic law. Whilst the more suitable course was open to the R. W. Brother, of moving the previous question, or a simple negative upon his (Bro. Bigg's) proposition. Bro. Bigg then proceeded to recapitulate the circumstances detailed by him at the preceding Quarterly Communication ;* and concluded a truly masonic, temperate, and eloquent address, by moving an amendment to the effect previously mentioned.

Bro. DOVER seconded the amendment.

Bro. R. G. ALSTON then addressed the Grand Lodge with his accustomed good humour and ability, in support of the confirmation of the minutes as they stood ; and observing that the three months which had elapsed since the last Quarterly Communication, had confirmed him in the propriety of his original opinion, he renewed the arguments used by him on the previous occasion ; but carried the declaration of his object in the course he had pursued something further, saying—"I will confess, that I mean to establish, as a precedent, the right of the President of the Board of General Purposes, to refuse to put any motion for consideration, which he may consider to be discourteous to the Grand Master, or to affect the privileges enjoyed by any lodges in the Craft ;" and urged upon the Grand Lodge the confirmation of the minutes.

Bro. Dr. CRUCEFIX claimed for himself the privilege of stating that he had also the experience of three months, during which he had weighed well the question in all its bearings—and he was bound to state that his opinion was not merely unaltered but was strengthened by a most careful examination. Having at the last Grand Lodge expressed his opinion at some length, he should not detain the brethren by recapitulating his views, but would confine himself to a point or two contained in the address of the brother who immediately preceded him, whose sincerity was as apparent as his eloquence was always impressive. Still there was an unusual discrepancy in that brother's address ; it was that point wherein he argued that by Bro. Bigg's motion eighteen lodges would be disfranchised, which was not really the fact, as these eighteen lodges would take their turn—but it had escaped the attention of the R. W. Brother that all the remainder of the London lodges would have become enfranchised. He (Dr. Crucefix) begged to draw the attention of the Grand Lodge to the very late hour at which the motion of Bro. Bigg was brought on, ten minutes to eleven, when so many of the supporters of a public question had retired, under the impression that the motion must stand over ; whereas the tenants of the dais remained firm at their post ; the result was of course a failure against principle : and now, on the amendment for non-confirmation of that portion of the minutes, how stood the case ? Why there was not only a more than usually

* Vide No. 23, page 204.

crowded muster on the dais—sure to vote against a popular measure—but an array of Past Grand Stewards, connected with the eighteen red apron lodges; and further there were many estimable brethren who were at all times indisposed to prevent the confirmation of minutes,—to say nothing of many who viewed the dais as the hopeful prospect of their masonic vision: to expect success was scarcely rational, although to deserve it was felt by independent brethren to be within the range of a sound principle. He should vote for Bro. Bigg's amendment.*

Bro. JOHN SAVAGE considered that the authorized report of the proceedings of Grand Lodge was not simply defective but altogether unfair; his own speech was so different from what he delivered that he felt compelled to deny the version as so published—in fact he considered the authorized report to be altogether a burlesque on reporting, and for the future he would prefer being passed over without any comment, than to be so misrepresented. Much stress had been laid on the discretion of the President of the Board of General Purposes on all occasions, but the flatterers of that brother had altogether forgotten that it was not so long since that the same brother had come down to Grand Lodge with a motion which, if carried, would have made the Board of Benevolence a hole and corner affair, and in fact have disfranchised every master of a lodge under the English constitution. It was ridiculous to witness the contradiction in principle—he should support the amendment.

Bro. M'MULLEN had suggested that Bro. Bigg's motion should be laid before the Grand Master, and the President could not, in justice to his own position, have acted otherwise than he did. In fact, the notice presented to the Grand Master, and that presented to the Grand Lodge, were not the same—in the former eighteen Grand Stewards were named, in the latter twenty-four.

Bro. LEE STEVENS was proceeding to condemn the authorized version of the transactions in Grand Lodge, alluded to by Bro. Savage; but was reminded by the Deputy Grand Master that the report was not then the subject of discussion. When the worshipful brother, expressing his entire concurrence with the propriety of all that had been advanced by Bro. Bigg, said the Grand Lodge should remember, that the confirmation of the minutes would be, virtually, advice to them all, never to submit anything to the preliminary opinion of the Grand Master; whilst, upon the declaration of the R. W. Bro. Alston, it would be held to establish a precedent of the exercise of irresponsible power by the President of the Board of General Purposes.

Bro. HERVEY—The debate had ranged throughout the eighteen red-apron lodges and all other lodges, but the only matter for consideration was whether the President of the Board was right in not putting the question—there was really no other point before the Grand Lodge.

Bro. SCARBOROUGH thought that the clause 20 in the Book of Constitutions was sufficiently clear. It stated "that the *Board* (of General Purposes) may recommend to the Grand Lodge whatever it shall deem necessary or advantageous to the welfare and good government of the Craft," &c., and if so, he apprehended that Bro. Dobie was bound to put the question; otherwise it should be read "that 'Bro. Dobie,' or the 'President,' of the Board of General Purposes may recommend," &c., which in effect would make that Board a mere puppet, with Bro. Dobie

* We are informed that Bro. Crucefix was the *only* occupant of the Dais, out of about 44, who voted with Bro. Bigg; so much was the affair made "A Grand Officers' question."
—ED.

to pull the strings. Again, Bro. M'Mullen complained that the letter to the Grand Master did not contain the same matter as that then before the Board of General Purposes—also that Lord Zetland would have been insulted if the motion had been put before his answer had been received. Bro. M'Mullen was then, as usual, wrong in his logic; for if the contents of the letter to the Grand Master and the question before the Board were not the same, how could his lordship be offended, or how could the Board be expected to await his reply? No man was infallible, nor ought any man to possess such power, for wherever there was consummate power there would be consummate folly—wherever there was unchecked control there would be consummate tyranny.

Bro. HAYERS openly and distinctly declared that it was not only in the power, but that it was the duty of a chairman to refuse to put a motion which he considered to be otherwise than proper and correct; this power existed in the speakers of the houses of lords and commons, and downwards to the chairman of every meeting. His worthy friend, Bro. Bigg, whom he would not laud so highly as he could praise others, having once agreed to submit his case to the Grand Master, should have abided the result of the Grand Master's pleasure, no matter how long delayed; as a matter of principle Bro. Bigg's amendment must fall to the ground; the time of Grand Lodge should not to be taken up so wastefully. Talk of sharing in enfranchisement—it was mere robbery. As to reporting of his speeches it was a matter of perfect indifference to him.

Bro. WHITMORE would occupy the attention of the Grand Lodge but for a few moments; but they must excuse him for bestowing a passing remark upon the novel and amusing manner in which the brother who had just sat down had brought them back from their wandering to the point at issue. It appeared to him to be admitted by brethren on both sides of the question, that Brother Bigg need not have addressed the Grand Master at all on the subject; and by brethren adverse to him it was contended that, having done so, he was bound in respect and courtesy, to have waited for a reply. Now he, Bro. Whitmore, would assume a position that might very probably occur: suppose that as the Grand Master, who had already suffered four months to elapse without noticing the brother's respectful communication, had determined not to answer it at all: in what position, he would ask Grand Lodge, would the brother then stand? Would he be expected to abandon his motion altogether? It was clear that the Grand Master declined to give any opinion on the subject; for if he had intended doing so, he was too observant of the courtesies of life to have permitted so much delay in sending his answer. He, Bro. Whitmore, was inclined to think, that if the brethren could be satisfied that in supporting the amendment of Bro. Bigg they were not offering disrespect to the Grand Master, they would vote for the amendment; he therefore urged them to adopt his, which he humbly conceived to be the most reasonable view of the question: to feel satisfied that the Grand Master, in not replying to Bro. Bigg's letter, declined to give an opinion on the subject, and as there had been no single argument used to excuse or justify the step which Bro. Dobie had taken, to vote for the amendment of Bro. Bigg.

Bro. BIGG rose to reply,—but the D. G. Master ruled that he had no right, as his was an amendment, and not an original motion.

A show of hands was then taken, which appeared to us to be very

nically divided ; but the numbers were declared to be, for the amendment 69, against it 96, majority 27.

Bro. Bigg protested against the proceedings.

The entire minutes were then again put for confirmation, when

Bro. ATTWOOD moved the omission of such portion of the minutes as referred to the Grand Master's message respecting Bro. Major-general Cooke, and the proceedings consequent thereon.

Bro. M'MULLEN rose to order ; but was himself called to order by Bro. Scarborough ; and the D. G. Master decided that Bro. Attwood had a right to proceed.

However, at the suggestions of Bro. Alston and Bro. Humphrey, the first that, as a *prima facie* case had been made out, and steps taken upon it, the non-confirmation of the minutes would not prevent its coming on before Grand Lodge ; and the second that, as an opponent to the proceedings, he was ready to join issue upon the merits of the case ; Bro. Attwood very courteously gave way. And the minutes having been finally put for confirmation were carried accordingly.

NOMINATION OF THE GRAND MASTER.

Bro. GIBBINS then rose, and in a few inaudible sentences put in nomination the Right Hon. the Earl of Zetland, as Most Worshipful Grand Master for the ensuing year.*

Bro. MUGGERIDGE seconded the nomination.

Bro. ALSTON (P. G. M. Essex) took occasion to inform the Grand Lodge, that the province over which he had the honour to preside had forwarded an address of confidence to the Grand Master.

Bro. HUMFREY (P. G. M. Kent) made a similar announcement.

The GRAND SECRETARY held up a parcel containing many similar addresses.

The several addresses were ordered to be entered on the minutes.

BROTHER MAJOR-GENERAL COOKE.

The Grand Secretary was asked what steps had been taken relating to Major-general Cooke. He replied, that a summons had been sent on the 20th October to the London Coffee-house, where the general usually resorted, but he had left ; on the following day a summons was sent by the mail, which left Liverpool on the 21st, to which no reply had been received. But the general had addressed a letter to the Earl of Zetland, intimating that, from a determination to travel, and a calamitous fire that had occurred on his property, he had made up his mind to retire from all civil, military, and masonic affairs, and therefore respectfully intimated the same to his lordship. This letter evidently had no reference whatever to the summons from the Grand Lodge, of which no proof existed as to the receipt of the same.

Bro. R. G. ALSTON then addressed the Grand Lodge at considerable length, in support of a motion for the expulsion of Bro. Cooke from the

* The worthy brother, as is "his wonted custom of an afternoon," made his usual premature attempts to foist himself on the observation of the Grand Lodge—why can he not bide his time?

Craft, and read as much correspondence, and as many advertisements, to prove that such brother was not a major-general, but a medical man, as would fill an entire number of the "Review."

Bro. SIRR seconded the motion.

Bro. SCARBOROUGH complained in strong terms of the great unfairness displayed towards General Cooke. He knew nothing of that brother, nor did he stand there to defend him; but common justice, to say nothing of mercy, demanded that the Book of Constitutions should be complied with. Had this been done? Had Bro. Cooke been properly served with the summons to attend? It seemed the only intimation he could have was by a letter addressed to him in America by the Grand Secretary. Was it certain that letter had reached him? Was there time for a reply to have been received? (From the dais—Yes! yes!) Well, it did appear to him strange that at one part of the evening it should be argued that four months was not too long to wait for a reply to a letter to the Grand Master in Yorkshire, and that two months was sufficient time for an answer from General Cooke from New York. Bro. Scarborough then protested against the reading of the advertisements from the American newspapers. How did we know that they were inserted by General Cooke? we had no proof of it. They might be the act of some enemy; and all this would go to show the exceeding unfairness of going into that matter then, and that in common justice the discussion ought to be postponed.

The DEPUTY GRAND MASTER said it was quite in order to read them.

Bro. HUMFREY hoped the Grand Lodge would pause before it committed a serious breach in the cause of Freemasonry—the motion affected not only the honour and interests of an individual brother, but equally, if not still more so, the honour and dignity of the Grand Lodge of England. He was of opinion that the case ought not to have been brought forward; but having been so, it must be dealt with in the most careful and masonic way. The history of the introduction of Bro. Cooke was as simple as clear; he was residing at the London Coffee-house at a time when the St. Paul's Lodge was held; he applied to this lodge for permission to visit, and was admitted, after being tested by one of the best qualified Past Masters: during the sitting Bro. Crew made known to him the existence of the Girls' School, on which he immediately presented ten guineas, which sum he increased to fifty guineas on the following day when he visited the school; he served the stewardship, and gave a second donation of fifty guineas; he had been liberal also to the other charities. It was this liberal generosity that led to his being elected a joining member of the St. Pauls' and Prince of Wales' Lodges. Conduct such as his was surely a passport to masonic gratitude. He (Bro. H.) had invited him to his house; and on the fullest consideration he felt convinced that Grand Lodge would not be justified in inflicting any penalty, whatever error there might be should be overlooked. Upon his card there certainly were the words, "Major-Gen. Cooke;" but there was no proof thereon that he assumed more than he was entitled to as Brevet Major-General of one of the States. In England officers in our county militia and yeomanry use the titles although not officers of the British army. He had not done anything whatever since his appointment by the Grand Master to justify such harshness as was contemplated; and if Grand Lodge voted for the expulsion, such a measure would hereafter be repented. He should move that Bro. Cooke be not expelled.

BRO. WYLD, *M. P.*, seconded the object of Bro. Humfrey, and agreed with him in the general view of the case. He (Bro. W.) was a representative in the Grand Lodge of England of the Grand Lodge of one of the United States of America, and was clearly satisfied that General Cooke was entitled to the rank he had attained; as to the question of assumption, the United States swarmed with persons assuming to have titles.

BRO. CRUCEFIX thought that the Grand Secretary had not complied with the Book of Constitution, which directed that a summons should be issued, and if disregarded, a peremptory summons should follow. Now why was a period of more than six weeks suffered to elapse before a letter was sent by the Liverpool mail? In his own (Dr. C.'s) case, of memorable account, he was served personally, nor would the myrmidons of masonic law be content without personal service. But he should at once intimate his opinion that the Grand Master had not used due caution in the case; an hour would have put his lordship in possession of all that had been stated to the Grand Lodge, aye, and still more. He (Dr. C.) had also received letters from New York, where the general had many friends, although he had also many opponents; but it was the opinion of even those who differed with him, that while the appointment of representative was not acceptable to the Grand Lodge of New York, that the expulsion, as contemplated, was most oppressive and undignified. He (Dr. C.) should go farther and state, that to the want of caution on the part of the Grand Master was to be attributed all the trouble and anxiety caused by this "*voxata questio.*" Was the liberality of General Cooke, for Brevet Major-general he was, (however objectionable to many) of the State of Illinois, to pass for nothing? were our charities to benefit by the bounty of an individual, and then to cast in the teeth of such an individual, not only his errors, but our own follies? He implored of Grand Lodge to dismiss all prejudice, and to give the brother the benefit of a favourable construction of motives—let them remember that as yesterday was, to-day is, so to-morrow is to come, and with it will bring either repentance for misjudgement, or satisfaction for a charitable consideration of the brother's case. His correspondence led him to advert to the title of chancellor of the university of Ripley, as used by General Cooke, whose vanity no doubt led him to be amerced in a heavy fee for the same. The university as yet did not exist, yet fees of honour, as *M. D., D. D., LL. D.*, and even chancellor, were a source of profitable emolument to some hopeful scheme hereafter to be developed. The General's vanity was not proof against the temptation; but the Grand Lodge of England could boast its prototypes, for to his (Dr. C.'s) knowledge instances could be shown where vanity was a visible contrast to common sense. He should vote with Bro. Humfrey. In sober sadness it was to be regretted that want of caution was too evident in the executive; the entrustment committed to the Grand Master was of the highest character, and should be held as a sacred charge.

BRO. FOSTER WHITE thought that the dignity of Grand Lodge would be best consulted by forbearance and discretion. To say there had been no error would be altogether wrong, but to visit error with so serious a penalty was still more so; charity should prevail. As one who had taken much pains to investigate the subject, he had arrived at such conclusion.

Rev. Bro. Cox adverted to the correspondence as read by Bro. R. G. Alston, and commented thereon.

Bro. JOHN SAVAGE regretted that he must generally agree with the views taken by Bro. Alston.

Bro. PHILIPPE.—The question was whether a deception had or had not been practised on the English Craft. To him it appeared as if the charity evinced by Bro. Cooke had really led to Bro. Humfrey's favourable view, who possibly thought he had caught a major-general, who in another capacity carried on a particular branch of business.

Bro. J. LEE STEVENS said he did not think the Grand Lodge was in a position to decide for either the original motion or the amendment; but, having the affirmative or the negative only to select, it was not merely more politic but more just to vote for the latter. The case, in fact, stood for determination, then, upon *ex parte* statements alone. He should, therefore, feel compelled to vote for the amendment as the safer course; although he thought it would have more properly taken the form of a postponement of the question for further consideration, at least until the next meeting of the Grand Lodge.

Bro. R. G. ALSTON then replied, declaring that nothing had been more painful to him than the necessity that had existed for a thorough and searching examination of all the facts. His own conviction of the propriety of the proceeding he had recommended was unchanged by anything that had occurred since he brought forward the motion. He should have been, however, infinitely better pleased if his opinion could have been shaken; and having thus performed his unpleasant task, without having any individual interest in the result, he should leave the decision in the hands of Grand Lodge.

On a division there appeared to be 35 in favour of Bro. Humfrey's amendment, and 52 against it.

Bro. B. B. CABELL then moved that the further consideration of the question be adjourned.

Bro. PRYER briefly seconded such amendment.

Bro. BEADON felt anxious to know in what manner Bro. Cooke would be cited so that he should attend the next Quarterly Communication.

Bro. TOMKINS followed the same argument.

On a division there appeared for the postponement 51, against it 38.

The EARL OF YARBOROUGH, D. G. M., before he proceeded to close the Grand Lodge, adverted to the lateness of the hour (half-past twelve), but as the presiding officer he felt the difficulty of interrupting the addresses of the several brethren, being anxious that every member of the Grand Lodge should have a free, fair, and impartial opportunity of delivering his opinion (hear, hear).

The Grand Lodge was then closed in due form and adjourned.

GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE, *October 6.*—Sir Knight Dover in the chair.

The Grand Chancellor read several letters from the absent members of the committee, and from provincial encampments; he also announced that the Most Eminent and Supreme Grand Master had been pleased to

appoint as Prov. Grand Commander for Devon, Sir Knight the Rev. J. Huyshe; and as Prov. Grand Commander for Hants, Sir Knight Major Robb.

The committee resolved that a sub-committee should be formed to consider and report what forms, ceremonies, and working it is advisable should be used in Grand Conclave, and also in the several encampments—and also what insignia should be adopted in Grand Conclave. Such sub-committee to consist of seven members, three to form a quorum. The following members were appointed to form the same: Sir Knights Stuart (D. G. M.), Henderson (Observance), Dover (Cross of Christ), Wackerbarth (Mount Carmel), Cox (Faith and Fidelity), Gibbins (Mount Calvary), R. L. Wilson (Unity).

SUPREME GRAND COUNCIL 33d.



To the Editor of the *Freemasons' Quarterly Review*, London.

SIR,—We observe that, in your Review of the 30th June, at page 184, under the head of Mount Calvary Chapter of S. P. R. C., at the banquet on the occasion of opening that Chapter, Bro. Crucefix in the chair, a toast, said to have been dedicated to Bro. Gourgas and the Supreme Grand Council in the United States, is represented as having been responded to, *on their behalf*, by one General Cooke. As we are totally unacquainted

with *any* General Cooke in any masonic point of view whatever, we cannot conceive how he could have assumed the right or authority to respond in *our* behalf on that or any other occasion. We therefore consider it due to us, and we request that you give publicity to this notice.

We are yours fraternally,

In behalf of the Supreme Grand Council of the 33 Degree,
for the Northern Jurisdiction U. S. of America.

G. F. YATES,

Grand East, New York City.
October 26, 1848.

Mo. I. Ins. Lt. Grand Commander.

We insert this letter more in justice to General Cooke, who at least did not omit to acknowledge a mark of respect paid to a distinguished masonic body in the U. S., than to express any opinion on the question as to whether he could have received any authority so to do.—Ed.

We have received some correspondence from foreign bodies, and in particular from Rio de Janeiro; but as the various points are unsettled, the necessity for deferring immediate publicity is obvious.

THE CHARITIES.

THE GIRLS' SCHOOL, Oct. 12.—*Quarterly Court.*—Bro. B. B. Cabbell, *M.P.*, Treasurer, in the chair. The business was general, nothing especial. Nine candidates were elected into the school without ballot. The state of the health of one will, however, be delayed until she can satisfactorily pass examination by the medical officers. Of the candidates, the parents of six were members of metropolitan lodges, one respectively of Dewsbury, Yeovil, and Rochford Lodges.

The resolution of the former Court, "That the matron, sub-matron, school-mistress, and steward should be paid fixed salaries, instead of partly in salary, with grocery allowances and gratuity," was confirmed, and will in future be carried out.

The children generally are in excellent health; two are absent for change of air and scene.

THE BOYS' SCHOOL.—No report.

THE ANNUITY FUND.—No report.*

THE ASYLUM.

Oct. 11.—*Committee.*—Dr. Crucefix in the chair. The report of the Building Committee was read. It included five tenders, of which, as settled, the lowest in gross amount would be accepted. The tender of Mr. Mark Patrick was recommended, not merely as the lowest, but on general grounds. The report was ordered to be entered on the minutes.

The *Building Committee* sit frequently.

The *Annual Ball.*—The Board of Stewards have not finally concluded their preliminary arrangements, but we understand that they are sufficiently promising to enable us to interest the ladies to patronise the brethren in their praiseworthy task of combining, with the truest feeling of brotherly love, relief, and trust, a chivalric pleasure in proving their gallantry to the fair sex. We hope that an advertisement will be in time to give the requisite information.

CHIT CHAT.

It is with feelings of sincere pleasure that we advert to the deeply interesting ceremonies in laying the foundation-stone of the new National Schools, at Ringwood. There was a fervour, freshness, and healthy buoyancy throughout the whole proceedings that is singularly pleasing—affording evidence that a noble spirit of benevolence is alive in that sylvan and somewhat out-of-the-way district of the county, and that Faith, Hope, and Charity have, for a time at least, made it their happy abiding place. Never were truer words spoken than those used by Bro. Stebbing, when he spoke of the object of the day as perfectly akin to the purposes of Freemasonry. Never was truth itself more faithfully portrayed than in the glowing eloquence of the Rev. Bro. Benjamin Maturin.

* *On dit*, that a festival will take place in aid of the funds in the month of January.

FREEMASONRY depends on the unanimity and integrity of its members—the inflexibility of their charitable pursuits—and the immutability of the principles upon which the society is established. The favourite symbol for expressing this social condition has always been, and still remains, “the forty-seventh proposition of the first book of Euclid, which proves that the square subtending a right angle is equal to the squares on the sides that form the right angle.”

THE PICTURE GALLERY OF LORD ELLESMERE TO BE OPENED TO THE PUBLIC.—The gallery of the new end of Bridgewater House, Green Park, occupies the whole of the north side of the house, and is carried out a few feet beyond the east wall of the ground floor. This extension is carried on stone landings and iron cantilevers, which come through at least twenty feet, and are there securely tied down. The height of the gallery is thirty-two feet, and the width is the same. The roof is formed with iron principals, elliptical outside, with a horizontal tie about midway to form a flat ceiling inside, with covered sides, from which the gallery is lighted. The walls will be perfectly flat from the level of the dado up to the cornice, and in order that no hanging chandeliers may obstruct the view in any part, an arrangement will be made to illuminate the gallery at night which is very peculiar. A burner (probably gas) will be fixed outside each light in the cove, with a strong reflector, by which means, further, the heated atmosphere consequent on the number of lamps required to show the paintings properly, will be avoided. A telescope tube will admit of the standards being put out of sight from within the gallery during the day, and avoid the obstruction of sunlight, and a gallery is formed externally to give free access to them.—*Builder.*

Lord Ellesmere, now the owner of the famous Chandos portrait of Shakespere, has placed it for a time at the disposal of the Council of the Shakespere Society. Mr. Collier, the director of the society, who was the medium for transferring the relic from the Duke of Buckingham to the Earl of Ellesmere, has drawn up a brief memoir on the history and claims of the portrait, as an original likeness of our greatest dramatist.

A FAVOURABLE UKASE.—The Emperor of Russia has just issued a ukase in favour of the Polish Jews, by virtue of which they may now establish themselves wherever they like, and purchase land to erect houses, provided they are built of stone. This extension of right, however, is only granted to those who are possessed of at least one thousand roubles, and who are occupied with mercantile and industrial pursuits.

THOSE waters are sweetest that are taken fresh from the spring. As that fruit is by far the most pleasant that you pluck from the tree itself, with your own hand; that wine the most delicious, that you take from the very cask in which it was first stored; so the Divine letters are enriched with I know not what native fragrance, breathe I know not what charm peculiarly original, if read in that language in which they wrote who partly derived it from the lips of the Eternal, and partly delivered them to us by the breath of the same inspiration.—*Essay on the Claims of the Hebrew Language.*

TAMUDICAL ALLEGORIES.—THE SPIRIT OF SOLOMON.—A venerable old man toiled through the burden and heat of the day, in cultivating his field with his own hand, and in strewing, with his own hand, the promising seeds into the fruitful lap of the yielding earth. Suddenly there stood before him, under the shade of a huge linden-tree, a divine

vision. The old man was struck with amazement. "I am Solomon," spoke the phantom in a friendly voice; "what are you doing here, old man?" "If you are Solomon," replied the old man, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious, and to gather. What I then learned, I am following out to this hour." "You have only learned half your lesson," resumed the spirit. "Go again to the ant, and learn from that animal to rest in the winter of your life, and to enjoy what you have gathered up."

TALMUDICAL PARABLE.—THE MAN AND THE SERPENT.—*Man*: Why, serpent, dost thou bite? The lion rushes upon his prey to devour it, the wolf tears his victim, in order to satisfy his hunger; you alone, wound for the sole purpose of killing. *Serpent*: Is it not my destiny so to do? *Man*: But why must your poison rage through the whole body—why do you not attack one single limb? *Serpent*: Is not man a great deal worse than myself? Even when in Syria, his tongue often wounds one that is in Rome; and being at Rome its venom may wound one in Syria.

REMEDY FOR THE CHOLERA TRACED TO ANCIENT RABBINICAL LORE.—M. Dumas read on the 25th October, at the Academy of Science, in Paris, a document on the cholera, as interesting for its curious origin as for its remarkable results. It was copied at Smyrna from a Hebrew MS., the property of a learned rabbi, and written more than a thousand years ago.

SELLING A METHODIST PREACHER.—At Louisville, Kentucky, Peter Roberts, a free man of colour, a regularly licensed Methodist preacher, a member of the Indian African Conference, and a Master Mason of the Philadelphia Lodge, was sold at public auction before the court-house door, in that city, for the term of one year. He was bought by J. L. Hyatt, for 75 dollars 50 cents. An act of the Kentucky legislature prohibits the migration of the negroes to that state, under the penalty of 300 dollars, on which charge he was arrested and sold.—*True Wesleyan*, September, 1848. The Rev. Peter Roberts, the free negro recently sold at Louisville, has been set at liberty: the law was declared to be unconstitutional.—*North Star*, October 6, 1848.

A PROPHECIC JEST BY LOUIS PHILIPPE.—Several years ago, a very distinguished English nobleman, Lord B——m, having had the honour of dining with the king in the unceremonious manner in which he delighted to withdraw himself from the trammels of state, the conversation was carried on as if between two equals, and his majesty, *inter alia*, remarked, that he "was the only sovereign now in Europe fit to fill a throne." Lord B——m, somewhat staggered by this piece of egotism, muttered out some trite compliments upon the great talent for government which his royal entertainer had always displayed, &c., when the king burst out into a fit of laughter, and exclaimed, "No, no, that is not what I mean; but kings are at such a discount in our days, there is no saying what may happen; and I am the only monarch who has cleaned his own boots, and could do it again."

ELECTION OF MAYOR OF KIDDERMINSTER.—On the 9th of November Mr. Councillor Hooman proposed Dr. Roden as a fit and proper person to fill the office of mayor for the ensuing year. Mr. H. J. Dixon seconded the nomination in a very neat speech, in which he mentioned

Dr. Roden's talents, business-like habits, constant attendance at the council meetings, and advocacy of sanitary reform, as so many reasons qualifying him for the office. No other candidate was proposed, consequently the election was unanimous.

Dr. Roden then took the civic chair, and returned thanks to the corporation for the honour they had done him. There were, he said, many gentlemen more fitted for the office than himself, but as they had unanimously elected him, he could do no less than accept the office, with all its honourable and onerous duties. The most wholesome economy should be exercised, and he would endeavour to preserve a strict neutrality in politics during his year of office. After a very appropriate address he concluded by saying that he should keep up the good old custom of attending divine worship on the following Sunday at the parish church, and trusted that many of his fellow-townsmen would accompany him in their usual manner. [The town-council have done themselves honor in electing Brother Dr. Roden.]

Obituary.

“ Death is the dark trance between time and eternity.”

THE FAMILY BURIAL GROUND.—Yet, after all, do you know, that I would rather sleep in the southern corner of a little country churchyard than in the tomb of the Capulets. I should like, however, that my dust should mingle with kindred dust. The good old expression—“the family burying ground”—has something pleasing in it, at least to me.—*Edm. Burke.*

BRO. MAJOR-GENERAL CLEELAND died some time since. He had retired from the service of the H. E. I. C.; was a member of the Grand Masters' Lodge, and a Past Grand Steward.

BRO. THOMAS HOLLAND, who for many years was the chief clerk to Sir Thomas Wilde, upon the appointment of the learned gentleman to the Lord Chief Justiceship of the Common Pleas, was by his lordship inducted into the lucrative office of chief clerk, being of the value of from 1200*l.* to 1500*l.* per annum, died suddenly on the 11th November. Deceased attended to his duties on Saturday, and appeared to be in the full enjoyment of his usual health; but while engaged about mid-day in the arrangement of some documents for the Lord Chief Justice, in the private room, he was taken suddenly ill. He was instantly conveyed to his residence at Chelsea. The immediate cause of death is attributed to spasms of the heart. Bro. Holland was amiable and open-hearted; he was a member of the Bank of England Lodge. His loss is deplored by his widow, and also by his sister, Mrs. Field, the widow of the late Bro. Field, Secretary to the Asylum for Aged Masons, who with her numerous family have to mourn the departure of their protector.

Death of the Bishop of Down, Connor, and Dromore.—The Right Rev. RICHARD MANT, D. D., was born at Southampton, where his father was rector of All Saints, on the 12th of February, 1776, and he was consequently in his seventy-third year. He was consecrated Bishop of Killaloe and Kilfenora in 1820, and translated to the see of Down and Connor in the spring of 1823, so that he has presided over this diocese

for above twenty-five years and a half. The care of the diocese of Dromore also devolved upon him in 1842, under the provisions of the Church Temporalities Act, on the death of the last bishop, Dr. Saurin. The deceased prelate had lately completed his seventh general confirmation of his extensive diocese. He was taken ill on the Friday, and after a short rally on Monday, the disease, typhoid erysipelas, gained ground so rapidly, that his lordship's constitution gave way, and he sank most calmly and peacefully, retaining his intellectual faculties till within a few hours of his dissolution.

"There will be some difficulty in filling this vacant seat on the episcopal bench. There is a charge due to the family of the late bishop, amounting, it is said, to a sum of ten thousand pounds. Few clergymen, however otherwise well fitted to the important office, are able to meet so large an advance. It is said that Doctor Sadlier, for this reason, declines the preferment. Rumour suggests the Dean of St. Patrick's as the probable successor to Doctor Mant. He is every way qualified; and his appointment would be hailed as an honour and an advantage to the church."—*Evening Mail*.

The deceased prelate was not himself a Mason; but his two sons, both clergymen, are of the mystic tie. The elder son, the Rev. W. B. Mant, Archdeacon of Hillsborough, was P. G. M. for Cary and Dunluce, and is now P. G. M. for the district of Belfast. The bishop had formerly some doubts of the value of Freemasonry; but on both his sons becoming initiated, he not only refrained from repeating his doubts, but frankly admitted that his advanced age alone prevented him from following the example of his sons, on whose principles he could safely rely.

Nov. 7.—Bro. JOHN LONGWILL, æt. 36, Lodge 402, Ramillon. Cut off in the flower of age, and after a few days' illness. He was Junior Warden of his lodge, and he will long be remembered and deeply regretted by the brethren. Though humble in station, he was universally respected; without a foe, he died in peace with all men. His remains were attended to their last resting place by the Prov. Grand Master, Sir James Stewart, the Deputy Prov. Grand Master, and about one hundred of the brethren of Lodge 402, and the Inch and Faban Lodges, thereby testifying their respect for one suddenly taken away, but humbly and sincerely trusting to another and a better world, for in this he was harmless and free from guile.

Nov. 27.—Bro. HARDING, Leicester.—Of Bro. Harding's character as a public officer it would be almost impossible to speak too highly. To say that he was punctual and energetic in the fulfilment of his duties, admired and esteemed by his medical colleagues, and respected, if not beloved, by the various subordinate officers and patients of the infirmary, would be stating the simple and unadorned truth. The fraternity of Freemasons in this town will ever lament his decease. Bro. Harding was among the earliest of the members of the John of Gaunt Lodge, in which he was initiated in April, 1846, and this year made Worshipful Master. He manifested his zeal for the success of the Craft by his indefatigable attention to its duties, and by exemplifying in his personal conduct the excellence of its maxims and injunctions. A meeting of the members of the John of Gaunt and St. John's Lodge was held at the Three Crowns Hotel, when the following resolution was unanimously agreed to:—
"That it being the wish of the brethren present to show their respect to the memory of the deceased by attending the funeral, it is deemed ex-

pedient to summon a Prov. Grand Lodge previous to the funeral taking place, and that the brethren appear in masonic mourning." It was gratifying to hear the testimony borne by the various brethren to the high and estimable character of the deceased.

The following is a copy of the resolution passed at the board of governors:—"The death of the house surgeon, Mr. Harding, having taken place at a quarter before eight o'clock this morning from typhus fever, the board cannot but express its deep feeling of regret at the severe loss the institution has suffered in the sudden removal of a gentleman who, from his high ability, his assiduous attention to the duties of his office, his readiness to make himself useful in every department, and his unwearied kindness to the patients, possessed so entirely the confidence and esteem, it may be said the affection, of all persons connected with the institution"—Infirmity Board Room, Nov. 28, 1848.

The funeral of Bro. Harding took place on November 27. The Freemasons assembled in a Prov. Grand Lodge, at the Three Crowns Hotel, at one o'clock, presided over, in the absence of Lord Rancliffe, R. W. P. G. M., by Bro. Pettifor, P. S. G. W., when a large number of the brethren were present. The following appropriate resolution was unanimously adopted:—"That the brethren have heard, with very great regret, of the irreparable loss sustained by the Craft in general, but more particularly by the members of the Prov. Grand Lodge, in the early and unexpected removal from this sublunary sphere of our highly esteemed Prov. Junior Grand Warden, Bro. Harding, the much-respected Master of the Lodge of John of Gaunt, No. 766; and desire by this record on the minutes of the Prov. Grand Lodge to hand down to succeeding generations this tribute to departed worth."

Shortly before two o'clock the members of the lodge proceeded in fays and mourning coaches to the infirmary, there to fall in with the funeral procession, headed by the hearse, containing the body of the deceased, and other carriages. Altogether there were eighteen vehicles, besides the hearse, in a line, when the whole *cortege* was in motion, and thousands of spectators lined the streets. Among them were many poor persons who testified the depth of their sorrow at the death of the deceased by shedding tears.

The Masons did not wear their costume, nor did they perform their ceremony over the remains of the deceased, that being only done when specially desired by a deceased brother. All the medical practitioners of the town, we learn, with the exception of Mr. Nedham, who was unavoidably absent, were at the funeral. To commemorate his virtues and his masonic worth, the members of the John of Gaunt Lodge have determined to erect a monument to their deceased brother. Miss Harding (the last of the family) has presented her brother's masonic library to the lodge.

Nov. 29.—The Right Hon. Bro. CHARLES BULLER, *M.P.*, President of the Poor Law Commissioners.—He died unexpectedly without previous sickness of importance, until a day or two before. He was forty-five years of age; of these years he had served twenty in Parliament. In a few brief sentences, culled from the public press, the character of an illustrious man may be briefly commemorated:

"Another fine intellect and ornament of society has passed away—the witty, the adroit, the amiable, whose career had been so bright and so honourable, and who was still so full of promise after so much of excellent performance."—*Examiner*.

“Those only who enjoyed the charms of his personal intercourse can describe the brilliancy of fancy which shone in all the caprices of his wit, or the tenderness of a nature which never allowed that wit to inflict a wound.”—*Times*.

“Be his memory dear and honourable to us, as that of one so worthy ought; what in him was true and valiant endures for evermore, beyond all memory or record.”—*Correspondent of the Examiner*.

“His maiden speech was made in 1830, on Mr. Davenport’s motion on the currency. He was always theoretically in advance even of his liberal party, declaring himself a member of the press-gang and a gentleman of the press. He wrote for the leading reviews. Altogether he was a clever, amiable, and valuable man, and his loss at this particular period will be felt far beyond the circle of his party or his friends.”—*Morning Chronicle*.

PROVINCIAL.

Notice.—We are requested to insert the following extract from the circular of the Prov. Grand Lodge for West Yorkshire, signed by the Prov. Grand Secretary:—“The R. W. Deputy Prov. Grand Master wishes me to intimate that an association denominated ‘The Loyal and Independent Order of Masons’ being, as is presumed, operative Masons, has been formed in some parts of this province; and to prevent any misconception on the subject at a distance, he bids me to state that this association has no affinity with, or relation whatever to, OUR GLORIOUS FRATERNITY.”

MAIDSTONE, Dec. 5.—The annual festival of the Belvidere Lodge was held this day, when the Worshipful Master was installed by Bro. John Savage, who, with several London and provincial brethren attended. The particulars reached us too late for any but this brief notice.

CHELMSFORD, Dec. 7.—*Lodge of Good Fellowship, No. 343*.—The installation of Bro. Butler took place this day in the presence of the members and several visitors. It is sufficient to say that the proceedings were characterized by the usual solemnity, and that the hospitality of the banquet was graced by courtesy and good-humour. The Worshipful Master was happy in his addresses, as were the other brethren. Among the resolutions of the evening was a vote of five guineas towards the “testimonial” to the Prov. Grand Master, and another, of the like amount, to the widow and seven children of the late Bro. W. J. Hammond.

ROCHFORD, Nov. 23.—The Alston Royal Arch Chapter, 186, was duly consecrated by Comp. Thomas Tombleson, at the Old Ship. He was assisted by Comps. W. Watson as H.; R. Osborn, J.; W. Goring, P. S.; and — Longstaff, Janitor (all Burnites, or rather, true and stanch members of the Robert Burns Chapter). Comp. Thomas Starling* was installed as Z.; Comp. R. G. Alston, as H.; and Comp.

* To this excellent Companion is due the honour of proving the great healing power of Masonry in the case of the destitute family of the late Rev. Bro. Hewlett. Bro. S. was initiated by Dr. Crucefix, and passed the chair of the Bank of England Lodge.

Herbert Mew, as J. Seven brethren were then exalted by Comp. Tombleson. At the banquet, Comp. Starling, Z., presided with excellent tact, and the evening passed cheerfully. Comp. H. Wood officiated at the piano, and, with other friends, delighted the company with many excellent songs. Comp. Tombleson was happy in communicating happiness to others. As a Royal Arch Mason he is an authority as to ritual and ceremony, and an hour spent with him is an hour to be highly prized. Comp. Starling on this occasion may be said to have accomplished an object near and dear to his heart. He has had the unaffected satisfaction of witnessing the advance of Freemasonry in a locality where it was least to be expected, and this advance is not a little owing to his own zeal and industry. The title of the chapter is honourable to the members. The name of "Alston" should be commemorated in Essex for all time.

BIRMINGHAM, Sept. 28.—(*Circular*). "*Lodge of Instruction*.—Dear Sir and Brother,—You are respectfully informed that Bro. Honey, of the Emulation Lodge of Improvement, London, will close his labours in Birmingham by working the lectures of the Three Degrees in Craft Masonry, assisted by the brethren whom he has instructed during his stay in Birmingham, on Tuesday evening next, October 3, at the Royal Hotel. The business will commence at six o'clock precisely. You are earnestly invited to attend. By order of the Lodge,—D. LOMAS, Hon. Sec." We have unfeigned pleasure in announcing that Bro. Honey has earned golden opinions here. He will retire from Birmingham with the grateful testimony of the brethren that he has conferred on them signal advantages; they are wiser than they were, and if they duly appreciate the value of the boon, they will be better Masons.

[In these remarks we most cordially agree; and while compliments and testimonials are the order of the day, we cannot refrain from suggesting to the Birmingham brethren that some mark of respect and esteem should be presented to Bro. Honey. *Verb. sap.*—ED. F. Q. R.]

Master W. H. Clarke, son of Bro. Tichborne (Lodge of Honour, Wolverhampton), has made a very favourable impression on the musical circles of this town. He is a violinist of no common promise. His style is original, intellectual, and chastely correct; he appears likely to become one of the first players of the day. At a recent concert at our theatre the sweetness and purity of his playing drew down the plaudits of a most crowded house. He is a pupil of Bro. Hayward, a most accomplished musician.

LINCOLN.—There is an awful adage here, with a hint at our cathedral, as to its being "overlooked;" however, there is another adage that has something consolatory, "When things come to the worst, they are likely to mend." But to business. There is something stirring. Delegates have been to and fro, and a remonstrance has been forwarded to the Prov. Grand Master, which has induced him to resign! On the 23rd November a special lodge was held at Lincoln, to take into consideration the present state of Freemasonry in Lincolnshire! For some years has the Order been in comparative abeyance; a Provincial Grand Lodge has been scarcely held for many more; shadows, indeed, of such have adumbrated the province. At length the brethren felt aggrieved at the conduct of their executive, and their honest remonstrances have been deemed to be discourteous by Bro. D'Eyncourt, Prov. Grand Master, who, however, returned discourteous answers. At length

a meeting of delegates was held at Boston, at which the Prov. Grand Master was called on to resign. This was considered to be unmasonic; but subsequently a letter was received from the deputy that his principal had resigned, or intended to do so, and therefore could not convene a Prov. Grand Lodge! The Earl of Yarborough is hopefully looked to as our future provincial head.

KEIGHTLY, Oct. 11.—A Prov. Grand Lodge was held by Bro. Charles Lee, D. P. G. M., which was numerously attended. The quarterly Past Master's Lodge will be held at Mill Bridge, near Leeds, on New Year's Day.

LEICESTER, Dec. 1.—A Provincial Grand Lodge was held at the Three Crowns on the mournful occasion of the funeral of Bro. Harding, W. M. 766, and P. J. G. W.—*Vide* "Obituary."

WEYMOUTH, Oct. 11.—It will doubtless be in the recollection of many of our readers that, shortly after Bro. William Eliot resigned the office of Provincial Grand Master of Dorset, many brethren who admired the zeal exhibited by him, and the desire ever evinced to carry out fully and impartially the important duties devolving on him in that situation, resolved to raise a subscription to procure and present to him some substantial mark of the esteem in which his invaluable services were held. The subscription prospered, and the result has been the presentation of a handsome testimonial in the shape of a superb silver tea kettle and stand.

The event was celebrated by a dinner, at the Masonic Hall, when in the course of the evening the testimonial was presented.

The dinner was attended by nearly fifty brethren, who were presided over in true masonic style by Bro. Sir Osborne Gibbs, Senior Warden of the province, and Master of All Souls', Weymouth, supported on his right by W. Tucker, Prov. G. M. for Dorset; the Grand Senior Warden of England; Rev. W. J. Percy, P. G. Chaplain; the Rev. — Davis, of Bourton—and on the left by W. Eliot, P. Prov. G. M.; Rev. G. F. St. John, Prov. G. J. W.; G. Arden, P. Prov. G. Treasurer. The duties of Vice Chairman were performed by A. S. Sansom, P. G. Senior Deacon. Besides these we observed present J. Hippisley, P. G. Junior Deacon; W. J. Hill, P. G. Treasurer; — Burgoyne, P. G. Registrar; J. Cave, P. G. Standard Bearer; — Haggert, P. G. Pursuivant; Past Provincial Officers, &c.

On the removal of the cloth the Chairman proposed the toast of "the Queen and the Craft," which was received with loyal masonic honours. The healths of "the Right Worshipful the Grand Master of England, the Earl of Zetland," and of "the Worshipful the Grand Masters, Officers, and Brethren of the Grand Lodges of Ireland and Scotland," followed.

The CHAIRMAN next proposed "the healths of the Officers of the Grand Lodge of England." He need not tell them with what pleasure he proposed that toast, when he informed them that the Grand Senior Warden of England was present at their meeting.—(Much applause).

The GRAND SENIOR WARDEN of the Grand Lodge of England in responding to the toast said, that it afforded him very great gratification to be present on that occasion, more especially so, as it was an unexpected pleasure on his part. He was then on a visit to the town for a few days, and seeing the lodge door open he walked in, when he found

what was going on. He was anxious that Masonry should flourish, not only in his own but in every province, and therefore he was very much pleased to see so excellent, handsome, and elegant a lodge in Weymouth, and more especially was he pleased when he heard what business was to be there transacted. He regretted that he had not been before aware of the proceedings, that he might have attended the Chapter which had been held. In allusion to their having coupled his name with the toast, he would express his thanks to all for having done so. He did not see but that the Deputy Provincial Grand Master, or any brother present, might become qualified to fill such a situation as he had the honour to hold. He recommended all to pay attention to the correct working of their lodges, to be punctual in attendance, and attentive to every duty when present; and not only this, but to look to the grand landmarks of the Order, as he had been given to understand but comparatively few knew what constituted them. He next alluded to some remarks made in the "Freemasons' Quarterly Review" on the late address of their Provincial Grand Master, and which he was very sorry to see, as he agreed with all in that address, and as the Grand Senior Warden of England would be happy to father it.

The P. G. M. here proposed an adjournment, for the purpose of holding a special Provincial Grand Lodge. The brethren left the dinner table, and the Provincial Grand Lodge was opened in due form, when, after the necessary ceremonies had been gone through, the R. W. Provincial Grand Master,

Bro. W. TUCKER, said, the Provincial Lodge had, as they were all aware, been called for a special purpose, that of bestowing a mark of esteem, respect, and good-will on one, of whom he was sure he might say all the brethren in the province held a very high opinion. It must be exceedingly grateful to them to bestow a mark of their esteem on one who was a good Mason, and a good member of society; to them as Masons it was doubly interesting, connected as they were by such ties of brotherly love as were known to Masons only. It was, he assured them, peculiarly gratifying to him to be the person to present the testimonial, as being successor in the office, and that he should be able to say, as they all knew, that he received the province from his predecessor's hands in a very flourishing state. Bro. Eliot succeeded in the office one whose portrait was on his (the P. G. M.'s) left hand, who was in every way qualified for it, and with whom he had for some time worked as D. P. G. M., profiting fully by the instructions and example set him. They had in Bro. Eliot a most able Mason, who had on every occasion deserved their esteem and regard. Their knowledge of this had been before publicly testified by the portrait on his right hand, which adorned the room. He was not only endeared to them by his masonic virtues, but also as being a good Christian, father, husband, and member of society, whilst as an inhabitant of the town all who knew him respected him. Bro. Eliot was a pupil, a perfect pupil, of his predecessor in the chair, and from acting up to the instructions he had received, he obtained the highest character that could be given to a Mason. He had before said, that in every station of life Bro. Eliot had been found a good man and a good Mason. He had lately come across a passage in a charge delivered by one whose name was respected by all true Masons, Bro. T. Dunkerley, P. G. M., which describes what a true Mason ought to be. He thought their P. P. G. M. had fully acted up to that description. He would read

it, as it gave a much more faithful character than could be expressed in any words of his. The extract was—"A brother is said to be a good Mason who has studied and knows himself, and has learnt and practices that first and great lesson of subduing his passions and will, and tries to the utmost of his power to free himself from all vices, errors, and imperfections; not only those that proceed from the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice, or superstition. He who asserts the native freedom of his mind, and stands fast in the liberty that makes him free; whose soul is (if one may so express it) universal and well conducted, and who despises no man on account of his country or religion; but is ready at all times to convince the world that truth, brotherly love, and affording relief, are the grand principles on which he acts. His whole life will be conformable and agreeable to that true light, the law of God, which shines clear to his heart, and is the model by which he squares his judgment. In his outward behaviour he will be very careful not to give private or public offence, and (as far as appears to him right) will strictly comply with the laws, the customs, and religious institutions of the country in which he resides. To all mankind he will act upon the square; and do to others as he would have them do unto him. He will be firm and consistent with himself, and continually in expectation and on he guard against all accidents to which this life is exposed; and in particular he will by a well-spent life be daily preparing for death, that final period of human action, which sooner or later will take us hence, to give a strict account of our stewardship and the improvement of our talents. In fine, all good Masons should be pious, prudent, just, temperate, and virtuous." He would ask them did not this character apply in its fullest sense to Bro. Eliot? was he not in every way to be looked on as having exemplified the definition there laid down of a good Mason? Ought they not to be proud to have their masonic rules transmitted to them by such a leader. All must agree with him on that subject that such was Bro. Eliot, he was an honour to Freemasonry, and showed what it should be. Freemasonry was not a mere club name for the purposes of good fellowship and enjoyment, but a society that inculcated those great truths which adorn the human nature, and which human nature in its highest perfection could not attain. It had given him the greatest pleasure to be spokesman on that occasion, and he hoped he had expressed the general feeling of the brethren of the province, as he believed he generally did. The Worshipful Master then said—"Bro. Eliot, I assure you you do possess the general love and esteem of the brethren which every good Mason must wish to possess. The brethren have been anxious to show in the most fitting manner that you do possess this love, and they desire to present you with this testimonial, which I am convinced you will receive from them in the spirit in which they present it. It is as a mark of their brotherly love, respect, and affection towards you"—(Much applause). The Worshipful Master here handed to Bro. Eliot a massive and exceedingly handsome chased silver tea kettle and stand, on which was engraved the masonic emblems and the following

Inscription.—Presented to Bro. WILLIAM ELIOT, Esq., on his retiring from the office of Grand Master of the province of Dorset, by the Ancient Fraternity of Free and Accepted Masons of that province, in testimony of their sense of the zeal and ability with which he presided over their

labours for seven years, and as a mark of their esteem and respect, 11th October, A. L. 5852, A. D. 1848

As soon as the applause had subsided the Worshipful Master proceeded.—“ Long may you live and continue to be beloved and respected, not only in Weymouth, but everywhere where you are known. May Masonry in general, and in this province in particular, flourish. May your children, and your childrens’ children remember the regard in which you are held in this ancient fraternity, and may the family of Eliot long be amongst us as Masons, and long continue to be an honour to our profession. May brotherly love, the grand principle of Masonry, continue and increase amongst us. It is the whole sum, substance, and total of the gospel of the Evangelist St. John, our Grand Master, who sums up the whole in these words, which form the grand climax of Freemasonry —“ God is love, whosoever dwells in love dwells in God and God in him.” The Worshipful Master then sat down amidst considerable applause.

Bro. W. ELIOT, P. P. G. M., almost immediately rose and said, right worshipful sir, officers, and brethren, I need not assure you that I receive with the deepest gratitude the kind feelings you have evinced towards me. That Testimonial is a manifest of the good feeling, confidence, and brotherly love, it has been my good fortune to obtain from those to whom I am most sincerely attached. I will use my best exertions to promote your welfare and happiness in every way that lies in my power. I thank you, brothers, sincerely, gratefully, for the very flattering manner in which you have shown your brotherly love towards me, in conferring on me this splendid testimonial. Right worshipful sir, more particularly, if possible, do I thank you for the very flattering manner in which you presented to me this magnificent token; valuable as it is in itself, it is of still far greater value as a proof of your regard, esteem, and brotherly affection for me, and as a renewed assurance that my conduct gave you entire satisfaction, and that I redeemed the pledge I gave when first I held the provincial master’s situation in this province, that I would discharge the duties of the office with fairness and impartiality. I need not, after this expression, appeal to you whether I did so (applause), for you show that you are satisfied I did redeem them. This solid testimony of your confidence, I shall ever prize, and will hand it down to my children’s children as a token of the esteem in which their father was held in the province, and as a stimulus to them to walk in the straight path to secure the love, esteem, and respect of the whole fraternity, and not only so but of all around them. It was, he said, rather more than two years since they met in that lodge to install their present Worshipful Master as his successor. They then knew but little of his merits except from hearsay. He would now appeal to all in the province whether experience had not fully carried out the expectations they had formed of him, that he would discharge the duties of the office on the broad principles of Freemasonry, and that he had upheld the high character of the province by the affable and courteous manner in which he acted towards every brother. During his (Bro. Eliot’s) long career in Freemasonry, no circumstance afforded him greater delight than the address delivered at Chardstock, at the last annual provincial meeting, by their Worshipful Master. Since the last provincial meeting in Weymouth, but two years since, the province had sustained a severe loss by the death of Bro. E. Percy, one who in every situation in life carried out to its fullest extent the great principles of Freemasonry, one who

was ever ready and willing to relieve distress and offer assistance. In him the Lodge of Benevolence sustained an almost irreparable loss; he brought that lodge to the high station it now held, as being the best lodge in the province. He (Bro. Eliot), entreated them on every possible occasion to carry into practice, not only amongst themselves, the noble principle for which Freemasonry was founded; ever remembering the relative situations God assigns to all in this world, to prepare us for a blessed eternity, and that we should continue in union and brotherly love, one with another, abound in faith, hope, and charity—that Faith without which it is impossible to please Him, that Hope which will induce us to place our whole confidence in His word, and that Charity which constitutes the exercise of love and confidence towards each other. All were liable to various misfortunes in this world, although many escaped. The time would arrive when it would be a great comfort to their souls if they had acted up to the true principles of Freemasonry, which were the commands of God. He begged them to hold to that Rock of Zion which their worthy Chaplain had so amply illustrated in his sermon. After a few further remarks on the subject, Bro. Eliot stated that he derived all his masonic knowledge from the late Bro. Williams, and during the time he was the chief officer he exerted himself on every occasion to uphold and maintain the province in that prominent situation it had reached under Bro. Williams. It had been gratifying to him to hear that during the time he filled the office Freemasonry did not retrograde under his sway, and he trusted that for many years it would continue as prosperous under the guidance of the present Worshipful Master. May the great principle of Freemasonry, brotherly love, reign in all our hearts; may it not be in name, but in deed and in truth, and may we show forth in our lives, and carry out, what we profess; let each of us, in our several spheres, be promoters of every sublime rule; let the fundamental principle of our lives be brotherly love towards all mankind, and shew it by relieving distressed brethren and fellow creatures; conforming to the truth in all we say and do. Bro. Eliot then again returned thanks, stating that he should never forget the kindness that had been shown and expressed towards him.

Bro. G. Arden proposed, and Bro. J. Y. Melmoth seconded, a vote of thanks to the committee, which was carried unanimously and duly recorded in the books of the lodge.

This being the whole of the business before the Grand Lodge, it was then closed, and the officers and brethren resumed their seats at the dinner table.

The CHAIRMAN recommenced the business here by proposing the health of the Right Worshipful the Prov. Grand Master, stating that after what had been said he need not comment on the excellent manner in which he ever discharged his duties.

The toast was received with masonic honours and chorus.

Bro. W. TUCKER, R.W.P.G.M., in returning thanks said, he regarded them all with that kind, masonic, brotherly affection it was the duty of every one in office over them to entertain. He at first entered on Masonry from a preconceived good opinion of it, and he had had no occasion whatever to alter that opinion, but had had every stimulus to respect it more and more, and he was convinced that a person might give the subject his whole study from day to day, and never know too much, or even become a perfect master of it. Masonry comprehended every virtue which could adorn the human character. If a Mason only in an

ordinary degree acted up to what he professed by being a Mason, he would be a good member of society. The occasion that brought him amongst them, afforded him most sincere pleasure. The address of their P. P. G. M. must, he conceived, have made an endurable impression on all. He urged them to strive to work onwards, not to stand still, but press forward, as something was ever to be learnt, they never could be thoroughly perfect; he considered he was perfect in his duties, but he had just received instruction in closing the lodge from the Grand Senior Warden. He then thanked them sincerely for the compliment they had paid him, and begged in return that all would fill their glasses and drink to a toast he would propose. Many present doubtless remembered that on St. John's Day last year he installed their Worshipful Master, Sir Osborne Gibbs. He had, in the performance of his duties, fully acted up to the expectations which he, they, and all connected with him in Masonry, had formed of him.

The toast was received with every mark of respect.

Bro. Sir OSBORNE GIBBS, Master of all Souls' Lodge, Weymouth, responded to the toast in appropriate terms. He felt that however he acted up to the expectations raised of him, he had not done so much as he himself could have wished. He then added his testimony to the character of the Past Prov. Grand Master, Bro. Eliot, and called on the company to drink his health.

Bro. W. ELIOT, in responding, said that All Souls' was his mother lodge; there it was that he first saw the light of Masonry; was there brought up till he had passed the different degrees, and filled all the situations, until last of all he was elected Prov. Grand Master for Dorset. In that lodge he had spent some of the happiest days of his life. In that lodge he had formed early friendships, which no time would dissolve; they were bound in the principles of Masonry, and had for the period of thirty years continued unbroken.

The Chairman next proposed, in a complimentary manner, the health of the Prov. Grand Chaplain.

Bro. the Rev. W. J. PERCY, P. G. C., returned thanks, and in the course of his observations said, that when he could prove Masonry to be in any way differing from or opposed to Christianity, he would renounce it.

The CHAIRMAN proposed the healths of the Masters, Wardens, Officers and Brethren of Visiting Lodges, who honoured them with their presence on that occasion, expressing his great gratification at the large number which had responded to the call, to show a mark of respect to their Past Provincial Grand Master.

Bro. the Rev. G. F. St. JOHN acknowledged the toast, especially on behalf of the Lodge of Benevolence, Sherborne, stating that that lodge was ever ready to come forward liberally in charitable subscriptions.

The SENIOR WARDEN expressed his gratification at witnessing the perfect brotherly feeling which appeared to exist amongst them all, and also at the excellent manner in which the proceedings of the Prov. Grand Lodge were conducted. With regard to the Benevolent Annuity Fund he would say, it was a charity in which he took a very great interest, and of which he had the honour to be one of the patrons. If any lodge in the province wished to get a member on this Fund, he would be most happy to use his exertions for the purpose. He recommended to them a system he had adopted in his province, which was, that when they held a Prov. Grand Lodge, they devoted a subscription of ten guineas

to some one of the masonic charities, thereby making the P. G. M., for the time being, a Life Governor.

Bro. J. Y. MELMOTH then applied to the Grand Senior Warden for his influence to get an old brother of the Sherborne Lodge, of twenty years' standing, who was now disabled by rheumatism and other ailments, elected to fill the next vacancy.

Bro. W. ELIOT proposed "The healths of the Prov. Grand Senior and Junior Wardens, and other Officers of the province of Dorset."

Bro. Sir O. GIBBS, P. G. S. W., returned thanks, as did also several other officers.

Bro. W. TUCKER, P. G. M., expressed his happiness at meeting so good a party; but as became good members of society, it was time for them to close the business of the evening. He therefore proposed to them to drink "To all poor and distressed Masons, wherever found throughout the globe, wishing them a speedy relief from their troubles."

The brethren then dispersed. It is almost needless to add that all the toasts were received with due masonic honours.

RINGWOOD, *Sept.* 26.—The Provincial Grand Lodge of Hampshire held its annual meeting, in the ancient and pleasant town of Ringwood, under the popular auspices and presidency of Admiral Sir Lucius Curtis, Bart. C. B., and Right Worshipful Provincial Grand Master, who has recently returned to his native country, after an absence of five years as superintendent of Malta Dockyard, and second in command on the Mediterranean station.

The officers and brethren of the several Lodges assembled in the large room of Brother Russell, at the Crown Inn, at ten o'clock, when the Provincial Grand Lodge was opened with the ceremonies peculiar to the Craft. Great joy was diffused in the hearts of our "dear brethren of the mystic tye," by the unanimous re-appointment of Bro. C. Ewens Deacon as Right Worshipful Deputy Provincial Grand Master. At half-past eleven o'clock a procession was formed, and, accompanied by a vast multitude of persons, went immediately through the main street to the Church, passing under an imposing arch formed of evergreens and flowers, erected across the road at the market place, from a design by Mr. Charles Fanner, representing some of the masonic symbols. Entering the churchyard, the brethren passed up the pretty arched avenue of clipped limes to the southern door, where it halted. The arrangements were excellent, and the brethren, without the slightest confusion, occupied the seats appropriated to them in the aisles, Sir Lucius Curtis and the Provincial Grand Lodge occupying the eastern gallery.

The public were immediately afterwards admitted, and the sacred place soon became fully occupied. The prayers and lessons were most impressively read by the Rev. Bro. Benjamin Maturin, A. B., cousin to the respected rector, and son, we believe, of one who bears a high name in the annals of literature, late senior fellow of the University of Dublin.

The sermon was preached by the Prov. Grand Chaplain, the Rev. T. T. Haverfield, B. D., rector of Goddington, Oxon, who selected as his text a portion of the 58th verse of the 15th chapter, 1st epistle to the Corinthians. "*Always abounding in the work of the Lord.*" The discourse was of a very practical nature, the Rev. preacher earnestly exhorting his hearers to carry out the two great commandments of the law, the honour of God and love of our fellow men. The love of others forming

an equipoise with love of ourselves exhibited true nobility of soul. He also urged on the Masons more particularly, that it was not sufficient for them to act well collectively, as a body, but they should make it a practice individually to carry out as fully as possible the divine precepts laid down in the book of Holy Writ, that Book which was seen at all their Lodges and used at all their ceremonies, and never to be weary in well doing, but diligent in seeking occasions for doing good. He also dilated on the principle of charity; the act of giving was of little avail unless the gift was in a proper spirit, and this point led him to speak of the two charities for which subscriptions would be made at the close of the service; one was towards the erection of a building for the education of the children of the poorer classes, in which they would be instructed in the path to the tabernacle of everlasting rest; the other was for the Benevolent Fund for the relief of Distressed Masons and destitute widows and orphans of the Order. He urged on all to freely give as they had freely received.

After the sermon, a collection was made at the doors, amounting to 20*l*; one half of which sum was presented by the masonic body to the fund for the building of the national schools—the other half being reserved for the Grand Lodge Fund of Benevolence.

The procession then re-formed in the churchyard, and walked to the site of the school, led by the members of the committee—The Rev. C. H. Maturin, vicar of Ringwood, chairman; Captain Edwards, *R. N.*, T. Dyer, Esq. S. Dyer, Esq. H. Oake, Esq. H. T. Johns, Esq. Mr. H. Holloway and Mr. J. B. Kingsbury.

The procession was headed by the children of the Sunday school, about two hundred in number, bearing small banners, with appropriate inscriptions, together with tasteful devices in flowers.

The site of the schools, when reached by the procession, formed a delightfully picturesque scene. The Prov. Grand Master, with the other higher brethren of the Order, took their station on the platform, on the eastern side of the stone, supported by the Standard and Sword Bearer. The numerous brethren of the other lodges, with their banners and devices, were grouped in the immediate circle, with the school committee, and the builder (with plans). Near to the scene were a large number of gaily-attired ladies, and all around, crowding upon one another, was that large multitude which it would serve no purpose vainly to attempt to calculate—the alms houses being the principal foreground, with the town immediately beyond, and the charming sylvan scenery in the distance.

When silence was obtained, the band played a solemn strain. At the close of which,

The Rev. C. H. Maturin (vicar), addressed Sir Lucius, stating that he had been deputed by the gentlemen of the committee for building a national school in that town, to request him to do them the honour of laying the first stone of its foundation. The reverend gentleman's address was elegant and concise, and received with great cheering.

[The silver trowel handed by the vicar is the one used by the late highly respected and deeply-lamented Bro. Trew, when Master of the Gloucester Lodge, of Southampton, in laying the foundation-stone of the Royal South Hants Infirmary, and now the property of his widow, who was kind enough to lend it for the occasion.]

The PROVINCIAL GRAND MASTER responded in a brief but emphatic address.

The PROVINCIAL GRAND CHAPLAIN here repeated a prayer, invoking

a blessing on the undertaking, at the conclusion of which the brethren heartily responded—" *So mote it be.*"

Music was then played by the band, during which the upper stone was raised by the engine.

The P. G. Master requested the P. G. Treasurer to deposit various coins of the present reign on the plate, which was accordingly done; and the P. G. Master descended to the stone.

The cement was then presented to the P. G. M. by an entered apprentice of the Ringwood Lodge, and the P. G. M. laid the same on the lower stone.

The upper stone was then let down slowly, making three regular stops—solemn music playing.

The P. G. M. gave the several implements for the builder's use; and the plan of the work was presented by the architect. The P. G. M. approved it, and gave it to the builder for his guidance.

The PROVINCIAL GRAND CHAPLAIN offered up an appropriate prayer.

BRO. RANKIN STEBBING, Grand Secretary of the province, ascended the stone which had just been laid amidst much applause, and delivered the masonic oration at the request of the Grand Master.*

The VICAR again stood forward, amidst hearty plaudits, and said:—Sir Lucius and gentlemen,—It now becomes my grateful duty to thank you for the share you have taken in this day's proceedings. In my own name, and that of the committee who have done me the honour to appoint me their chairman,—in the name of those whom I am proud to call my fellow-townsmen,—I have to make our best acknowledgments for the kindness with which you have elected to hold your annual benevolent meeting in our quiet and humble town, and to honour us by laying the first stone of our national school—(cheers)—with all the solemn ceremonies which the rules of your society prescribe. Your presence in this town would at *any* time have been a source of gratification to its inhabitants, assured as we are, that where the bond and brotherhood of Masons is assembled, that *there* the works of Christian love and charity are in active operation—(cheers). The high and honourable post which you, Sir Lucius, hold in her Majesty's service; the well-known philanthropy of the society to which you belong, and of which you are a distinguished member;—a society, whose sphere of active benevolence is carried to the utmost extremes of the habitable world—are well calculated to shed a lustre on the proceedings of this day, and to make a lasting impression upon the minds of all who have witnessed them—(great applause). On the occasion of your former meeting in this place, the foundation stone of the building before us was laid under the auspices of your society. It was the benevolent wish of its founder to provide a home for a limited number of his fellow-townsmen, who, from misfortune or other cause had failed to make a comfortable provision for their declining years. Here, a fortunate few are sheltered from those overwhelming trials to which so many are exposed towards the close of their earthly career, if not in comfortable ease, at least in peaceful security, calmly to contemplate the arrival of that great change, when the mystery of our existence shall be more fully revealed to us—(hear, hear). There, the memory of the deceased founder is enshrined, as it were, in the grateful hearts of the occupants of his bounty. This building, while it

* In justice to Bro. Stebbing we prefer omitting (for the present) to curtailing his admirable address—reserving it for a future occasion.

stands as a noble monument of the charity of its founder, is, at the same time, most creditable to the architect who designed it: presenting itself with the modest and tasteful decorations of that art—the dying sparks of which were cherished and revived, through a long period of gross darkness, which, for so many ages, overspread the whole civilized world. It is to the pious care, and learning, and careful industry of your society, that we, in a great measure, owe the preservation and revival of that art, which gives beauty and magnificence to our public buildings, and graces—adorns—and beautifies our peaceful and happy homes!—(Cheers.) If I feel proud of the existence of this institution for the aged poor, I feel no reason to be less proud of that which is now in progress before us. The sums which have been raised for its building reflect the highest credit upon the contributors; but it would be no easy task to estimate the advantages which it is capable of disseminating throughout the whole of this parish. The present church-school accommodation admits only thirty daily pupils, all boys—the new national school is calculated for three hundred daily scholars of both sexes, to be instructed and educated, not only on such branches of human learning, as may better qualify them for the fulfilment of their duties in their respective stations—but also in that learning which is above all price—in the knowledge of the revealed will of God!—(Cheers.)

The Rev. BENJAMIN MATURIN (curate of Ringwood) then came forward and said,—Right worshipful sir, brethren and friends assembled,—As we are on an occasion at once so interesting and solemn—to lay the foundation-stone of our Ringwood national school, it may perhaps be expected that I, occupying as I do at present the position of a minister of the parish, a member of the committee, and having the honour to be a member of the ancient and glorious art of Free and Accepted Masons, should give utterance to those feelings that will naturally fill the heart of every true Mason, and of every sincere Christian, and, sir, I am free to confess that I never did stand forth on any occasion with a heart so full of sincere and of Christian gratitude; indeed, it is difficult to restrain the glad emotions of Christian joy that are ready to burst from the heart and tongue, upon the contemplation of the auspicious commencement of the glorious work of this happy day. The scene by which we are surrounded is truly animating; the ground upon which we stand I had almost said is holy ground. If, Reverend Sir, (turning towards the Rev. T. T. Haverfield) I cannot say with you in your excellent and eloquent discourse that this is “the House of God,” I can almost say that it is “the Gate of Heaven.” There (pointing to the alms-houses) is an asylum for the aged; here is a seminary of learning for the young; there is a monument of the benevolent and charitable feeling of one who rests from his labour,—here is to be erected a lasting memorial of the liberal benevolence of those by whom I am surrounded. I stand as it were between the living and the dead: I am surrounded by the members of the ancient and glorious Order of Free and Accepted Masons,—truly, Sir, this scene is animating—(cheers). The occasion on which we are assembled is at once interesting and solemn. Yes, Sir, I am anxious to leave upon the mind of this vast assembly the impression that we have this day been engaged in a solemn work. The voice of God in the work of creation, as this day read in your hearing, is still sounding in your ears,—“Let there be light, and there was light.” The darkness that brooded over the face of an uninhabited chaos was dissipated, and a thousand bright orbs started into existence, studding the surface of the heavenly sphere,

—“one star differing from another star in glory.” On this day the foundation-stone of a building has been laid, which is to be a standing and a lasting monumental proof of the triumph of the liberality and charitable spirit of the inhabitants of this parish. Yes, men of Ringwood, beloved friends, and brethren, gaze with feelings of rapturous pride and pleasure on this stone which we have laid ; it stands, and shall stand for ages yet unknown, as the undying record—as the lasting memorial of your generous liberality. Oh ! where is the man whose heart would not swell with feelings of rapturous pleasure and pride upon the contemplation of the auspicious commencement of the work of this day ? If such there be—

“————Go mark him well—
For him no minstrel heart doth swell.
The wretch, concentr'd all in self,
Living shall forfeit fair renown,
And doubly dying, shall go down
To the dull earth, whence he sprung,
Unwept, unhonour'd, and unsung !”—(cheers.)

But, sir, I cast my eyes around upon the mighty throng by which we are surrounded, and believing that there is not a man who is not animated by the feelings I describe, I cry out again, it is a proud and a glorious day for Ringwood—(great cheering). But once more, sir, I would say, this is a hopeful occasion. May not one, sir, be permitted to throw forward their minds into the future, and picture to themselves the happy contrast that shall exist between the rising generation and that by which they have been preceded. I bring no “railing accusation” against the deeds of our predecessors ; but this much I may be permitted to say, that Ringwood has heretofore been in woful want of the means of instruction for youth. It shall not be so for the future. The children of Ringwood have at all times been (I am persuaded by what I see) like Moses of old, “exceeding fair,” but alas ! like Moses, they have been confined in an ark of bulrushes on the waters, but this day we come down, like the daughter of Pharaoh, we listen to the cry of the child, we rescue him from the waters, we burst the bulrushes and bring forth the child to gaze upon the light of heaven, and may we not be permitted to hope that when they grow up they will prove fair specimens of the meekness of Moses. Oh ! this is a pleasing anticipation—(cheers.) And now, men and brethren, children of the stock of Hiram, and all amongst you that profess the ancient art of Masonry, give ear. This foundation-stone has this day been laid by you. and as every stone in a sound building must be built on the foundation-stone and cemented to its fellow stone that the building may be compact, so, brethren, is it in the spiritual building, every lively stone must be united by faith to its fellow stone, and then it is that it will grow up a holy temple to the praise of the great Architect of the Universe. And, oh ! is not this the principle of our glorious art—brotherly love : “let brotherly love continue.” Finally, I would address myself to one and all, to young and old, high and low, rich and poor, and I would say from this day and on this spot all hearts must be united. The rich have here given generous proof that they care for the poor ; the poor should see to it that they respect and honour the rich. This stone has this day been laid as a monument of love and friendship ; it is a watch-tower of eternal friendship between all classes. It is what Jacob (in the 31st chapter of Genesis) calls “Mizpah.” Its meaning is this—The Lord watch between me and thee when we are absent one from another. Surely then every heart will join in this fer-

vent prayer to the God of heaven, "Prosper thou the work of our hands; oh! prosper thou our handy work." So mote it be. (Enthusiastic cheers.)

The Doxology was then sung, the words being given out by the P. G. Chaplain.

After this, the band played the National Anthem, which was sung by all present, and after three hearty cheers for the Queen, the procession left the field in the same order as on its arrival.

The Masons on reaching the Crown Inn, entered in inverted order, and the business of the Provincial Grand Lodge was resumed on the doors of the lodge room being close tiled.

The resumed business of the lodge.—The several lodges having been formed under their respective banners, the Grand Lodge entered in procession, headed by the Grand Master and his Steward and Sword-bearer, on which the brethren rose and received them with every demonstration of respect. The lodge was then opened in due form with solemn prayer. The minutes of the last Grand Lodge were read and confirmed.

The W. Masters of the several lodges, headed by the Deputy Grand Master, brother Deacon, advanced to the pedestal, and deputed him to offer to the Grand Master the earnest and heartfelt congratulations of the several lodges on his presence that day, and to request to be permitted to have recorded on their proceedings a resolution expressive of their grateful feelings and satisfaction on the happy events which was agreed to amidst the warmest acclamation, and was acknowledged by Sir Lucius Curtis in the kindest and most fraternal expressions.

Letters from the R. W. John Simeon, M. P., Grand Master of the Isle of Wight, and the R. W. Bro. Tucker, of Coryton Park, Grand Master of Dorset, regretting their inability to attend, were read, and ordered to be entered on the proceedings.

The Treasurer, Bro. P. M. Thomas Slade, submitted his accounts, shewing a balance in hand of 133*l.* 5*s.* 1*d.*, and a statement of the proceedings of the Committee of Benevolence, who, amongst others, dispensed an annuity of 10*l.* per annum to the aged widow of a former worthy member of the Royal Gloucester Lodge.

Brother P. M. Slade was then re-elected Treasurer, and invested with the Collar and Jewel of that office, amidst the congratulations of the brethren. The officers were also appointed, and such as were present, invested; as regards Bro. Jones, in respect to his age and truly masonic and benevolent character, the most marked expression of approbation was exhibited, and when conducted to his seat by the Pursuivant, the whole lodge rose as he passed down the room.

Votes of thanks were carried unanimously to the following distinguished parties:—The Rev. Bro. Haverfield, the Rev. Bro. Maturin, the Rev. the Vicar, the Rev. R. W. Bro. Heam, and the Grand Lodge of the Isle of Wight, for their valuable assistance during the day, and to the Vicar especially for the use of the church.

Bro. Rankin Stebbing resigned the office of Grand Secretary, and said, that after nearly eleven years discharge of its duties for his predecessor and himself, seven years of which he had held the office, he hoped he might be permitted to retire, his business called more upon his time than when first he took the office, and the labours of Grand Secretary had become very heavy—he possessed an undiminished interest in the ancient and honourable Craft, and would always be found present on future meetings, but he prayed to be relieved of his official duties.

A highly complimentary vote of thanks was accorded to Bro. Stebbing, with acclamation, and a Committee appointed to arrange the presentation of some suitable acknowledgment of his services. No successor was appointed, and the brother will carry on the duties for a short time, till some arrangement is made, as to a successor.

The lodge then closed in harmony—to be held next year at the city of Winchester.

The Banquet.—Took place at the White Hart Hotel, and was attended by about sixty brethren, the R. W. P. G. M. Sir Lucius Curtis, Bart. presiding, supported on the right by the D. P. G. M. Bro. C. E. Deacon, and the patron of the school, Bro. W. Jones; on the left by the Prov. Grand Chaplain, by whom the religious duties of the table were performed, Bro. the Rev. B. Maturin, and the D. P. G. M. of the Isle of Wight, J. H. Hearn, Esq.

On the removal of the cloth the P. G. M. gave the toast of “The Queen and the Craft.” Then followed “The Queen Dowager, the patroness of the Girls’ School, and the rest of the Royal Family.” The masonic toasts followed, all of which were received with genuine masonic honours.

BRO. C. E. DEACON, Esq., the D. P. G. M., said that he rose with feelings of peculiar pleasure and lively gratification, to propose the health of the Prov. Grand Master, Sir Lucius Curtis—(cheers). He confessed to his inability to do justice to his subject by expressing the extent of his claims on their regard, as they very far exceeded his power of description; and he thought that he should best consult the feelings of the Worshipful Master by refraining from dilation on his many valuable services, both in the cause of Freemasonry, (so dear to them all), and of his Queen and country. (Drunk with masonic honours).

BRO. SIR LUCIUS CURTIS, BART., then rose amidst renewed plaudits, and said—For the very flattering manner in which my health has been proposed and received by my brethren, I, in the first place, return you my most sincere thanks; and I cannot but think that my highly esteemed brother, in his address to you, has far exceeded the merits I am entitled to—(no, no, and cheers). I shall ever esteem the Order of Freemasonry, and I hope it will continue to prosper. I have, when in distress in foreign countries felt its benefits, and I have received many favours from brethren abroad—(hear, hear). It is dear to me, brethren—as dear, I may say, as my heart’s blood—(cheers). I have been absent from your service for more than five years, during which time you have, I need scarcely add, been presided over by a Mason of transcendent abilities, and one whom I have trusted with the most implicit and unbounded confidence—(cheers). I was at all times satisfied in my own mind that Masonry under his auspices could not but prosper; I was sure its lustre would increase; and I was happy in those anticipations. I was not too sanguine, for events have abundantly proved that these anticipations have not been vain. The manner, the frank, the generous, the hearty manner in which I have been received on my return will be for ever indelibly engraven on a heart that will always be with you in whatever part of the world it may please God and my country to send me—(vehement cheering). Although my stay among you will be but short, I know that in again leaving you my place will once again be filled by one who will if it is possible gain more esteem and love than he has already gained—(loud and prolonged cheering). This I am convinced, will assuredly be

the case, for my excellent and esteemed friend and brother—your friend and brother—has all those excellent qualities that inevitably command perfect success: he has urbanity of manner, kindness of heart, and untiring zeal in the cause on which his heart is devotedly fixed. These, then, I repeat, are the groundwork of the expectation I have already alluded to, that he will gain more and more the love and lasting respect of his approving brethren. That, my brethren, is the only consolation I have in again leaving you for a short period; and I do most sincerely hope it may be my happy lot to return again to you from those public professional duties that devolve upon me, to fulfil in the future my important duties in this Province—(cheers). Oratory is not classed in the duties of the profession to which I have the honour to belong; our business is not so much to speak as to act; and I therefore resign the former to those whose powers of rhetoric, naturally as it were, fit them for the spontaneous and appropriate exercise of them. Yet, believe me, the little that I have advanced is pure and from the heart, and I hope you will regard it, for the sake of an ardent brother Mason, as quite as valuable as the most flowery language man can use towards his fellow-men—(Immense cheering). We may meet again; my hope is that such may be my fate; but I am advanced in years, and God alone knows if those hopes will be confirmed: but, my brethren, whatever may be my individual destiny, may the Great Architect of the Universe strengthen and build you all up in perfect health and happiness—and not only yourselves but all those most dear to you. (The gallant admiral resumed his seat amidst applause that lasted for some minutes.)

BRO. CAPTAIN NEVILLE, *R. N.* on rising, said he had been requested by their R. W. Prov. Grand Master to propose the next toast. It was a pleasing although a painful task, inasmuch as he was incapable of performing it with anything like satisfaction to himself or those whom he had the honour of addressing. The only comfort he had in the matter was derived from the fact that an exhibition of eloquence on his part was not at all necessary, since they were all of them so intimate with the excellent character of the Deputy Grand Master of the Province. For himself, he spoke of their respected brother as he at all times found him, hospitable in his own mansion, a friend indeed to many, and an honour to his profession. As a man and a Mason he stood in the proud list of those who had been described by the poet as “the noblest work of God.” (Loud and prolonged cheers).

BRO. C. E. DEACON, the D. P. G. M. was received with the strongest marks of approbation, and said, that it was with natural feelings of pride and gratitude that he rose to thank Bro. Neville for the very kind and flattering manner in which he had proposed his health, and to thank the R. W. P. G. Master, Sir Lucius Curtis, and the brethren for the glorious tribute he had received by their spontaneous expression of kindness and friendship towards himself, and their approbation of his masonic conduct. He acknowledged that he had accepted office impressed with the importance of the duties which devolved upon him—feeling an anxious desire to uphold and maintain the high character and best interests of Masonry in the province, and that its lustre should not be tarnished by his appointment. Words would but feebly indicate his feelings, powerful and grateful as they were, for their constant kindness and for their approbation, which assured him that he had not altogether failed in his exertions. He had been accustomed at their former provincial meetings, when presiding over them (and he had felt it his

duty to do so) to enter rather fully on the nature of their institution—on their duties as Masons, and also to call their attention to the ancient landmarks of the Order. He felt, however, that upon that occasion it was unsuitable and unnecessary. As, however, their P. G. M. had re-invested him with an important trust, and was about to leave his native land, he thought it due to him to state his views of their Order, and of those principles which he trusted would influence and regulate him in the discharge of his public conduct. Their fraternity was not the fraternity of Cain to his brother Abel; but if a brother was in distress, they relieved him; if hungry, they fed him; if naked, they clothed him; and if in sorrow, and tribulation, they soothed and comforted him; thus confirming the propriety of the title that they bore, and thus demonstrating to the world at large that a brother among Masons was something more than an empty name. He believed that in every nation a Mason would find a friend and in every climate a home.

The P. G. CHAPLAIN, the Rev. Bro. Haverfield, proposed “To all poor and distressed Masons wherever found throughout the globe, wishing them a speedy relief from their troubles, and a safe return to their native land, if they require it;” and in doing so most earnestly urged the virtue of charity. It was said that the poor should never cease out of the land; they ever had and they ever would exist, and this should operate as a further inducement to the exercise of charitable feelings. The funds of the province, he was happy to say, were in a flourishing condition, and were applied to the relief of distressed brethren. The Fund of Benevolence was more flourishing than it had ever been at any time since the death of Bro. Trew, on whom he passed a high eulogium. The society had that day proved the great interest they took in works of charity as well as piety, by laying the foundation stone of an institution that it was hoped would flourish and prosper for the benefit of the poor.

The P. G. M. proposed with some complimentary remarks, the health of Bro. Haverfield, Prov. Grand Chaplain, with thanks to him for his excellent discourse that morning, and which he hoped would make a deep impression on all their hearts, and be ever remembered by them.

The P. G. CHAPLAIN responded; he had with much pleasure filled the situation of P. G. C. for the period of six years, and had been a Mason nearly forty. So long as he held that situation he would endeavour to discharge the duties with fidelity and zeal, never shrinking from the expression of the true principles of Masonry.

The R. W. P. G. MASTER next proposed the health of the D. P. G. M. of the Isle of Wight, Bro. Hearn, who was not that morning deterred by the weather from coming even from the Isle of Wight.

Bro. J. H. HEARN responded to the toast, and amongst other remarks said that it was not yet ten years since he first saw the light of Masonry, when there were only thirty brethren in the island, whilst now they numbered a hundred and thirty. He was anxious to keep up the friendly connection between the lodges of the two provinces, which he could show by the lodge books had existed since the year 1760; and he had noticed in one of them that some forty years ago the Isle of Wight brethren attended the Grand Lodge of Hampshire to assist in laying the foundation stone of All Saints' Church, in Southampton (cheers).

Bro. H. HOLMES returned thanks for the health of the visiting brethren. The object of Masonry, he said, was to effect practically a beneficial purpose, in extending the intellect, and correcting the heart of man.

The speaker enumerated some of its moral objects, and he thought he might say of it

“*Emollit mores nec sinit esse ferus.*”

It softened many of the asperities of life; it brought the higher and lower classes together in friendly union; it placed the peasant in the same lodge with the knight, the noble, and the prince; and brought all parties together on neutral and peaceful ground, apart from faction, prejudice, malice and uncharitableness—(cheers). Masonry was no leveller; it respected the ranks and gradations of society, so necessary for its preservation; but at the same time, it gently smoothed the crest of human pride, and taught the honourable of the earth to remember that all men are equal in the sight of the Great Creator, and therefore not to look down

“With insolent disdain on those unblest'd by rank and state.”

It encouraged the charities, courtesies, and amenities of life; thus it increased the blessings of peace, while it tended to mitigate the horrors of war. It reminded the sailor and the soldier of Dibdin's words in his fine old song—

“In me let the foe feel the paw of a lion—
The battle once ended, the heart of a lamb.”

This heroic feeling had been many times exhibited in our navy and army, but never more strikingly or gloriously than at the siege of Gibraltar, when the brave and good father of their Grand Master rescued the drowning Spaniards from destruction; when, amidst the blaze of a burning flotilla, the bursting of magazines, and the presence of death in every frightful form, he boarded a Spanish ship, and found two officers in the darkened cabin, with a crucifix and two candles before them, expecting immediate death. He brought them out against their will, for they knew not the generosity of the English character, and had a great horror of being made prisoners. However, the noble-hearted British captain brought them off safely in his boat, which had not moved many lengths from the Spanish vessel before the latter went into the air. To this heroic act the Laureat of the day referred, when (speaking of Britain) he said—

“She snatch'd in victory's moment, prompt to save,
Iberia's sinking sons, from Calpe's glowing wave.”

The speaker declared that he did not know whether the late Sir Roger Curtis was a Mason or not—

The Prov. Grand Master here said, “He was.”—(Immense cheering).

Bro. Holmes exclaimed, I am glad to hear it; he acted like a faithful one. He acted in the true spirit of chivalry, though that institution has not survived like Masonry, but has dwindled away; and though Tom Paine said Mr. Burke had dressed himself for the funeral, I am proud to say chivalry is not dead entirely; its soul still lives, and will always be most lively and active when most wanted. The speaker then assured the Prov. Grand Master that he was proud in having an opportunity of telling the son of a fearless but merciful sire that his father's generous conduct was not forgotten on earth, and would be remembered above. He once more returned thanks in the name of his brethren and for himself, and concluded with drinking to their health and prosperity, amidst the most vehement applause.

The following toasts were then given in rotation :—

“The Worshipful Bro. Past Master Jones, and prosperity to the good work commenced this day.” The venerable brother responded in suitable terms.

“The Worshipful Bro. Slade, and Grand Officers of the province.”

“The Worshipful Bro. Rankin Stebbing, and Grand Officers of the past year.”

“The Grand Director of Ceremonies, and Grand Stewards.”

“The Worshipful Bro. Dunlop, and private lodges of Hampshire.”

“Prosperity to the Lodge of Unity, Ringwood.”

Several other toasts followed, and many very excellent speeches were made, and songs sung by brethren.

NEWPORT, ISLE OF WIGHT, *Oct. 14.*—The new Masonic Hall has been dedicated; the ceremony, altogether highly impressive, was performed by the Prov. G. Chaplain, the Rev. Bro. Wallace. The Deputy Prov. G. M., Brother Hearn, addressed the brethren in a most eloquent speech. He was followed by the Prov. G. M., Brother Simeon, and Bro. Clarke, P. M. An anthem was then sung, and the brethren adjourned to the Star Inn, where the banquet awaited them, after which loyal and masonic toasts were drunk, and the evening was spent in harmony and good fellowship. We ought not to omit that an admirable address, preceding the ceremony of dedication, was delivered by Bro. Dowse.

JERSEY, *Oct. 10.*—About two hundred of the brethren assembled at the Masonic Hall, Museum-street, at 11 o'clock, a.m. The chair was taken by Bro. Harding, W. M. of the Royal Sussex Lodge, and newly-appointed Deputy Prov. Grand Master for Jersey. The ceremony of installing Bro. J. J. Hammond, Prov. Grand Master, was then performed in the presence of several distinguished visitors, amongst whom we observed Bro. W. H. White, Grand Secretary from London, and the numerous brethren, after which the officers were appointed and invested. A procession was then formed, and the brethren, headed by a band of music, moved in the following order:—Proceeding from Museum-street, through Belmont-road, Bath-street, Beresford street, Halkett-place, King-street, and New-street, the procession entered St. Paul's Chapel. The congregation, chiefly composed of ladies, were admitted into the galleries, and the place was quite filled. The Rev. Mr. S. Richards, the officiating minister, read the evening service; the psalms read were the 12th, 133rd, and 136th. The first lesson was Genesis i.; and the second, Romans xii., beginning at the ninth verse. Luther's hymn was sung as a solo by Bro. C. Dyer, accompanied by Bro. C. Hartung on the organ, and the chorus was responded to by the chapel choir and a few brothers who assisted in the organ loft. The Rev. gentleman took his text from the thirteenth chapter of the first epistle to the Corinthians, the last verse, “And now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity.” In a most eloquent discourse he demonstrated that the great Creator had not made man to be a recluse, or to occupy a hermitage, but had endowed him with views and habits tending to sociability and communion with his own kind. He expatiated on the beauties and order of creation, and alluded to the senses bestowed on man, created in God's own image, by which he was enabled to appreciate those beauties, and estimate the wonderful works of the Almighty; but, like a faithful minister of

Christ, he warned his congregation against those prostitutions of faith, hope, and charity into which man, in consequence of his fallen state through original sin, is insensibly led. These he severally defined in a most striking manner, and concluded his discourse by an eloquent allusion to that period of man's real existence when "Time shall expire on the threshold of eternity," and the clay-clod of the valley shall start into life and animation, when called on to meet its God. We understand that the Rev. S. Richards has, at the request of the fraternity of Freemasons, consented to allow his eloquent discourse to appear in print, a circumstance at which we much rejoice, as it is not in our power to render it anything like common justice in the faint and brief outline we have given.

The service being ended, and a collection made for the St. Paul's and St. James's schools, the procession returned to the Masonic Hall by way of Burrard-street and Minden-place. A vote of thanks to the Rev. S. Richards was unanimously carried. The Prov. Grand Lodge was closed in due form, and the brethren separated to re-assemble for the banquet at six o'clock.

The Banquet.—The banquet was spread out in the spacious ball-room adjoining Masonic Hall. On an elevated platform or dais sat Bro. J. J. Hammond, P. G. M., supported on his right by Bros. P. Harding, D. P. G. M.; W. H. White, G. S.; W. Empson, P. P. G. S. D. Devon; H. Cann, P. P. G. D. of C. for Devonshire; W. Evans, P. G. D. of C. for Dorset; J. T. Inman, P. P. G. S. for Somerset; and on his left by the officers of the Prov. Grand Lodge of Jersey.

At two tables placed in a parallel extending the whole length of the room sat a motley assemblage of guests, in numbers exceeding one hundred; we say motley, for there might be observed, congregated under one common head, the lawyer and his client, the banker and his clerk, the rich capitalist and the mechanic, the Roman Catholic and the Quaker, and the man of large estates and him of none at all, save that which Freemasonry affords. The gallery and ante-rooms were filled with smiling faces, the wives and daughters of Freemasons, to whom every attention was paid through the excellent arrangements made by Bro. D. Miller, G. D. of C., and the stewards.

At the conclusion of the repast, *Non Nobis Domine* having been sung, the following toasts were given:—"Her Most Gracious Majesty the Queen, niece and Daughter of Freemasons;" "The Queen Dowager, patroness of the Masonic Charities;" "His Royal Highness the Prince Consort, and the members of the Royal Family;" "The Right Hon. the Earl of Zetland, M. W. Grand Master of the United Grand Lodge of Freemasons of England;" "The Right Hon. the Earl of Yarborough, Deputy Grand Master, and the Officers of the Grand Lodge of England;" "Sir J. Reynett, K.C.H., Lieutenant-Governor of the Island of Jersey, and the Army and Navy;" "Sir Thomas Le Breton, Bailiff, and the Civil Authorities;" "The Very Rev. the Dean and Clergy;" "The Grand Masters and Grand Lodges of Ireland and Scotland;" "Bro. J. J. Hammond, Prov. Grand Master for Jersey;" "Bro. Philip Harding, Deputy Prov. Grand Master, and the Officers of the Prov. Grand Lodge;" "The Visiting Brethren;" "The Ladies;" and "All Distressed Masons around the Globe."

Time had so imperceptibly glided away, that high twelve arrived long before it was expected. The chairman, in proposing the toasts, prefaced several of them with addresses, both eloquent and apposite. Before

the meeting separated, it was agreed to invite the Prov. Grand Master and the venerable Grand Secretary to a public breakfast at Masonic Hall, on the following morning. This was attended by the worshipful guests invited, and a great number of the fraternity. At eleven o'clock Bro. W. H. White took his leave of the brethren, proceeded in Bro. Hammond's carriage to the pier, and embarked in the Poole steamer. He was escorted from Museum-street to the Victoria Harbour by a select few of the brethren; and Bro. Miller, as a concluding part of his duty, saw him safely on board the steamer.

SCOTLAND.

Masonry just at present is but a barren field in the "Land o' Cakes;" we are not even careful to look across the border at southern Masonry with diligence. The papers tell of Lord Dalhousie having laid the foundation stone of a fever hospital at Calcutta, and that he afterwards joined the brethren at refreshment. This was what his lordship used to shine in.

Among the new laws of our Grand Lodge the following may not be generally known:—"Chap. xxi. Art. 4. No candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow-craft, be raised from that of Fellow-craft to the degree of Master Mason at a shorter interval than that of *two weeks* between each degree, unless that it shall be certified by two brethren of the lodge in which the candidate is to be passed or raised that he is about to remove from Scotland within the interval here prescribed; or in any particular case of emergency, to be allowed by the master of the lodge, by the same being certified and proven to the satisfaction of himself and his wardens."

Thus there is loop-hole enough for rapid elevation, which of course can be equally taken advantage of by the colonies. But what an opportunity for good legislation has the Grand Lodge of England lost by the pitiful compromise of its dignity. It might have led the van-guard in protection of an improved principle, instead of following in the rear-guard of degradation. We here are unco-cannie enough to see that Scottish masonic power may gain by the fault.

EDINBURGH.—*Supreme Grand Chapter*.—A charter has been granted to the E. Comp. Townsend and others at Bengal to hold a Chapter to be called "Kilwinning in the East," No. 64 on the roll.

St. Andrew's Day.—The Grand Lodge of Scotland met in the hall, Waterloo Rooms, for the purpose of electing office-bearers for the ensuing year, when the following were unanimously chosen:—His Grace the Duke of Athol, M. W. Grand Master Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, G. C. H., Past Grand Master; Bro. John Whyte Melville, of Bennoch, Depute Grand Master; Col. Kinloch, of Kilrie, K. S. F., Substitute Grand Master; Sir P. M. Thriepland, Senior Grand Warden; Sir Wm. Miller, Junior Grand Warden; Samuel Hay, Grand Treasurer; W. A. Laurie, Grand Secretary; James Linning Woodman, Grand Clerk; Colonel

Belshes, Senior Grand Deacon ; Sir John Dick Lauder, Junior Grand Deacon ; Revs. Alexander Stewart and John Boyle, Grand Chaplains ; William Burn and David Bryce, Architects : &c.

In the evening a masonic dinner took place at the Waterloo Hotel. His Grace the Duke of Athol occupied the chair, supported on the right and left by Bros. John Babington, P. G. M. for Dumfriesshire ; James Duff, *M. P.*, and P. G. M. for Banffshire ; Professor Arnott, P. P. G. M. for Glasgow ; Colonel M. Belshes, of Invermay ; and Bros. Trotter, Captain Kincaid, Captain Drummond, Dr. Sommerville, Dr. Miller, Captain Oswald, Captain Laurence, Sir William Miller, James Graham, Captain Wade, Henry Inglis, Sir James Drummond, Rev. John Boyle, &c. Many masters of lodges in the provinces of Edinburgh, Glasgow, Linlithgow, and Fife were also present. The band of the Second, or Queen's Bays attended, and played some very beautiful and select music during the evening.

ABERDEEN.—*St. George's Aboyne Encampment, Sept. 14.*—The following were the office-bearers elected :—Bros. James Rettie, Commander ; William Ramage, Past Commander ; John Manuel, Senior Captain ; Charles Mitchell, Junior Captain ; James Farquhar, Central Captain ; Alexander Baillie, Treasurer ; Thomas Leith, First Standard Bearer ; Alexander Roberts, Second Standard Bearer ; William Ramage, Chaplain ; William Mollison, Secretary.

I R E L A N D.

WITH a joyous and grateful satisfaction we announce the great stride that Irish fraternity has made in advancing the magnificent principles of the Order. It would seem as if the Great Architect had directed their attention to matters of grave importance at the very time that the political horizon was obscured by division, and religious feeling by bigotry and intolerance ; showing, by the great moral contrast, the all-absorbing influence of Freemasonry when rightly understood. It is not long since we could hardly have hoped for this blessed change ; but so it is, and may " God prosper the art."

First and foremost, there is the Freemasons' Widows' Fund and General Endowment Society, for securing contingent reversionary annuities. In this early stage, and without more direct information, we cannot dwell on its promised advantages ; suffice it that a great movement has commenced. We may, however, direct attention to the advertisement, which will be found in that department.

Secondly, the proceedings of the Prov. Grand Lodge at Belfast contain subject-matters of sincere congratulation to the reflecting Mason among them. Another masonic asylum is projected. Such are thy works, O charity !

The Prov. Grand Master, Archdeacon Mant, was at the death-bed of his beloved father, the Bishop of Down, and could not therefore witness the proceedings that were so highly honourable to the Craft.

Thirdly, Sir C. Napier, the hero of Scinde, has been welcomed with a warmth and sincerity that can only be felt and appreciated by the Mason. Honour to him and the Craft !

DUBLIN.—*Grand Master's Lodge*.—The Most Worshipful his Grace the Duke of Leinster, Grand Master, having signified his intention of presiding in his lodge at the meeting to be held in January, 1849, to celebrate the centenary of the lodge, it has been resolved that a medal shall be struck off to celebrate that event.

Meridian Lodge, No. 12, Nov. 17.—This lodge had the high privilege of entertaining Bro. Sir Charles James Napier, *G. C. B.*, the hero of Scinde, last evening at the Masonic Hall, College-green. Amongst the brethren present were George Hoyte, *D. G. M.*; Thomas J. Quinton, *G. T.*; Professor Smith, *G. O.*; Rev. H. Westby, *G. C.*; M. Farnell, *P. G. M.* for North Munster; Lord Otho Fitzgerald, Colonel Bell, Major M'Murdo, Sir Charles J. Napier, Major Burdett, Hon. Captain Lindsay, Colonel Dunne, *M. P.*; E. K. Tenison, *M. P.*; Sir E. Borough, Sir John Macneill, R. W. Cooper, Colonel Brown, Captain Sandes, and Captain Handcock. The *W. M.*, E. Hornsby, was most successful in the discharge of his important duties, as well as all the other officers of the lodge. The exertions of the *P. M.* and Secretary, Bro. J. M. Pooley, for the good of his immediate lodge, and the advancement of the Order in general, were, as usual, most untiring, and left nothing to be desired on the part of the brethren of Lodge 12, or its brethren visitors. The musical abilities of Professor Smith, Bros. George Smith, Geary, Mackay, D. Leonard, &c. were freely accorded to add to the festivities of the evening. Altogether it was one of the most brilliant reunions of any masonic lodge. The gallant and honoured guest, Sir Charles Napier, must have felt himself much gratified at meeting his masonic brethren in Ireland under such flourishing circumstances, his last masonic associations having been in Scinde, where Masonry is extending itself rapidly amongst the Europeans as well as the natives.

THE FREEMASONS AND "THE HERO OF SCINDE."

"To Lieutenant-General Sir Charles Napier, *G. C. B.*

"Sir and Brother,—Allow us, the Worshipful Master, Officers, &c. of the Union Lodge, No. 13 on the registry of Ireland, to offer you our most sincere and cordial congratulations on your arrival in the city of Limerick, from the far distant scenes of your recent and glorious military career, during which the greatness and superiority of the British arms have been so often and so nobly sustained; and to add, that the proud gratification we feel at the honour you have conferred by your visit to our city is doubly enhanced by the reflection, that the ancient and honourable Craft has enrolled amongst its members the name of the 'hero of Scinde!' And we cannot suffer this occasion to pass without requesting you will afford us the opportunity of still further evincing our admiration of your heroic fame, religious character, and masonic worth; by accepting an invitation to our festive board; and also kindly permitting us to inscribe your name as an honorary member of our ancient lodge.

"Done in open and full lodge, at Limerick, this 30th day of November, 1848, and A L. 5848. "H. VEREKER, *W. M.*, No. 13 (Seal).

"G. A. DARTMOUTH, *Pro. Secretary*."

"To the Worshipful Master, Officers, &c. of the Union Lodge, No. 13.

"Worshipful Master, Officers, and Brothers,—The honour which you have bestowed upon me is most flattering to me, both as a soldier and a Mason. The troops which served under my orders, among whom were many Masons, won a country by their courage, and held it by their

good conduct; to them I owe the honours which you have now paid to me. It will, I hope, gratify the Worshipful Master, Officers, and brothers, to know that we built and established a masonic lodge in Scinde, and there found many natives who were, I believe, initiated into the mysteries of the Craft previous to the arrival of our countrymen among them; and thus was an additional bond of union established. I have great pleasure in accepting the honour of being admitted as an honorary member of the Union Lodge, No. 13; but I deeply regret that it is not in my power to have the honour of dining with the lodge, as I am obliged, by pre-engagements, to leave Limerick to-morrow morning.

"December 2."

"C. NAPIER, Lieut.-General."

DUNDALK, Oct. 13.—A brilliant re-union assembled in Dundalk. The Grand Treasurer, Bro. T. J. Quinton, opened lodge, assisted by Bros. M. Furnell, P. G. M. of North Munster; J. M. Pooley, of No. 12; Major Burdett, W. M. of No. 728; G. Rankin, of No. 2 as office-bearers, and a number of distinguished members of the Order. A warrant of constitution from the Grand Lodge of Ireland, granted to Bros. the Hon. A. F. Jocelyn, Sir John Macneil, and S. Morton, to hold a lodge in the town of Dundalk having been read and approved, the illustrious brother, Captain A. F. Jocelyn, P. S. Grand Master of Scotland, was conducted to the throne, inducted, invested, and saluted, according to ancient mystic form. The W. Master of the Eureka Lodge, No. 47, Bro. Sir John Macneil, of G. M. L., Senior Warden; Bro. S. Morton, of No. 44, Junior Warden, the founders and original members of the lodge being proclaimed, lodge was called up in the different degrees of symbolical Masonry, and the grades of each having been severally conferred on qualified brethren, the W. Master stated that with much regret he felt his anxiety for the welfare of the Order, and of the Eureka Lodge in particular, obliged him (in consequence of the removal of his regiment from Dundalk) to request of the lodge to accept his resignation of the honourable office in which their kind selection had placed him, and to elect their excellent Senior Grand Warden thereto, which having been agreed to, Bro. Sir John Macneil was in due form inducted W. Master; Bro. S. Morton, Senior Warden; and Bro. Lord John Beresford, Junior Warden. Several gentlemen were proposed as candidates for the honours of Masonry, and their names ordered to remain on the books for the regular space of time. The lodge being closed, the brethren accompanied the W. Master to his delightful mansion, Mountpleasant, where they were met with a gracious kindness and hospitable reception by Lady Macneil and her amiable and beautiful family, which leaves a lasting reminiscence. In connecting the Eureka with the house of Macneil, may it share the immortality acquired by its celebrated head, Sir John Macneil, whose genius and unyielding enterprise have at a season when unparalleled adversity nearly prostrated every energy of the country, reduced Irish space to almost a vision, girding the land from north to south with an iron way, which, in magnitude and extent, must command admiration, and but for which neither the mystic spell of Masonry, nor the unbounded hospitalities and bewitching fascinations of Mountpleasant could have congregated at this late season such a number of the most distinguished members of the Order from the farthest parts of the land, to offer their sincere and united tribute of regard and respect at the shrine of the Eureka to their talented countryman, Sir John Macneil.

KILKENNY.—The brethren gave a grand dinner to Bro. Adams, of Dublin. No 37 has lately added considerably to its members, and the Marquis of Ormond, who is a regular attendant, fills the chair at the evening half-year. It is proposed that a Grand Master for Leinster shall be submitted to the Grand Lodge.

TIPPERARY, Sept. 11.—Much important labour was accomplished by Bro. Michael Furnell in Lodge No. 55, which was succeeded by a banquet; and on the 20th he held successively meetings of No. 333, of the Prov. Grand Lodge, of Royal Arch, and of the Chivalric Orders, all of which were fully attended, commencing at eleven o'clock in the forenoon and closing at six in the afternoon. On the morning of the 21st he visited the Ancient Lodge No. 49, Charleville, where a number of distinguished brethren met to celebrate the affiliation of the first of Irish Masons, Sir John Macneil, as a member of that lodge, on which occasion, in consequence of the absence of Sir Michael Creagh, W.M., the chair was filled by Bro. Jonathan Bruce, P.M., whose winning kindness and urbanity contributed to the general harmony.

OMAGH.—It is gratifying to know that Masonry is once more raising its venerable head in Tyrone, through the active exertions of Bro. J. F. Johnston. A warrant was applied for and obtained, and on the 24th of October the installation of the W. Master, Bro. Dr. Hamilton, and the other officers of the lodge took place. The ceremony was performed by Bro. A. Grant, D. P. G. M. for Derry and Donegal, who attended for that purpose. Bro. Grant initiated three candidates during his stay amongst us, and kindly afforded us such information as we required to set us going. The brethren are in high spirits—their prospects are bright; may their hopes be realised. We hear it is intended to get up a masonic hall in Omagh; this is most desirable, and would do much to ensure permanency and regularity.

CORK, Aug. 29.—*St. Patrick's Lodge, No. 8.*—The brethren assembled at the Imperial Clarence Hotel. Shortly after six o'clock about fifty of the Craft (amongst whom we noticed several members of Lodges 1, 2, 3, 50, 71, 139, &c.) sat down to a sumptuous entertainment. At half-past eight, according to previous arrangement, the brethren were honoured by the presence of a large number of ladies, specially invited to participate in the musical enjoyments of the evening, the gallery and portion of the ball-room having been fitted up for their reception. It is almost needless to say that their appearance was hailed with universal pleasure, devotedness to the fair sex being the pre-eminent characteristic of every "free and accepted Mason." The usual loyal toasts, each briefly prefaced by the W. Master, were then proposed, received with masonic honours, and musically responded to by the professional brethren, A. D. Roche, Keays, Wheeler, and M'Carthy, the latter of whom, with his usual ability, presided at the pianoforte; the well-known and acknowledged talent of those *artistes* rendering praise superfluous, we would merely remark that in the execution of the German glees, also selections from Dr. Smyth's "Lyra Masonica," they were most effective. The toast of "The Ladies" was responded to with great felicity by Bro. Spearing, and that of "The Masonic Female Orphan Asylum" by the respected Senior Warden, who, in brief but expressive terms, brought forward the claims of this excellent institution. At eleven o'clock the W. Master having proposed "The next Merry Meeting," the company separated.

BELFAST.—*Grand Masonic Festival of the Provincial Grand Lodge of Belfast and North Down.*—The 1st of November, 1848, will long be remembered with pleasure and pride as the day of a bright and brilliant reunion of the Masonry of the North, on the occasion of the installation of the Venerable Archdeacon Mant as Prov. Grand Master, and the other officers of the Prov. Grand Lodge of Belfast and North Down. Never was ceremony more impressive, nor pageant more magnificent, or better calculated to leave a lasting impression on the mind of each individual who participated in the mysterious ceremonial and subsequent festivity. In a company numbering between four and five hundred, and consisting of persons of the different ranks and grades of society—differing religiously and politically, but bound together by a tie invisible to the uninitiated—nothing bordering on irregularity or disorder could be observed. Everything in the course of the proceedings was decorous, orderly, and guided by strict propriety. One heart seemed to animate all present, and the best feelings of man's nature were called forth by witnessing the love and harmony which everywhere prevailed. Obedience, one of the leading characteristics of Masonry, was not the least of the many excellencies worthy of commendation. One o'clock was the hour appointed for the assembling of the brethren, but long before that time large numbers of the Craft had collected at the place of meeting, the Music Hall, the lower room of which building was beautifully fitted up as a masonic hall. Shortly after one, the Hon. Captain Jocelyn, bearing the commission of his Grace the Duke of Leinster, Grand Master of Ireland, to act as his representative at the imposing ceremony, entered the hall, accompanied by the proper officers, and took his seat on the throne. He was supported on his right and left by Bros. Lord Dungannon, Lord John Beresford, Sir John Macneil, John Boyd, *M.P.* Coleraine; Colonel Blacker, Carrick; Alexander Grant, acting *D. P. G. M.*; and several distinguished brethren from Dublin, Dundalk, Armagh, Newry, Trandragee, Ballymena, &c. The lodge having been opened in due form and with prayer, the Secretary, Bro. R. S. Waterson, read the commission from the Duke of Leinster, authorising the Hon. Captain Jocelyn to act as his representative. The Representative of the Grand Master then rose, and said that he regretted greatly to inform the brethren that, owing to the indisposition of the Lord Bishop of Down, they would not have the great pleasure of Archdeacon Mant's presence among them. He held in his hand a letter from him, most hurriedly written, in which it was stated that he had just received notice of the sudden and serious illness of his father, then at Ballymoney, and that, in consequence, he was obliged to post off thither. Though his duty as a Mason was strong, his duty to his father was paramount. He concluded by expressing deep regret at his unavoidable absence. The secretary then read the patent, appointing the Venerable Archdeacon Walter Mant Prov. Grand Master of Belfast and North Down. The Representative of the Grand Master then rose, and said that it would have been his pleasing duty, had Archdeacon Mant been present, to have now invested him with his insignia of office. In his unavoidable absence, however, he would proceed, by request of the Prov. Grand Master, whose letter he held in his hand, to instal the Deputy Grand Master. Bro. David Connor, *P.M.* Lodge No. 40, *D. G. M.*, was then led forward to the throne by two officers of the Grand Lodge, and duly invested with his insignia of office. The Representative of the Grand Master complimented him upon his high

office, and, in resigning the chair to him, placed in his hand the maul. The Deputy Prov. Grand Master having taken his seat on the throne, immediately proceeded to instal and invest the officers. After these ceremonies, the Grand Chaplain offered up an appropriate prayer, and a masonic anthem was beautifully sung under the direction of the Grand Organist. A Committee of General Purposes was then appointed, and the lodge was adjourned till four o'clock.

The Banquet.—At half-past four o'clock the lodge was called off to refreshment. The gallery was occupied by a select number of fashionably attired ladies, privileged to admission by tickets, whose presence shed the only additional lustre upon the festivity of which it was susceptible, and whose beaming looks and delightful features evinced the pleasure they felt in having their curiosity so far gratified. Bros. Dr. Murney, Dr. Murphy Macaulay, Captain Thompson, Boyd, and E. Barr attended upon them during the evening. The company being seated, each Mason in full dress, the office-bearers arrayed in the collar and insignia of their offices—some of which were of the most costly and elegant description—the brilliantly lighted hall, the gallery with its galaxy of fair occupants, the enlivening strains of the splendid band of the 13th Regiment, who occupied the orchestra—all presented an *ensemble* such as the eye has seldom rested upon. Several professional vocalists also greatly added to the conviviality and pleasure of the evening by the performance of glees, chiefly masonic. The chair was occupied by the Hon. Captain Jocelyn, supported by Bro. Williams, S. G. W., and Bro. Benn, J. G. W. in the West and South. On the right of the chairman sat Bro. D. Connor, D. P. G. M., Bros. Lord Dungannon, John Boyd, *M. P.*, J. B. Bankhead, No. 6 Lodge, Dublin; and on his left, Bros. A. Grant, D. P. G. M. for Derry and Donegal, Lord John Beresford, Sir J. Macneil, and R. Davison. Grace was said by the Grand Chaplain, and after dinner *Non Nobis Domine* was sung in good style by the glee singers. Silence having been proclaimed,

The CHAIRMAN rose and said—Brethren, before we proceed to honour the first toast, I beg leave to call your attention to a matter of which I feel it necessary to give an explanation. It is merely to state to you the reason why you see me in my present position at the head of this table. I have been deputed, in the absence of our worthy Prov. Grand Master, Archdeacon Mant, to occupy this chair this evening; and I need hardly say that I do so totally unprepared. I do so, I say, unprepared; but I am quite sure you, my brethren, will take the will for the deed, and that whatever may be wanting in ability and eloquence will be made up by your indulgence. I may want eloquence in discharging my trust, but not zeal. Brethren, the first toast is, "The Queen." Loyalty to the Sovereign is one of the greatest characteristics of our Order; and the Masons of the North are not wanting in that which is so strongly characteristic of the whole body. A bumper then, brethren, to the health of the Queen.—(The call was enthusiastically responded to, the band playing the national anthem, and the company standing.)

The Chairman.—The next toast, brethren, is "Prince Albert, the Prince of Wales, and the rest of the Royal Family."—(Drunk with all the honours, the band playing the "Coburg March.")

The Chairman.—Brethren, the next toast is one which I am confident you, as Irishmen, will drink with cordiality and enthusiasm. It is the health of one who is himself of our Order, and who has done much to advance Masonry. He has not only given his time in its behalf, but

has extended his munificence towards it also. Therefore, for his love to the cause, and for the many favours he has bestowed upon the Order, let us drink, "The Most Worshipful the Grand Master of Ireland."—(The toast was drunk with all the masonic honours, three times three, and amid the greatest enthusiasm, the band playing "The Master's Tune.")

The Chairman.—We have drunk to the Grand Master of Ireland, and I now call upon you to drink to "The Most Worshipful the Grand Masters of England and Scotland, the Earl of Zetland and the Duke of Athol."—(The toast was drunk with full masonic honours, the band playing a masonic air.)

The Chairman.—Brethren, we are most fortunate in having a good Grand Master; but it is essential, and of the greatest importance to our Order, to have not only an efficient Grand Master, but good officers also. I give you, brethren, "The Grand Officers and the Grand Lodge of Ireland."—(Great cheering; drunk with the honours.)

BRO. J. B. BANKHEAD acknowledged the toast. He said—As Master of the senior lodge, and member of the Grand Lodge, the duty has devolved on me to return thanks for the toast just proposed. It gives me great pleasure to hear so good a judge, and so excellent a Mason, as the Hon. Captain Jocelyn, give his meed of approbation to the officers of the Grand Lodge of Ireland. The members of the Grand Lodge have done their duty to the Order, in so far as their judgment allowed them, and have been the careful guardians of its purity. But as it may be thought strange that I return thanks for the grand officers of Ireland, I feel it necessary to explain that I do so in the absence of the Grand Master, who would have been here but for one circumstance, which I will mention. The Grand Treasurer—one who has devoted not only his time, but his wealth to the cause of Freemasonry (and any one visiting our temple in Dublin must say he deserves well at our hands)—is about to be presented with a memorial of our gratitude and respect; and notice of this intention has been given by the Grand Master, to the effect that he would preside on to-morrow evening, and present that memorial to him.—(Loud cheers.)

BRO. GRANT, D. P. G. M. of Derry and Donegal, then rose and said—Brethren, the next toast on the list is the toast of the evening. I would it had been entrusted to an abler advocate, though, without egotism, it could not have fallen to one more zealous and sincere. Brethren, you have this day entered on a renewed compact—the province has come under the care of a father—a chief has received a true and trusty band—the Craft has gained a ruler. You and I deeply regret the absence of our Right Worshipful Prov. Grand Master, as well as the cause. You must do for me what he would do were he present—not attribute the defects of the head to the shortcomings of the heart. Brethren, that this has been a day of very uncommon interest to the Masons of Belfast, and the Craft generally, no one will deny. It will be chronicled in our records as an auspicious, happy day; and should we be permitted to travel through a space of time, so as to bring us to its anniversary, I trust it will be with increased proofs of masonic success. Indeed, under the auspices of our Grand Master, it can hardly be otherwise; for, brethren, you are now under the guidance and government of a man who has pre-eminently endeavoured to gain "light;" and who, by word and action, has ever paid homage to everlasting truth. I consider the Masons of this province peculiarly fortunate; for when you, and I who

address you, will long have been mouldering in the oblivion of the grave, the name of "Mant" will be a password amongst the Masons of the North; because, from his character, services, and opinions, he has shown that Masonry has been, is, and ought to be honoured and cherished by the wise and virtuous, the intellectual and philanthropic. But, brethren, much remains for you to do in assisting our Grand Master to revive the building of mankind's highest cathedral, "brotherly love." The province is now a masonic pillar. You, brethren, form the base; the Grand Master and his Grand Lodge the shaft, and I need not look further than to our lovely visitors in the gallery for a graceful and beautiful capital. When I look around this great assembly, where so much variety of character and different shades of opinion must exist, ranged under one banner, there is a feeling arising therefrom very amelioratory to the heart. Brethren, let every lodge and every brother strive to erect one temple—"truth." I know that to arrive at perfection is impossible, but our covenant demands much of its disciples. We live in extraordinary times—full of a desire of change, and disaffection. It may be asked, what has Masonry to do with this? First, then, let it be a warning to us to preserve "peace in our borders"—not to outstep our landmarks, but to evince a constant desire to understand the spirit of our Order. Let "wisdom, strength, and beauty" stand pre-eminently erect in your lodges, teaching you that there is for all men one future better life, and for all but one way of obtaining it. This the rudest child of nature, the savage and the uncultivated, acknowledge. Thus, Masonry may be made, indeed, a means of enabling us to obey the will of the Great Architect of the universe, at the same time proclaiming love and toleration free; for Masonry disturbs no man in his religion or politics, but, on the contrary, stimulates every one to the performance of his duties, and teaches us that we should never turn in anger from an honest man because he differs in opinion from us about ordinances and institutions men have made. Masonry progresses silently, unostentatiously, but surely; not asking one what system he follows, or another the colour of his decoration, or how many degrees he has, but looks to his understanding the spirit of the institution. Therefore, brethren, we ought not to rest satisfied with mere ceremonies, however beautiful and captivating they may be, but endeavour to understand them in their mystic sense. If we look around and view the various institutions that decorate the moral and social hemisphere of humanity, we shall find Freemasonry the purest, loveliest, and best. I consider it an institution of Divine origin—a pure and unadulterated stream, flowing from the throne of Omnipotence, from which the Almighty has said to man, "Drink, and be happy." It may be asked, what are our principles?—Charity; for to us it is commanded to dry the widow's tears—to soothe the sigh that would rend the orphan's breast—to throw the mantle of comfort and of peace over the declining form of decrepitude and age—to assist the brother whose hands would never have been raised to ask the pittance of the passing Samaritan—to visit the captive in his cell, and lay before him the bright chart of a future world of immortality, as a reward for sorrows and for suffering here. Excuse the tedium, I trust not intrusion—(cries of "No, no")—of these remarks. Remember, brethren, the faithful man, the zealous Christian, will also be the best Freemason. I need not say that this is the character of our Right Worshipful and beloved Prov. Grand Master. You will now join with me in drinking long life and prosperity to him,

and may the compact of this day be interrupted only by the chance of time. May that be far distant—a sentiment which, I am sure, pervades every heart here. May he, when the Great Architect of the universe shall see fit to call him from this sublunary abode, consider him worthy of nobler works, and admit him to his Grand Lodge above, there to enjoy an unclouded East for ever. Bro. Grant concluded by proposing the “Health of the Prov. Grand Master of Belfast and North Down, Archdeacon Mant.”*—(The toast was drank most enthusiastically, with full masonic honours.)

The CHAIRMAN—Brethren, I congratulate you on the meeting of to-day. It is most gratifying to me to see such a large and influential assemblage as now presents itself to my view. It does good to my heart, and to yours, my brethren, who are good and true Freemasons, to see and to be present at such a meeting as this. You may have heard it said, no doubt, that in this part of the world, in this kingdom at the present distracted time—distracted by political animosities and religious feuds—Masonry cannot be effectual to prevent such things; but if those who say so saw this room to-night—if they saw what I now see, what would they say? The very fact of the existence of such a state of things in this country makes Freemasonry more suited to us. Is it not delightful to think that, in the midst of all this unhappy division and dissension, there is one happy spot—one oasis in the desert, where the demon of politics dare not intrude, but where men of every religious and political feeling can meet upon the level and part upon the square. We ask not what a man’s politics or religion are. All we seek to know is if he has a reverence for his God, and if he bears true loyalty to his Sovereign. These are indispensable conditions—these are absolutely necessary to make him a fit companion for a gentleman, a Christian, and also of a Freemason—(cheers). Brethren, I am glad to hear those cheers; I rejoice to know that you reciprocate those sentiments, because it shows me that you look upon Masonry in its true light. To-morrow it will be my pleasing duty to report the result of this happy day’s proceedings to the Duke of Leinster, our Grand Master. That will be to me a happy duty; and with proud feelings I shall be enabled to record that I had the honour of presiding on such an occasion. Brethren, I must thank you for the great attention and respect exhibited by you this evening, and for the kind support you have given me. I need not say that the character of the assembly was exhibited by its order and regularity. In so large a company nothing but Freemasonry can keep us quiet and orderly—nothing could do it but the magic influence of the maul. I am sure the Prov. Grand Master will feel proud of the result of this day’s proceedings, also. Join me then, brethren, in giving, “The Deputy Prov. Grand Master and other Prov. Grand Officers.”—(The toast was drank with masonic honours, the band playing “Auld Lang Syne.”)

Bro. CONNOR, Deputy Provincial Grand Master, acknowledged the toast. He said—Brethren, I cannot express how strongly and deeply I feel this compliment. I am extremely happy that such a worthy and esteemed brother as Captain Jocelyn was selected to fill the chair on this occasion, as he has by so doing removed a weight of responsibility from the shoulders of a young officer like myself. For the very able and efficient manner in which he has discharged the duties of chairman this evening, I beg to express to him my very best thanks. Brethren, I now

* The Bishop died a few days after the meeting.

call upon you to fill your glasses, as I am about to propose a toast, which cannot fail to call forth a hearty response from every Mason present. I beg to propose the health of the honourable and gallant captain on my left. I give you, "Captain Jocelyn, our worthy brother, and Representative of the Duke of Leinster."—(Here the company rose *en masse*, and, amid the most enthusiastic cheering, drank the toast, accompanied with full honours.) When the cheering had subsided,

The CHAIRMAN rose and said—Bro. Deputy Provincial Master and brethren all, I thank you sincerely for the honour you have done me—for this additional proof of your kindness. I have been a great many years a Mason, and though I have on many occasions received favours at the hands of my brethren, and though great confidence has been reposed in me—more honour, indeed, than I deserved—(cries of "No, no")—really and truly I never felt more gratified than at the present moment. My health has been proposed in such a style, and received by you in such a respectful and enthusiastic manner, that I cannot but feel the full force of your good wishes and kindness most sensibly. I came here to-day, at the request of your worthy Provincial Grand Master, to take a part in the proceedings; and was appointed to be the humble means of installing him in the great office to which he has been appointed, and of investing him with those honours which he so richly deserves, and of which he is most worthy. I deeply regret being disappointed in so doing. I regret it for various reasons; for it was by his instigation and assistance I became a Mason; and his hands, eighteen years ago, first showed me light. Brethren, I thank you again for the honour you have this evening conferred upon me; and I have now to intimate to you the necessity of my retiring from this pleasing and happy scene. It is necessary that I leave this town for Dublin to-night, in order that I may be enabled to attend the meeting of the Grand Lodge to-morrow evening; and there report to our brethren this glorious sight.—(Loud and prolonged cheering).

Bro. WILLIAMS, P. S. G. W., then rose and said—Right Worshipful Deputy Grand Master and brethren, in bringing before your notice the toast of our "Poor and distressed Brethren," which has been placed in my hands, I shall occupy your time for a few minutes, by calling your attention to a subject of the greatest importance to the Craft in this province. I regret that the task was not intrusted to one better adapted to do justice to it; for when I look around and see so many talented and eloquent Masons, I shrink from the duty that is imposed upon me. But, however I may be deficient in eloquence, I throw myself upon your indulgence and sympathy, knowing that the subject I am about to bring before you will call forth a warm response from all present. That subject is the establishment of a Female Masonic Orphan Asylum for the province of Ulster. It has been a matter of serious regret to many Masons in the province that we have had no charitable institutions in connection with the Order, such as exist in other provinces. In Leinster there is an asylum, and also one at Cork, both of which are in a flourishing state. I am acquainted with the workings of this most excellent charity in England, as well as those in Dublin and Cork, and it is a matter of great gratulation to me to be enabled to announce to this assembly that they are in a most prosperous state. Let me then rouse your dormant energies in the orphan cause; for would it not be considered a reproach to the Masonry of Ulster, not to be able to point to some substantial object to convince those without the pale of the square that there is something more in Masonry than a name—(hear,

hear). For, brethren, you have often heard it inculcated in the tyled recesses of your lodges, that relief is a duty man owes to his fellow-man. How much more, then, do the destitute orphans of those who have pledged their fidelity at the same altar with you and I demand the exercise of this most benignant principle. The infirmities of human nature strengthen the claims of helpless innocent childhood. It is the right of the worthy but decayed Mason (I mean in a pecuniary point of view), to look for aid from a brother, as well as the assistance of his advice and protection; but I put it to you, brethren, who are parents, and knowing that riches and prosperity are but fading influences—mere imaginary lines that a day might blot out—and he that is now in the enjoyment of the world's good, might, ere long, be plunged into the lowest depths of poverty and distress. Would it not, thus circumstanced, be a vast diminution of his misfortunes that the dear object of his solicitude, his child, be protected and sheltered from the attacks of a cold and heartless world?—(Hear, hear.) That she would, at least, be sure of a shelter in this little refuge I am now the humble instrument of suggesting to you, where she may be taught the principles of virtue and religion; and, in her orisons, she would supplicate the Throne of Grace to shed a blessing on that society who had thus protected her from the snares of vice and folly, and placed her in the course of purity. That you will admit the justness of these observations I cannot for a moment doubt. Remember the high authority which says—“By your fruits ye shall be known.” You have, each and all of us have, been often asked, “What is Masonry?” Let this asylum, when erected, be your answer. And this can only be done by a hearty co-operation to assist in laying the foundation stone, by a liberal subscription this evening. Remember that the blessing of the Great Architect of the universe will hallow the undertaking; for its good you will perceive here, and the reward of your exertion will be in eternity. This, brethren, is a proposition in which our Right Worshipful Grand Master, the Archdeacon, most heartily concurs; whatever, therefore, you are disposed to give this night will be placed in the hands of the Grand Treasurer, as the nucleus of a fund to be devoted to the erection of the Ulster Masonic Female Orphan Asylum; and I feel that, on proposing “Our distressed Brethren,” I could not have prefaced it with more suitable observations.—(The toast was then drunk with the usual masonic honours).

The Stewards, assisted by the Deacons, collected from the different tables a considerable amount, which, with the sums promised by those brethren who were unprepared at the moment, will enable the committee, in a short period, to commence carrying out this desirable object.

The CHAIRMAN then rose to retire, which was the signal for loud cheering. Before leaving, he complimented the brethren upon the order and regularity observed during the evening, and after wishing “good evening” to all present, left the room amid the most deafening and prolonged plaudits.

Bro. COLLINS, having been called upon, rose to propose the next toast, “the Wives, Sisters, and Daughters of Masons.” In the course of an eloquent and humorous address, the worthy brother paid a just tribute to the character and varied excellencies of woman, in the different relations of wife, sister, and mother. As regarded the first class of the three into which the toast divided itself, he remarked that there were many brethren present who could not as yet boast of such a tender association, but they no doubt looked forward to that time, when to such a toast each man would be enabled to rise and say for himself, that he was in a posi-

tion to respond to it.—(Loud laughter, and cheers). To respect and dignify woman ought to be the aim and duty of every man, but especially of every Mason; for there was associated with that name all the feelings, sentiments, and affections that ennobled and dignified our nature. What was woman?—In infancy they cherished us, in the cradle they watched over us, in boyhood they guided us, in maturer years they are our dearest companions and partners through life, in sickness they tend us, in death they mourn for us, and in the grave they remember us.—(Loud cheers). The last sentiment he uttered was borne out by that beautiful Scripture narrative, in which Mary, the sister of Lazarus, is described as going to the grave of her brother “to weep there.” Bro. Collins then urged upon his brethren the necessity and importance to the Order of enlisting the judgment, favour, and sympathies of the fair sex in the cause of Masonry. Until they succeeded in doing so, he believed they never would advance the system. After several further remarks in a similar strain, Bro. Collins concluded by proposing the toast, and expressing his confidence that the brethren present would drink it with that enthusiasm it deserved.

After the delivery of Bro. Collins’ address, which caused the utmost merriment to prevail amongst the ladies in the gallery, they retired, apparently much pleased and gratified with the novel character of the proceedings they had been permitted to witness.

“Our Visiting Brethren.”

Bro. Lord DUNCANNON rose and said—brethren of the Craft assembled around me, I must first express my heartfelt thanks for the compliment you have paid me by connecting my name with the toast which has just been proposed; and also for the gratification and real delight which I have experienced this evening amongst you. Twenty-three years have elapsed since I first became a Freemason, and this night it would appear as if I lived happy days over again. Many years have also passed since I had the honour of meeting the brethren assembled in lodge; and it is to me a most fortunate occurrence, that on the occasion of my present visit to my estates in this part of the country I should have the pleasure, in the “Emerald Isle,” of witnessing one of the most splendid displays, and one of the most interesting ceremonies, it has ever been my fortune to participate in.—(Loud cheers.) Amongst the first of all sciences is that of Freemasonry. I have, this evening, listened with delight to the able and eloquent addresses which have been delivered from the chair, and by brethren around me; and I am sure there is no one can depart from this room to-night without feeling himself a more enlightened, and, in a Christian sense of the term, a better man. I cannot better define the beauties of the institution, to which I have the honour to belong, than by quoting the following beautiful and spirit-stirring lines:—

Hail, Masonry! thou sacred art,
Of origin divine,
Kind partner of each social heart,
And favourite of the nine!
By thee we’re taught our acts to square,
To measure life’s short span.
And each infirmity to bear
That’s incident to man.
Though envy’s tongue may blast thy fame,
And ignorance may sneer,
Still is thine ancient honoured name
To every brother dear.
Then strike the blow—to charge prepare—
In this we all agree;
May freedom be each Mason’s care,
And every Mason free!

Yes, in distant quarters on the other side of the water, they may talk of the religious and political feuds in Ireland; but let them only behold what I have this evening witnessed and enjoyed, and shame upon those who would, for one instant, doubt there being a good, sound, and loyal spirit existing in Ireland. (Loud cheers.) Though a resident on the other side of the water, I am proud of the title and name of an Irish landlord. I am anxious and ambitious to gain the good will of my tenantry, by acting up to those duties required of me as a landlord, and yours, also, my brethren, by adhering to those principles derived from the science and inculcated by the precepts of Freemasonry. Once again, brethren, I thank you as a visiting brother, for the pleasing scene I have this evening witnessed, assuring you that it will long remain treasured in my recollection. If there is any circumstance that can add to the gratification I have experienced on this occasion of my visit to the "Emerald Isle," it is that of having had the honour of being amongst you this evening. It has ever been my pride to belong to your noble Order, and to wear the honoured badge of Masonry. That pleasure and pride will be greatly heightened henceforward, and it must be my anxious endeavour to prove to the brethren of Ulster that I am a Mason, not in name only, but in practice. Though this is the first time I have had the pleasure of meeting you assembled in lodge, it will not, I trust, be the last on which I shall enjoy a similar gratification—and I will only express, in conclusion, a hope that I may not disappoint, in the discharge of my duties as a landlord or as a brother, your kind anticipations. At any rate, I will fervently pray that, in the various duties that may devolve upon me—the trials of life it may please the Great Architect of the universe to impose—in the hour of tribulation or of triumph, I may never forget to remain in principle, as well as profession, a Free and Accepted Mason. (Loud cheers.)

The next toast was "The Stewards," to which

Bro. JOUN MOORE responded. He said—Worshipful Sir, and Brethren—As one of the Stewards who have taken an active part in the preparations for your entertainment this evening, I beg to thank you for your approval of our exertions. We have acted to the best of our knowledge and abilities, without personal consideration, to provide for you the best entertainment and on the best terms. (Cheers.)

"The Prov. Grand Secretary, Bro. Waterson."

Previous to the toast being drunk, Bro. Williams, Senior Grand Warden, passed a high eulogium on Bro. Waterson for the valuable services he had rendered to the Order. The toast was duly honoured.

Bro. Waterson returned thanks.

This terminated the proceedings. The ladies, having vacated their seats in the gallery, the band of the regiment, and the few uninitiated individuals present were requested to withdraw; after which, as stated in the programme, the Lodge proceeded to labour, and was formally closed.

FOREIGN.

PARIS.—Bro Bertrand, M. W. G. M., summoned an especial Grand Lodge on the 4th March, 1848, to condole with the friends of those Masons who fell during the days of February. At that meeting it was determined forthwith to open a list of subscriptions, the proceeds to be divided among the wounded. That all the lodges should be requested to assist the fund, and that five hundred francs be given at once by the Grand Lodge. That an address, of which the M. W. Grand Master produced a copy he had provided, should be presented by a deputation from the Grand Lodge to the Provisional Government. All these proposals were agreed to unanimously.

On the 6th of March, at four o'clock, the deputation proceeded to the Hotel de Ville, where they clothed themselves in their masonic insignia, and were introduced to Bros. Cremieux, Garnier Pagès, and A. Marrast, members of the Provisional Government, and Bro. Pagnerre, Secretary, all of whom wore their masonic clothing.

Bro. BERTRAND, G. M., said—In the name of the Grand Lodge of France, and of the lodges under its constitution, he begged to assure the Provisional Government of France of their entire confidence, and determination to support it. Although the masonic fraternity of France recognised no political doctrines, and never allowed such to form any portion of their discussions, they could not allow a time of such extraordinary social and political changes to pass without expressing their sympathy with those who had assisted to promote them. At all times on the banners of Freemasonry were to be found the motto “Liberty, equality, and fraternity,” and it might be considered a glorious initiation for the whole of France to stamp those words upon its flags, for they proved the triumph of the masonic principles among their countrymen. They could not but admire the courage which induces so many men to advance from their ease and retirement to assist in establishing freedom and the public welfare, while they were also using the most strenuous efforts to forward the public interest by constitutional and quiet means. Forty thousand Freemasons assembled in nearly five hundred lodges with one heart and one idea, assured the Provisional Government of their support and co-operation, and would support the undertakings so gloriously began for the benefit of their common country. May the Great Architect of the Universe lend his assistance.

Bro. CREMIEUX, in reply, said—Citizens and Brethren of the Grand Orient of France, the Provisional Government receives with great gratification the assurance of your co-operation. The Grand Architect of the Universe created the sun to give light to the world, and freedom to maintain the same. The Grand Architect desires that man should be free. He gave us the earth that we might make it bring forth abundantly; but this can be done only by those who have freedom. Freemasonry, it is true, does not occupy itself with politics. But the politics of a more exalted nature—the politics of humanity and of mankind—have always been the object of the lodges. There the true maxim of justice, whether enslaved by the force of tyranny in the mind, or the equally oppressive injustice upon speech—there, at all times, the love of equality, fraternity, and justice have shone forth and been triumphant. The Republic lives in the masonic creed, and therefore it

has, at all times, found favour in every corner of the earth. There does not exist a lodge which would not greet another as a participator in its equality, and every Mason as a brother. Yes, where the rays of the glorious sun enlighten the earth, there the Mason gives the Mason his hand, and brotherly love predominates. That, my brethren, is likewise the object of the Republic. A grand lodge among mankind, fraternity on the earth, on every side of the triangle we hope for equality, and the Grand Architect of the Universe will sanction and bless the object of extending those feelings to all mankind. Citizens and brethren, may the Republic flourish.

Amid great cheering the deputation retired.

Circulars have been issued to form one Grand Lodge for France, and to abolish or unite the present two systems; it is generally supposed not any great difficulty will be experienced in arranging this much wished-for union.

The Lodge Clémentine have expressed to Dr. Crucefix, through Bro. Le Blanc Marconnay, their affectionate wishes, with the expression of their gratification on the establishment of a Grand Council of the 33d Degree in England.

We are happy to say that Freemasonry in France (which had been lately suspended voluntarily, owing to the state of siege) has resumed its labours on a more solid and brilliant basis than ever, being recognised and sanctioned by the law. No less than eighty zealous, eminent, and devoted members of the Order hold high position in the National Assembly.

DOUAI (France). In order to give an impetus to Masonry in this department, and to further the intellectuality of the Craft, the lodge Perfect Union, has offered prizes in money for the best written essays on the following subjects: 1. What social advantages have accrued to the public from Freemasonry since the revolution of 1789. 2. For the best history of Masonry during the 17th and 18th century. 3. For the best masonic song.

LEIPSIC.—The first meeting in the new Freemason's Hall took place on the 9th of April, 1848. The proceedings commenced with the introduction of eighteen orphans, who are maintained and clothed at the expense of the Apollo Lodge; after which Bro. Mussner addressed the assembly, with great power and at considerable length. Solemn music alternated with the work, speeches, and ceremonies.

BASEL (Switzerland). The Lodge of Friendship met on the 17th of November, 1847. After Bro. Brenner had been succeeded in the chair by Bro. Hofman, it was unanimously determined that, in consequence of the general distress, the sum then collected, amounting to 1800 francs (about 100*l.*) should be placed at the disposal of the ladies visiting committee, for the purpose of being given to the needy of the town. Comment on such an act would be superfluous.

BORDEAUX.—A petition was sent from here to the Grand Lodge at Paris, soliciting a warrant for a new lodge, to be called the Chevaliers of the Fraternity, but the Grand Lodge having seen the great disadvantage of new warrants being granted where lodges already exist, has postponed for the present dealing with the petition.

GRENADA, Oct. 7, 1848, *Post tenebras lux*.—Mount Herodim Royal Arch Chapter.—At a stated convocation of the Mount Herodim Royal Arch Chapter, No. 54 on the registry of the Supreme Grand Royal Arch Chapter of Scotland (being the festival of the autumnal equinox) the annual election of office-bearers took place, when the following companions were declared duly elected:—Bros. W. Stephenson, as Z.; T. Boog (Proxy), Z.; J. M. Aird, H.; D. W. Gibbs, J.; M. G. Stephenson, E.; J. Wells, N.; and J. B. Lundy, Principal Sojourner.

Sept. 29.—*Mark Master's Lodge*.—A lodge of this degree and title was formed under the sanction of the charter of the Mount Herodim Royal Arch Chapter No. 54.

ST. LUCIA.—The governor has issued a proclamation for the establishment of a library and museum; and, through the influence of Masonry, has confided the order for books to Bro. Spencer; masonic works have not been forgotten.

PRINCE EDWARD'S ISLAND.—A grand masonic meeting has been held; a late Deputy Master was in the chair. So numerous was the meeting that the Town Hall was overcrowded. The masonic address of the chairman was admirable, and should be published in the "Freemasons' Quarterly Review."—[If favoured with a copy, we will gladly insert it.—Ed.]

MONTREAL.—The attack on the "Freemasons' Quarterly" has struck us here in the distance with surprise; we trust, however, that the editor will not discontinue his labours, so materially does that work contribute to aid Masonry. We are of opinion that, although certain home truths may not be palatable, that the Craft should *officially* patronise it, and at once declare it to be its accredited organ. Here we are working well; but it is not too much to say that we are indebted greatly for our knowledge of the true spirit of Masonry to the intelligent editor of the "Quarterly."

AMERICA.—UNITED STATES.

We are altogether without our usual report.

(CIRCULAR.)

"Extract,—Pittsburgh, Pa, Sept. 8, 1848.—*To the M. E. G. C. Officers, and Sir Knights of all Regular Encampments of Knights Templar and Knights of Malta of the Order of St. John of Jerusalem throughout the world, greeting*.—At a stated meeting of the Pittsburgh Encampment, No. 1, held on the 6th September (working in Pittsburgh, Pa., under a charter granted by the G. C. Encampment of the U. S. A.), the M. E. G. C. gave information of the existence in Philadelphia, Pa., of a clandestine body of men styling themselves an Encampment of Knights Templar and the appendant Orders, working under what they claim to be a revived charter of an encampment legally constituted many years ago by the then Grand Encampment of Pennsylvania. This latter body was organised in 1814 by delegates from

the states of New York, Pennsylvania, Delaware, and Maryland, but has been extinct for many years, while the subordinate one (which is now pretended to be resuscitated) has ceased to labour for the last twenty or twenty-five years, and is therefore condemned as an illegal body by the constitution and by-laws of the Grand Encampment to which it originally owed its existence.

“M. E. Sir A. McCAMMON, G.C.

“Sir A. G. REINHART, Recorder.”

I N D I A.

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

It is with the most poignant regret that we are compelled to advert to a serious misunderstanding between one of the lodges in the district of Bengal, the Lodge Kilwinning in the East 740, and the R. W. the District Grand Master, Bro. John Grant, whose urbanity and known character for masonic zeal and competence of ability to preside over his district, have met with merited approbation—still all men are fallible—and it does appear to us that in the course pursued by the R. W. Brother, he has acted from a mistaken view of this case, and committed an error in judgment; it will be a relief to our own feelings to alter our own opinion on this point; but justice to those who have severely suffered by the result, demands that the facts should be stated. Our readers will please to understand that we have endeavoured to acquaint ourselves as far as possible with the general particulars, and that we have not solely relied on the statements advanced by those who consider themselves aggrieved.

The statements and correspondence are very voluminous, but the following abbreviated remarks may we believe comprise the substance.

The members of the Lodge Kilwinning in the East, No 740, made application to Companion Dr. Grant, Grand Superintendent, for a dispensation to hold a chapter, and to forward the application to the Grand Chapter, who, if any objections were raised by such body, would doubtless have been accompanied by reasons; and their objection would have been obeyed as a law, but Dr. Grant declined either to grant the dispensation, or to forward the petition. The members then applied to the Grand Chapter of Scotland, and succeeded in their object, every requisite form having been complied with, to the perfect satisfaction of such Grand Chapter.

The mass of correspondence details many episodical points, which may hereafter be referred to; but in the present state of the question it may be better to avoid entering upon them; indeed, we hope that ere our next period of publication, the perusal of this article may lead all parties to a reconciliation. We have no hesitation however in stating unequivocally our opinion, that such correspondence weighs greatly in favour of the lodge, both in masonic arguments and principle, which is simply

charged with setting up an authority in opposition to the Grand Lodge of England, whose authority, as well as that of the Grand Chapter of England, they were most desirous to respect and uphold; whereas Dr. Grant has made himself responsible for the acts his want of forbearance and judgment compelled the members to adopt; to prove this, they sought to have their chapter named the "Zetland."

The following extract from a letter from Companion Morris Leon, Scribe E., of the Grand Chapter of Scotland, will be conclusive evidence on a most important point.

"Respecting the charter granted to the E. C. Townsend and others in Bengal, called Chapter Kilwinning in the East, No. 64 on the roll of the S. G. R. A Chapter of Scotland, the said charter was granted upon a proper application made in the usual manner as prescribed by the laws, all the forms &c. being faithfully complied with, and no other means were used than were legal and constitutional."

After much severe recrimination, a Provincial and District Grand Lodge was held, the minutes of which we feel it necessary to give at some length.

Extract from the proceedings of the Provincial and District Grand Lodge of Free and Accepted Masons of Bengal and its Territories.

At a quarterly communication holden at Freemason's Hall on Saturday, the 24th of June, 1848. Read a circular issued to the several Calcutta lodges on the 15th inst., cautioning their members against joining a Royal Arch Chapter, which, the Prov. Grand Master had been informed was attempted to be set up, under a charter obtained from the Supreme Grand Chapter of Scotland, of which Worshipful Bro. Townsend, Master of Lodge Kilwinning in the East, No. 740, was to be the First Principal.

With reference to this circular, which the Provincial Grand Master stated he had caused to be issued, lest any brother should unwittingly identify himself with the chapter alluded to, and with those brethren who, unmindful of the allegiance they owe to him as the representative in this province of the Most Worshipful the Grand Master of the United Grand Lodge of England, had offered him an insult, by procuring a warrant from a body which could exercise no authority whatever in a province appertaining to the Grand Lodge and the Grand Chapter of England. The Prov. Grand Master alluded to an application which had been made to him in course of the past year, for a dispensation to hold a Royal Arch Chapter in connection with lodge Kilwinning in the East, which, for good and sufficient reasons, he had declined to grant at that time, and he further considered that Chapter Hope was sufficient as regards Royal Arch Masonry for the city of Calcutta for the present; but under any circumstances, in the event of another chapter being formed, the youngest one in Calcutta, which Kilwinning in the East was, would not have been the one selected to have joined it to, to the prejudice of older and better lodges, which had much stronger claims to such an honour. Subsequently a worshipful brother, John Cameron (one of the applicants for the dispensation, and Past Master of Lodge Kilwinning in the East), when proceeding to Europe obtained from him a letter of introduction to the Grand Secretary in Scotland. He was not a little astonished, therefore, to learn that Bro. Cameron had apparently made use of that introduction, in the face of his express interdiction, in sending out a charter from the Supreme Grand Chapter of Scotland for

the constitution of a chapter in Calcutta. The first regular intimation he (the Prov. Grand Master) received on the subject was about three weeks ago from Bro. Townsend himself, applying for permission to hold a meeting of the brethren who were to be members of the new chapter at the Freemasons' Hall. Here, indeed, was a most cool proposal, that not only within the bounds of his province, but in their very hall, practical effect should be given to a document irregularly, indirectly, and surreptitiously procured; for he felt satisfied that when the Supreme Grand Chapter of Scotland became informed of the discreditable manner in which this intrusive chapter was endeavoured to be got up from the beginning, that it would withdraw its sanction from a province where it never ought to have extended its authority. Of course Bro. Townsend's very modest request was refused compliance with, and the requisite measures were adopted, at a convocation of the Prov. Grand Chapter held on the 16th instant, to counteract the highly irregular proceedings of Bro. Townsend, and those who acted with him. Bro. Townsend and his coadjutors were not aware, it seems, that he held the dignity of Grand Inspector under the Grand Council of Rites in Scotland. Accordingly he, in his capacity of Grand Superintendent of Royal Arch Masonry, having come to the knowledge that, after having been refused meeting in Freemasons' Hall, as also in the rooms of Lodge Humility with Fortitude, in Fort William, the misguided brethren had assembled at a private house, a letter was addressed to Bro. Townsend, on the 17th instant, requesting him to furnish the names of the brethren who were present at the meeting alluded to, and also a statement of the ceremonial that took place on the occasion, but to which, to this moment, no reply has been received; thus adding further disrespect to the previous insult.

The Prov. Grand Master then observed—in this the only place where he could meet Bro. Townsend—that, though he always had a kindly feeling towards that brother, he could not, consistently with his duty and the dignity of the offices he held under the Grand Lodge and the Grand Chapter of England, as well as the Grand Council of Rites in Scotland, suffer this attempt which had been made to set his authority at defiance, without taking such measures as would effectually end in disappointment and disgrace to those brethren who, holding the warrant of their lodge from the Grand Lodge of England, were acting thus disrespectfully and unconstitutionally. The Prov. Grand Master adverted to the sister Grand Lodges of Madras and Bombay (the latter being under the Grand Lodge of Scotland), between whom and the Prov. Grand Lodge of Bengal there never had been any clashing of authority; and he took this opportunity to remark, that the most worshipful brother, Lord Dalhousie, who had recently become patron of the Craft in Bengal and its territories, highly disapproved of what had occurred in reference to the conduct of Bros. Cameron, Townsend, and others, and that it was his lordship's intention himself to write on the subject to the Grand Royal Arch Chapter of Scotland.

The Prov. Grand Master then stated that Bro. Townsend, who had been hitherto permitted to attend the meetings of the Prov. Grand Lodge as a Past Grand Superintendent of Works, by courtesy—there being no past rank attached to that office—had been prohibited from again appearing in that capacity, but desired to restrict his attendance as Master of Lodge Kilwinning in the East; and as such, one of the representatives of that lodge in the Prov. Grand Lodge.

The Prov. Grand Master also intimated that as Bro. Davidson, the Tyler of the Prov. Grand Lodge, and Janitor of the Grand Chapter, had likewise been a party concerned in the matter of the Scottish Chapter, he had deemed it proper to dismiss that brother from both those offices.

Bro. Townsend being in his place as Master of Lodge Kilwinning in the East, protested against being charged with unmasonic conduct, and with behaving disrespectfully to the Prov. Grand Master, as what he had done in the matter of this chapter, of which he had been nominated a Principal, had been solely for the benefit of Masonry in this country. He was not aware why he should have been singled out, while he was acting with others; and why he should be punished by the deprivation of past rank in the Grand Lodge, to which he had, according to his patent, conceived himself to have a right, and that, under all these circumstances, he saw no reason for being so harshly treated.

The Prov. Grand Master then asked the brethren whether they approved of what he had done under the disagreeable circumstances stated, on which the whole body of the Grand Lodge rose up, and in a most unmistakable manner evinced their satisfaction by saluting the Prov. Grand Master. It was then formally proposed by Right Worshipful Bro. Clarke, seconded by Right Worshipful Bro. Birch, and resolved, "That the cordial thanks of this Grand Lodge be tendered to the Right Worshipful the Prov. Grand Master for the prompt measures adopted by him to check the attempt which had been made to submit his legitimate authority within his own provinces, and pledging itself to support that authority at all times."

The Prov. Grand Master acknowledged the compliment and the vote, and calling up Worshipful Bro. Harris, Master of Lodge Humility with Fortitude, to the East, observed that he was gratified to learn that he Bro. Harris had refused the use of the lodge rooms in Fort William to Worshipful Bro. Townsend, thereby giving a proof of his disapproval of the impropriety of that brother's conduct in the matter already adverted to. There had been some differences between the Prov. Grand Master and Bro. Harris, but he begged to assure him that they were now to him as if they had never been. He knew Bro. Harris to be a worthy man and a good Mason, and he earnestly looked for the continued support of stanch men and Masons like himself, and hoped he would so guide his lodge as to add to the real strength and respectability of the Craft.

(A True Copy.) JOHN CAMERON, P.M. 740.

It is clear that to discuss, or permit to be discussed, Royal Arch matters in Craft Masonry, is a wee-bit unusual, and although Dr. Grant may quote Lord Dalhousie's reproof of the conduct of any brethren, such reproof will hardly be held as being satisfactory of his own; furthermore Dr. Grant brings in head and shoulders his own diploma as S. G. I. G. 33°! what on earth this has to do with the question is difficult to conceive, unless to hamper the P. G. Master himself.

That no insult was intended towards Dr. Grant as Grand Superintendent, is clearly shewn by the course taken by the brethren in soliciting him to forward their petition to the Supreme Grand Chapter of England, as Prov. District Grand Master, he has nothing else to do with the matter; he is in fact, *hors de combat*, or out of court, as the lawyers phrase it.

The plea of seniority of lodges has nothing to do with the question—it is one of those pleas that are untenable in common sense—the brethren desired a charter, and properly petitioned for one.

The declaration that Bro. Cameron received a note of introduction from Dr. Grant to the Grand Secretary of Scotland, and apparently made use of it in the face of his (Dr. Grant's) interdiction, must be altogether an accidental romance, for if Dr. G. gave such letter, why interdict its use? but hear Bro. Cameron himself, who has been applied to on the subject.

“I again make my solemn declaration, that the assertion made by Dr. Grant is altogether wrong; I never received a note, letter, or introduction of any kind whatever from him to the Grand Secretary of Scotland.”

On this point, therefore, the memory of Dr. Grant is at fault. The allusion of Dr. G. to his appointment of G. I. G. of the 33° in Scotland, or as he terms it, the Grand Council of Rites, weakens his case sadly; for we know of no such system there, and if such exists, what business has the Doctor to bring the matter forward in a Craft-lodge? we had hoped he was too cannie for such a plea.

The dismissal of Bro. Townsend from a position in the Prov. Grand Lodge for an alleged offence as a Royal Arch Mason is ridiculous—Lord Dalhousie must be made to extend his mantle over his friend.

Our readers have now before them, a synopsis of this haplessly extraordinary case; in the investigation, we have avoided touching some of its most unseemly proportions, and would encourage the hope, that we may not be compelled to advert further to the subject, for the sake of Freemasonry; but if we be so compelled, we shall, without hesitation, perform our duty, conscious that the best interests of the Order are promoted by speaking out truthfully and fearlessly.

SINGAPORE.—*Zetland in the East Lodge, No. 748, May 31.*—The usual monthly meeting of this lodge took place at half-past seven o'clock, and after the regular business of the lodge had been concluded, the brethren sat down to a banquet, given on the occasion of the presentation of a service of plate to Bro. J. C. Smith. The Worshipful Master, Bro. W. H. Read, in the chair, and, after the customary public toasts, proposed the health of Bro. Smith, dwelling at considerable length upon his eminent services to the lodge from its first establishment, through his instrumentality, up to that time, and concluded by introducing and presenting to him, in the name of all the members of the lodge, a handsome table service of silver plate. Appropriate emblems were engraved on all, and upon one of them the following inscription:—“Presented to Worshipful Brother JOHN COLSON SMITH, P. M., No. 326 and No. 293, H. R. C. K. T. and M, &c., by his fellow-brethren of the Zetland Lodge, No. 748, Singapore; as a token of their most fraternal regard and esteem, and of their high appreciation of his valuable services during the past two years, in which he presided as Master of this Lodge. Singapore, St. John's day, A. D. 1847. A. L. 5847.”

Bro. SMITH returned thanks for the munificent gift, and assured his brethren that during the twenty-five years he had been a member of their ancient and honourable fraternity, he had never experienced a moment of greater pride and satisfaction than that; and went on to say, that when a man finds that he has succeeded in the accomplishment of

a favourite object, the success of his exertions is in itself a sufficient reward of his labours; but when in addition to this satisfaction he finds that he has not only met with the approval of his fellow-craftsmen, but is distinguished by the applause and credit which properly is only due to their united efforts, and receives from them such a splendid testimony of their regard as that which they had now presented to him, they might well believe that his pride and satisfaction were such that he could not find words to express, and therefore entreated them to believe he had the most grateful sense of their unmerited kindness, though he could not adequately express his feelings on the occasion. He said that he could not but feel conscious that his services had been very much over-rated—that he had done nothing more than what any other brother would have done in similar circumstances, and with similar opportunity; but without their co-operation and support he could have accomplished nothing; and the lodge was equally indebted to their worthy brother, James Cumming, and the other brethren, who had assisted him in its establishment, and for their active and zealous services in the various offices they had filled. He concluded by again assuring them of the extreme gratification he felt at being distinguished by so flattering a mark of their esteem, and for the many other proofs he had received of their good opinion and support, and especially from their much esteemed Worshipful Master, Bro. Read, to whom he felt that he was principally indebted for the personal kindness shown to him on this occasion, and for the consideration which had prompted them, under the peculiar circumstances in which he had lately been placed, to make the gift as substantially useful as it was intrinsically valuable.

On the anniversary of the festival of St. John the Baptist, the brethren of the Lodge Zetland in the East, No. 748, held a special meeting for the purpose of receiving in due form His Excellency Sir James Brooke, Governor, and the Hon. W. Napier, Esq., Lieutenant-Governor of Laboan, who afterwards remained to witness the initiation of a new candidate for admission to the masonic mysteries and privileges.

In the evening these distinguished visitors, with Captain the Hon. H. Keppel, were invited to meet the Past Master and brethren at a farewell banquet given to the Worshipful Master, W. H. Read, on the occasion of his departure to Europe. The Worshipful Past Master was in the chair; the Worshipful Master on his right, His Excellency Bro. Brooke on his left. The Senior Warden acted as croupier; the Hon. Captain Keppel on his right, the Hon. Bro. Napier on his left. All the other officers of the lodge were in their appropriate seats, and the other brethren took their places under the direction of the Stewards for the occasion, Bros. J. B. Cumming and M. F. Davidson; the arrangement of the table was most elegant, and, with the advantage of the beautiful canopy and other embellishments of the lodge-room, the *tout ensemble* was decidedly superior to anything of the kind we have witnessed in Singapore. Great credit is due to the taste of Bro. J. B. Cumming, who kindly undertook to superintend the arrangements. Much of the success of the evening's entertainment is to be attributed to the complacency of Bro. Brooke. He had no difficulty in exhibiting to perfection the beautiful masonic lesson, that all Masons are, as brethren, upon the same level—yet Masonry takes no honour from any man that he had before, for Masons are bound not to derogate from that respect which is due to any brother were he not a Mason; these great truths and principles were most happily illustrated on this occasion.

The other guests also appeared to be well pleased with their entertainment, and the wish to be happy was conspicuous alike in them and their hosts. We may venture to say; that this festival will be a red letter day in the annals of Zetland in the East, and in the memory of every one who had the gratification of participating in its enjoyment.

The company broke up a little before twelve. Toasts and appropriate airs were given and performed during the evening, and some of the speeches were extremely good and suitable to the occasion. Among the various toasts were—"the Queen, a Mason's daughter;" "the Right Honourable the Earl of Zetland, the Grand Master of England;" "the Worshipful Brother, W. H. Read;" "His Excellency Brother James Brooke;" "Brother the Hon. W. Napier;" "Captain the Hon. H. Keppel;" "the Right Hon. the Earl of Dalhousie, late Grand Master of Scotland, and now the most Worshipful Lord Patron of Freemasons in India;" "the Worshipful Past Master Bro. J. C. Smith;" "Bro. J. B. Cumming;" "Bro. Frommurze Sorabjee, and the Native Brethren of India;" "Our German Brethren present, and Members of other Lodges."

*To His Excellency Sir James Brooke, K. C. B., Governor of Laboan,
&c. &c. &c.*

Lodge Zetland in the East, No. 748,
Singapore, July 18, 1848.

Dear Sir and Brother,—I have the honour to wait upon you with the following extract from the minutes of the proceedings of a special lodge, held on Saturday the 15th instant, and I am instructed by the Acting Worshipful Master to solicit that your Excellency will permit this lodge the honour of enrolling among the number of its members so esteemed a brother and so eminent a philanthropist.

"Proposed by the Acting Worshipful Master, seconded by the Senior Warden, and resolved unanimously, 'That His Excellency Bro. Sir James Brooke, K. C. B., Governor of Laboan, be elected an honorary member of this lodge, and that he be solicited to accept a nomination which will be a source of the highest gratification to the brethren, and it is hoped of the greatest utility to the Craft in these parts, as enjoying the distinction of his patronage and support.'"

I have the honour to be, dear Sir and Brother, your faithful
and obedient Brother in Masonry,

(Signed) F. A. CARGILL, Secretary.

To F. A. Cargill, Esq., &c. &c.

Nay House, July 20, 1848.

Dear Sir and Brother,—I beg you will return my acknowledgments to the Acting Worshipful Master and brethren of the Lodge Zetland in the East, and assure them that I esteem it an honour to become an honorary member of the lodge, and shall at all times be ready to forward the interests of the Craft as far as lies in my power.

Believe me, dear Sir and Brother, very faithfully yours,

(Signed) J. BROOKE.

THE
GENERAL ASSURANCE ADVOCATE.

30TH DECEMBER, 1848.

THE EMPIRE OF LIFE ASSURANCE.

THIS title may appear to be a quaint one, and probably to some it will appear meaningless; but, nevertheless, it represents a truth, the germ of which appeared in the seventeenth century, and has been, with that slow and steady, but certain progress, which characterises the advance of good continually developing itself; and the quaintness which apparently distinguishes our heading will vanish when the rays of thought are brought to bear upon it. We have not been in the habit of viewing the great world of thought and public opinion as we have the material world in its empires, kingdoms, principalities, and republics; but they exist, notwithstanding, and have, amid all their divisions, a wonderful principle of *UNITY*, striving, as they all do, to arrive by many routes at one goal—the good of humanity. Of these empires, that ruled over by Life Insurance has grown into great and paramount importance, and requires earnest attention.

The European world has been shaken to its very foundations; the fierce breath of agitation has blown together mobs, and kindled insurrections to overthrow governments, as the winds of Heaven roll up the waves of the great deep to submerge the labouring ship with its despairing crew. The eruptions of political feeling have been volcanic; and as the volcanoes of the earth arise from the fires smothered within its bosom, so these volcanoes of democracy owe their origin to the pent-up flames of discontent, urged on by the goad of despotic wrong into actual and visible combustion; and from those vast craters—the minds of many people of the earth—has poured the lava torrent of indignation and resistance, which, like another deluge of vengeance, has flowed over mountain and plain, devastating alike the places of the high and low, and sacrificing the present interests of all. The heavings of the earthquake of thought have riven and split the social system of modern civilisation, which was vainly thought so secure as to defy time and change, and from the chasms torn in panting humanity have arisen new elements, which must mingle in every future scheme of social life. But amid all the evil with which we are surrounded—with kings flying from their capitals, ministers murdered, governments falling into wrecks, blood spilt by brother's hands, and those distresses which violent changes

always produce, there is this comfort and consolation—that these vast convulsions are natural ones, which have been for a long series of years preparing for development, and that as the throes of nature are always beneficial—as the tempests which give the mariner an unconsecrated grave in the caves of ocean disperse the pestilence floating in the air ; as the lightning which strikes the tall tree down, and tears soul from body, relieves the oppressed atmosphere ; as the flood, which sweeps man and his wealth from the earth retiring, leaves the ground fertilised, so we are justified in hoping that when the political storms shall have been hushed, when the lightnings of revolution shall have ceased to play, when the waters of agitation shall have subsided, we shall find that fell disease despotism vanished, the political atmosphere clear, bracing, and unclouded, and the minds of nations fitted to foster the *growth of true liberty and the development of Christian virtue.*

The British nation has watched the progress of the dread tempest of change passing from kingdom to kingdom, not so much with fearful apprehension for itself as with humane anxiety for the interests of humanity and liberty, and with thoughtful consideration, seeking to extract from the chaos that experience and wisdom which would help her to render still more secure her own elevated and comparatively safe position ; and we have but ill succeeded if we have not learned that, the true prosperity and peace of a state must rest principally upon its social institutions.

Among the most important of our institutions is Assurance, and that and its most important branch, Life Assurance in particular, has been strangely disregarded and often mismanaged. The high in place among assurance offices have suffered, if not encouraged, a state of things to grow up which threatens to whelm a system, so transcendantly excellent in itself, under unnatural evil results. A sort of aristocratic local power has arisen, which tends to overawe and beat down the social impulses, and to render that exclusive and confined in its operation, of which Democracy is the very principle, Combination the life-blood, and wide-spread Diffusion a necessity of existence ; and hence has arisen an effort among many thoughtful men to bring about a bloodless and beneficial revolution in the sub-empire of Life Assurance.

We are no levellers, but simply honest reasoners ; we hate and detest the creed which, powerful to destroy, is wanting in that Divine attribute of humanity—the power to create. We have no sympathy with those who would raze the mental edifices of this world, without striving to build on surer foundations superstructures of greater beauty, strength, and usefulness. We have no fellow feeling with those who merely seek to pull down all to one level, and such shall have no aid from our hands ; but we will range ourselves under the same banner

with those who toil to raise all, and without destroying a single existing good, endeavour to create and distribute fresh benefits to mankind. From the great of any class we would not rend an honour which is due to them, and would strictly render unto Cæsar those things which are Cæsar's, and bearing a grateful memory of those great moral advantages rendered to our empire of Life Assurance by the Amicable and Equitable Societies (which we instance only as the elder institutions), we are willing to render full justice and proper admiration to their merits, to the powerful and effective efforts of their originators, and to the patience and industry to which the successful results that have ensued are attributable; but, at the same time, we are bound by our duty to point out those inherent defects and errors from which evil, long latent, may be apprehended. That which many will regard as the strong point of these institutions we look upon as the weak one; that which seems to the superficial glance to be the cement which holds together their bulwarks, assumes to us the form of the battering ram which *may* lay their fortifications in the dust—we mean their enormous capitals, and especially those vast accumulations which the Equitable has gathered together. No good ever came, or ever will or can come, of hoarding for mere hoardings' sake; it is the very principle of stagnation—the precursor of corruption and rottenness. Those tremendous sums which grace with fallacious attractiveness the credit side of the books of those companies are the contributions of human labour—"the sweat of man's face;" and, like all resources gathered by the toil of the past, should be actively employed for the good of the present and the advancement of the future, and not be piled together as useless and inactive memorials of what has been done, and tantalising reminders of what, with due energy, competent knowledge, and sufficient philanthropy, might be effected. Besides, those accumulations are scarcely prudent; the thick, fleecy coat of the sheep attracts the shearer—the richness of the spoil tempts the spoiler. We may some day have a government not proof against temptation, and then it may be a matter of regret that while we pray "Lead us not into temptation," we have been acting the part of tempters.

Were it not the fact, it could scarcely be credited that that magnificent office the Equitable, overloaded with the accumulated wealth of years, a MUTUAL OFFICE too of the olden time, but with scarcely one single active principle of the improved mutual system of the present age, still continues to exact the highest rates from its assurers, and still continues to add to its millions of accumulated stock!

What a boon it would be to its numerous members, if instead of adding to its unnecessary accumulations, an equitable adjustment of its stock were effected at the earliest possible period, an operation which,

while vastly raising the character of the office, would not in the slightest extent detract from its high estate. It may, indeed, be said, that "the deed prevents this;" but it should be remembered that the deed notwithstanding, an act of parliament would be all powerful to enforce an adjustment, which principle and policy loudly demand, and the refusal or deferring of which can only be ascribed to listless indifference, or the absence of common sense.

May not much of the indifference of men towards Life Assurance, and their tardiness to test its advantages and profit by its benefits, be attributed to the colossal funds accumulated by some Companies? Men who think at all, who are gifted with foresight and possessed of prudence, who contemplate a provision for their old age, and an endowment for their widows and families, cannot be insensible to the advantages of Life Assurance; but in the instance of the Equitable, for example, they are not, as men require to be, attracted *kindly* to their own good; they see no yearning for the improvement of the age; they perceive only a vast capital which, apparently without any philanthropic object—without any beneficial end, has been wrung out of a host of assurers by premiums far higher than those which security requires, policy sanctions, or principle approves of. They know that the masses can only participate to a very limited extent in the benefits of the accumulated wealth, the distribution of which seems to be deferred to the millenium, and they shrink back from casting their offerings into the gulf which has already swallowed so much, and appears to return nothing. The evil overlays and hides from their sight the good, and feeling that their own accumulations should be actively employed for their own benefit, they hold off from a system of which the advantages appear to them more than doubtful.

However, look where we will around us, we always see that proof of an over-ruling wisdom—evil working that good may result; and the longer and harder error toils, and the more apparent success it meets with, the more power it grasps, the more surely does it work out the desired consummation. As Rome fell under the weight of universal empire, so wrong falls encumbered with the weight of its own spoils. Each fresh robe with which it clothes its deformity, makes its native decrepitude more visible, and every added veil wherewith it conceals the hideousness of its countenance, breeds in the minds of the beholders suspicion of the truth, a suspicion which ripens into certainty, and becomes matured in that vigorous action which overthrows already tottering abuses.

We have said we are no levellers, and we must disclaim any enmity towards those proprietary Companies which treat Assurance, to the exclusion of philanthropic views, merely as a commercial affair, which

put forth the names of wealthy prince-merchants, names which are synonyms of responsibility and security, and which commence their business by heavy monetary advances, and the creation of shares which, as the representatives of wealth, are bought and sold in the great commercial marts of the world. Men are perfectly at liberty to act thus, and the Companies so created flourish and grow wealthy; but what becomes of the true object of Assurance—the advancement of society? How is the humble policy holder benefitted? At first, no doubt, confidence is generated by the security which a subscribed capital, and high names as guarantees, appear to hold out; but do the policy holder and his family benefit in the same ratio as if they insured in a Mutual Office? assuredly not. A subscribed capital, on which dividends must be paid out of the pockets of the policy holders, is a costly luxury, a cumbrous ornament without use; for it should never be forgotten, that the profits arising from Assurance are sufficient of themselves to support the system, and something over, or capitalists would not invest their funds in the business; and if that be so then capital is not needed, and that burden being avoided, the Assurers will reap the benefits of their own accumulations, instead of throwing them away for what professes to be a help, but is, in reality, only an incumbrance. If the rates be not sufficient, a subscribed capital will never secure the existence of an Assurance Company; if they are it is needless, and therefore ought not to be allowed. That reasoning appears to be conclusive against the Proprietary System.

That these truths cannot be much longer concealed—nay, that they have been already dragged from their hiding places, and are beginning to attract attention—is becoming every day more evident. Many new offices, and some old ones, have turned to what is called the mixed principle; giving part of the profits to the assured, part to the subscribers of capital—a combination likely to attract much attention, but not very likely to be ultimately successful. It is only diluting bad with good—wrong with right—error with principle; it is putting new wine into old bottles—patching the robe of commerce with shreds of philanthropy; it is dividing a house against itself, and it cannot stand. “No man can serve two masters,”—courtesy forbids us to finish the quotation, but every one is familiar with it, and will recognize its applicability.

Professor De Morgan has well observed that “there is nothing in the commercial world which approaches even remotely to the security of a Mutual Office.” What need then of dubious attempts “to gild refined gold, or paint the lily,”—“to make assurance doubly sure.” Assurers may, with the most perfect confidence, rest securely, leaning upon their mutual support; and it is high time that the fallacy of borrowed or subscribed capital, got together at a vast expense, and breeding competition, adds to the safety or usefulness of a Combinative System, should be thoroughly exploded.

The principle of Life Assurance has now become the moral compass of the thoughtful and the provident, steadily indicating the path towards prosperity and competence. It has established an empire more powerful than that of autocrat or monarch in many a breast; it has become a subject of universal and engrossing interest; it is itself assured; only the proper application, which has by the Mutual Offices been indicated, remains to be settled; but that is an important consideration, for it depends on the application of any power (and every *principle* is a *power*) whether its results shall be good or evil. That which is powerful for good when exerted in one mode, has an exactly equal power for evil when applied in the opposite direction. It is therefore the duty of the Journalist to examine into and report upon the merits of every system presented to the public, and to advise, without favour or prejudice to established companies, who it is to be hoped will, without delay, enter into such new arrangements with their policy holders as the advanced and advancing intelligence of the age imperatively requires, and set competition in action in the only way in which it can beneficially act in Assurance, namely, by entering upon a fair and honourable field of rivalry with those new and energetic competitors, who bring to their task integrity of purpose and the ardour of enterprise, directed and controlled by the *dicta* of modern science and investigation.

MEDICAL FEES—LIFE ASSURANCE.

That the old established proprietary offices, in their earlier days, did not contemplate any wrong to a profession which in itself is so unselfish in its nature as to leave lay matters to Providence, is most certain, for at that time it did not probably occur to the directors of such offices that in seeking opinion and advice in cases of statistical enquiry, they were in fact trenching on the practical time of those whose opinions they sought; and so things continued until Time, the great test of fact and circumstance, proved that offices, if well conducted, became not merely successful, but that their prosperity exceeded all possible conjecture. And yet were not these offices very mainly indebted to the medical profession for the great and important advantages derived from their confidential communications.

Some newly established offices—one in particular—have announced, as a leading feature, that “MEDICAL REFEREES SHALL BE PAID IN ALL CASES;” and this justice is founded upon proof that well-conducted offices have all succeeded, and could have borne, without any important drawback upon the great profits, an expense which in point of equity and

integrity had a higher morality than the payment of Directors' fees, Actuaries' salaries, and other ordinary expenses. We are too well acquainted with the general results of Life Assurance to be much out in our reckoning, and in stating that, independent of *proper salaries* to medical officers, the medical profession has annually sustained a loss of 80,000*l.* (and we are within the mark), or in twenty-five years no less a sum than two millions sterling. It is high time that the subject should be investigated, and that tardy justice should be rendered. The subject is worthy of the gravest consideration, and one of two things must be the result; either the old offices must follow the moral direction of their juniors in standing but their seniors in principle, and at once yield to the moral law, or they will have to contend against principle, and then will find that energy and zeal, profiting by experience, will assume a power of influence little dreamt of. We pause for the present, and shall merely give publicity to some correspondence on the subject.

The following letter has been addressed to all members of the medical profession:—

Westminster and General Life Assurance Association,
27, King Street Covent Garden, 24th October, 1848.

Sir,—I am instructed to inform you that the directors of this Association having taken into consideration the trouble and responsibility incurred by the medical profession, in furnishing to Life Assurance Companies their opinion as to the eligibility of the lives of their patients for Assurance, have decided upon allowing a fee of 1*l.* 1*s.* to every Medical Referee who shall give a certificate in reply to an application from the office of this Association.

I beg leave to draw your attention to the enclosed prospectus of the Society, and remain, Sir, your most obedient servant,

WM. BROWNE, Actuary.

This office has acted wisely.

In the "Post Magazine" of December 2, appears the following article:—

FEEs TO MEDICAL MEN.—We have frequently discussed the question of giving fees to medical men, for their opinion on the state of health of parties desiring to assure their lives, and who have named them as referees; and have endeavoured to show the impropriety of the demand, and the folly and injustice in submitting to it. Very few offices, we are happy to say, have given way upon the point; and we hope, even these, few will not long continue a practice so injurious to the interests they represent. Through the kindness of a gentleman connected with one of the most important Assurance Institutions in the kingdom, we are enabled to lay before our readers the following letter on the subject, permission having been obtained from the writer for its appearance in these columns. So high an authority as that of R. Keate, Esq., F. R. S., serjeant-surgeon to the Queen, cannot fail to have great weight with those who have any doubts remaining on the point.

Come we next to the serjeant-surgeon himself, whose letter requires no particular comment from us; however, a "sexagenarian" has entered the lists against the serjeant-surgeon, and thus at present stands the affair—let the profession judge:

To the Editor of the City of London Trade Protection Circular.

2, Royal Exchange Buildings, Nov. 24, 1848.

Sir,—I have obtained permission from R. Keate, Esq., F. R. S., Serjeant-Surgeon to the Queen, to send, for insertion in your valuable journal, a letter addressed to me in May last, on the subject of medical fees to private referees of Assurers. As this question is now much discussed in Life Offices, the publication of the letter may assist the profession in arriving at some uniformity of practice.

I am, &c.

G. J. FARRANCE.

11, Hertford Street, May Fair, May 30, 1848.

My dear Sir,—Before I ever thought of being connected with any Assurance Company, and indeed throughout my professional life, I have never considered that I had a right to look to such company for my fee on giving a medical opinion, as the *private* referee of any friend wishing to assure his life. I have thought, and I still think, that the friend who refers the office to me, ought to pay my fee just as much as if he came himself to consult me. Sometimes this has been done, more frequently it is incorrectly omitted. It appears to me that if a medical man refuses to give an opinion of his patient, when he is pointed out by the patient to the Assurance Office, and is not selected by or known to the office, unless the office pays him a fee; the simple plan for the office to pursue would be to write to the proposer, and say that his Assurance cannot be effected, or that his proposal cannot be entertained, because his medical referee refuses to give any statement of his health, and thus leave the matter to be settled between the proposer and his medical friend. The office pays its own medical advisers, and I cannot see why it should also pay the medical adviser of the person wishing to insure; in fact, nine times out of ten, a medical referee is hardly necessary, although sometimes his answers do certainly lead to the formation of an important opinion. I have often thought, and am still inclined to think, that the double ordeal is hardly necessary,—and I doubt whether the Equitable does not get better opinions on the whole, by their mode of asking the report of medical referees, than other offices who ask a long string of questions, the generality of which are answered "*Not to my knowledge*:"—but I have no business to dilate on this point. All this is independent of any legal objection, although I believe it is a matter of notoriety that the late Sir William Follett gave a very decided opinion that legal objections do exist.

Very faithfully yours,

R. KEATE.

To G. J. Farrance, Esq., Actuary, City of London Life Assurance Society.

To the Editor of the City of London Trade Protection Circular.

Sir,—The Actuary of the "City of London Life Assurance Society" seems to me to be mistaken in the tenor of Mr. Keate's letter, as inserted in your last number, or he would not have placed such letter prominently

before the world, as one the publication of which "may assist the profession in arriving at some uniformity of practice."

If the medical profession is required to adopt an uniformity of practice, differing as doctors do, they will no doubt be individually as honest and just as collectively as they are honourable. If the profession of "Life Assurance" be implied, and such is probable, it follows that, as parties to a compact, the Medical and Life Assurance professions should meet on equal terms. The *opinion* of the one is the *security* of the other; and however an individual practitioner may not care to forego his just and proper fees, such indifference ought not to be considered as influencing the members of a profession whose services, however highly appreciated, are but indifferently rewarded, and hitherto, in the case of Life Assurance, most shamefully disregarded. Mr. Keate's letter, unintentionally perhaps, will do service—it will pioneer the way to justice; that gentleman being a surgeon of the highest eminence. Any legal objection to the payment of medical fees, is among those absurdities that require no comment. The publication of the case submitted to the late Sir W. Follett would be very instructive.

It was contemplated to have addressed you on the subject of medical fees, as preliminary to some statistical remarks thereon, in connection with Life Assurance, but Mr. Keate's letter has anticipated this necessity.

A SEXAGENARIAN, retired from Medical Practice.

The medical profession must feel vastly indebted to the "Post Magazine," and the Serjeant-Surgeon to the Queen, "but we may a tale unfold."

THE INSTITUTE OF ACTUARIES.

OUR readers will see in our pages a report of the proceedings which took place upon the establishment of the above Institute; and as we are without any information upon the subject save that which is before the public, we deem it wise to abstain from any lengthened remarks upon an Institution, the principles and object of which are indeed developed, but the application of which is as yet undetermined. Some observations have, however, appeared in a literary periodical of character and influence, tending to stigmatise the infant Institute as a clique seeking to become a close corporation, which perhaps warrant a few remarks. We do not pretend to be in the confidence of the Council, and shall not affect to be acquainted with their secret designs, if indeed they have any; but our interest in the Institution leads us to hope that it will not mar its usefulness, diminish the confidence which should be reposed in it, and bring itself into public odium by running counter to the spirit of the age, which is opposed to every thing bearing even the semblance of a monopoly. We fully recognise the paramount import-

ance of the objects which the Institute proposes to effect, and the desirability of their attainment not only to forward the extension and promote the safety and assurance, but also to stimulate men to improvement in the many intricate sciences which are immediately connected with the best interests of the community ; for the comprehensive prosecution and understanding of the science of Assurance, must entail an accurate knowledge of mathematics, physiology, the art of government, and the laws which regulate the moral, intellectual, and physical progress of the masses of the people. Wishing, then, the Institute all success in the important branches of science, in the study and elucidation of which the members are individually and collectively engaged, we trust that they will not cloud their prospects and embarrass their future path, with questions likely to involve them in unpleasant disputes with members of the profession not yet connected with them, and to bring upon them public censure. The present *movements* of the Institute are certainly not such as to bring upon them the charge of acting like a clique, or the accusation of exclusiveness ; they throw open their doors to all Actuaries, who are at liberty to join as Fellows, and their arrangements for the admission of Associates are liberal enough ; but a suspicion may be engendered by a casual reference, in a speech of one of the members, to the Colleges of Physicians and Surgeons—that the Actuaries *intend* to form themselves into a close corporation, for the purpose of excluding from the privilege of practising as an Actuary every person not certificated by the Institute as properly qualified for the office. Now we do not deny the right of the Actuaries to take as high and dignified a standing as any other learned body in the kingdom ; but we would point out to them that, rightly or wrongly, public opinion is every day becoming more opposed to the regulations by which the medical profession is governed, and will probably, at some not far distant day, demand a sweeping reform ; but admitting the principles and practice of the governing bodies of the medical profession to be well founded, yet there is a distinctive and obvious difference between the position of actuaries and that of physicians and surgeons. The admission of unqualified persons to those bodies would be dangerous to the health and lives of the public, who, for the most part, are unable to judge of the professional attainments of the man called to the side of the sick-bed ; but the Actuaries are employed by acute, educated, and intelligent gentlemen, forming the directories of the several companies, who are perfectly able to judge for themselves, and therefore do not require to be protected by those safeguards against ignorance which are interposed between quacks and the ailing. Restrictions of any sort are only justifiable when they are for the benefit of the public at large, and are perfectly indefensible on the ground that

they protect a particular class. We conceive that the duty of the Institute should be to confer degrees upon qualified persons, but that an attempt to make the recognition of such distinctions compulsory would, instead of enhancing their value, deprive them of that moral weight which is alone valuable, and create a feeling of jealousy and suspicion productive of the worst results. If the distinctive letters to be attached to the names of members are in reality worth anything, their value will at once be voluntarily recognised by the world at large; if they are not, no statutory enactment can confer upon them worth, or induce intelligent men to trust those who bear them. For these reasons we earnestly hope that the Institute will not justify the suspicions of its adversaries, but will maintain its own high position by advancing towards its important ends in a manner consonant with the utmost liberality and freedom.

ANALECTA.

THE INSTITUTE OF ACTUARIES.—The first meeting of the members of this important association was held in the board-room of the Guardian Fire and Life Assurance Office, Lombard-street, on the 14th of October. Mr. Peter Hardy having been unanimously called to the chair, observed that it was intended to limit the business of the meeting to the reading of the report of the Provisional Committee, and to the election of a President, Council, and other officers for the year ensuing.

Report of the Enrolment Committee.—Your Committee have to report—

That the total number of members enrolled is one hundred and thirty-one, of whom ninety-four are Fellows, and thirty-seven Associates.

That the total amount of subscriptions received is 287*l.* 14*s.*

Your Committee have unanimously resolved to suggest that the following regulations be observed at the general meeting to be held on the 14th of October.

The President to be first elected by ballot.

Each member then to give in his printed list, after having erased from it all but the names of the sixteen Fellows (or less number) whom he may wish to select for the Council. Any list in which this regulation is not accurately observed to be invalid.

The names of the sixteen Fellows obtaining the majority of votes having been ascertained by the scrutineers, to be declared by the President, and set up in the room conspicuously.

Out of these sixteen, a ballot to be taken for the four Vice-Presidents, and from the remaining twelve names a ballot to be then taken for the Treasurer, two Secretaries, and the Registrar successively.

The three Auditors to be then elected.

Your Committee would remind the members that the Council are to be elected from the Fellows, and the Auditors from the Associates.

Your Committee cannot help congratulating the members of the

profession upon the fact of so large a number of the body having enrolled themselves, and trust that the zeal and cordiality which have existed up to this period will still be exerted to carry the great aim and objects of the Institute into full and complete effect.

The report having been received and adopted,

Mr. GRIFFITH DAVIES rose to submit the name of a gentleman whom he believed to be most entitled to the distinction of being called to the presidential chair—the government Actuary, Mr. Finlaison. Knowing the high position of that gentleman, and his exalted talents, he begged to propose, “That John Finlaison, Esq., Actuary to the National Debt Office, be elected President of the Actuaries’ Institute for the ensuing year.”

Mr. LONGE seconded the nomination.

The chairman put the motion, and it was carried by acclamation. Mr. Hardy then conducted Mr. Finlaison to the chair, amidst much applause.

The PRESIDENT said he was most deeply affected when so great, so unexpected an honour had been conferred upon him. At all times he was an indifferent orator, but at that moment he felt wholly inadequate to express his gratitude to his excellent friend, Mr. Davies, for the terms in which he had been nominated, and for the cordial manner in which he had been elected. Mr. Davies and himself might be considered the oldest men in the profession. He assured the meeting that nothing should be left undone on his part to promote the success and importance of the Institute, and he believed he should be warmly seconded by those whose abilities have rendered them eminent.

Mr. GRIFFITH DAVIES moved, seconded by Mr. FARREN, that Mr. David Jones, Mr. Peter Hardy, Mr. Laurence, Mr. J. J. Sylvester, Mr. Jellicoe, Mr. G. P. Neison, Mr. Jenkin Jones, Mr. Tucker, Mr. Scratchley, Mr. W. T. Robinson, Mr. Hillman, Mr. Le Cappelain, Mr. W. M. Brown, Mr. W. T. Thompson, and Mr. Finlay be elected as the council for the ensuing year.

Mr. Cleghorn was then unanimously elected to the office of Registrar of the Institute.

Mr. RATRAY moved that the following gentlemen be elected Vice-Presidents:—Mr. David Jones, Mr. Peter Hardy, Mr. Sylvester, and Mr. Jellicoe.

Mr. ROBINSON seconded the motion, observing that Mr. Peter Hardy’s zeal and labour in the formation of the Institute entitled him to their warmest gratitude. Mr. Sylvester was well known by his works; so also were all the gentlemen proposed.

Mr. JENKIN JONES proposed Mr. Neison as Treasurer; and Mr. JELlicoe seconded the motion.

Mr. Neison was then unanimously elected to the office of Treasurer. On returning thanks, he congratulated them on the election of Mr. Finlaison, whose labours for the extension of knowledge were in the hands of every Actuary. He was also distinguished for his sagacity in statistical inductions. Many years ago their president prophesied that in 1848 the whole of Europe would be in a state of commotion. He need not tell them how fully this prophecy had been verified.

Mr. Jenkin Jones and Mr. Tucker were then elected the honorary secretaries.

Mr. Emmens, Mr. Henderson, and Mr. F. G. Smith, were elected the auditors.

Mr. JELlicoe expressed his acknowledgments for the honour conferred upon him, and his satisfaction at seeing the Institute advanced to its present stage. It appeared to him that the profession of an Actuary was not held in that degree of public estimation which it was entitled to, and he believed one of the reasons to be, the profound ignorance which prevailed as to the nature and objects of their investigations. Considering the great importance of the subjects it was their business to inquire into, and the extent of knowledge necessary for the task, he could see no reason why they should not occupy a position such as that of the professors of law or physic. Nothing, he conceived, would have a stronger tendency to bring about this desirable end, than the formation of the Institute, as it would bring before the public the real value of their pursuits, and show of what wide interest and utility they had now become : moreover, it would attach a weight and authority to their opinions of the greatest importance with reference to the societies with which they were connected, as tending to insure their proper and discreet management by bringing into fuller operation the knowledge and experience of their principal officers. He expressed his regret that there should be any want of co-operation on the part of some of the members of their profession. He felt quite sure that it was a want which would exist but a very short time, and could not be looked upon as having any influence on their present views or ultimate objects.

The PRESIDENT perfectly concurred with Mr. Jellicoe. He, twenty years ago, saw the great necessity of such an institution. The profession of an actuary had been repeatedly recognised by the legislature. In 1819, an Act to this effect was passed. When the legislature took into its consideration the best mode of conducting benefit and friendly societies, an act was passed for their protection, in which provision was made for the employment of competent actuaries to certify the accuracy and sufficiency of their rates. In 1821 he was appointed Actuary to the National Debt Office by Act of Parliament. Another act, more recently enacted that actuaries of five years' standing should certify the accuracy of the tables of friendly societies. In the committee which sat in 1825, the necessity of actuaries examining the tables and plans of societies for the benefit of the poor, was much insisted upon. It was fit and proper, therefore, that they should form themselves into a society, and be enabled to inform the public of the persons whom their brethren consider actuaries, on the plan adopted with so much success and public benefit by the College of Surgeons and other bodies. Every little clerk of a Savings Bank called himself an actuary, and the public had no means of discriminating between the qualifications of the two. He had no wish to be considered a prophet, but the circumstance stated by his friend actually took place. He arrived at the opinion he had given by calculation. In a committee which sat in 1829, on the subject of friendly societies, before whom he was examined, he stated that the rate on a medium of peace and war would range at four per cent., on which Lord Althorp asked if he allowed for the less frequency of wars in future? He replied that he allowed nothing for the increase of philanthropy, believing that the state of peace was nothing but a state of incapacity to make war. The committee seemed astonished, and one of them (Mr. Pusey) asked, was war the natural state of man? He answered, that history showed that the number of years of peace and of war, from any given era, were precisely equal ; and that

the duration of each succeeding peace was in exact proportion to the sacrifices of the antecedent war; and when the exhaustion so occasioned is repaired, war will undoubtedly follow. On this dictum he and his son completed an estimate of the exhaustion which Europe had sustained in the twenty-five years of war which ended in 1815, and he predicted that the peace of the world would not be disturbed by any great commotion until after the year 1847.

Mr. PETER HARDY proposed a vote of thanks to Mr. Griffith Davies, for the valuable services he had rendered to the infant Institute. No one could entertain a greater, or more sincere respect than he did for that eminent man, and there would be but one sentiment amongst the profession, as to the loss which the Institute would experience by being deprived of Mr. Davies' services in the very prominent position which would have been unanimously awarded to him, in the government of that Institute, had Mr. Davies' state of health admitted his acceptance of it. Regarding Mr. Davies, as the profession did, almost in the light of a father, and looking with admiration on his valuable contributions to the science of life measurement, no one could regard him in any other light than that of a great benefactor to the profession. Mr. Davies was the first Fellow to claim enrolment, the first to pay his contribution; Mr. Davies had attended nearly every meeting of the Enrolment Committee, and had used his utmost exertions to bring about unanimity and good feeling amongst those members of the profession who had not regarded the Institute with the same kindly feelings, and the members of the Institute could not but feel that they owed a deep debt of gratitude for his support; he would move, and he was convinced his motion would be carried by acclamation, that the best thanks of this Institute be given to G. Davies, Esq.

Mr. JENKIN JONES seconded the motion. He stated that every effort had been made to induce Mr. Davies to accept office, and that it was only from the conviction that Mr. Davies' state of health would preclude him from giving due attention to the duties, that induced the Committee not to persevere in their efforts. The meeting, however, had heard his entire approval of the Institute, and his cordial concurrence in its objects. The Institute had for one of its objects, the aid of aspirants to actuaryship, and he wished to bear public testimony to the uniform kind and generous aid which Mr. Davies had at all times afforded to those who were desirous of becoming Actuaries.

The President suggested that the Vice-Presidents should draw up an address to Mr. Davies.

Mr. DAVIES briefly expressed his acknowledgments. The unanimity that had characterised their proceedings augured well for the success of the Institute; and he trusted it might never be disturbed.

Thanks were then voted to the President, the Enrolment Committee, Mr. Clegghorn, to the Directors of the "Guardian" for the use of the offices; and a motion having been passed recommending the Council to take steps to obtain the co-operation of those who had not joined the Institute, the meeting separated.

The Dinner.—A friendly dinner of the society was held in the evening, at the London Coffee House; the President being in the chair. "Success to the Actuaries' Institute," was drunk with great enthusiasm.

The PRESIDENT, in proposing it, said, the business of the Actuary consisted first in studying the physical history of man; secondly, calculating the probable duration of human life, as affected by climate, habits,

and conduct; and thirdly, the value of money. The result of their labours had been, that the exact duration of a number of lives, under given circumstances, had been deduced with certainty. He was afraid the longevity of the species was retrograding. The question was an important one, and they must watch it. It would also be important to inquire the duration of the lives of those born during years succeeding those of famine. He feared the lives of children so born did not come up to the average. Actuaries were the advisers of those who had money to invest, and in doing so they must act conscientiously; in that sense they were physicians. He trusted they would soon have a library, to which he should be happy to contribute, and that they would soon be in a condition to disseminate important information.

Mr. BROWNE, of the Westminster Fire and Life, proposed the health of the President. The toast was warmly responded to.

The PRESIDENT, in returning thanks, said, he knew no society which possessed the right of taking a position higher than theirs.

Mr. PETER HARDY, in returning thanks for the Vice-Presidents, said he felt deeply the honour which had just been conferred on his valued friends and himself. For himself he assured them he deeply felt the kindly sympathy and support which he had experienced at the hands of his professional brethren, when he stood forth at first, and alone, to advocate the formation of this Institute; but for that he should have presented to the world the specimen of an unsuccessful man.

Mr. SYLVESTER proposed the health of Mr. Neison.

Mr. NEISON, having returned thanks, urged on the attention of the meeting the necessity which had existed for such an institution. Within recent years the great domain of scientific research had become divided amongst a diversified body of labourers, each having specific and distinctive subjects of inquiry, and this division had, so far as the learned societies of the metropolis were concerned, left neglected the range of Life Contingencies. There was, therefore, the utmost necessity for the establishment of such an institution, and if a few earnest and diligent members give their minds to the task of throwing light on the unsolved problems connected with Life Assurance, their labours are sure to be rewarded, and a significance and importance given to the Institute of Actuaries, equal to that of any other of the learned bodies. If at any time it was important for Actuaries to labour, to develop the laws which should be practically employed in Life Contingencies, it is certainly at present. It is now known that the members of the profession are not agreed on some points of the most vital importance. Only a few weeks since, a most able document issued from a government office, which would throw doubts on the safety of certain practical methods, known to prevail in some of our best established and oldest Assurance Companies. It is not fitting that such doubts should gain currency; and he could only express a hope, that the researches of this Institution would dispel all the clouds that now hang over that province of science. He was aware that after important truths were developed, it was difficult to make them practically bear on the monetary institutions of the country. They had a noted instance connected with the labours of their President. Some thirty-nine years ago he commenced agitating on the subject of government annuities, and after proving that the national exchequer was suffering at the rate of about 8000*l* a-week from the terms on which annuities were granted, it cost him arduous toil to induce government to alter the ruinous scale on which the public annuities were sold. No

enlightened student could fail to see that the whole field of science was embraced in the subject of Life Contingencies, and its branches. The simple question of the measurement of life, at the very threshold is beset with considerations of the social conditions of individuals, their hereditary descent, their occupation, climate, the prices of food, and the whole range of diseases. With regard to the mathematical section of the duties devolved on the members of the Institute, how vast and gigantic is that region. Almost nothing had yet been done to bring the higher calculus to bear on the resolution of the practical problems of vital statistics. In the observations which had fallen from their President, when dwelling on the monetary elements which enter into the calculations of an Actuary, he seemed almost to elevate this question into so high a position, as to lead them to consider money as one of the great blessings of society; but he could not consider money in any other sense than in consonance with the old dogma, as the root of all evil, and if any class of men had felt the force of this adage, it must be Actuaries; for among the perplexing problems which are likely to upset the most careful calculations, is that element which should determine the rate of interest for a given period. Fluctuations in prices is one of the most important questions connected with economic science, and on no other topic is society so much divided in opinion; and if this Institute would gain reputation, it would be by centralizing the talent of its members in developing the true laws which affect the fluctuation in prices in the value of money. To those disturbing causes are due most of the evils which affect the wealth and industry of society. Destroy fluctuation in prices, arising from the recognition of false theories, industry would then take its legitimate course, labour receive its due reward, and one of the greatest blessings be conferred on society.

The PRESIDENT proposed the health of the Honorary Secretaries and the other Members of the Council.

Mr. JONES, in replying, observed, that whilst he had listened with great pleasure to the observations of the Chairman, and the views expressed by Mr. Sylvester and Mr. Neison, he was satisfied to make this Institute permanent, it must be an every day Institute, *i. e.*, must have a place where they could meet daily, and avail themselves of the periodicals of the day, and of a library; where they could without delay afford each other information upon matters of a special character; where facilities would be afforded for a free and frank interchange of views and opinions. If this is done, every member will feel that he is getting full value for his annual subscription. Mr. Jones concluded by hoping for the cordial co-operation of the Council with his colleagues and himself, and returning thanks for the honour done them.

Mr. PETER HARDY gave the health of Mr. Cleghorn, the Registrar. Those who knew Mr. Cleghorn, knew what an excellent fellow he was; but few, perhaps, knew him better than he did in his relation to this Institute. The earnest friend to it from its earliest formation, the unwearied advocate of its merits, the zealous and hard-working Honorary Secretary; and nothing but his own modesty prevented his being in the Council of the Institute; to appreciate him properly, they should have witnessed him in his past arduous avocations in the Enrolment Committee; now making a valuable suggestion, now entering a minute, now enrolling a fellow, and, with his unconquerable good nature, now smoothing an asperity or reconciling a difference. He must also be regarded as the steward of their good things, as the magician who, with one wave

of his wand, had conjured up that table, spread with dainties. In these two lights they should behold him, and drink his very good health.

Mr. CLEGHORN briefly acknowledged the honour.

Mr. PETER HARDY gave the health of Mr. Henderson and the absent Auditors.

Mr. HENDERSON said, on behalf of Mr. Smith and Mr. Emmens, his brother Auditors, and in his own name, he tendered his best thanks for the honour, and feeling sure that he should be so ably assisted by his brother Auditors, he hoped that the prosperity of the Institute would be such that their work would be onerous.

Mr. PETER HARDY proposed the health of Mr. Morgan. They had drunk the health of Mr. Griffith Davies, an eminent Actuary, and a warm supporter of this Institute, I ask them to drink to the good health of another gentleman, also an eminent Actuary, but unhappily not a supporter of the Institute; not that he had been at all opposed to it, on the contrary, he believed that had it not been from his disinclination to appear to put himself forward before the public, he would have supported it. For twenty years he had known Mr. Morgan, and experienced at his hands the most genuine kindness. He gave, on his entering the Equitable, what very few modern Actuaries would give—instructions the most valuable, and assistance the most disinterested. All knew him to be the able Actuary, and he knew him in the nearer relation of the kind friend; but, independent of his own position, they must not forget that he is the son of his father—a man eminent while they were in their cradles. If Mr. Morgan was not there, his representative was, in the person of one “Crito,” a valuable contributor to the “Post Magazine.” “Crito” is Mr. Samuel Brown, of the Equitable, who has given to the world some most valuable papers on the subject of Life Assurance under this signature. He now begged to couple Mr. Brown’s health with that of Mr. Morgan, and drink to the happiness of both.

Mr. BROWN was sure that Mr. Morgan would feel extremely gratified with the glowing language in which his health has been proposed, and the very enthusiastic reception the toast had met with. For himself he felt his name to be quite unworthy to be coupled in the same sentence. If the humble efforts to diffuse information, to which Mr. Hardy had alluded, had been so fortunate as to become known, they had received, in their kindness, and in permitting his humble name to be associated with one so distinguished, a greater honour than he could ever have expected.

Several other able and eloquent speeches were made, resulting from the proposal of the health of the Scotch members and other toasts. The company did not separate until a late hour.

THE EAGLE AND PROTECTOR.—The annual general meeting was held on the 21st of October, at Radley’s Hotel, New Bridge-street, Blackfriars; John Richards, Esq., was unanimously called to the chair. The Directors, in their report, quoted the Auditors’ report, by which it appeared that the income of the year ending 30th June, 1848, amounted to 117,698*l.* 2*s.* 10*d.*

Charge of the Year, including dividend to proprietors (one per cent. extra), claims, bonuses thereon, policies surrendered, annuities, commission, medical fees (!), sales of stock (difference), income tax, expenses of management, extraordinary ditto, and balance or surplus receipts, 117,698*l.* 2*s.* 10*d.*

Liabilities.—To proprietors for 23,704 shares, unclaimed dividends, bonus, Protector 7,464 shares, bonus and interest, rent, and balance, 654,242*l.* 0*s.* 2*d.*

Assets.—Mortgages, &c., being sums lent by the company, Three per Cent. Consols, Ditto Reduced, Three-and-a-Quarter, Consolidated Long Annuities, cash and bills on hand, stamps on hand, &c., houses in Old Jewry and Blackfriars, and agents' balances, 654,242*l.* 0*s.* 2*d.*

The Directors' report went on to say that the gentlemen present, formerly proprietors of the Protector Office, would observe that their income, stated in the last report at about 42,000*l.*, was nearly 118,000*l.*; that instead of an annual surplus varying from 10,000*l.* to 15,000*l.*, they had 46,905*l.* 14*s.* 7*d.*, to add to their accumulations; and that, in lieu of a property of about 160,000*l.*, they possessed a fund of 654,242*l.* And the gentlemen who had been accustomed to attend as proprietors of the Eagle Company, would find their income half as much again as it was before, and their surplus nearly three times as much as it was the last year; that in one year their property had been raised from 492,418*l.* to 654,000*l.*, and that these advantages had been attended with no greater increase in their permanent expenditure than about 1000*l.* per annum.

The general arrangements consequent upon the amalgamation of the two companies, and the transfer of the business of another small Assurance Company, had been completed without a single adverse circumstance; and nothing had arisen to diminish the satisfaction the Directors experienced in being enabled so materially to improve the position of all concerned.

Amongst other sources of satisfaction, one arose to your Directors from their having in their power to deal with the bonus declared in 1847 in a manner more accordant with their own wishes, and with the spirit of the regulations. Instead of limiting participation in that division to the interest merely of the sum allotted of the ascertained surplus, they proposed to divide amongst the proprietors the allotted sum or bonus itself.

In the following years, and until the next division of profits, the bonus being paid off, the proprietors would receive interest at the rate of 5*l.* per cent. upon the amount of invested capital only.

The Protector proprietors would no doubt have heard of the much to be lamented death of their late deputy chairman, Mr. Cripps, whose merits were so widely known and so thoroughly appreciated, that it would be a needless tribute to his memory to dwell upon them. The void which his loss has created will be long and deeply felt by all who knew him.

The Directors had also to announce the sudden but not unlooked-for death of one of the Auditors, Mr. Campbell, a gentleman not less distinguished for the urbanity of his manners and the kindness of his disposition than for the diligence with which he discharged the duties for so many years entrusted to him. This event had occurred so recently, that it had not been practicable to take any steps to supply the vacancy.

The Directors concluded by offering their sincere thanks for the great confidence reposed in them, and expressing their determination to spare no exertion to merit a continuance of it. The following resolutions were afterwards passed:—

1. That the report of the Directors be approved and confirmed, and

that the recommendation therein, with reference to the payment of the bonus last declared to the proprietors, be adopted.

2. That the thanks of the meeting be given to the Directors for their unremitting attention to the affairs of the company and successful endeavours to promote its interests.

3. That the thanks of the meeting be given to the Auditors for their diligent discharge of the duties confided to them.

4. That the thanks of the meeting be given to the Actuary.

SOMETHING MYSTERIOUS.—Qui capit, ille ferat.—*New Life Offices.*—Not one of the numerous applications we have received shall be neglected. We have instituted inquiries as requested, and hope it is needless to add that no *West Middlesex* affair shall now—if it ever start again into existence—be suffered to disgrace, beyond a very brief period, those honourable and most useful institutions, the established Life Offices.—*Notice to Correspondents of the Trade Protection Circular.*

LIFE INSURANCE ON RAILWAYS.—A novel scheme has just been proposed for insuring the lives of railway passengers. Thus, a person travelling by the railway will receive a ticket, promising a given sum to his relations should he be killed; or, if maimed, giving him an amount proportioned to the injury received.

ASSURANCE ON RAILWAY CASUALTIES.—It has been proposed to form an association of the whole railway interest, for the purpose of extending the application of assurance principles to railway casualties, in aid of railway servants, companies, and travellers. It is in contemplation to devote any surplus profit to the "Railway Officers' Mutual Benefit Fund"—thus giving to all railway servants a direct pecuniary interest in the prevention of accidents.

As the projects of railway assurance do not contemplate extending themselves to any risks or contingencies unconnected with locomotive operations, the subject comes home with concentrated interest to those to whom is confided the great charge of upholding the character and interests of railway proprietors. By them such plans must be supported as a primary condition towards success; and, in order that the claim to support may be ascertained, we find a rigid examination is coveted into every important point of principle and calculation. We are strongly of opinion that policy and justice concur in suggesting the expediency of granting the examination sought for; and we hope that it will take place, not in an isolated and piecemeal manner, but by concert and authority. There is a general feeling that "something" of the nature proposed is wanting; the point is to know whether the existing plans do or do not contain "the thing" needful. Let the matter be taken fairly in hand, and there can be no difficulty in applying the touchstone of proof.—*Railway Record.*

It is said that an Insurance Company, in which Mr. Smith O'Brien had effected an insurance on his life sixteen years ago, refused to receive the accruing premium. This may have been a very cautious step, but its strict legality is rather questionable.

MRS. CAUDLE AND ASSURANCE.—To uninsured husbands, wives should make every day a washing day; the parlour chimney should never cease to smoke until the policy is produced. Every marriage bed should have its Caudle, and every curtain lecture begin and end with Life Assurance. * * * An uninsured husband should be returned as a "monster in human form" by the verdict of a jury of matrons.—*Weekly Dispatch.*

CONVERSION OF A PROPRIETARY INTO A MUTUAL OFFICE.—(Contemplated). *Rock Life Assurance Company*, (further powers to).—Notice is hereby given, that an application is intended to be made in the next session of parliament for leave to bring in a bill to regulate the manner in which the *Rock Life Assurance Company* shall sue and be sued, to extend, alter, amend, and enlarge the powers, provisions, and authorities given by and contained in the deed of settlement, made on the establishment of the said company, bearing date the 20th day of August, 1807, or to enable the said company so to do, and also to give other powers and authorities to the said company, particularly powers to make rules for regulating the making of investments of the funds of the company; for facilitating the transfer of the company's securities; for enabling proprietors to vote by proxy; for enabling the company to alter the number and election of Directors; for enabling the company to dispense with the obligation on proprietors to keep Assurances on foot; for enabling the company to alter the provisions of the deed of settlement relative to the division of profits; for enabling the company to distribute among the proprietors the surplus above one million of the subscription capital stock; for enabling the company to distribute among the proprietors part of the subscription capital stock, although amounting to less than one million; for enabling the company to exonerate the proprietors from further liability; for enabling the company to pay off the proprietors, with a view of converting the company into a mutual assurance company; for enabling the policy-holders to assemble in general meetings; for giving powers to such general meetings of policy-holders; and, in the event of conversion into a mutual assurance company, enabling such meetings to make new laws for the regulation of the company.—Dated the 9th day of November, 1848.—Lake and Walker, Solicitors, Lincoln's-inn.

(This is a move in the right direction).

THE CLERICAL, MEDICAL, AND GENERAL.—This office deservedly takes a lead in the salient cohort of proprietary offices, combining security with profit to the assured; and, short of its not being a mutual office, offers many advantages. It is an evidence of what rigid economy, in the early stage of a great industrial effort can do; no other office ever was more indebted to the patient endurance of very limited remuneration by its directors, secretary, and clerks, than this. It is true, all parties have, on the approved success of the company, become remunerated; and the proprietors' shares have advanced in the same ratio. The decease of Mr. Samuel Cooper, has caused a vacancy in the medical direction, and Mr. Soden, (a retired practitioner) of Sunbury, is in the field.—ED. G. A. A.

MEDICAL, INVALID, AND GENERAL.—When Mr. Neison, the highly-gifted actuary of the Medical, Invalid, and General Life Assurance Company, made his valuable addition to that branch of scientific literature, known by the generic appellation of Vital Statistics, his elaborate theories were examined with much curiosity by the actuaries and others connected with the management of Life Assurance Companies; and the truth of the various new problems, then enunciated in that branch of mathematics applicable to Life Assurance, was triumphantly demonstrated. Nor was the task a light one. A frightful array of sickness and mortality returns of the Registrar-General, compiled with frigid official accuracy, and occupying ponderous blue books, did not deter Mr. Neison from deducing, according to the registered results, the law of

mortality found by such experience to obtain among the various classes of disease "to which flesh is heir." But then arose the difficulty of inducing the public to appreciate this valuable extension of the principles of Life Assurance.

Years have now tested the safety of the tables, and the present magnitude of the operations of the Medical and Invalid Life Assurance Society is shown in the annual report presented this week to the shareholders and assured. The report itself is couched in terms at once so philosophical, and yet so perspicuous, that we should do injustice in compressing it, and our limits do not allow us to give it *in extenso*. We, therefore, invite our readers to obtain a copy, assuring them that it will amply repay perusal.

We do not think we ought to finish this notice without adverting to a highly instructive essay, by Mr. Neison, on the connection of Crime with Defective Education, based upon the criminal returns, and which was printed in the proceedings of the Statistical Society.—*Trade Protection Circular*.

We had intended to have entered at length into the report of the public meeting held on the 30th November, but our present space will not permit. We shall merely state that the report was approved of by a very numerous assembly.—The statistical data must stand over.—
ED. G. A. A.

GRESHAM LIFE ASSURANCE SOCIETY.—*The "Posthumous" Wolf*.—So much care, so much elaborate and elaborately sifted and tested calculation, have, within late years, been given to the science (as we may well call it) of Life Assurance, and so many facilities afforded to all classes to share in its benefits (so keeping even the *posthumous* wolf from the door), that it might have been held altogether hopeless, for any gentlemen to have originated a society with new and distinctive characteristics. This, however, has been done; the Gresham Life Assurance Society, which has been established some months, assures "declined" lives. Many of the older societies are bound, by rigid rules, and reject, or rather decline, often very reluctantly, the assurance of lives somewhat below the full average of healthfulness; although not diseased, nor perhaps tainted with organic disease; the lives of the delicate, the nervous, the un-robust—a class of lives which, especially among persons in easy circumstances, or of happy and kindly temperament, are often of a good long span. To very many, then, this company offers what they will account a boon; to all "declined" for the reasons we have stated. The "Gresham" of course deals with ordinary lives as well as with "declined."

(The Gresham has powerful rivals in the Clerical and Medical, and Medical Invalid Offices.)

NATIONAL PROVIDENT INSTITUTION.—*Dec. 15*.—Meeting of members at the London Tavern; Mr. H. C. Lucas in the chair. The report stated as follows: number of policies during the past year, 1673; of which 1423 were accepted; premiums, 24,725*l.*, notwithstanding a reduction on some old policies, amounting to, 10,716*l.*; balance of receipts, over disbursements, 72,855*l.* 19*s.* 3*d.*, making the total stock, 440,028*l.* 15*s.* 3*d.*; paid during the year on claimed policies, 16,250*l.* 10*s.*, and to be paid, 7,749*l.*; reduction on premiums of twelve years standing, from 40 to 56 per cent.; total receipts for the year, 114,364*l.* 11*s.* The report was adopted unanimously.

WESTERN LIFE ASSURANCE AND ANNUITY SOCIETY.—*New and important feature in Life Assurance.*—"That if a party, from unforeseen circumstances, should be unable to pay a premium when it becomes due, by making application to the Directors he will be allowed once (or oftener should the value of the policy at the time of the application permit it), to have the privilege of omitting the payment of that premium, (provided he has already paid three whole premiums at least on the policy,) and his policy will be endorsed to the effect that it continues in force, as if the premium omitted were paid, being, however, charged with a debt equivalent to that premium, and its interest at 5*l.* per cent., which will be deducted from the amount of the policy when the assured dies. The policy holder shall, however, have it in his power to free his policy from the debt at any time, by paying the amount due. The great advantages of this feature must at once be seen, since it removes the usual objections to the ordinary system of Life Assurance, by which an assurer often loses all the benefit he sought in paying regularly the premiums for many years on a policy, because, from temporary difficulties, he is unable to pay a premium when it becomes due, and the policy consequently lapses to the office."

THE LONDON INDISPUTABLE LIFE POLICY COMPANY.—As the name suggests, has been founded upon the principles, and practically adopts the remedy pointed out in the pamphlet, for we observe, from their prospectus, that they have prohibited themselves from disputing a policy upon any ground whatever.

DEFECTS OF LIFE ASSURANCE.—"A policy of assurance, which does not make the holder sure of receiving the amount stipulated in it, is a contradiction in terms. The very object of the assurance is, that there may be no doubt as to the result. If there is to be risk after all, it would be better that each man should take the risk of his own life, and simply accumulate his savings. In all the uses which may be made of a policy of assurance—uses which are multiplying and extending every day—its value is injuriously affected by every doubt which can attach to its ultimate validity. This is, in fact, a fraud upon the assured. They pay for assurance, and they do not get it."—*Extract from the Pamphlet.*

MANCHESTER FIRE ASSURANCE COMPANY.—The half-yearly general meeting of the court of this company was held November 14, 1848, at eleven o'clock, at the company's house, 98, King Street. The meeting was a very large and influential one, comprising 77 proprietors who held 1392 shares. Mr. Edmund Buckley, the chairman of the board of directors, presided.

The report was received, adopted, and confirmed, and the thanks of the proprietors were given to the directors, and 600*l.* unanimously voted to them for their services; 30*l.* was also given to the auditors. A resolution was passed, "That the thanks of the court be, and are hereby presented to Herbert Spring, Esq., as secretary of the company, for his able and successful management of the company's affairs." The chairman in proposing the motion, took occasion to observe that in the short space of four years since Mr. Spring had had the management of the company the shares had risen from 8*l.* 10*s.* per share until they were now sought for at 18*l.* 10*s.* Mr. Spring returned thanks. The court then proceeded to the election of four directors in the place of those who retired. The chairman having left the chair, a resolution was passed, "That the best thanks of the court be and are hereby presented to Edmund Buckley, Esq.,

for his conduct in the chair." This was carried unanimously, and acknowledged briefly. The meeting then separated, the proprietors much gratified with the position of the company.

ENGINEERS', MASONIC, AND UNIVERSAL MUTUAL LIFE ASSURANCE SOCIETY.—We were led into our previous remarks from the perusal of a prospectus forwarded to us by the Engineers', Masonic, and Universal Mutual Life Assurance Society, 345, Strand. It is not our custom to call attention to any one office in preference to another, where all are working in the same tract, or nearly so, and who do not offer any particular or striking advantages; but we think it due to society at large, we think it but just to the projectors of an office such as the "Engineers," to call especial notice to the novelties offered by them, calculated to spread far and wide the blessings of Life Assurance by the liberality of their offers to the public.

Amongst the Especial Advantages we particularly noticed the following:—

"Policies issued free of stamp duty to the Assured."

We all know that this tax upon prudence has deterred many a man from taking out a life policy, and the Directors have done wisely and well in being the first to break down the restriction. Other offices must follow their example if they wish to do any business.

"A policy once granted will never be disputed."

This is as it should be. Offices year after year continue to receive the premiums—the husband imagining that he has made a *certain* provision for his wife, the wife believing that she is secured against want if her husband should die. He does die; the office refuses to pay on account of some fraud never intended, or some mis-statement accidentally or innocently made—the resources of a powerful body are brought to bear against a simple individual, and they often succeed in evading payment altogether; here it is otherwise—no dispute can arise *after* a policy has been once granted.

"To the artisan policies are granted from 20*l.*; premiums payable monthly.

"Credit given for half the premiums during life.

"The whole of the profits divided amongst the Assured.

"A certain return of one-third of all premiums paid in, if the Assured wishes to discontinue his policy.

"In cases of continued sickness, or inability from other causes to keep up the policy, the whole sum paid in will be returned, subject to a reasonable deduction for office management.

"Medical Referees paid in all cases."

These, and other novelties offered, have induced us to notice this office in particular, that others may follow so good an example. Liberality will always obtain the patronage of the public, provided it is based, as we think it is here, on security. Let every man, therefore, consider his circumstances, and make provision accordingly without delay; he will then have the proud satisfaction of knowing that he has performed an important duty to himself, to his family, and to the community at large; his life will be a life of peace and contentment; his death mourned by the surviving relatives, long after the heart that loved them shall have ceased to beat.—*Era.*

ENGINEERS', MASONIC, AND UNIVERSAL MUTUAL LIFE ASSURANCE SOCIETY.—A meeting of this society was held in the board-room, 345, VOL. VI.

Strand. The whole of the policy holders were invited. The unfavourable state of the weather prevented many from attending, but about sixty sat down to an early supper, admirably provided by Mr. Bacon, of the Freemasons' Tavern. The object of the Directors was to introduce the policy-holders to each other, and to receive a report of the affairs of the society, which were clearly stated to be most favourable. The number of policies issued very far exceeded expectation, and the prospects were most promising. The Chairman, Mr. Dobson, Deputy-Chairman, Dr. Crucefix, Professor Ansted, Dr. Johnson, and other gentlemen, delivered addresses and entered into the minutiae of Life Assurance, vital statistics, and all collateral subjects, with much animation, which their auditors evidently appreciated by the most rivetted attention.—*Post Magazine.*

A careful perusal of the prospectus will satisfy the most fastidious and critical observer, that this Mutual Life Society is perfectly unselfish, that it is established upon the broadest principles of philanthropy; and on that account, if upon no other, it merits the confidence of the humbler as well as the support of the wealthier classes. One fact will attest that its importance is not altogether unappreciated—for within six months of its establishment, upwards of two hundred policies have been effected. The Registrar, we understand, has expressed his warm approbation of the deed of this society.

PUBLIC LECTURE, Dec. 20.—A lecture on the practical advantages of Life Assurance, was delivered by Mr. Frederic Lawrance, to the operatives in the employ of Mr. Smith, in Long Acre, which was received with marked attention. It would be well if the Actuaries of all Insurance offices were engaged in similar industrial efforts to propagate the faith.

LITERARY NOTICES.

The Hand-Book of Masonry. By the Rev. G. Oliver, D.D. Spencer.

This, the latest emanation from the pen of the masonic historian, has reached us too late for present notice. It shall, however, meet our attention in the ensuing Number.

Latomia. Vol. XI., Part 11. Leipsic.

We cannot close the volume of this year without calling the attention of the Craft to the continuous publication above named, and of which we have had frequent occasion to speak. At the same time, we take the opportunity of thanking the proprietors of that periodical for its transmission to us, its pages having served us frequently with matter for translation, and have afforded our readers both instruction and amusement. We shall be glad to find it enjoying the large circulation to which its merits entitle it, for the promulgation of its doctrines will assist to extend the true principles of Freemasonry.

To the Operatives of Great Britain, on Life Assurance. By Anthony Peck, B.A.

A modest, unpretending, but highly valuable digest, addressed to the working classes, with a truthful sincerity, and, it may be hoped, with considerable effect. The higher classes should also read it as a means whereby they may perceive how great are the opportunities of doing good.

Madonna Pia, and other Poems. By J. G. Grant. Smith and Elder.

To those who are familiar—as who is not?—with Dante's immortal masterpiece, the "Madonna Pia" of Mr. Grant will be especially welcome. If not informed with the severer spirit of the stern old Florentine, it is nevertheless pervaded by a pathos that is eminently *Dantesque*. The subdued wail of suffering humanity; the undertones in which the heart of woman—desolate and sorrowing—gives utterance to the woe which crushes it, fill every verse with sad and solemn music. In the emotion which it begets, and in the painful interest which it excites and continuously sustains, this poem may indeed compare—we had almost said take equal rank—with the "Clerke's Tale" of Chaucer, Byron's "Prisoner of Chillon," and the "Haunted House" of Hood. Less diffuse than the poem of Sestini upon the same subject, it is equally vigorous, musical in diction, and direct in the appeals it makes to the active imagination and quick sympathies of the attentive student.

The poem opens with a burst of sunshine, brief and fitful as the sunshine of an April day. The betrothal and the bridal of Pia and Pietra, fraught with the promise of a happy future, would seem to prelude all that woman's sanguine trusting heart could well desire:

"For hope and full fruition were at strife
Which should make loveliest the paths of life.
Never should hope or fear *their* steps divide—
Never should love in *their* deep hearts decay—
Never should joy or sorrow, side from side
Sever their rich affections, night or day!
Never should jealousy (the jaundice-eyed
And canker-hearted) make of *them* a prey!—
'Never, oh never!' blinding Passion cried—
'Never, oh never!' blinded Faith replied!"

But the shadow of impending sorrow darkens Madonna's path. Jealousy—causeless and hastily surmised—prompts the dark spirit of her husband to a horrible revenge. In moody silence—stern in his resolve and sullen in its execution—Pietra commands the trembling bride to take horse, and journey with him to a solitary castle in the marshes of Maremma, the hideous swamp so vividly described by the Italian :—

“Acqua stagnante in paludosi fossi,
Erba nocente, che sicura cresce,
Compressa fan la pigra aria di grossi
Vapor, d'onde virtù venefica esce;
E qualor più dal sol vengon percossi
Fra gli animanti rio morbo si mesce,
Il cacciatore fuggendo, da lontano
Monte contempla il periglioso piano.”

LA PIA DI SESTINI, Canto i. v. 5.

There she is doomed to wither in the poisonous air; and this is the picture of her prison :—

“It was a cell—though not beneath the ground;
A chamber of the dark tower's middle height,
Where all of dismal gleam and mournful sound
Might sadden the lone inmate, day and night:
So *high*, escape might never thence be found—
So *low*, that the miasma's deadly blight,
The searching poison of the rank fen's air,
Should evermore find cruel entrance there.

“Oh! then her grave she saw, and heard her knell!
Horror of horrors! was it come to this?
For her sweet bridal-bower this lothly cell?
Pietra's *curse* for his sweet bridal kiss?
Flung to the lowest depths of earthly hell
From the last pinnacle of earthly bliss!
There were no words such agony to speak,
And it found voice in one long piercing shriek.

“Then as her prison echoes rang and rang,
A moment on Pietra's altered face
Gazing with anguish, to his breast she sprang,
As if to fold him in such fond embrace
As when upon her lip his soul would hang,
And her least sigh his stormiest mood could chase;
As if to change the vulture to the dove,
And kiss him into tenderness and love!

“But he—that silently vindictive lord—
Silent as heretofore, and stern and cold,
With lifted arm, as if a blow to ward,
Or fence him from a serpent's clasping fold,
Dashed her aside—and, like a thing abhorred,
On the cold granite of the cell she rolled!
Then, turning from the wreck he had o'erthrown,
Without a glance he left her there alone.

“Alone, save thoughts that well nigh turn the brain—
That either break the heart or drive it mad,
With envy of the happier who have lain
Long in their quiet grave-cloth meetly clad:
Those dread companions, an innumerable train,
Poor lost Madonna in her dungeon had;
And lay with them upon its cold hard stones,
And nursed and fed them with her tears and groans.

“ She rose at length, but not to rave or stamp,
 Or rend distractedly her golden hair—
 Slowly she rose, and round her prison damp
 Looked long and pryingly, with dreadful stare.
 Save a thick ropy slime from the green swamp,
 Roof, walls, and pavement, all were lothly bare—
 And one stern loophole, barred with jealous night,
 Poured in the poisonous air and pale drear light.

“ Thither she dragged—and saw the fenny grass
 Sullenly wave o'er all that sullen lea ;
 And heard the bittern boom in the morass ;
 And saw the wild swan hurrying to the sea ;
 And dreary gleams, and drearier shadows, pass
 O'er lonely wilds that lonelier could not be :
 And then she turn'd, all helplessness, within,
 And felt that all was helplessly akin.”

In the gradual extinction of her life, the husband finds unceasing
 aliment for his revenge.

“ Daily, for months, her prison to and fro
 Implacable in silence did he come,
 Implacable in silence did he go :
 Oh ! list, poor victim ! list the bittern's hum,
 List to the sullen winds without that blow,
 List to what'er drear voice comes o'er the fen—
 Pietra's voice thou 'lt never list again !

* * * * *

“ Daily her miserable food he set—
 With his own hand, and trusted none beside :—
 And daily thus, all wretchedness, they met,
 And daily thus they withered and they died ;
 For soon, on both, the pestilential air
 Of the Maremma worked like poison there.”

But the nobility, the god-like self-denial of her womanly nature assert
 themselves. The husband sickens, too, wasting with the same slow
 waste, the same unintermitting ebb of life and strength, by which his
 victim is consumed.

“ The canker spreading to *his* bud and leaf
 Poor lost Madonna saw with tenfold grief—
 Grief deeper far than for her own decline !
 And once, when on his hands the sunbeams strook,
 And she beheld how fast they 'gan to pine,
 And with a tremor (not sweet Pity's !) shook,
 Love conquer'd terror, with a strength divine,
 That cruelty itself could not rebuke—
 And she implored, with heart, and lip, and eye,
 ‘ Let not *both* perish !—leave *me* here to die !’ ”

Finally, the inevitable hour arrives, and the damp dews of death
 moisten the pale forehead of the guileless victim.

“ And *he*—the gaoler—*hangman* of that tower !
 He to whose soul revenge was all in all,
 Came to behold her, in the final hour,
 Drink to its bitterest dregs her cup of gall ;

And from her lip, while yet her lip had power,
 Hear vain remorse and late confession fall,—
 Alas ! e'en love itself scarce strength supplied
 To breathe on *him* a blessing ere she died !

* * * * *

Now—while the dead on the iced floor grows stark—

Now—while the death-lamp's ghastlier flickering
 Threatens that charnel-house with total dark—

Why bends the murderer, like a plundering thing,
 Over the murdered ?—he beholds a spark

On her dead hand—the glimmer of a ring—

The fatal ring her fatal bridegroom gave,
 On those dread nuptials which had dug her grave.

How oft, how oft, with many a vain caress,

That ring she kiss'd and wash'd with tears anew !

And when her pining finger, less and less

With long emaciating anguish grew,

She bound it there with a dishvelled tress

From her torn ringlets, once of loveliest hue ;

And in her robe's thick fold hid evermore

The treasured hand which that last treasure bore.

That first, last token of her joys and woes

E'en now the spoiler's hand had borne away,

But that it seem'd both blood and purpose froze,

E'en with the first cold touch of her cold clay—

And the unclosing eyes he *dared* not close,

Look'd into his with such a pulsing ray !

Slowly he crept from out that den of sin,
 Heedless of life without or death within."

The copiousness of our extracts forbid our encumbering the text with further comments ; nor will it be necessary to review the minor poems, as we believe many of our readers will be tempted to purchase and peruse the volumes themselves.

We trust the success of Mr. Grant's maiden effort will induce him to husband and mature his powers, and devote them to the careful preparation of a work which shall consolidate his reputation and confirm the favourable auguries of future eminence, which we have deduced from his present performance.

History of the Philosophy of Mind : embracing the Opinions of all Writers on Mental Science, from the earliest period to the present time. By Robert Blakey: author of *History of Moral Science ; Essay on Moral Good and Evil ; Essay on Logic, &c.* London : Trelawney W. Saunders, 6, Charing Cross.

What a startling title page ? The history of the thoughts, if we may so transpose it, of all the thinking men, in every age and clime, by whom the speculations of intellect have been publicly and scientifically investigated ! What a remarkable performance ? The wisdom of the world in its logical affinities, both ancient and modern, collected, collated, examined, and digested ; and then presented to us, divested of all that is extraneous or crude, in four comparatively small volumes ! Some time since we wondered at the importance of the fact, when we called the attention of our readers to a work, presented to us through the agency of the same publisher. *Johnston's Physical Atlas* gave us a knowledge

of all the phenomena of which the globe consists ; its structure ; changeability ; inanimate components ; living beings ; vegetable, mineral, liquid and other elementary distributions. The results, indeed, of the laborious researches of every authenticated contributor to the science of natural philosophy ; invaluable maps, with an almost inexhaustible store of interesting and useful facts. But how much more wonderful are the successful efforts of Mr. Blakey ? Tangible things have their boundaries ; thought is illimitable. Physical science is demonstrable, by examination, with comparative ease ; and with this manifest advantage, that the proofs are apparent. There can scarcely be a mistake in the distinctions between the animal, vegetable and mineral worlds ; although differences of opinion may exist in their sub divisional classifications. Geographical discoveries, made and confirmed, are practical truths. But mental science, whose range comprises the past, the present, and the future—the first great cause, the last great consequence—the attributes of divinity and the capabilities of human nature—the intellectual functions of man, individual and aggregate—domestic, social, political, moral and religious duties, deducible from every variety of the reasoning process : to examine these, in every phase, from the theory of the first recorded enquirer to the latest—defining each varying system with such accuracy as may enable an attentive reader to seize on the salient points of knowledge contained in the whole : this would seem to be beyond the patient industry and individual capacity of any man. Nevertheless, Mr. Blakey has achieved it to such an extent, that henceforward, no learner nor professor of the philosophy of the mind, will have occasion to refer to any antecedent authority. Beyond the contents of these four volumes he need not go. To him all languages, but his own, may be as sealed books. He need not vivify the dead, nor master the living. If not a royal, he has here, indeed, a ready road to knowledge. The essential intelligence of thousands of volumes, is made patent to him in four. In short, the arduous application of the greater portion of time, devoted to enquiries of this nature, by Mr. Blakey, for a period of twenty years, results in a work, containing all that can be required in a “History of the Philosophy of the Mind,” for, probably, centuries to come.

That our readers may, to some extent, estimate the value of Mr. Blakey’s labours, we will give a brief sketch of what they comprise.

He commences by describing the origin and progress of metaphysics from the earliest period of mental speculation to the commencement of the scholastic philosophy—particularizing in the mental philosophy of Greece, the *Ionic* School (Thales, Anaximander, Diogenes, Anaxagoras, &c.) ; the *Italian* School (Pythagoras) ; the *Eleatic* School (Zenophanus, Heraclitus, &c.) ; the *Second Eleatic* School (Empedocles, Democritus, &c.) ; the Greek *Sophists* (Socrates, Protagoras) ; the *Cyrenic* and *Cynical* Schools ; the Schools of *Megara*, *Elis*, and *Evetria* (Euclid, Plato, Aristotle) ; the *Sceptical* School ; the *Stoical* School (Zeno, Chrissipus, &c.) ; the *Alexandrian* School, and its numerous followers. Subsequently is mentioned the Roman School of Moral Philosophy, illustrated by the genius of Cicero and Lucretius. Next come the United Philosophers of India ; the Gnostic Metaphysicians ; the New Platonists, and the Ancient Fathers of the Church, including Origen, Isidore, Tertullian, St. Augustine, Cassiodorus, Cyprian, Eusebius, Ambrose, Jerome, and Chrysostom. The Arabian Metaphysicians ; the Persian Sophists ; the Cabalistic Metaphysicians ; the Philosophers of the Jews (Eben Ezra, Moses Maimonides &c.) and the Metaphysicians of the Saxons, such as

Alcuin and the Venerable Bede. He then carries the sciences down to the period of Locke—recording the labours of the Scholastic Metaphysicians (Lanfranc, St. Thomas Aquinas, St. Bonaventure, Duns Scotus, &c.); and on the appearance of Dante, Raymond Lully, Erasmus, Cornelius Agrippa, Paracelsus, Luther, Calvin, Melancthon, Knox, Lord Bacon, Hobbes, Montaigne, Descartes, Pascal, Malebranche, Spinoza, Bossuet, Huygens, Fenelon, Fontenelle, Leibnitz, and John Locke. Next he proceeds as far as the first French Revolution at the close of the last century, particularizing such men as Wollaston, Butler, Stillingfleet, Bayle, Müller, Berkeley, Hume, Rosseau, Turgot, D'Alembert, Reid, Horne Tooke, Diderot, Voltaire, Helvetius, Hartley, Priestly, Darwin, Fergusson, Emmanuel Kant, Volney, Condorcet, and Cabanis; and concludes with the present time, detailing the labours of Dugald Stewart, Thomas Brown, Coleridge, Whewell, Macintosh, Schlegel, Fichte, Royer Collard, Lamennais, Buchez, Benjamin Constant, Brissot, Victor Cousin, Claude Henri, Count de St. Simon, Charles Fourier, Pierre Leroux, Tommassco, Gioberti, Mamiani, Van de Weyer, and Emerson.

Safely, then, may we recommend this accumulation of ideas, and condensation of opinions, to whoever would become either cursorily acquainted, or fully informed, with respect to this ever-teeming subject. Any one part may be referred to, where an authority is sought by the doubting student; the whole is indispensable even to the admitted professor. But we must not be supposed, by these remarks, to subscribe to all the *dicta* of the author. What he has brought together of the emanations of others, deserves warmer praise than we can express—higher honour than we can confer. But from many of his own, individual, deductions, we unquestionably dissent: from his dissertation on phrenology, for instance. On some future occasion we may venture to join issue with him on such debateable grounds. Our want of faith, however, in Mr. Blakey, as a philosopher, cannot warrant us in denying to him what is honestly his due, as the historian of mental philosophy.

FINE ARTS.

Illustrated Tracing Board. By Bro. Harris. Spencer.

The tracing board for the Third Degree being now completed, we have only to recommend the spirited artist, Bro. Harris, to the Craft as one who has kept pace with the masonic improvement of the age; and in the work now presented, has earned for himself a reputation of deservedly high standing.

TO CORRESPONDENTS.

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

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

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

We are compelled to omit particular replies to several friends, who will however perceive that we have taken advantage of their esteemed communications.

The portrait of the Earl of Zetland—excellent as a likeness, but defective as a work of art—has been placed in the Hall, but when or by whose order has not transpired. The “alter ego,” or his flag, or probably the President of the Board, gave orders—however there the portrait is.

Bro. PRYER.—Much as we regret the indispensable delay in the series of “Antiquities,” we are grateful for a poetical effusion of powerful interest.

PILGRIM—We have deliberately used up every “fragment,” but touching “Brother Arthur,” there is no hope: hereafter (D. V.) we may say something there ament.

W. C.—Initials are but an indifferent passport to confidence, nevertheless we waive our objection; but want of space has only admitted a very brief notice.

AN ATHOL MASON.—The soubriquet of “Judas Iscariot,” is not altogether inapposite.

WIDE AWAKE.—The unusual force of the Purple on the 6th would have been unaccountable, but that the “Ego rex meus” chose to circulate a rumour that the Brethren below-bar intended to play off his own character of “Artful Dodge,” by nominating other noble Brethren, but the mouth-piece of Masonic Aristocracy (!) was dumbfounded, and the force spent itself in—nothing.

A READER.—Original papers should reach the Editor by the first of the current month.

Bro. B. SMITH.—We have felt much disappointment at not receiving the promised gleanings, but trust to their appearance in time for the ensuing number.

HEU MHI!—Grieve not—a majority of twenty-seven on such a question as the Confirmation of Minutes, in a Grand Lodge of nearly two hundred, is some proof that moral courage is not wanting: this, too, even in the very teeth of forty-four privileged tenants of the Dais.

EX QUOVIS LIGNO NON FIT MERCURIUS.—The Senior Grand Deacon of all England did not condescend to “cap Latin” on his last appearance, but intimated that he was perfectly indifferent as to how his speeches (!) were reported—*ex nihilo nihil fit*.

FRETFUL should not be too hard on the “immortal.” It is no joke to have been bitten by a tarantula spider. The misapplied haste in nominating the G. M. may be pardoned in one who is never too late in silly things. Brother the Duke of Wellington has ruled it, that a man before time is scarcely less in fault than the man behind time. Has Fretful any corns? If he has, let him follow the example of the “immortal,” and wear Hall’s pannus-corium—he may then defy the — and all his works.

DISCIPLINE AND PRACTICE.

P. M.—The Master should appoint and invest the officers in the first degree; the working tools should be presented in each degree, and explained as time may permit.

ROYAL ARCH.

TRAFALGAR.—As yet true and trusty, and of the right sort, art thou; but be not deceived by those who would use thee to mount themselves, and then, the object obtained, would kick the ladder down. We know them and thee—wide as the poles asunder are the relative merits of each.

A DISTRICT Z.—The chair words cannot be communicated as requested; the candidates are instructed previous to the mystical portion.

TEMPLAR.

SIR KNT. A. DOUGLAS has been replied to.

SIR KNT. RETTIE’S communication has been attended to. Future correspondence requested.

ASYLUM.

For information as to the BALL, see advertisement.

1848.—A VALEDICTION.

ANOTHER YEAR to those that went before
Is added. Who can say how many more,
If any, he will here, on earth, remain—
Partaker of its pleasure or its pain?
Who can select, from by-gone years, but one
In which he did no ill—left not undone
Some deed of goodness? Who shall dare to say,
That in the coming year, he will repay
All debts of kindness, if remembered all?—
That even no unkindness shall enthral
His better feelings? Who shall be assured
That he has all the misery endured
Allotted to his life? Or, who be sure
That, happy now, he shall not yet endure
The loss of what he prizes most—of health—
Of best-beloved—of honour—or of wealth?

Let us, then, meet the coming year, not mute
In thankfulness for blessings, that best suit
Human existence; though we sigh for more,
And still should sigh, if tenfold were the store!—
Nor, with repinings loud or muttered low,
That we are less exempt from mortal woe
Than others. Let us greet it, as a Friend
Helping us on to where all sorrows end—
Where Hope, and Faith, and Charity, and Truth,
And Love Divine, bloom in eternal youth!

J. LEE STEVENS, P. G. S.

London, December 1848.

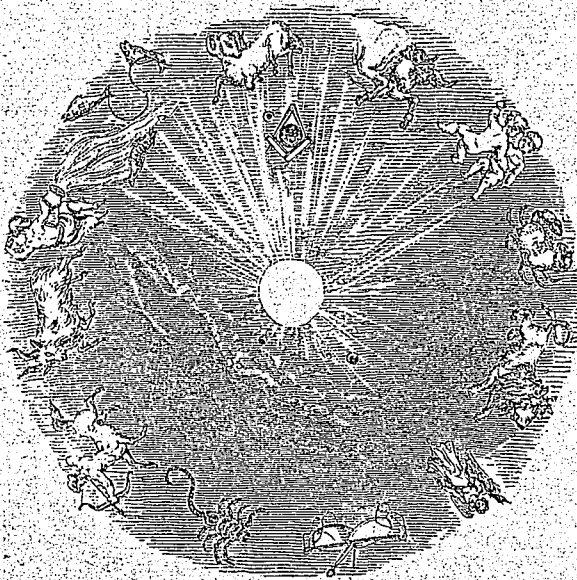
THE
FREEMASONS'
QUARTERLY REVIEW,

SECOND SERIES,

AND

GENERAL ASSURANCE ADVOCATE.

No. XXIV.—DECEMBER 30, 1848.



LONDON:

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CALCUTTA.

Price Three Shillings.

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

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

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

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

BY THE PROPRIETORS,
AT WOODBRIDGE, SUFFOLK,

FOR THE USE OF FAMILIES AND CHARITABLE PURPOSES.

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

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

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

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

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

IMPORTANT TO FEMALES.

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

GALL'S NIPPLE LINIMENT

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

Sold by most respectable Medicine Vendors in the Kingdom.

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

FREEMASONS'

QUARTERLY ADVERTISER.

SECOND SERIES.—No. XXIV.

DECEMBER 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.

GRAND MASONIC BALL.

The Annual Ball in aid of the funds of the Asylum for Worthy Aged and Decayed Freemasons, will take place in the latter part of the month of February next, under very distinguished patronage.

To celebrate the auspicious commencement of the Building—the Foundation Stone of which will be laid early in the ensuing Spring—a Board of Fifty Stewards is in course of formation, and is nearly completed; and in order to afford the necessary accommodation to the increased number of Visitors, ALMACKS' ROOMS have been especially engaged for the occasion.

The Musical Arrangements will be unusually attractive; and the Board of Stewards have fully determined to put in requisition every available resource that may contribute to render this the best conducted, and most delightful Ball of the Season.

J. WHITMORE,

125, Oxford Street, Dec. 26, 1848.

Hon. Sec. to the Board of Stewards.

ENGINEERS', MASONIC, AND UNIVERSAL
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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"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.

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 **£36 per Cent.**; and, from the large amount of *Profit reserved for future appropriation*, and other causes, the Bonuses hereafter are expected considerably to **exceed** that Amount.

The Society's Income, which is steadily **INCREASING**, is now upwards of **£122,000 per annum.**

Tables of Rates, and Forms of Proposal can be obtained of

GEO. H. PINCKARD, ACTUARY,
No. 99, Great Russell Street, Bloomsbury, London.

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Economical Rates of Premium computed expressly for the use of the Company, and presenting the means of effecting Policies in a great variety of ways, to suit the objects and circumstances of the assured. Among others the two following Tables are particularly deserving of attention :—

1. A Table of Rates (No. II.) whereby little more than half the amount of Premium ultimately payable upon the Policy is required during the first seven years, without any deduction from the sum assured when the Policy becomes a claim.

2. An extensive Table of Rates (No. V.) for reversionary annuities, presenting to husbands, fathers of families, and others, one of the cheapest and best possible modes of securing, in the event of premature death, a provision for the especial objects of their solicitude.

Complete security afforded to the assured by means of an ample subscribed capital—by the registration of assignments of policies—by the admission of age and interest, during life, where the same have been satisfactorily proved, and by other regulations for facilitating the objects and protecting the interests of all bona fide policy holders.

EXTRACTS FROM TABLES.

No. II.—Annual Premiums required for an assurance of £100 for the whole term of life.

Age.	Annual Premium payable during	
	First Seven Years.	Remainder of Life.
35	£1 10 7	£2 17 7
40	1 14 10	3 9 3
45	2 1 9	4 5 0
50	2 12 6	5 6 2

No. V.—Annual Premiums required during the joint lives of A and B for an annuity of £10, to commence at the death of A and to be paid during the remainder of the life of B.

Age of A.	Age of B.	Annual Premium.	Age of A.	Age of B.	Annual Premium.
40	20	£4 2 7	50	20	£6 12 8
	30	3 9 0		30	5 13 10
	40	2 13 9		40	4 10 8

Full particulars stated in the Prospectuses. The usual commission allowed to solicitors and agents.

By order of the Board of Directors,
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Half the amount only of the annual premium required during the first five years, the remaining half premiums being paid out of the profits, which, after five years, will be annually divided among the Assured.

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The lowest rates consistent with security to the Assured.

An increasing scale of premiums peculiarly adapted to cases where assurances are effected for the purpose of securing Loans or Debts.

Half-credit rates of Premium, whereby credit is given for half the amount of premium for seven years, to be then paid off, or remain a charge upon the Policy, at the option of the holder.

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A Board of Directors in attendance daily at two o'clock.

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Medical Attendants remunerated in all cases for their reports.

EXTRACTS FROM THE HALF CREDIT TABLES.

Annual Premiums required for an Assurance of 100 <i>l.</i> for the Whole Term of Life.									
MUTUAL ASSURANCE BRANCH.			PROPRIETARY BRANCH.						
Age.	Half Premium first five years.		Whole Premium after five years.		Age.	Half Premium first seven years.		Whole Premium after seven years.	
	£	s. d.	£	s. d.		£	s. d.	£	s. d.
20	1	0 0	2	0 0	20	0	18 0	1	16 0
25	1	2 2	2	4 4	25	0	19 7	1	19 2
30	1	4 11	2	9 10	30	1	1 5	2	3 6
35	1	8 6	2	17 0	35	1	4 11	2	9 10
40	1	13 3	3	6 6	40	1	9 3	2	16 4
45	1	19 6	3	19 0	45	1	14 10	3	9 8
50	2	7 9	4	15 6	50	2	2 6	4	5 0
55	2	18 10	5	17 8	55	2	12 9	5	5 6

Extract from the Increasing Scale of Premiums for an Assurance of £100 for the Whole Term of Life.

Age.	Annual Premiums payable during									
	1st Five Years.		2d Five Years.		3d Five Years.		4th Five Years.		Remainder of life.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
20	1	1 4	1	5 10	1	10 11	1	16 9	2	3 8
30	1	6 4	1	12 2	1	19 1	2	7 4	2	17 6
40	1	16 1	2	4 4	2	14 6	3	7 3	4	3 4
50	2	16 7	3	9 4	4	5 5	5	6 3	6	13 7

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ESTABLISHED 1823.

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FOR SECURING CONTINGENT REVERSIONARY ANNUITIES.

Instituted in the year 1848, and enrolled under the Statutes 10th Geo. IV., chap. 56, 4 & 5 Wm. IV., chap. 40, and 9 and 10 Vic. cap. 27.

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This Society has been established principally to enable persons whose income is dependent on life, to secure annuities to their Widows, Children, or other relatives. To persons in trade it holds out the additional advantage, that the annuity cannot be sold or lost under any contingency, so long as the rules of the Society are complied with.

The annual subscription fees, &c., are regulated at the lowest rate possible to secure the object which the Society has in view. And the profits which trading companies very fairly divide, are in this Society turned into the course of reversionary Annuities to surviving Nominees.

Annuities may be secured to male relatives for life, if idiots or cripples, on payment of additional premiums.—No Member can take more than Four Annuities, of which only Two can be granted to one Nominee.

The premiums of all Members must be paid for five years before their Nominees can receive Annuities; but the Nominees of Members who may die previous to the expiration of that time, can be relieved from further payments, on giving notice in writing of their inability to continue them; in such cases the amount unpaid, with five per cent. interest thereon, will be deducted from their annuities when payable.—All Premiums must be paid in advance.

The Disparity Money may be paid either in one payment or by instalments, as specified at the head of the Disparity Table.

Persons are not required to nominate at the time of becoming Members, but may do so at any future period, without an extra charge, (except for disparity of age,) on satisfactory proof of Health. Should they, being *Bachelors* or *Widowers*, marry after joining the Society, and nominate *Wives*, the Annuities will then be claimable on the completion of five years from the period of their admission, instead of waiting, as in all other cases, till the expiration of five years from the date of nomination.

Members are entitled to a Nomination as often as death occurs, on proof being given of the health of the party nominating.

The Committee meet every Wednesday, at three o'clock, for the admission of Members, and dispatch of business, when Candidates must appear before them for examination.

The Annuity ceases to be payable to a *Widow* on her remarrying; but in case of her again becoming a *Widow*, she may receive her Annuity as before; other Female Nominees cease to be Annuitants on Marriage, but will be again placed on the Funds should they become *Widows*.

Thus this Institution recommends itself to all persons who are desirous of making provision for their *Widows, Orphans, and other relatives*, by such small annual payments as will not materially infringe on their domestic comforts.

The Annuities increase as the fund advances, and are regulated by valuations of competent actuaries every five years; they are payable on the 10th May and 10th November in each year; the Directors are, however, empowered to advance every six months a sum not exceeding one-half of the expected Annuity, if required by the claimant.

All the receipts of the Society, after deducting the necessary expenses of management, are invested with the Commissioners for the reduction of the National Debt, on which compound interest is allowed; thereby forming the Capital of the Association.

The Members are formed into 8 Divisions, paying Annual Premiums for each Annuity.

Every information may be had at the Office, from 12 to 2 o'clock daily, or by letter, post-paid, addressed to the Secretary, Freemasons' Hall, Commercial Buildings, Dublin.

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TO THE CRAFT.

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<small>†† In this collection are a set of the 4to. Books of Constitutions, 6 Vols.; Freemasons' Magazine, 1793 to 1797, 5 Vols.; the American Freemasons' Magazines; Dr. Oliver's Works, &c., &c. And many scarce French and German Works.</small>			
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