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[Several Advertisements, having arrived too late, are unavoidably omitted.]

THE
FREEMASONS'
QUARTERLY REVIEW.

DECEMBER 31, 1840.

EDITORIAL ANNOUNCEMENT.

THE *Freemasons' Quarterly Review* has passed into other hands; and the original proprietor—the responsible Editor of the preceding twenty-seven numbers—the individual projector and successful conductor of this desideratum in Freemasonry, has now to pen a valedictory address.

Leave-taking, painful at all times, is rendered acutely so on such an occasion as this; nor will its regrets be confined to the writer. He is mistaken, indeed, if they will not be shared by Masons throughout the world—by the thousands who have kindly greeted each progressive emanation for nearly seven years—whose fraternal consideration, whose encouragement and sympathy have never been found wanting; and for whose proper information, and not for his own personal gain, the *Freemasons' Quarterly Review* was commenced and has been continued, with ardent sincerity and never-ceasing care. His best reward is, that these labours have elicited Masonic friendships of no common or evanescent nature—to the pardonable pride of their mutual object, and to the enduring honour of all.

Such an interchange of utility and appreciation ought not to have terminated but with existence. Yet change has become as necessary now, as sole and uniform devotion had been hitherto. Not as a natural result; but as the unexpected consequence of arbitrary circumstances. That change grows out of the anomalous state of the English Masonic law, which punishes the publication of transactions that require general dissemination in proportion to their relative importance to the Craft at large, by the severest personal penalty; whilst it permits the parole expression of adverse opinion, and the too easy distortion of facts, with a laxity wholly subversive of Masonic principle. But, the sacrifice made, let the hope be warmly cherished, that those Masonic proceedings which involve the government, and not the mysteries of the Fraternity, may be so conducted, in future, as to bear the most searching light, and even to challenge examination. Let the errors of the past, be buried in the tomb of the passing year.

His colleagues in the service of Masonic literature will perceive, at a glance, that no other course was open to one whom they had so long complimented as their leader. He now falls back into their friendly ranks, and resigns, to competent and trustworthy hands, a baton which he has never disgraced by the want of moral courage, by the abandonment of truth, or by the misapplication of power. He is confident that they will still continue their fealty to Freemasonry—their support and advocacy of Masonic purity—and, with renewed zeal and spirit, unite with him to turn the experience of the past to the advantage of the future.

And in thus retiring from the self-imposed, but not less pleasant task of promoting universal charity, by more than

common personal exertions—at more than fair individual cost—and at infinitely more than the customary sacrifice of comfort and of feeling, the late Editor of the *Freemasons' Quarterly Review*, tenders the sincere expression of his deepest gratitude to undeviating friends—the unfeigned enunciation of forgiveness to the ungracious—and the heart-felt declaration of his respect and regard, for that great body of honest and faithful members of the Order, whose practice is based upon the sublime principles of truth, love, and charity—whatever their nation, clime, or creed. And, finally, he entreats for those who succeed him, the universal confidence and protection of the Craft.

We who humbly follow the editorial career of the Worthy and Worshipful Brother to whom Freemasonry is so much indebted, feel that our labour and responsibility will have to be exercised under the disadvantage of immediate comparison; and that it behoves us, at the outset of our vocation, to propitiate the friendly and considerate opinions of our readers. It is a high honour, indeed, to be the follower of such a leader, and we will endeavour to deserve it by consecrating every effort, by devoting every energy, to the chief objects of his and our pursuit—the extension of Masonic information—the support of our Masonic Charities—and the general prosperity of the Masonic Order. In accomplishing this we will “nothing extenuate nor aught set down in malice;” nor will we shrink from the most efficient performance of our duty. We will love all good Masons, and none other; we will maintain the absolute omnipotence of Truth; we will support the god-like exercise of Charity in its most comprehensive application; and we will ever be ready to take part in the sacred cause of principle against power.

Our kind readers, however, must not judge our future efforts by this specimen of the *Freemasons' Quarterly Review*. With brief time, for either choice or arrangement, we have deemed it best to alter as little as possible the tone of this, the concluding number of the seventh volume; and rather to let current subjects conclude in the spirit of their commencement, than to emasculate them in their completion. With the new year we shall put forth our strength, and, we trust, evince some improvement in the original design, untrammelled by previous arrangements. Until then, let our task be considered more mechanical than mental—more the province of compilation than the exercise of editorial judgment; and we conclude these incidental observations in the words of our excellent predecessor:—"Let the hope be warmly cherished, that those Masonic proceedings which involve the government, and not the mysteries of the Fraternity, may be so conducted, in future, as to bear the most searching light, and even to challenge examination."



Dear Sir
Your faithful Bro's
Geo Oliver SS

THE REVEREND GEORGE OLIVER, D.D.,

DEPUTY PROVINCIAL GRAND MASTER FOR LINCOLNSHIRE. *

Homines ad Deos nullâ re propius accedunt quam salutem hominibus dando.—CICERO.

Every man possessed of an honest claim to estimation deserves the confidence of the circle in which he moves; and it is well that the practice of men should be to examine into the conduct and the character of those around them, but more especially to observe the actions of such as attain to any degree of superiority.

A good man's conduct can always bear the scrutiny of either satirist or cynic; he acts not as if he felt that spies were watching his actions, while he reaps his reward in the blessings that attend them—actions that require no mask to conceal them from the thinking portion of the public, who more frequently approve than dispraise, and admire talent more from its use than its display.

The subject of our present article possesses those native excellencies of the mind, which have enabled him to excel in studies for which he is abundantly qualified; he has attained an honoured distinction amongst men, has strewn the path of a literature he may be said to have created, with the rarest flowers; and, as a pastor of a Christian flock, he has won by labours of love, a title to their affection and esteem.

Our revered Brother was initiated in the year 1801, in St. Peter's Lodge, in the city of Peterborough; † he was at the time resident with his father at Whaplode, twenty-one miles distant.

His father, who was Chaplain of the Lodge, took the

* With an engraving.

† This, the mother Lodge of our distinguished Brother, has since undergone its mutations—it became erased from the calendar. A most zealous Scottish Mason, Brother Ewart, who had settled in the city of Peterborough, found the warrant, papers and books, and, not knowing the impropriety, worked the Lodge with such zeal and perseverance, that at length attention was directed to the circumstance. The industry of the worthy Brother was rewarded by a new warrant. It is a subject of congratulation to find the records of the mother Lodge of Brother Dr. Oliver thus fortunately preserved.

obligation with his son, then a minor. The present practice would have required a dispensation.

The youthful aspirant studied Freemasonry under the instruction of his parent—a Mason of the old school, and tolerably well versed in ancient usages and legends. The parent-Mason is still living, and justly proud of the Brother-son who has so amply redeemed the promise he made on his behalf.

Brother Oliver read with great attention every Masonic book and pamphlet he could meet with, but did not much advance his great desire for operative duty, by reason of the distance of his home from any Lodge, which prevented his attendance with the requisite degree of regularity.

In 1809 he was appointed head master of King Edward's Grammar School, at Grimsby; and now came into prominent display his determination to extend the advantages of Freemasonry. He soon succeeded in establishing a Lodge in the borough, which continued to flourish during the time he occupied the chair, being about fourteen years;* and so strenuous were the Brethren, that on the 25th August, 1812, Brother Oliver laid the first stone of a Masonic Hall in a town where, three years previously, there was scarcely a Mason residing.

About this period, he was exalted to the degree of R.A.M. in the Chapter attached to the Rodney Lodge, Kingston-on-Hull. He also obtained the several superior degrees in Masonic knighthood, &c., in Chapters and Consistories attached to the same Lodge, which at that time was superior in number, opulence and respectability, to most provincial Lodges.

His unceasing exertions to uphold the reputation of the Apollo Lodge at Grimsby, during the long period of his Mastership, it may not be necessary to dwell upon; but he has left among those Brethren from whom he necessarily retired, great veneration for his zeal, and a remembrance of his great liberality in maintaining the hospitality of the Lodge, and of those social qualities which chastened and enlivened the banquet, whilst his moral qualities illustrated the discipline of the Lodge.

At first the ladies of Grimsby were very much opposed to the "Freemasonic indications," but prejudices gradually gave way, and Brother Oliver had the good fortune, before

* In former days it was not unusual for the chair to be filled for many years in succession by the same Brother.

long, to rank them amongst the most attached friends to the institution.

That a man of Brother Oliver's talent, vocation, and unwearied industry should be wanting in natural emulation, would be to deny him the common impulses of humanity; but his aspirations were not those of vaulting ambition, and no sooner had the reputation of the Apollo Lodge become established, than he indulged the hope that he might attain higher Masonic honours, and to that end he untiringly and ardently devoted himself to the cause.

The office of Deputy Grand Master for Lincolnshire was the object of his secret thoughts, and to make himself worthy of it, he laboured as incessantly as successfully, sparing neither pains nor expence to make himself perfectly master of the system, in its general object, its details, and its philosophy, and at the same time to render all the service in his power to the Craft. His ambition—a laudable one—was crowned with success.

Our object is, to give as much account of the Brother as possible, and in some minor details, anecdotal matter may be instructive as well as amusing. Brother Oliver was (and we believe continues to be) an enthusiast in Masonry. In many a ramble he has been known to be practising the ceremonials of the order; indeed, his desire being known, his walks were often so far respected as not to be intruded on for a given time,—and more than once he was found guilty of the extravagance of entering the Lodge Room in the day time, and delivering a lecture to the empty benches!

In 1812 he was appointed a Prov. Grand Steward, and in 1816, Prov. Grand Chaplain, and preached his first Masonic sermon at Barton-upon-Humber, in the month of May in that year; he has subsequently preached in most of the towns of Lincolnshire, and was uniformly requested to print his sermons.

His general avocations did not prevent him from diffusing amongst the Brethren the true principles of Freemasonry. In 1820 he published an octavo volume on the Antiquities of Freemasonry, which was followed by the "Star in the East," a little work that was very popular, now out of print. In 1826, "Signs and Symbols" was published, which has seen several editions; also the "History of Initiation," a new edition of which is nearly ready for publication, by Brother R. Spencer.

His name is not unknown as an antiquary. The Anti-

quities of Grimsby, in octavo, the History and Antiquities of Beverley in Yorkshire, and its Minster, in quarto, of Wolverhampton Collegiate Church, and of the Guild of the Holy Trinity, at Sleaford in Lincolnshire, besides several pamphlets and works of lesser note, afford abundant proofs of his activity of mind, and the closeness of its application.

He has also written for the periodical press for many years on detached subjects, and written and published several sermons; also an octavo volume in vindication of the fundamental doctrines of Christianity against the attacks of Deism and Infidelity, and an Essay on Education.

In 1829, he was engaged by Messrs. Whittaker, the eminent London publishers, to superintend a new edition of "Preston's Illustrations of Masonry," and in 1833, was appointed Deputy Provincial Grand Master by the Right Hon. C. T. D'Eyncourt, *M.P.*, and in that capacity has regularly held Provincial Grand Lodges, sometimes twice in the same year.

So many works were not written without great labour; the most extensive reading was required on various subjects, and in various languages, many of them unconnected with his previous studies as a Christian divine; and it should be borne in mind, that all this time, Brother Oliver was attending to the important duties of the head mastership of the Grammar School, and had under his pastoral charge two parishes, one of them very populous.

In 1815 Brother Oliver was presented by Bishop Tomline to the living of Clee, and Dr. Tennyson, the brother of the present Provincial Grand Master, nominated him to the curacy of Grimsby, which he held until the death of his patron in 1831, when Bishop Kaye presented him to the living of Scopwick, and in 1834 the Dean of Windsor gave him the living of Wolverhampton, where he appears "called" and destined to fulfil the most difficult, but most eventful duties.

In 1826, he received a public vote of thanks as head master of the grammar school, from a common hall of the corporation of Grimsby, who are the trustees.

Dr. Oliver (for our Brother in 1836, or thereabout, attained the doctorate in divinity) was in early life rather convivial in his habits, but always temperate. He is now about fifty-nine years of age, enjoys good health, with a constitution unimpaired.

As a Deputy Provincial Grand Master, our exemplary

Brother is pre-eminently distinguished; he brings into the Grand Lodge the exercise of those high attainments which make his addresses as conspicuous for their Masonic principles, as for the beautiful simplicity in which they are conveyed. If a volume of his Masonic Addresses could be collected and published, they would serve as models for all time.

As a Master of a Lodge, Brother Oliver is as strict a disciplinarian as his early mode of practice permits; as the chairman of its social meetings, his manners are graceful and unassuming—he wins by his courtesy the esteem of his company. The Brethren of the Grimsby Lodge, in token of their affection, presented him with a very handsome gold jewel; and last year the Brethren of the Witham Lodge, Lincoln, in approbation of his exemplary conduct as Deputy Provincial Grand Master, presented him with a handsome testimonial.

Masonry, since his initiation, has undergone vast changes for the better; he has been intimately connected with it for about forty years, and could, we dare say, trace these improvements step by step. To his observant mind this would be no difficulty. There have been also some alterations which we believe Dr. Oliver does not regard as improvements.

He is a man of retired and unassuming habits, and much annoyed at the idea of having been brought forward as a leader in any public or polemical dispute. His style of public speaking and preaching is quiet, deliberate, and persuasive, attended with inflexions or intonations of voice, and a little subdued action. He has a well filled church of attentive hearers, who are partial to his ministry. His sermons are written in a plain and simple style; but we have reason to believe that he does not much use them in the pulpit, having the subjects generally well up. He is no politician; and, in accordance with the spirit of the church to which he belongs, he is tolerant towards those who differ with him in their religious or political opinions, because he wishes to live in charity with all mankind—the chief desire of his heart in this world is—*PEACE AND UNITY.*

We have to express our regret at being unable to do justice to the character of our friend and Brother, and the reader will please to pardon the temerity of the attempt. Brother he is to all Masons, and friend he is to the world. But what must be our feeling of duty, of gratitude to that Brother, by whose friendship we have been supported, and

by whose advice in all our better service we have profited! We are now at the moment wondrously reminded of the simplicity in which he commenced a correspondence with us—to him by name unknown—of the perfect confidence with which he entrusted us, on the honour of a Mason, with the secret beatings of his own excellent heart—and that through our humble instrumentality, he has given to an admiring community the periodical results of his gifted mind. That Dr. Oliver should have never expressed any dissent from the manner in which we have endeavoured to conduct this journal, is to us a noble reward; that in times of earlier prospect, when the uncertainty of support led us rather to hope for than to expect success, he should have encouraged us, was the natural act of a generous heart; that he has continued gratuitously to lend his aid in the illustration of principles and tenets which he professed, was a liberal largess to the Order—that when in our difficulty, and we have had to pass through an alembic of no common trial, Dr. Oliver should still remain our uncompromising friend, proves him to be a man of honour—and certain we are that he will peruse our Valedictory Address to a generous public with much regret; although we are equally certain that he will accord to our successor his confidence with his patronage.

That we may so long as we shall mutually live, be each unto the other as we now are, is the prayer of him whose pen inscribes with all fidelity—Gratitude to Friendship.

In utroque fidelis.

[We need scarcely remark that this tribute to an excellent Brother was written by the late editor. It would be unkind, if not unjust, were his successor to alter a single sentence in the last public proof of good fellowship between two such Masonic worthies. The editorial responsibility of the one could not terminate better than with the Masonic biography of the other.—Ed. F. Q. R.]

A SLIGHT TRIBUTE, FROM AN ADMIRING BROTHER, TO DR. OLIVER.

Skill'd in all the mystic lore,
 The priests of Isis only feign'd;
 Rich in wisdom—purer ore
 Than science e'er from earth hath gained—
 'Tis thine with potent, quickening spell,
 To give the past a second birth,
 As, at the sound of Orpheus' shell,
 The dead once more return'd to earth.

EDWARD RALEIGH MORAN, No. 1.

Strand, Dec. 9, 1840.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

BY THE REV. G. OLIVER, D.D.

(No. 4.)

THE science of Freemasonry affords such ample scope for disquisition, and the subjects which it embraces are so diversified and replete with interest, that we do not wonder at the enthusiasm which young and ardent Brethren display when engaged in the acquisition of Masonic knowledge. And this constitutes a sufficient reason why instruction should be freely dispensed by experienced masters of the work. Down to a very recent period, the most valuable secrets of Masonry—its science and its philosophy—were comparatively but little known. The means of obtaining information were circumscribed within a very narrow compass, and the Brethren of the eighteenth century were necessarily satisfied with the meagre outline of investigations which appeared beyond their reach. The labour of attaining knowledge was reputed to exceed its actual value, and therefore little desire existed for information beyond the routine business of an ordinary Lodge meeting.

It is hoped that the intelligence of the present age will throw a new light on the pursuits of the Craft, and that its beauties will be eagerly sought, from a conviction of their intrinsic excellence.

The Doctrines of the First Degree of Masonry having been illustrated, we will now pass on to the Second Degree, where subjects of contemplation are found which may awaken a love of science and philosophy, with their application to mental improvement and spiritual illumination. The sublime and beautiful are here illustrated, and “Wisdom reacheth from one end to another mightily; and sweetly doth she order all things, for she is privy to the mysteries of the knowledge of God, and a lover of his works.”* The subjects embraced in this degree, however,

* Wisd. viii. i. 4.

are so abstruse and comprehensive, as to exceed the compass of man's ordinary life to become perfectly acquainted with them. And hence Preston says that, "to exhaust the various subjects of which it treats, would transcend the brightest genius." In conformity with the principle already laid down, this degree refers to the Mosaic dispensation, when the Deity revealed himself by more awful sanctions, and governed his people by observances more complicated, and injunctions more severe.

In the Lectures of the Second Degree, we receive instruction on two important divisions of the Craft, viz. Speculative and Operative Masonry, as the Essenes or Jewish Masons had the same number of sections—theorique and practique. The former is a code of morals, the latter a detail of science. Speculative Masonry gives us noble lessons in the duties of self-government and social duty, and is an instructor in those virtues which form the grace and ornament of private life, and lead the faithful practitioner to the happiness of the Grand Lodge above. Operative Masonry does not consist in the mechanical details of trade, or the practical labours of the working artizan, but inculcates the theories of scientific improvement, with their application to morals, and the production of good works, or righteousness of life. It is true, our emblems include the tools and implements of architecture, but they refer to spiritual duties, and the fulfilment of moral obligations, and hence are considered as jewels of inestimable value.

Here the noble sciences of Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy, are presented to the view, to all of which, the Fellow-Craft Mason is requested to give his general attention, and to employ his talents in the investigation of one or more, as time or inclination may permit. The symbols of Geometry and Astronomy are the most prominent objects in the Lodges of this degree, and are discussed in the lectures with more than ordinary care. The Tracing Board is a rich constellation of religion, virtue, and science, and leads the enquiring Brother from the works of art to those of nature, and thence up to the great source and author of truth—the God of Nature. The first remarkable object that commands our attention in the Tracing Board, is the winding staircase, with the two ancient wardens guarding the approaches to the mysterious sacellum.

The number of steps in this ascent were the conservators of many important doctrines,—the Deity and his attributes;—the antiquities, discipline, and science of the Craft;—the functions of the human frame “fearfully and wonderfully made,” were all included in this significant and comprehensive symbol.

The ancient Jewish Masons made this staircase, like the theological ladder, to consist of five principal steps, each including ten lesser ones—in all fifty; which were so many degrees of wisdom, and so many avenues to the attainment of sublime and mysterious truths. It was considered by this people incumbent on men that they study the mysteries before they can receive the “influx of Divine Light. But the progress of the candidate for celestial wisdom through these gates is exceedingly slow, and obstructed by numerous difficulties. Moses is recorded to have passed through the forty-ninth, and Joshua, his successor, to have reached the forty-eighth; but neither Moses himself, nor even Solomon, who in wisdom surpassed all mankind, could ever open the fiftieth gate, which leads immediately into the presence of the En Saph, the Infinite and Omnipotent God, whom no mortal ever yet beheld, nor could fully comprehend.”

This information, which has been collected by Basnage from the Rabbies, whom he cites, is very remarkable, because it corresponds so exactly with a similar doctrine taught in the Spurious Freemasonry, as may be seen on reference to my volume of Signs and Symbols, lecture viii., and more particularly in the History of Initiation into the Mithratic Mysteries.

The principal steps were five. The three former, says Maurice, “include the knowledge of the first principles of things; and, in passing through them, the soul is busied in discussing the nature of the first matter, of the gloomy chaos, of the immense void, and of the elements; the mineral and vegetable creation; insects, reptiles, fishes, birds, and quadrupeds; and, finally, of the creation of man, of his faculties, senses, and various other particulars of a deep metaphysical kind. But it is the fourth step which in a singular manner claims our attention; for, through that, we are immediately introduced into the planetary world, and all the wonders of astronomy, as far as then known, are exhibited to our view. There we find one of the names of the seven planets, and one of the seven angels who direct their course, allotted to

each of the inferior Sephiroth, and upon this I form my conjecture that the whole might originally be an astronomical symbol; the oldest, doubtless, in the post-diluvian world, and possibly tingured with the wisdom of the antediluvians. Hence, probably, the seven gates erected in the caverns of Mithra; hence the Brahmin Char Asherum, or four degrees of Hindoo probation, if not the whole body of science and theology inculcated in the four Vedas, or books of knowledge; hence the excruciating trials, still more severe than those in India, through which the aspirant in the Persian mysteries was compelled to toil while he passed the twenty-four degrees of probation, and suffered the dreadful fast of fifty days; hence were derived the Zoroastrian Wisdom and the Chaldaic Theurgy, as well as their magic and other dark arts of divination, which spread thence to Egypt, to Greece, and from those countries throughout the whole world.

“That the Jews were no strangers to the symbol is evident so early as the age of the patriarch Jacob, who not only beheld that mighty ladder set upon the earth, the top of which reached up to Heaven, and on which the angelic beings ascended and descended, but at the sight exclaimed, ‘Surely this is none other than the house of God, and this is the gate of Heaven!’ Here, then, is a most ancient patriarchal notion, plainly taken up and propagated afterwards in the Gentile world, but flourishing amongst the Jews before their sojourning in Egypt.”*

I have quoted thus largely from Maurice, to show that the opinion which I have elsewhere advocated, that the Spurious Freemasonry was derived from some purer system, is founded on the sure basis of authentic evidence. The entire institution exhibits strong traces of the obligations which heathen nations were under to facts and doctrines that constituted the essence of revealed truth in the infancy of the world; although debased by fable in their transmission through successive generations by the uncertain guidance of oral tradition; but still retaining sufficient resemblance to original facts, to mark the source whence the information was obtained.

In the middle chamber of the Temple was exhibited to the gaze of the favoured individuals who were admitted into that adytum, a striking emblem of the union of Speculative

* Maur. Ind. Ant. vol. iv. p. 573.

and Operative Masonry, which is peculiar to the Fellow Craft's Degree; and is repeated and imitated in every well furnished Lodge at the present day. It refers equally to the science, by the use of which the labours and calculations of Operative Masons are directed, and brought to a happy and satisfactory conclusion; and to determine on scientific principles, the beauty, harmony, and regularity of the wonderful works of God in the creation of the world. In this point of view, the philosophy of Freemasonry is exemplified. To use the language of Milton—

“ in his hand
 He took the golden compasses prepar'd
 In God's eternal store, to circumscribe
 This universe, and all created things.
 One foot he center'd, and the other twirl'd
 Round through the vast profundity obscure,
 And said, ' Thus far extend; thus far thy bounds;
 This be thy just circumference, O world! ”

In the creation of the world out of nothing, the entire six periods were employed by the Almighty Architect, in forming every thing necessary for the advantage of his favourite creature; nor has any thing been found superfluous. And every created thing bears a reference to the sublime science of Freemasonry. The rolling orbs that keep their accustomed course in the wide and golden canopy above our heads;—the majestic ocean;—rocks and mountains, rivers and plains;—the gigantic monarch of the forest, ravenous and destructive; and the invisible animalculæ which float in air or water; birds and fishes, insects and reptiles, trees and vegetables, are equally formed for a destined purpose, and unite their aid to work out the stupendous plan of an all-directing Providence.

It has been observed that another reference of the symbol which forms a part of the covering of our Lodges, was to the noble science of Geometry. Hutchinson says, “ As I before declared it to be my opinion that society was never formed for, or of, a set of working architects or Masons, but as a religious, social, and charitable establishment; and never were embodied, or exhibited to the world as builders, save only under Moses, and at the Temple at Jerusalem, where, with holy hands, they executed those works of piety, as the patriarchs erected altars to the honour of the Divinity, for their sacrifices and religious offices; so I am persuaded

that the adoption of geometry by Masons, or any emblem of that science, implies no more than a reverence for such device of the mind of man, as should demonstrate the wisdom of the Almighty in his works, whereby the powers of Abrax are defined, and the system of the starry revolutions in the heavens determined.

“ If we should look upon the earth with its produce ; the ocean with its tides ; the coming and passing of day ; the starry arch of Heaven ; the seasons and their changes ; the life and death of man, as being merely accidents in the hand of nature ; we must shut up all the powers of judgment, and yield ourselves to the darkest folly and ignorance. The august scene of the planetary system, the day and night, the seasons in their successions, the animal frame, the vegetation of plants, all afford us subject for astonishment ; the greater too mighty, but for the hand of a Deity, whose works they are ;—the least too miraculous, but for the wisdom of their God.

“ Then how much ought we to esteem that science, through whose powers it is given to man to discover the order of the heavenly bodies, their revolutions, and their stations ; thereby resolving the operations of the Deity to an unerring system, proving the mightiness of his works, and the wisdom of his decrees.”

This and much more is included in the above significant sign.

But we must descend lower in the scale, and consider the material emblems which are peculiar to the science of geometry. These are the square, the triangle, the circle, and cube ; which are all perfect figures, and show the union of Operative with Speculative Masonry, by bearing a significant reference to the Deity, and his perfections and attributes.

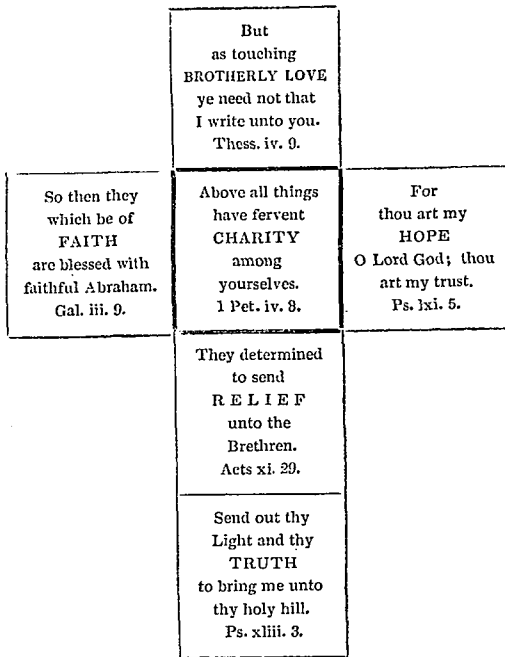
The square was the first geometrical figure which was brought into practical use by Operative Masons. In the construction of cities, and private dwellings, camps and fastnesses, right angles were generally used ; as in the ark of Noah, the camp of the Israelites, the cities of Babylon and Nineveh, with the temples of Egypt and India, or the established form of a Mason’s Lodge. The square is a symbol of the perfection and happiness arising out of morality and justice ; and with this meaning in view, it has been assigned to the Worshipful Master. Plutarch informs us, “ the incense offered at the evening sacrifice in Egypt is composed

of no less than sixteen different ingredients; because the number of those ingredients forms *the square of a square*, and is the only number which, having all its sides equal the one to the other, makes its perimeter equal to its area; and also on account of the rich aromatic nature of those ingredients."

The equilateral triangle is another symbol of the Deity; but as the square refers to the unity, the triangle symbolizes the trinity. It has been used in all ages and nations to express the perfections of the Divine Triad. Amongst Masons, it means Eternity, Science, and Power; and our personal signs are all constructed on the principle of the triangle and square combined. In the days of Pythagoras the triangle was accounted the most sacred of emblems; and when an obligation of more than usual importance was administered, it was universally given in a triangle; and when so taken, none were ever known to violate it. The Egyptians termed it the sacred number Three, or number of Perfection. So highly, indeed, did the ancients esteem the figure, that it became among them an object of worship, and the great principle of animated existence; and they gave it the name of God, affirming that it represented the animal, mineral, and vegetable kingdoms, which comprehend the whole natural creation. The sacred delta is usually placed in squares and circles, symbolizing and verifying its principles, by extending its ramifications through all sacred matter. It is therefore considered the *summum bonum*.

From these two figures sprang that famous problem of Pythagoras. "Only these three polygons fill up the whole space about a point, the æquilateral triangle, and the square, and the hexagon æquilateral, and æquiangular. The equilateral triangle must be taken six times, for six two-thirds make four right angles; the hexagon must be taken thrice, for every sexangular angle is equal to one right angle, and one-third; the square four times, for every angle of a square is right. Therefore six æquilateral triangles joined at the angles, complete four right angles, as do also three hexagons and four squares. But of all other polygons whatsoever, joined together at the angles, some exceed four right angles, others fall short. This Proclus calls a celebrated theorem of the Pythagoreans."

The cube is an emblem of innocence and purity—Faith, Hope, and Charity—Brotherly Love, Relief, and Truth; and has been thus symbolically exemplified to embody the Masonic virtues.



The above figure being drawn on Bristol board, and cut half through at the intersections, will fold up into a perfect Masonic cube; in which the three theological virtues, and the principal point, mutually illustrate each other: and form a fitting altar on which the Free and Accepted Mason may perform a sacrifice acceptable to God.

This figure was used in the construction of altars for sacrifice; and the holiest place in the Temple, where it pleased the Deity to dwell, was of a cubical form. Hence the perfect ashlar in a Mason's Lodge ought to be cubical; although the half or double cube, are neither of them inappropriate. The famous stone which our traditions say was found in Enoch's arch, being of the former kind; and the latter, equally with the triangle and circle, is emblematical of the Sacred Name, and was the form of the altar of incense in the Jewish tabernacle, as well as the symbol of Mercury amongst the early Greeks. The double cube has always been considered as symbolical of the chief attributes of the Deity. A great problem in geometry was the doubling of

the cube; and was proposed by the oracle at Delphos to the inhabitants of that island, as a means of stopping the pestilence which then raged among them. They were directed to double the altar of Apollo, which was previously a perfect cube.*

The circle is the rival of the square in its claims on a high antiquity, if it be true that the base of the Tower of Babel was of that figure. But the question may not be respecting the earliest display of the circle and square, but which was first used by operative Masons. The form of the universe, the globe of our earth, and all the stars of the firmament, are circular, and consequently it is, abstractedly, the most ancient figure. The druidical circular temples are of an unknown antiquity, and probably as old as the pyramids of Egypt. The circle was, indeed, an emblem of God's universal presence. *Deus circulus est, cujus centrum ubique, circumferentia nusquam.* Without beginning or ending, the circle may justly be considered as a natural type of the Deity, who is without either beginning of days or ending of years. The Jewish Sefhiroth, or Splendorus, were represented by a series of concentric circles arranged in the following order:—

“The names of those Sefhiroth are GEDULAH, strength or severity; GEBUTAH, mercy or magnificence; TIPHEROTH, beauty; NERSAH, victory or eternity; HOD, Glory; JESOD, the foundation; MALCUTH, or the kingdom. The circle, being the most perfect of figures, denotes the perfection of Deity and its attributes. That Deity, infinite in His nature, and otherwise incomprehensible to man, has chosen to manifest Himself by His attributes, as the soul manifests herself by acts of wisdom and virtue. As the virtue, latent in the coal is displayed by the flame which it diffuses, so is the glory of the Deity revealed by the emanations which proceed from Him. To illustrate these sentiments, the Jews have imagined certain conduits or canals, through which the influences of the splendours are communicated, and glide into one another. The perfections of God are the pillars which support the universe. MERCY illumines JUSTICE, and BEAUTY decorates STRENGTH.”†

The circle was indeed considered as a figure absolutely

* Vid. a curious disquisition on the cube in the *Freemasons' Quarterly Review*, vol. iii. p. 418.

† Maur. Ind. Ant., vol. iv. p. 568.

perfect, and comprehending within itself all other figures. Hence the Egyptians, when they symbolized the divine nature, used hieroglyphics partaking of the circular form, probably because the sun, the chief deity of ancient nations, was a circular body, and was supposed to perform his revolutions in a circle. In the sacred books of India, whose antiquity is unknown, according to the translation of Mr. Holwell, the Divinity is described as being "a perfect sphere, without beginning and without end,"* whence were probably derived the circular religious temples of the Britons, Persians, and other nations, the rings placed in the hands of many heathen deities, and the protecting circle of the sorcerer, when conjuring up the fearful powers of darkness. And it is used as a Masonic symbol for the purpose of reminding us of the resurrection and a future state, when we hope to enjoy a bliss, which, like the circle, has no end.

A complete review of the scientific doctrines of Freemasonry were a task too comprehensive to be contained in an article of prescribed limits. All that can be accomplished is a general statement of our most prominent subjects of illustration. The details must be left with the Masters of Lodges, who, in their monthly lectures, may enlighten the Brethren on subjects which it would be improper, as well as impracticable, to promulgate in a public periodical. Let it suffice that the attention be drawn to the general landmarks of the Order, and their illustration may be safely entrusted to intelligent officers, whose duty it is to instruct and improve the Brethren in Masonic knowledge.

N.B. In my recently published volume on the Theocratic Philosophy of Freemasonry, I am sorry to find several typographical errors. As I resided at a great distance from the press, I was not favoured with a sight of the revised sheets; and as the rough proofs which were submitted to me did not contain the Greek type, I had not an opportunity of observing the following inaccuracies till it was too late to correct them. On pages 53 and 175, the words *Μεσορραπειω* and *σρεβω* are erroneously made to terminate in the omicron. On page 64, bottom line of note, read *γραφεις*, &c. On page 173 three typographical errors occur; read, therefore, *Ιησους*, *Σωτηρ*, and *θεου*. The formula in this symbol is clearly erroneous. It is an acrostic of great antiquity, invented, I believe, by the author of the Pseudo-Sybilline Oracles, and I am inclined to think it is there used correctly, because Tertullian quotes it nominatively *Ιχθυς*; others have appended an additional sigma, that the word *Σταυρος* may be included, but the greater number of authorities have used the genitive case, an example which I followed without hesitation.

* Holwell's Hist. Events, part ii. p. 35.

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LL.B.

"Masonry is a peculiar system of morals."

No. XXXVII.—PROGRESS IN KNOWLEDGE NECESSARILY LIMITED TO THE RANGE OF HUMAN INTELLECT.

Nescisse cupies, nōsse quā nimium expetis.—SENECA.

THE acquisition of knowledge is one of those remarkable "signs of the times," which so peculiarly distinguish the present from all previous eras in the world's history. But the quality of that knowledge, its quantity, and the method of instilling it, are not so clearly defined as the universal spirit of the age is to acquire it.

Without intermeddling with the various notional systems of the day, which are offered to public notice, one general principle may be assumed, that there are many things concealed from human penetration, the knowledge of which a vain desire may impel us to seek, although such information be pregnant with the most imminent danger, both to individual and conventional happiness. To the philosophic moralist it is a problem yet to be demonstrated, whether an unlimited thirst after knowledge may be gratified with safety, either to persons, or the community at large. One fact is established to the conviction of all engaged in education, that the desire for knowledge is more an artificial than a real passion; and that a barrier has been set to its attainment by the all-wise counsels of the Supreme, in the very different capacities to receive knowledge, which are met with by experienced instructors.

The occult and fashionable sciences now in vogue, pursued to a certain extent, have conferred eminence upon several of their professors; but they possess a tendency to hurry us incautiously into conclusions that are at variance, perhaps, with facts, could we dive into all the forbidden secrets of nature; and which certainly are at variance with many things, which the Great God of Nature has been pleased to reveal for the information of his creatures.

Human comprehension is not calculated to investigate thoroughly those laws prescribed by Him, who "hath set bounds to the sea that it shall not pass;" and the impression which a superficial knowledge of such abstruse mysteries is calculated to produce upon the finite intellect of man, is much more likely to conduce to his unhappiness than tranquillity. These circumstances taken into consideration, a discriminating mind will plainly see that there are insurmountable barriers judiciously placed against an over-inquisitive search into the "deep things" of the Divine Architect of the Universe; beyond which, they who attempt presumptuously, and it might be said, with impiety, to push their inquiries, must expect to reap the vicious fruits of such rashness and temerity. The stream of knowledge diverges into many pleasant rivulets, from which the driest thirst may be allayed, without assaying the troubled waters of scepticism and error!

Nec scire fas est omnia!

The wise Solomon declares, that, in much knowledge there is much
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labour and vexation ; and, when we have attained the goal of human perfection in science, we are but on the threshold of wisdom, compared with the universal character of the Supreme Intelligence.

No. XXXVIII. — THE PUBLIC MORALS ENDANGERED THROUGH A FALSE DELICACY IN DESIGNATING CRIMINAL OFFENCES BY MILD EPITHETS.

Quis nomen unquam sceleri erroris dedit?—SENECA.

There is abroad at the present day a mistaken humanity, which persuades people to give things, wrong names. For instance, a morbid spirit of affected benevolence rejoices in calling, as the holy prophet expresses it, "sweet bitter, and bitter sweet," the effects of the most criminal conduct the unhappy result of circumstances over which the individual had no control. This is manifestly the mode to lower the standard of public morals, and pollute the fountain of public virtue.

It is, alas! too frequently the practice of mankind to attribute their grossest crimes to the frailty and foibles of their common nature. This is a most mischievous subterfuge against the menaces of a self-condemning monitor within the human breast of every civilised being ;— a most miserable apology for the evils inflicted on society by such flimsy generalities.

The reason for such absurd conduct will be evident to every thinking mind. They fallaciously conceive that their folly is partly exculpated, and the glaring colour in which their vices appear to their virtuous contemporaries, glossed over by such self-deceiving arguments. A sense, too, of inborn shame may urge them to apply milder designations to misdeeds, which, virtually, it is beyond the utmost ingenuity to justify. But, however this self-connivance with their evil actions may deceive their fellow-mortals, it cannot screen them from the indignant omnipotence of the All-seeing Eye.

"Vice shrinks aghast from that celestial gaze ;
Nor dares, unmask'd, her loathsome form to raise."

Such persons as the thesis indicates are not unlike the seductive syren, described by maritime superstition as mermaids, who disguise the deformity of their bodies by cajoling arts, and the softest and most insinuating deportment, alluring the mariner to inevitable destruction, and covering the hideousness of their vampire passions, by an affectation of the chastest simplicity and innocence.

Not a day passes that sufficient testimony is not furnished of the insane method taken to ruin public morals by extenuating and commutating the foulest infringements of the immutable laws of justice by the habitual use of terms, excuses, and apologies, in no manner suitable to the execrable nature of the offence, or at all expiative of the wrong inflicted upon an individual, or society. For few, much as religion has become a fashion, possess the high moral ingenuousness of a truly religious character to confess their errors towards one another as Brethren, much more to offer reparation for the mischief and injury incurred. The remedy, therefore, for the cure of that prevailing moral disease in the vision of mankind, which ridiculously sees the most scandalous acts through the medium of false humanity, or the bias of sordid prejudice, is a strictly moral education, wherein particular dogmas and tenets are not so much contended for, as that pre-eminent maxim of the Divine Code:—"Do unto others as you would be done by:" and "let him, who says he loves God, love his brother also."

ON THE CAUSES OF THE ORIGINAL DISPERSION OF PRIMITIVE NATIONS,

IN TIMES OF REMOTE ANTIQUITY ; AND ON PRESUMPTIVE PROOFS OF ORIGINAL CONNECTION BETWEEN VARIOUS NATIONS NOW WIDELY SCATTERED :— DEDUCIBLE FROM A CRITICAL EXAMINATION INTO THE INTRINSIC SIGNIFICATION AND CHARACTER OF ANCIENT SACRED EDIFICES, ETC., OF WHICH THE RUINS AND IMPERISHABLE REMAINS EXIST IN NUMEROUS COUNTRIES.

(Part II.)

HAVING now indulged in as many observations on the real nature of the *pyramid*, *triangle*, and *cone*, as is consistent with the length of this notice, I proceed to show, *Secondly*—That it was *in consequence* of a *disturbance* which took place in the *Unity of the Faith* of the early inhabitants of the earth, (that is to say, soon after the Flood), that these same symbolical edifices came to be erected, in commemoration of the grand schismatic division.

At the time of the building of Babel, we have the highest authority for knowing that the sentiments of the men then and there engaged, were in complete *unison*, for Moses records that “the Lord said, Behold, the people is *One*.” Had this unity of feeling been manifested in *persevering* in the worship of the true and only God, upon whose almighty NAME men already began to call, even while Adam was yet alive, doubtless it would have been, instead of a subject of *reproach*, an occasion of approval, to Him “whose name is ONE.” (See also Ephes. iv. 5, 6.) But when this unanimity was manifested only in the *departure* of men from the principles of Religion and true Masonry, and consequently from Truth itself, the Lord God “Scattered them abroad,” as we read, “upon the face of all the earth.”

As has been already observed, traditions are still extended almost throughout the length and breadth of the earth, of this miraculous and notable transaction ; it is impossible in the space here assigned, even casually to designate the various and modified forms in which this history has been handed down, from the remarkable legend preserved by the Mexican priests, as related by Humboldt, down to the wild fables believed by the savages of the South Seas, and strangely analogous to the primæval account.

The most striking among these examples is, according to my judgment, that extraordinary story related in the Purannas, in which *Vishnu*, in the form of a *lion*, is described as bursting from a *column of marble*, to destroy a *blaspheming monarch*. (vol. i. 235.) The same story is again mentioned at p. 155, and also in vol. ii. p. 132, where the fourth *Avatar* is described as having been undertaken for the *punishment of an impious monarch*, by the *Deity Himself*, bursting from a *marble column*, in the shape of a *lion*. (See vol. iii. p. 486, for Sir W. Jones' remarks on the subject.)

That the physiologico-religious question at issue had already begun to be agitated *before* the building of the Birs Nimrod, may be fairly inferred ; and I look upon *its having been so*, and moreover its having been fiercely disputed, as one of the prime motives which induced the architectural partizans of the tower to construct a mighty fabric, which

should perpetuate "their name" and worship in all the earth. We do not read that the *whole earth was one*, but that "the people (or nation, or colony) was ONE."

In corroboration of the fact that fierce and bloody wars prevailed on earth during this "Age of Contention," I will cite the words of Sir W. Jones, who remarks (vol. iv.) "From the laws of Menu, which have lately appeared in our language, we may perceive that the ancient Hindus were fond of reasoning in their way, on the mysteries of animal generation, and on the comparative influence of the *sexes* in the production of perfect offspring; and we may collect from the authorities adduced in the learned *Essay on Egypt and the Nile*, that their *physiological disputes* led to violent schisms in religion, and even to bloody wars."

In Wilford's *Essay on the Nile*, vol. iii. p. 360, he says, "This diversity of opinion seems to have occasioned the *general war* which is often mentioned in the Purannas, and was celebrated by the poets of the west as the basis of the Grecian mythology. According to both Nonnus and the Hindu mythologists, it began in India, whence it spread over the WHOLE GLOBE, and ALL MANKIND appear to *have borne a part* in it. These physiological contests were disguised under a veil of the wildest allegories and emblems, in Egypt, and in India" especially, (and generally in every other country.)

This epoch of warfare and bloodshed is alluded to frequently as the "Age of Contention," or "*Confusion*," and Wilford is of opinion that the Indian war described in the Dyonysiacs arose out of this *religious quarrel*. That this essential difference of opinion as to the real ascendancy and superiority of *male* or *female*, as such, involved also the physical problem of the predominant agency of either sex in the mystery of generation, (which it is clear they were pleased erroneously to look upon as synonymous with *Creation* itself,) is I think fully evident; but I am inclined also to believe, that the Pish-de-Danaan sect, those fierce contenders for the supremacy of the female influence, certainly derived no little of the plausibility of their pretensions from a reference to the primæval prophecy, that the "*woman's seed* should bruise the serpent's head;" and *in that sense at least*, it is natural to suppose that they could hardly fail to consider otherwise than as supremely sacred that mystical *womb*, or consecrated *yóni*, which was one day to bring forth the Incarnate Conqueror of Death, and the Almighty Deliverer of Men. That many and other motives likewise influenced and decided their physico-theological election is not intended to be denied; motives "of which we cannot now speak particularly;" but, be this as it may, I think, after what has been, and all that might be advanced, from sources such as the Purannas, and others of equal weight, concerning the *character* of those bloody and universal wars, in which *all mankind* bore a part, and after having clearly stated the nature of the respective national edifices in question, we can scarcely come to any other conclusion, than that they were assuredly erected by the VICTORS in these mighty contests, as the appropriate and gigantic trophies of their conquests, and of their national religion; and, subsequently, by their descendants, in commemoration of those great divisions and dissensions, at once the cause of the universal warfare, and of their own dispersion in countries which still retain memorials that mark the religion to which either party respectively continued to adhere.

Having thus briefly touched on the data which have led us on to the

above conclusions, I will pass to the *third* section of this sketch, and endeavour to point out, as I proposed, that the ancient emigrations with which we are acquainted, are to be distinctly attributed, in the first instance, solely to this *division of faith*, and its results. And, if we admit as an historical *fact*, that which we certainly cannot deny, as an historical *record*, viz., the *universal war* which prevailed on the earth, and, moreover, the *religious origin* of it, then that which is here sought to be established will follow as an ordinary consequence; for, is it not evident, that the occupation of a country by a swarm of intolerant conquerors would absolutely necessitate the evacuation and emigration of the conquered party, equally violent and implacable in their moral and physical resistance, supposing them to have been resolved neither to become the slaves nor the converts of their victorious oppressors?

The justness of this deduction, which certainly requires only a very ordinary measure of logical sagacity to arrive at, is fully confirmed by attending to the circumstances connected with those emigrations alluded to, a very few among which only, I have space to consider. Wilford mentions, in his *Essay on the Nile*, (vol. iii. p. 318) that there remains in India the remnant of a sect called the *PALI*. They are considered as *outcasts*, though they are acknowledged to have possessed a dominion, in *ancient times*, from the Indus to the eastern limits of Bengal, and even as far as *SIAM*. Their ancestors are described as a most ingenious people—virtuous, brave, and *religious*, attached to the worship of *Maha deva*, (the primæval male deity) under the symbol of the *LINGA*, or *Phallus*. Their country was called *PA'LIST'HAN*; their history will be found to be much connected with that of Europe. He says further, (p. 369) next to the emigration of the *Yádavas*, the most celebrated was that of the *Pális*, or *Páliputras*, many of whose settlements were named *Pálist'han*, which the *Greeks* changed into *Palaistiné*. A country so called was on the banks of the *Tigris*, and another in *Syria*; the river *Strymon* had the epithet *Palaistinos*; in Italy we find the *Palestini* and *Philistina*, &c. As the *Greeks* wrote *Palai* for *Páli*, they rendered the word *Paliputra*, by *Palaigonos*, which also means the offspring of *Páli*, literally signifying the offspring of the *Phallus*.

The foregoing remarks furnish the clue to this history, too plain to be misunderstood; and we find the remnant of a sect who were devoted to the worship of the *Phallus*, still considered as *outcasts* by a nation who *originally* embraced an opposite worship, for it was notoriously the *Yóni*, and not the *Phallus*, which alone received the veneration of the *Hindus*, though now divided into innumerable sects and an inextricable maze of polytheism. To proceed, Wilford observes that “the *Yáranas* were the ancestors of the *Greeks*,” and says (vol. iii. p. 358) “that the *Pandits* insist that the words *Yárana* and *Yóni* are derived from the same root—*Yu*, and that the *Yáranas* were so named from their obstinate assertion of a superior influence in the *female* over the *male nature*.” Sir William Jones likewise says that “the name of one of the founders of the seven dynasties was *Yárana*,” and mentions, in his third Discourse, that “an ancient book on astronomy, in Sanscrit, bears the title of *Yárana Jática*, which may be interpreted the *Ionic sect*.” There is an ancient proverb amongst the *Pandits*, that “no base creature can be lower than a *Yárana*,” truly showing the fluctuating nature of human opinions and of theories, which, nevertheless, have torn the bosom of society, and shaken nations to their centre, and in the instance before us, no doubt, occasioned the migration of the *Ionian* colony in *Asia Minor*, from their original *Yática*, in consequence of some religious contests, and whose

creed caused them to name their new country itself *Ionia*, from that consecrated *Yóni* which they revered, and to distinguish themselves as the *Ionic*, or *Yó-nic* sect, in indubitable reference to their peculiar opinions. These, and such like researches, furnish us with an explanation of the real *meaning* of proper names, and amongst others, that of the great goddess, *Ju-no*, which Wilford asserts to be derived from the *Yóni of the Hindus*; (also if we analyse the name of Diana, or *Di-Yana*, the great goddess of the Ephesians, we shall at once perceive an identical etymology;) and when we remember that *Ju-no* was fabled to have been born at *Argos*, and that she was peculiarly worshipped *there*, we shall fully coincide in that opinion, for it is to be observed that this name of *Argha* is derived from the *Bhaga* of the Hindus, and both signified the *Yóni*, and likewise an *ark or boat*, which was used throughout antiquity as a type of the *Yóni* itself. The Hindu goddess, *Bagis*, was indifferently called *Vagis*, from which, no doubt, is derived the latin *vagina*; and when we remember that Plutarch makes the otherwise inexplicable assertion, that "*Osiris** (or the incarnation of the male principle) was *commander of the Argo*;" and when we learn that the true meaning of the name *Argha-náfha*, or, as we mostly render it, (speaking of the great idol), *Jagemauth*, is no other than "lord of the boat," we shall perceive, at once, the drift of these "dark sentences," when truly and intelligibly expounded.

The discussion of this word *Argha*, naturally brings me to speak of an intermediate or middle sect, which, says Wilford, is *now prevalent* in India, and which was generally diffused over ancient Europe. It was introduced by the *Pelargi*, who, Heródotus says, were the same as the *Pelasgi*. Many ancient writers affirm that they were one of the *most ancient people in the world*. It is asserted that they first inhabited *Argolis*, and about 1883, B. C., they passed into *Æmonia*, or *Yo-monia*, and were afterwards *dispersed*, or emigrated into several parts of Greece. Some of the *Pelasgians*, that had been driven from *Attica*, (*Yà-tica*) settled at *Lemnos*, where, some time after, they carried some *Athenian women*, whom they had seized on the coast of *Attica*. "They raised some children by these captive females, but they afterwards destroyed them, with their mothers, through jealousy, because they differed in manners from themselves." This horrid murder was attended by a dreadful pestilence, &c. Such is the account given by the classic writers, (Paus., Strab., Herod., Plat., Virg., Ovid, Flacc., Seneca, &c.) But, when we weigh the foregoing arguments, can we doubt that these women were destroyed through "jealousy" of their religion, and not because they differed merely in "manners," in accordance with the peculiar characteristic of *fanaticism*, which brooks no opposition to its devouring nature.

The word *Pelargos* was derived, says Wilford, from *P'hala* and *Argha*, (Phallus, and Argha from *Bhaga*, or *Yóni*;) those mysterious types which the later mythologist disguised under the names of *Pallas* and *Argo*.

This sect venerated both *male* and *female* principles in union, as their compound appellation indicates, "and represented them conjointly, when their powers were supposed to be combined, by the intersection of two equilateral triangles," thus, \times , that peculiar symbol

"Form'd all mysteries to bear,"

* "Osiris and Isis, the *Is'wara* and *I'si* of the Hindus."

the emblem of *Lux*, and to which innumerable perfections and virtues, (including also those of the Cross,) have been attributed, from time immemorial.

With the analysis of one more example, I must imperfectly conclude this portion of the subject; and the next that occurs to me is the *History of Mycænæ*, and which I think will confirm what has hitherto been advanced. *Mycænæ* (on which name Mr. O'Brien has commented,) was situate at the extremity of the plain of *Argos*, and the capital of a kingdom whose last sovereign, *Epytus*, was dispossessed, 1104, B. C., on the return of the *Heracidae* (the descendants of *Hercules*).

History informs us that *Hercules* was a *Mycænæ* prince, and was, "for some reason or other," banished with all his family and descendants from the country, and his throne possessed by an *usurper*. Let us examine this name of *Hercules*. "*Chris*, or *Conservator*, the Greeks used to express by χ or Spanish *iota*, the aspirated *ha* of the Orientals, who said *haris*. In Hebrew, *heres* signifies the sun, (Isaia. xix. 18), but in Arabic the meaning of the radical word is to *preserve*, and of *haris*, *preserver*;" and *Heri-Cal*, (from which *Hercules*), is a Hindoo name of the sun. "I cannot help suspecting," says Wilford, "that *Hercules* is the same with *Heracula*, and signifying the race of *Hera* or *Heri*;" that is, the children of the sun, of which the *Phallus* always presented the emblem, as the vivifier and preserver of nature.

That this prince and followers of the *Phallic* sect were driven from *Mycænæ* by conquerors of the opposite religious party, I deduce from the ruins themselves of the Cyclopæan Pyramidal Gate of *Mycænæ*, (of which so many puerile and flimsy explanations have been given), whose stupendous triangular pediment, and other appropriate architectural arrangements, prove it to have been constructed by the upholders of a contrary faith, in confirmation of which history we read (vol. v. p. 270, Asiatic Researches) that *Diodorus Siculus* says, "the posterity of *Hercules* reigned for many centuries in *Palibothra*, (or *Baali-putra*)," which means literally a country peopled by the children of the sun.

I must now pass on to the fourth and last section of this dissertation, which I premised would be chiefly to point out the value of a system of interpretation, which seems to contain the only key for expounding the religious mysteries of all nations, or which may prevail to open the sealed historic volume that contains the records of long by-gone antiquity, &c.

And here I involuntarily pause, deploring the utter impossibility of suitably fulfilling the task I had assigned myself, when I consider the riches, I might almost say "inexhaustable," of the subject, which I am necessarily about to dismiss in a few insufficient phrases. Hitherto, I have carefully refrained from straying in those inviting paths, whose bright vistas, branching out of the subject, would have led me too far, and might well have decoyed an unwary writer; but keeping the straight line traced out, I find myself, as it were, arrived at the shores of an ocean, which abounds indeed in precious spoils, but which I yet lack the means of adequately securing; for to do justice to this prolific subject, each foregoing section might well be expanded into a volume; and this last, indefinitely, by a writer who could command leisure and erudition to fathom a theory which more than any other ever broached, promises to unravel and disentangle the real history of mankind, the true causes of their ancient wars and emigrations, and of their institutions from the earliest records of humanity, and which certainly affords the only rational clue to the mazes of universal mythology.

Sir William Jones has remarked learnedly, but yet casually, on the analogy between the Gothic, Celtic, and Persian, with the Sanscrit; on the identity of many of the Indian, Egyptian, and Grecian gods; on the analogy between Peru and part of India; on the early connection between India and Africa; on the probability of Ireland being peopled by Persian migration. But if the foregoing principles that guided that process of inquiry, by which we clearly identified the *worship of the Mexicans*, and of the *ancient Chinese*, by an inquisition into the *radical names and natures* of their temples and their gods, were followed up, and duly carried out by men of real erudition, conversant with primitive and radical languages, and ancient universal history, I am persuaded that by a strict etymological inquiry into the proper *names* (with all their ramifications) of the countries, of the gods, and of the temples of the ancients, *in connection with the above theories*, that we might arrive at a knowledge of the universal history of the world, far exceeding in scientific interest any yet possessed, and at a complete and satisfactory elucidation of innumerable obscure and enigmatical facts relative to the vestiges and records which remain of the nations of old, (whether architectural, mythological, or historical,) which now afford only food for, I had almost said, irrational conjecture, vague surmises, or puerile and pedantic disquisition.

PROTEUS. *

CHRISTIANITY AND PATRIOTISM.

“It must be conceded that a man may be happier who minds his own concern, and does not trouble himself about public affairs. But does he discharge his duty to his fellow-beings in so doing? Next to the duty he owes his Maker, it is his duty to promote the happiness of his neighbour as far as lies in his power. Next to his own family, his own countrymen, and those immediately around him, his own townsmen come within this designation. The true Christian, however, is a citizen of the world. Every human being is his brother. He will not aim at the advantage of his family at the expense of his neighbour; neither can he aim at that of his own country, to the injury of another. The whole human race are his brethren. He is bound to do nothing that can injure any portion of it. Still, as it is natural and just that he should love his own family better than strangers, it is equally natural and just that he should love his own country better than a foreign one. This love of country will never justify him in abetting injustice towards a foreign state. Herein is the difference between Christianity and patriotism. Patriotism existed in its fullest force in a state of barbarism. It is among the most barbarous nations we find the most remarkable instances of this virtue. In the mind of the true Christian, therefore, philanthropy will take the place of patriotism. This is a truly Christian virtue—the other is a barbarous one. Philanthropy will naturally be best exerted upon those most within its reach—those nearest home. Our religion, therefore, does not require us to love our country less than the heathen patriot: it only demands that we should love other countries also, even those which may be at war with us.”

* Concluded from page 329.

THE DOOMED ONE AND THE EXECUTIONER.

It is about five-and-thirty years since, that a murderer was condemned to suffer death by the sword, at a town in western Normandy; and on the morning of the execution, two senior pupils of the Jesuit seminary went, by permission of their superiors, to witness a spectacle of so rare occurrence in that province. The cordial intimacy existing between these youths had long been a problem both to their teachers and schoolfellows: so widely different were they in appearance and character, and so harshly did the ferocity and cunning of one contrast with the pure and gentle habits of the other, that they were known as the wolf and the lamb.

The older of them, named Bartholdy, was a native of Strasbourg; tall and robust in person, but high-shouldered, stooping, and in dress and gait slovenly and clownish. His yellow visage was deeply furrowed by the small-pox, and his remarkably large and staring eyes, which were of a pale dull blue, indicated an obtuseness bordering upon imbecility. This appearance was, however, belied by his habitual cunning, and by the dexterity with which he often contrived to exculpate himself under suspicious circumstances. It was rumoured in the seminary that this youth had been sent to a school so remote from Strasbourg in consequence of some highly culpable irregularities; and these reports were in some degree justified by occasional instances of wolfish ferocity and deliberate duplicity, for which he was severely but vainly punished.

Florian, the friend of Bartholdy, although nearly of the same age, was shorter by the head: his figure was slender and elegant—his countenance highly prepossessing and ingenuous. Although not regularly handsome, there was in his form and features that harmonious configuration which is termed beauty of character; and which, when accompanied by the correspondent moral graces of gentleness and refinement, often lays a more enduring hold of the affections than beauty of a more perfect order. He had few friends, because his reserved habits made him fastidious, but his gentle and unassuming deportment endeared him to the few who had penetration enough to discern his real merits, and so far had recommended him to all, that the existence of an enemy was impossible. Hoping that the trying spectacle of a public execution would have a salutary effect on the feelings of Bartholdy, the reverend fathers had permitted him and his friend to be present on the awful occasion. Florian who, at the urgent and oft-repeated solicitations of his companion, had applied for the permission, followed his steps with reluctance and a heart beating with terror. So widely opposite, both in physical and moral attributes, were the two youths, and yet so cordial appeared their attachment, that the presiding Jesuits could only solve this psychological enigma by conjecturing that Bartholdy, whose fierce temper and great bodily strength made him shunned and detested, found in the gentleness of the unspoiled Florian a relief which long habit had made essential to him. His specious reasoning rarely failed to convince his confiding friend that he was unjustly accused, and on several occasions he was screened from well-merited punishment by the favourite testimony of one whose veracity was above all suspicion.

The rush of the excited multitude, and the deep rolling of the drum,

announced the approach of the victim ; he reached the scaffold—Florian saw him kneel before the executioner—the broad weapon glittered in the sunbeams—he could bear no more : an ashy paleness overspread his features, his joints shook with terror, and closing his eyes, he saved himself from falling by clinging to the arm of his companion, who, with unshaken nerves, beheld the dreadful scene, and glutted his ferocious curiosity by gazing with intense eagerness upon the appalling spectacle. In a few moments the severed head fell upon the scaffold ; the headsman’s assistant grasped the matted locks, and held it aloft to the crowd. “Come along, Florian,” exclaimed Bartholdy, with heartless indifference ; “it is all over, and capitally done. I would bet a louis that you saw nothing, and yet your face looks as white as if your head had left its shoulders. If you are thus daunted at the sight of another’s execution, how would you face your own if doomed to mount the scaffold ?”

“Face my own !” exclaimed Florian, shuddering at the suggestion, “God forbid ! I shall take good care to avoid it.”

“Say not so,” rejoined Bartholdy ; “no man can avoid his doom, and it may be yours or mine to die upon the scaffold. Avoid it, indeed ! I wish, from my soul, you had not uttered that unlucky phrase. How often do the very evils we most carefully shun fall upon our devoted heads ? My mind,” he continued, “has long been made up to avoid nothing, and, as soon as I become my own master, I will throw myself on the world and grapple with it boldly. Avoid your destiny, indeed ! beware of using those words again, for trust me, Florian, they bode no good to you.”

The timid Florian felt his blood freeze as he listened to him, but recollecting himself, he was about to express his perfect reliance upon the integrity of his life and principles, when he, shuddering, recollected the judicial murder of Calas, and the complexities of human and circumstantial evidence, and was silent.

The lapse of several months gradually weakened the strong hold which the execution and the strange comments of Bartholdy had laid upon the imagination of Florian ; but they tended also to increase the timid indecision of his character, and induced a disposition to endure, in uncomplaining silence, annoyances and injuries which more energy of character might easily have repelled. An extraordinary incident gave, however, a new turn to his situation. About six months after the execution Bartholdy suddenly disappeared from the seminary, and this unaccountable event was neither explained or alluded to by the directors.

Notwithstanding the silence of the reverend fathers, it was evident to Florian that his friend had not absconded from the seminary, as not only his clothes and books, but even his bed had disappeared with him. One article alone remained which had been left in his custody—it was a large clasp-knife, of exquisite workmanship and finish : the handle was of ivory wrought in curious devices, and the long blade, which terminated in a sharp point, was secured from closing by a powerful spring, thus serving the double purpose of a knife and dagger. The owner of this remarkable weapon had told Florian that it was precious to him, as the legacy of a near relative, and requested him to take charge of it, from an apprehension that, if discovered in his own possession, it would be taken from him by the Jesuit fathers.

“And,” sighed Florian, as he gazed with painful recollections on the

knife, "it is, too probably, lost to him for ever; but if he is still in being, I may yet see and restore it to him; and that I may be always ready to do so, as well as in remembrance of the owner, I will, henceforth, continually wear it about my person."

About three years after the disappearance of Bartholdy, the guardians of Florian, who had been left an orphan in infancy, removed him from the seminary, and placed him as a law student at the university. But here again, although advantageously introduced and recommended, he found himself unheeded and desolate: his timid, and now invincible reserve, prevented all approach to a frank and social intercourse. Even the passion of love, which so often rouses the latent powers of the diffident into life and energy, failed to inspire the timid youth with that external ardour and prompt assiduity so essential to success. Often had he been upon the point of declaring his passion, but never yet mustered sufficient courage: always irresolute in the presence of the object of his love, the fear of a repulse made him tremble as he approached her.

One evening he had repaired to the grove behind the house of his beloved, determined that his favourite elm, hitherto the sole confidant of his passion, should be the medium of a more sensible declaration of his feelings than he had hitherto dared to convey. Intending to carve upon the bark the initials of the fair one's name, he drew from his pocket the ivory clasp-knife of Bartholdy, which, after seven years' faithful custody, he began to consider as his own, and kneeling upon the turf he cut deep within the bark the beloved one's cipher; laying down the knife, he gazed upon it and fell into one of his accustomed reveries.

An hour had thus elapsed, when suddenly he was aroused from his dream of bliss by tones of loud and vehement contention, at no great distance from the elm. Prompted by his natural aversion to scenes of violence, he concealed himself behind the tree, from whence he was enabled to discern two young officers, who had long been his rivals with the girl he loved, approaching the elm, and indicating, by furious tones and gestures, feelings of mutual hatred and animosity. Florian, whose sense of the awkward situation in which he was placed was increased by his timidity, fancied that he should be accused of listening to their conversation, and retreating unobserved into the wood, he gained the high road before he recollected that he had left his knife upon the seat of turf. Ashamed of his cowardice, he determined to return and claim it, in the event of its having been discovered by one of the contending parties. He was solicitous also to complete the ornament round the cipher on the elm while there was light enough for his purpose, and trusting that his angry rivals had walked in another direction, he hastily retraced his steps; emerging from the wood with confidence he approached the tree, but recoiled in sudden horror, as he almost stepped upon the body of one of his rivals who lay dead upon his back, while the blood was issuing in torrents from a wound in his throat, inflicted by the knife of Bartholdy, the remarkable handle of which protruded from the deep incision. Florian's blood froze as he gazed upon the fearful spectacle, and, covering his face with his hands, he stood for some time over the body in sickening horror. Soon, however, his strong antipathy to scenes of bloodshed and violence induced him to rush with headlong precipitation from the fatal spot; leaving the knife sticking in the wound, he darted forward through the wood, fortunately without meeting any one either in or near it.

When he reached the high road, the darkness had so much increased as to render his features undistinguishable to the passengers; and, running towards the city, he soon reached the public promenade without the barriers, where he threw himself upon a bench, exhausted by terror and fatigue. Looking fearfully round him, he endeavoured to collect his scattered faculties, and immediately the recollection that he had left the knife in the throat of the murdered officer, flashed upon him. With this fatal weapon were connected many old associations, which now crowded with sickening potency upon his memory. Again he saw the sarcastic grin with which his friend had said, "Avoid your destiny, indeed! beware of uttering those words;" and would not the remarkable knife of Bartholdy but too probably verify the malignant prophecy of its owner?

Instant flight was the only resource that presented itself to his bewildered imagination, and rising from the bench, he hastened to his lodgings to complete his preparations for departure on the following morning. After a sleepless night, during which he started at every sound with apprehension of a visit from the police, he hurried to the diligence office, and felt a momentary feeling of security when, after an hour's delay, the cumbrous vehicle left the towers of the city behind it.

During the day, busily did the phrenzied fancy of the unhappy youth call up a succession of imaginary terrors, until at dusk the diligence stopped at a solitary inn, and Florian heard, with new alarm, that here the passengers were to remain for the night; "and here," thought the timid fugitive, "I shall most certainly be overtaken and arrested by the gens-d'armes;" a traveller who arrived soon after the diligence, and supped with the passengers, afforded him, however, the means of escape. This man was lamenting that, at a neighbouring fair, he had not been able to sell an excellent horse; and Florian, watching his opportunity, concluded a bargain for it; pleading the necessity of going forward on urgent business, he quitted the inn-yard, and pursued his way. At this time France was at peace both abroad and at home. Passports were not necessary to the native traveller, and Florian turning down the first cross-road, proceeded rapidly all night and the four following days, stopping only to refresh his wearied steed, and changing his name whenever it was necessary to declare it.

On the fifth morning he found himself in a fertile district of central France, and considering himself safe from all immediate danger, he pursued his journey with more leisure between the vine-covered and gently swelling hills, until the noon-day heat and dusty road made him sensibly feel the want of refreshment; directing the steps of his tired beast towards a town whose towers were visible in the distance, he proceeded leisurely along the road, till he came to an archway composing part of a detached Gothic structure; at the town side of the arch was a toll-bar at which a boy was stationed, who held out his hat to Florian and demanded a sous. "For what?" demanded the weary traveller.

"A long established toll, sir," replied the boy; "and if you have a compassionate heart, you will give another sous to the condemned criminals," he added, as he pointed to an iron box placed near the house-door, under a figure of the Virgin. Shuddering at the words, Florian threw some small coins into the box as he hastened forwards, and directed his steps towards a quiet-looking inn, which stood near

to the entrance to the town. The evening was cool, and as it would require some time to heat the parlour, and was getting late, the landlord proposed to sit down and take his supper in the well-warmed kitchen. Sitting down in a corner near the fire, the combined effects of genial warmth and fatigue threw him into a profound sleep, which lasted several hours, and would have lasted much longer had he not been roused by the landlord, who informed him that supper had been waiting some time, but that he had been unwilling to disturb a slumber so profound. Rising drowsily from his chair he followed the host to a table, where a roasted capon and a jug of bright wine waited his arrival.

The servants had all retired for the night—the landlord had quitted the kitchen, and Florian, busily occupied in dissecting the fowl, thought himself the sole occupant of the spacious apartment, when looking accidentally towards the fire, he saw with surprise that the chair he had just occupied was not empty. Looking more intently, he distinguished a short man of more than middle age, whose square and sturdy figure was partially concealed by a capacious mantle. His hair was gray—his forehead seamed with wrinkles, and his beetle brows hung over a set of features stern and massive as if cast in iron. The stranger, seeing that he was observed by Florian, quitted his seat by the fire, took with him his jug of wine, and approaching the alarmed youth, began—“With your leave, good sir, I will take a seat by your table, a little friendly gossip is the best of all seasoning to a glass of wine.” Without waiting for a reply, the old man fixed his scrutinizing glance on Florian, who observed with alarm that the intruder’s gaze was not that of vulgar curiosity, but of stern investigation, which instantly suggested the idea that he was an agent of police, who had probably tracked him through the cross-roads which he had traversed in his flight; his cheek grew pale at the suggestion. “It is not accident,” said the stranger, in subdued but impressive tones, “which brings us together at this hour; I came in while you were asleep, and begged the landlord would not awaken you, that I might say a few words to you in confidence after the servants had retired to rest.”

“To me?” exclaimed Florian, in anxious wonder.

“Hush!” said the old man, again looking round the kitchen, “my object is to give you a friendly warning, for—if I am not for the first time in my life mistaken—you are menaced with a formidable danger.”

“Danger!” repeated the pallid Florian, in a voice scarcely audible.

“And have you not good reason to expect the danger?” continued the stranger; “your sudden paleness tells me that you know it. I am an old man, and my life has been a rough pilgrimage; but still I have a warm heart. You may safely trust one within whose bosom the confessions of many helpless fugitives repose—I betray no one who confides in me, were he stained even with blood.” Pausing a little, he fixed a keenly-searching look upon the shrinking youth, and then whispered in his ear—“Young man, you have a murder upon your conscience.”

In a moment, the apprehensions of Florian yielded to a lofty sense of indignation at the groundless charge. “It is false, old man,” he exclaimed with energy; “I swear by the just God, who searches all hearts, that I am not conscious of any crime.”

“I am rejoiced to learn that I am mistaken,” replied the old man, with evident gratification, as he again fixed his searching eyes upon the

indignant Florian; "if you are innocent, it will be better for us both;" but he continued, after a hasty look around him, "the danger I alluded to still hangs over you; I trust, however, that, with God's help, I yet may shield you from it. I will deal candidly with you," said the old man: "when you rode by my house this evening—"

"Who and what are you?" said Florian, in new astonishment.

"Have a little patience," replied the old man, while his features relaxed with a good-humoured smile, "and you shall know; do you recollect the archway under an old house, where a toll of a sous was demanded from you? that house is mine, and I was sitting at the window as you threw an alms into the box for the condemned criminals; had you looked upwards you would have seen a naked sword and a bright axe suspended over the door."

At these words the youth shuddered, and drew several paces from his companion,

"I see by your flinching," sternly resumed the old man, "that you guess who is before you; you are right, I am the town executioner, but an honest fellow withal, and inclined to render you a service; now mark me—when you stopped beneath the broad blade, it quivered and jarred against the axe. Whoever is thus greeted by the headsman's sword, is inevitably doomed to come in contact with it. I heard the boding jar which every executioner in France knows how to interpret, and I came hither to warn you of your fate."

The unhappy youth, who had listened to this strange communication, now yielded to a sense of ungovernable terror; covering his pallid face with his hands, he exclaimed, "Heaven in its mercy save me!"

"Ah!" said the headsman, sternly, "have I then roused your slumbering conscience—alas! that one so young should have dipped his hand in blood; fly, and save yourself."

"By all that is sacred," exclaimed Florian, with trembling eagerness, "I am innocent of murder; listen to my story, and then, in mercy, give me aid and counsel."

He now unfolded to the executioner the extraordinary chain of circumstances which had caused him to seek security in flight. The rigid features of the old man relaxed, as he proceeded, into a cheerful and even cordial expression.

"Well, well, I see how it is; 'tis true the broad blade has denounced you, and my grandfather and myself have frequently traced criminals by its guidance; but I know that the sword will speak alike to master and victim; you have yet to learn that, in this life, every man is either an anvil or a hammer, a tool or a victim; briefly, I feel a regard for you—I have no sons—but I have a young and lovely daughter; marry her, and I will adopt you as my successor; you will then fulfil your destiny by coming in contact with the sword, and if you clutch it firmly, I will be your pledge that you shall never fall by it."

At this strange proposal Florian started to his feet with indignation.

"Hold!" continued the executioner, coolly, "the night is long and favourable to reflection; remember that your head is in peril; that all your prospects in life are blasted, and that an unsuspected asylum like mine can alone save you from an ignominious death." He emptied his glass as he spoke, and, with a friendly nod, left the kitchen.

"I become an ——" he muttered indignantly, but could not utter the fatal word—"Never!" He felt that he should never have resolution to grasp the sword which was to save him from being numbered among

its victims, and yet his abhorrence of this alternative failed to rouse in him that moral courage which could alone save him from the toils of the cunning headsmen—want of firmness and decision were the curse of his character, and he fell their victim.

Three months had elapsed since the first interview between Florian and the executioner, during which time the former had become an inmate of his house, and in that secure asylum escaped the fears which haunted him. The old man's daughter, whom, on his first introduction, the fugitive recollected to have been of the passengers in the diligence on his flight from the university, was beautiful and accomplished; the crafty father silently watched their growing intelligence, and crowded in secret over the success of his scheme.

"I think it high time, my son," said the old man, one morning, "that we should proceed to business. Come with me to my workshop."

Florian looked at him in silent wonder, and followed him into the capacious cellar of his old house; unlocking a door which his guest had never before observed, he entered with his conductor, but started back in dismay, on observing a number of executioners' swords and axes hanging round the walls of a low vaulted room, in the centre of which stood a figure with a jointed movable head; the old man took one of the swords from the wall, and carefully wiping the glittering blade, offered it to Florian. "Now, my son," he exclaimed, "try your strength upon this figure—it is easy work, and requires nothing but a steady hand."

"Gracious heaven! you cannot be in earnest," said the terror-stricken youth, retreating from him in deadly terror.

"Not in earnest," replied the old man, sternly; "I consider your compliance as a matter of course. You love my daughter, you have won her affections, and surely you are not the man to play her false."

"Heaven forbid!" said Florian, "I love her dearly; for her gentle sake am willing to renounce the world and its prejudices; but I am young, father, and industrious, possess valuable knowledge, and can easily maintain a wife and family; do, my kind father, relinquish this dreadful vocation."

"And my daughter!" exclaimed the headsmen, with a loud and bitter emphasis. "What is to become of her?—if, even you could step back within the pale of society, she is for ever excluded? But you have neither moral courage, or animal bravery enough for any worldly pursuit; your station in society is gone—suspicion hangs over you, and, if you leave this safe asylum, the sword of justice will face you at every turn. There, read that paper, its contents will, I trust, bring you to your senses." With these words, which struck a chill to the heart of Florian, he took a paper from his pocket; it was a judicial summons from the police, seeking intelligence of a student who had disappeared from the university: his name, with an accurate description of his dress and person followed. The headsmen saw his advantage, but content with the impression he had made upon his victim, he ceased to press for an immediate decision, told him to consider his proposal, and left him to regain his composure in the society of his lovely daughter, Madelon, whose influence over him hourly increased; and, at length he became the willing, if not the happy, husband of the executioner's daughter.

One morning, shortly after his marriage, his father-in-law received an order from the authorities of the town to proceed to a small burgh on the following day, and there to behead a criminal, whose execution had

been delayed by the illness and death of the resident headsman. At this unexpected intelligence the visage of Florian was blanched with terror ; but the iron features of the old man betrayed not the slightest emotion—regardless of his son-in-law's terrors, he viewed this unexpected summons as a fortunate incident, and coolly observed, "that any unskilfulness of decapitation in so small a town, would be of less consequence than in a larger city."

After a night of wearying vigilance and internal conflict, the miserable Florian entered, at day-break, the vehicle which awaited him and his father-in-law, and proceeded to their place of destination. With a view of preventing his trembling substitute from witnessing all the preparations for the approaching catastrophe, the old man so measured his progress as to enter the burgh only a few moments before the execution, and drove immediately to the scene of action, without pausing to attend at the church where the criminal was receiving the last consolations of religion. Soon after their arrival the procession commenced, and Florian, unable to face the criminal, turned hastily away, ascended the ladder with unsteady steps, and concealed himself behind the person of his father-in-law. The executioner felt for his shrinking, but kept a stern eye upon him, in hopes of counteracting the visible effects of his rising agony. When, however, the decisive moment approached, he whispered him encouragingly, "be a man, Florian—beware of looking at the criminal before you strike." The wretched youth fixed on him a vacant stare, but these kindly-meant instructions reached not his inward ear: the remembrance of the execution which he had witnessed with his friend Bartholdy, and his taunting predictions, flashed upon him. At this moment, his attention, by the admiring comments of the crowd upon the unflinching bearing of the criminal, became distracted, and roused to a sense of his own unmanly timidity, he called his expiring energies into temporary life and action. The headsman now approached him, and placed within his hands the fatal axe—"courage," he whispered, "'tis but a figure; one blow, and all is over." With a desperate effort Florian seized the weapon, and fixing his dim gaze upon the white neck of the criminal, he struck the death-stroke. The head fell upon the scaffold with an appalling sound, the old man again approached him—"admirably done," he whispered; "but remember my warning—look boldly upon your work, or the mob will hoot you as a craven headsman from the scaffold; courage—courage."

Long accustomed to yield unresisting obedience to his stern father-in-law, Florian slowly raised his eyes at the moment when the executioner's assistant, after showing the criminal's head to the multitude, turned round and held out to him the bleeding and ghastly object. Gracious Heaven! what were his feelings when he encountered a well-known face?—when he saw the yellow, pock-marked features of Bartholdy, whose eyes were fixed upon him in the glassy, dim, and vacant stare of death.

The executioner fell beside the corpse of his early friend, a hopeless maniac.

By a singular coincidence, the confessor who attended the guilty Bartholdy in his last moments, was one of the Jesuit fathers by whom the friends had been educated; he recognized Florian on the scaffold, and that recognition led to a judicial investigation of the circumstances under which he had become an executioner. His innocence of the murder

of the officer had long since been established by the confession and suicide of the real assassin. The unhappy wife of Florian declared, that charmed by his person in the diligence, she had entreated her father to act towards the youth the character he had done. The jarring of the sword and axe was an invention to work upon the fears of the youth, whom she hoped to ensnare into marriage; and thus had the innocent Florian become a victim, not to the omen, but to the want of moral courage.

SEMIRAMIS.

THE last rays of an eastern sun had fallen upon the lofty towers of imperial Babylon, when Semiramis, the favourite wife of Ninus, the Assyrian king, quitted her luxurious chamber to breathe the cool evening air in those terraced gardens, which the incredible labour of a race of slaves had raised on the roof of the imperial palace. Of more than earthly beauty, her imperious air, as she moved among her attendants, at once proclaimed her the queen; deep thought was seated upon her brow, which quickly changed to a bewitching smile as her feeble husband was seen to approach.

"Yes!" exclaimed Ninus, after a glance of admiration, "of all my wives, thou art the one I love best. None possess so many graces and attractions as you; for you I willingly renounce all my other wives."

The declaration was listened to with a half-gratified, half-incredulous smile. "Suppose I should believe my lord," replied the gratified beauty, "and asked him to shut up his seraglio?"

"What then?" demanded Ninus.

"What then?" replied Semiramis, "I should be the only one whom you would love—who would share your power: I should be the only Queen of Assyria." She spoke with an ardour which made her appear a thousand times more lovely; but to shut up his seraglio was rather a delicate matter, Ninus, therefore, did not answer her direct, but renewed his conversation and caresses.

"Queen of Assyria!—and art thou not so," he exclaimed, gazing fondly upon her features, "since, by thy beauty, thou reignest over the heart of Assyria's king."

"No," answered Semiramis, mournfully, "I am only your slave: a being whom you love to-day, but whom you may desert for some fresh face to-morrow. I do not reign—if I give an order to your slaves they consult you before it is obeyed."

"And do you think," demanded Ninus, with a smile, "that it would be a pleasure to reign?"

"Yes, king, for one who never enjoyed it."

"Have then your wish," said Ninus, imprinting a kiss upon her beautiful cheek; "for one day be mistress of Assyria: I cede to you my power, and my golden sceptre, its emblem."

"Suppose I should shut up the seraglio?" exclaimed the delighted fair one, with a coquetish smile.

"I will not retract my word," replied the king. "For one entire day you shall be queen and mistress—I swear it; it shall no longer be to me that the palace and empire shall pay obedience, but to you."

Summon all your whims and caprices, for you shall have absolute power."

"And when shall this be?" demanded the petitioner, a smile of triumph lighting up her countenance.

"To-morrow, if you wish it."

"To-morrow," replied the queen.

Semiramis sweetly bent toward Ninus, letting her head fall upon his shoulder; she had the air of a pretty woman begging pardon for a little caprice after it had been ceded to her. Never had she been so pleasing—never had Ninus been more happy. In the morning his first words to Semiramis were, "hail, Queen of Assyria!"

Semiramis called her women and made them dress her magnificently. She placed upon her head a crown of precious gems, and appeared with it in presence of her husband, who, enchanted with her beauty, commanded all the officers of state and guards to repair to the great hall, and that they should take from his treasury the sceptre and bring it to him. When this was done, and all were assembled before the throne, in the expectation of some great event, he repaired, with Semiramis, to the hall, and placed her upon the imperial seat, and ordered that every one should, for the space of four-and-twenty hours, obey her as himself. Taking the golden sceptre from the hands of the chief slave, he gave it to the queen, saying, "behold the sign of sovereign power—take it, use it, and command as queen; you have here only slaves, and I, myself, during the whole of this day am but one of them; whoever are slow to obey your orders, let them be most severely punished, as if they had disobeyed the king." Having thus spoken, he knelt before the queen, who, smilingly, gave him her hand to kiss. The whole court then passed in review before the throne of Semiramis, who touched each officer with the imperial sceptre, and received an oath from each to obey most implicitly her commands. She received their oaths with a majesty which the infatuated Ninus admired. When the ceremony was ended, and the court withdrawn, he complimented her upon it, and asked her "how she obtained her grave and majestic air?"

"Because, while they were swearing obedience," answered Semiramis, "I was thinking what I should command each of them to do; I have only one day of power, and I would employ it well."

The king laughed heartily at the seriousness of this answer, and thought her more amiable and lovely. "Let us see," thought he, "how she will act her part, and with what commands she will begin."

"Let the secretary of the king approach my throne," exclaimed the queen in a loud voice.

The secretary drew near, while two slaves placed before him a small table.

"Write—on pain of death it is commanded, that the governor of the citadel of Babylon do give up the government of the citadel to him who shall present this order; seal it with the king's seal, and hand me the order. Write," she continued, smiling at the half expression of surprise on the countenance of Ninus, "that it is commanded, upon pain of death, that the governor of the palace do give up the government of the slaves to him who shall present this order."

Similar orders were written to the general commanding the armies; when sealed, she received them from the hands of the astonished secretary and put them in her bosom.

"In two hours," she exclaimed, "the officers of state shall come and offer me presents, as is the custom at the commencement of a new reign; and let the chief eunuch provide twenty of the most beautiful women, that they may be added to the seraglio. Depart—I would consult my faithful servant, Ninus, on affairs of state."

All the court withdrew; Ninus alone remained.

"You see," said Semiramis, "I know how to conduct myself as queen. You would not sacrifice to me yesterday your seraglio; to-day I have augmented it. Is not this generous?"

Ninus began to laugh. "My beautiful queen," said he, "you play your part admirably; but if your servant might dare to ask a question, what are you going to do with those orders in your bosom?"

"I am no longer a queen," replied the syren, "if I am to render an account of my actions; but," she continued, laughing, as if in delight at an intended jest, "I wish to avenge myself on those three officers."

"Avenge yourself! for what?" demanded Ninus.

"The first, the governor of the citadel, is ugly, and frightens me whenever I see him. The second, the chief of the slaves, has twice presented you with fresh beauties, to wean from me your love; and the third, being general of the army, under the walls, deprives me too often of your presence; you are always at the camp. I am jealous of the army, and not being able to disband the whole, I will disgrace them in their chief."

This answer, mingled with folly and wit, enchanted Ninus. "Well," he exclaimed, "behold three great officers disgraced for very weighty reasons."

"It is my pleasure," said Semiramis, with a smile, "to put your kingdom in disorder, for one day, at least."

Ninus and his queen walked in the gardens of the palace; the slaves of the palace prostrated themselves before the latter.

"These gardens are yours to-day," exclaimed the infatuated monarch. "Are they not beautiful?"

"Beautiful!" exclaimed the haughty Semiramis. "Yes, if you please to call them so. Ah! my king, did you but know your power."

"But you have it this day to make use of," answered Ninus.

"Slave," cried the queen, to the chief of the gardeners, "thou seest yon porticos on column of granite, one hundred feet in height, and the terrace which surmounts them; take the garden, with its flowers, its trees and fountains, and place it on the top of the terrace."

"Queen!" exclaimed the astonished slave.

"Thou diest if I am not obeyed," continued the haughty woman—"take a million of slaves if you have need of them, and do as I have commanded; Semiramis will then have gardens worthy of her."

The chief of the gardens stood petrified; Ninus laughed at her caprice. The chief of the eunuchs approached—

"Great queen," said he, "the lords of the court beg that you will deign to accept their homage."

"Follow me, servant," said the queen, smiling to Ninus, and she entered the hall of state.

The grandees of the court passed one by one before the throne, each bringing a present; the majority had thought it wisest to bring jewels and precious stuffs. Semiramis, paying little attention to these useless

presents, ordered the treasurer to give to each lord another jewel, three times the value of the one he brought. "It is thus," she said, turning to the admiring monarch, "that a sovereign ought to receive presents from his subjects, as an act of homage to his power, not as the gifts of charity."

After the officers, came the servants of the palace; these offered flowers, fruits, roses, or elegant animals. Semiramis received their offerings with a gracious air; then came the slaves, who, having nothing, could make no gift. The first slaves were three young brothers, who had been brought up in the same palace with the queen; they were fierce and bold, and served as guards to the palace. Semiramis recognized them; for one day, in the place where she resided, the females were attacked by an enormous tiger, and it was these three brothers who rushed to kill the animal; the females, during the scene, had been veiled, therefore the brothers knew not the features of the queen. When they passed before the throne, she said to them, "and have you no presents to make your sovereign?"

"None," replied the first, whose name was Zopyrus, "but my sword against her enemies."

"None," replied the second, who was Artiban, "but my life to defend her."

"None," answered the third, who was named Assur, "but the respect and admiration with which her presence inspires me."

"Slaves," replied Semiramis, "it is ye, of all the court, who have made the best presents. I cannot recompense you with the riches of the treasury of the empire, as I have done the rest, but it shall never be said that your sovereign was ungrateful. *Thou who has offered me thy sword against mine enemies, take this order to the general of the armies encamped under the walls of Babylon, hand it to him, and wait for that which he will do to thee. Thou who has offered me thy life to defend me, take this order, carry it to the governor of the citadel, and wait for that which he will do to thee. Thou who hast offered me the respect and admiration which my presence inspires, thou seemest to me a courtier, take this order to the chief of the slaves of the palace, and wait for that which he will do for thee.*"

The three brothers went out immediately, and the rest of the slaves passed on. The ceremony of gifts being finished, Semiramis descended from her throne, and commanding every one to quit the hall, remained alone with Ninus.

"I told you," she exclaimed, "that I would upset your empire. You see I put your gardens upon high terraces, and your slaves at the head of armies. But now to my toilet for the feast; you will assist me, will you not?" she added, casting a smile upon the amorous king; "and while I am making it, we can judge of the beauty of the fresh purchased slaves which I have, with so much generosity, added to your seraglio."

There was in Semiramis so much gaiety, folly, and beauty, that Ninus had never been so much in love as now. He assisted at the toilette of the queen, during which they introduced, one by one, the women destined for the seraglio. There were some beautiful—some only pretty; Ninus scarcely deigned to look upon them, so much was he enchanted with the beauties of his enslaver.

"You are wrong," she exclaimed, "not to pay attention to your

new slaves; look at this young girl, what a timid air she has: how innocent—how pretty.” Fifteen women had appeared; the eunuch announced that he had not been able to procure more.

“Very well,” exclaimed Ninus, with the utmost indifference, “it matters little.”

Not so with Semiramis, her eyes lighting with anger.

“Slave!” she exclaimed, “I told you, this morning, on pain of death, to procure twenty women for the seraglio for this evening’s banquet, and you have only brought fifteen. Where are the others? Answer, that your head may not fall.”

The eunuch did not answer, but kept his eyes fixed upon Ninus.

“It is not to Ninus that you are to answer,” she continued, “but to me. Where are the five women wanting to complete my order? Answer: I will have them, or thy worthless, disobedient head.”

“My head,” replied the eunuch, doggedly, “does not fall, unless the king shall command it.”

“That word has condemned thee!” exclaimed the queen; then, striking her hands, she said to the slaves who entered, “remove that slave—drag him to the court-yard and take off his head. Let it be presented to me before the feast this evening. Begone!”

“Will this be your last whim?” exclaimed Ninus, with a smile.

“No; I have yet six hours to reign.”

“My lovely queen,” replied the enamoured monarch, “I willingly give you the head of the slave, but is it worth your while to be angry about it? It is true your anger gives you new charms, but, is it worth your while to be angry about it? a few women more or less, what signifies it?”

Without thinking any further of the slave condemned to death, Ninus remained laughing and conversing with the artful Semiramis, who never appeared to greater advantage, or more exerted herself to please. At length evening and the hour of the banquet arrived. When the queen entered the hall a slave presented a brazen vessel, from which she turned not away her eyes, but carefully examined it. It contained the head of the eunuch.

“It is well,” she said; “place it in the court-yard of the palace, through which the slaves must pass to the feast. Stand you by it, and repeat that, three hours since, this man lived, and that his head was struck off for disobeying me.”

The banquet was magnificent; there were flowers, dances, and a sumptuous feast prepared in the garden. Semiramis, receiving the homage paid to her with much grace and majesty, paid to Ninus all the honours of the feast.

“You are,” she exclaimed, “a strange king, who has come to visit me in my palace; I must conduct myself to please you.”

They were soon at table. Semiramis confounded all ranks—Ninus being placed at the bottom; he was the first to laugh at the change of etiquette of the palace; and the court, following his example, allowed themselves to be seated according to the caprice of the queen. She placed near her the three brothers.

“Are my orders obeyed?” she demanded.

They answered, “Yes.”

The banquet was gay. A slave having by chance served the king first, Semiramis caused him to be hung up and flogged with thorns. His cries mingled with the laughter of the guests; every one was dis-

posed to be joyful : it was a comedy, in which each played an agreeable part. Towards the end of the repast, when wine had engaged the senses in its spell, the queen thus spoke :

"Sire, the treasurer has read me a list of those who have offered me gifts on the joyous event of my sovereignty ; the name of one lord only is wanting to render it complete."

"Who is he?" exclaimed Ninus, "he must be severely punished."

"It is yourself," answered Semiramis. "Speak : what have you given the queen this morning?"

Ninus rose, and, with a smile, answered, "that he had saluted her beautiful lips."

"I am insulted by my slave ;" answered Semiramis.

"I embrace her knees to obtain my pardon ;" exclaimed the monarch, still dreaming that he was acting but a part.

The queen abandoned to him her hand, while a half-hesitating smile played upon her lips.

"I do not pardon such insult from a slave ;" and then added, in a lower voice, "prepare to die!"

"What a little fool you are," said Ninus, still upon his knees ; "but I give way to your whims—your reign will soon be over."

"Slaves, seize this man," said Semiramis ; "yes, even him—Ninus."

The king laughingly arose, and put himself into their hands.

"Drag him out of the hall to the court-yard of the seraglio ; prepare everything for his death."

He went willingly with them, laughing all the way.

"Run to the fortress, Zopyrus ; you to the camp ; and you, Assur, shut all the palace doors."

These orders were given by Semiramis in a low tone, and were instantly obeyed. The queen repaired to the balcony which overlooked the court of the seraglio.

"Well, great queen," said Ninus, as soon as she appeared, "there remains but one word to end this comedy."

"Hear it," cried Semiramis. "Slave, remember the eunuch—strike!"

He did strike ; and, before Ninus could utter a cry, his head fell to the ground, a smile still playing upon his lips.

"Now, then, I am indeed Queen of Assyria," cried Semiramis, in a voice of triumph ; "and perish, as did the eunuch and Ninus, all those who have the temerity to disobey me."

THE SAILOR AND HIS SISTER.

BY BROTHER G. TAIT.

IN the vicinity of the village of Gifford, in Haddingtonshire, towards the northern termination of a long dark ridge of heath-covered hills, is a wild romantic glen interspersed with trees, and flowers, and rocks, and murmuring waterfalls. On a gentle acclivity, in the south side of the glen, stands a modern mansion-house, whose elegant architecture is in full accordance with its delightful situation.

It was in this enchanting residence that Sarah Firth lived, in the capacity of a menial ; to her charge were committed two beautiful and highly interesting children, the living emblems of their lovely

mother, and who were, at the time to which our story refers, amusing themselves on the lawn. The summer sun was fast sinking behind the western mountains, the dark shadow of which extended far over the valley, and the blue waves of the German Ocean rolled dim in the distance, visible to the eye through the opening, or eastern extremity of the glen. Sarah looked wistfully towards the sea; for its heaving billows rose betwixt the spot where she then stood, and all who were dearest to her on earth; and, whilst gazing on the far-off waters, her large blue eyes filled with the tears of silent and uncomplaining sorrow,—for her brother had long been a wanderer on the dreary waste of the boundless deep, and, since the hour of his departure, many and melancholy afflictions had, unknown to him, visited his father's family. His brothers and sisters, who were numerous and happy when he left his paternal roof, were now either scattered abroad in the world, or mouldering under the green grass sod in the kirk-yard of Kirkwall. "Six in youth and one in age" had, in the interval of his absence, been, one after another, consigned to the silent mansions of forgetfulness, and the sparkling eyes, that were dimmed with tears when his last "adieu" was pronounced, were now and for ever closed in the long dark slumbers of death and the grave. Time after time did the grim messenger call at the poor man's door, thinning his young and tender saplings in the very bud of their existence; and when the hoary-headed father was himself summoned to the world of spirits, the bereavement was felt to be deep and lasting. It now became necessary that the surviving children should endeavour to provide for themselves; and, in quick succession, they all dropped away, until the happy hour of their childhood was at length reduced to the lonely habitation of their widowed mother.

While reverting to the scenes of other years, and indulging in these melancholy reflections, Sarah was suddenly aroused from her reverie by the unexpected sound of a curricule which had just entered the avenue. It halted, and the next moment a person, whose dress betokened him a sailor, thus addressed her:—

"Can you inform me, my good girl, whether a young woman, whose name is Sarah Firth, lives in these parts?" and being answered in the affirmative with a smile of innocent simplicity, which conveyed to his heart a hope that the individual before him was none other than the very object of his search and affectionate solicitude, he ventured the question accordingly; and, at the answer of the maiden, the soul of the sailor was troubled within him, for this was, indeed, the sister whom he sought, and his tongue faltered as he pronounced the name.

Sarah was the youngest of her father's family, and only a child when her brother went to sea; and now that, after a long absence, he discovered her in solitude, he did not recognise the form of his sister, and knew not the lips which he pressed so tenderly at parting. The workings of his soul were too great to enable him to repress or conceal his agitation, and the maiden's astonishment was even unto sickness of heart. She knew not that it was her brother who now stood before her, and, like the destroying blast of a whirlwind, the chilling fear of dismal tidings rushed over her mind, and filled her soul with perplexity and pain; and, gazing imploringly on the face of the stranger, she prayed that he would at once relieve her anxiety by unfolding the nature and object of his mission.

“Tell me first,” said he, “*who and where* your friends reside, and then shall I deliver my important message to you.”

“Alas!” cried the agitated girl, “I know not whether any of my friends are still living, for they have long been widely scattered over the earth. I left my mother alone at Kirkwall, in Orkney, and am myself a sojourner in the land of strangers, where there is no one to care for me in the midst of my sorrow, or to soothe the riving tumults which are now ready to burst over my soul.”

The warm heart of the honest tar melted within him, and rushed into his eyes, as she pronounced these sickening words; and, in the mingled feelings of uncertainty and joy, he fell upon her neck, and, as he kissed her pale but beautiful face, declared himself her friend, her brother, and protector. The scenes and recollections of other years suddenly overclouded his brain, and he sobbed aloud in the very bitterness of his heart.

The children fled in amazement, while the sailor and his sister remained as if transfixed to the spot, labouring under the overpowering emotion of that moment's meeting. Their interview was discovered from the windows of the mansion, and, upon the lady inquiring into the cause of so singular an event, she was soon made acquainted with the whole circumstances of the case; when, with a kindness and affability peculiar to herself, she invited the stranger to walk into the house, where he would have an opportunity of conversing with his sister unmolested and alone.

Many, and deeply interesting to himself, at least, were the interrogatories of the sailor: for who that has been long and far away from the friends of his youth, would not feel strong and strange emotions stir within his heart, as he again drew near to the scenes of his boyhood, and the home of his fathers!—the hopes, fears, doubts, and the dark forebodings of inevitable evil press so heavily upon the heart, that the very strings of its existence are ready to give way under the heavy load of apprehension and uncertainty.

Thomas Firth had for twelve long years been a wanderer from sea to sea and from shore to far-distant shore; many and great were the dangers he had encountered and escaped in the course of his peregrinations; and when he at length returned to his native land an unknown and unknowing stranger, his own sister looked upon him with doubt and suspicion, and, in the dreary waste of this world's wilderness, there was none other to claim him for a brother.

Sarah had come from Orkney only a few months previous to her brother's return from Alexandria, in Egypt, who, while in London, was informed of her present residence and occupation, and instantly determined on paying her a visit in his way home to Kirkwall, which at once removes anything that might appear like fiction or romance in their meeting at such a place, and in a manner so truly affecting, that we are inadequate to describe what may be but very faintly conceived.

Mrs. H——— was much moved by the behaviour of the sailor, and, during the short time he remained under her hospitable roof, was successfully assiduous in making him happy. She was no less desirous to convince him that his sister, about whom he expressed the most affectionate solicitude, was comfortable and contented under her protection; nay, so far did she extend her goodness, that, when the hour of his departure arrived, the family carriage was ordered to convey him,

accompanied by Sarah, as far as the village of Gifford, where the parting scene of the brother and sister was truly characteristic and strikingly affecting.

From the little income of her "penny fee" Sarah had saved a trifle of money, which was intended for the behoof of her only surviving parent; and taking out her little purse, the narrow limits of which drew from her a sigh, she presented it to her brother, saying, at the same time, "Thomas, this is all that I possess; carry it home, and, in giving it to my mother, say that it is useless to me, but may be desirable and beneficial to her. I regret that the gift is of itself so insignificant, but God despised not the widow's mite, and, like it, in the sight of Heaven, may this be acceptable to her who claims from me the duty and affection of a daughter."

These words, and the perfect sincerity with which they were uttered, struck the son of Neptune with admiration and wonder, and, seizing her by both hands, he exclaimed, in a transport not to be described, "God bless you, my sweet girl! but I will not deprive you of your money. No, my own dear sister, it is enough that you have offered to act thus; keep your little treasure, and I will give our mother twice the sum in gold, and say that you sent it to her. You may now keep yourself easy on her account, for I have wealth enough to make her comfortable for life; and as for yourself, Sarah, be but a good girl, and you have nothing to fear; for that All-powerful Being who has hitherto watched over and preserved me amidst the dangers of battle, of shipwreck, and of death, will not leave unprotected your innocence and worth. There," said he, throwing her a sovereign, "there is a trifle for you to spend, and here is something more, which you will keep as a remembrance of me when I am again far away. Farewell, Sarah, and may you never forget or disregard the friendly advice I have this day given you; and may you never forget the duty you owe to yourself, your mother, and your God." And having pressed her hand with fervour to his lips, he pronounced the heartfelt benediction of a brother and suddenly disappeared.

Thus parted, it may almost be said for the first, and it might be for the last time upon earth, the generous-hearted tar and his fair sister, Sarah Firth, the beautiful maid of the mountain-glen.

COLLECTANEA.

JUSTICE.—"The true idea of justice seems to be, that it is a mean between clemency and cruelty. The troubles of this world form, therefore, a medium between total impunity and everlasting torture; and the ways of God are thus justified to man. It is surely not necessary to hate oneself cruelly in order to love God well, and to live in despair for the purpose of proving that we wait eternal happiness. In fact, superstition is more injurious to God than even atheism (if atheism can be). 'I should like better,' said the pious and amiable Plutarch, 'that one believed there had never been such a man as Plutarch in the world, than to believe that Plutarch is unjust, choleric, inconstant, jealous, vindictive, and such as he would be very sorry to be.'"

“THE more correct a man’s conduct has been, the more eagerly any tale tending to injure his reputation is received and circulated; this is conclusive evidence that his character is admired by his calumniators, as much as envy can admire; no one, of common observation, needs look out of his own circle of acquaintance for instances which confirm this obvious fact; in general, however, it costs the slandered person, who is necessarily of superior mind, but small effort to forgive his enemies, whoever they may be; because, they most certainly are people whose opinion makes no part of his happiness.”

ANONYMOUS LETTER WRITERS.—“This description of mischief-makers is, perhaps, one of the most contemptible classes of villains in the community. An open slanderer possesses more courage, at least, and, as far as that trait redeems his character, is superior to the fellow who shrinks behind a concealment, and thus confesses his cowardice and his guilt. There is one fact, however, which goes far to defeat the anonymous slanderer. With the wise, his communications and accusations go for naught, and are regarded as carrying a contradiction by the very mode in which they are asserted. Anonymous writers to newspapers are not always guilty of slander, even when their statements affect character. But they are liable to such suspicion;—now, even though they tell the truth, and though the public good may be advanced by the publication of their articles, they have no right to suppose a newspaper will assume the responsibility from which they shrink.”

A STRIKING CONTRAST.

“When I gaze
On the proud palace, and behold one man,
In the blood-purpled robes of royalty,
Feasting at ease, and lording over millions,
Then turn me to the hut of poverty,
And see the wretched labourer, worn with toil,
Divide his scanty morsel with his infants,
I sicken, and, indignant at the sight,
Blush for the patience of humanity.”—*Southey*.

“Nothing gives such a blow to friendship as detecting another in an untruth. It strikes at the root of our confidence ever after.”—*Hazlitt*.

FORGIVENESS.—“The brave only know how to forgive; it is the most refined pitch of virtue human nature can arrive at. Cowards have done good and kind actions, cowards have even fought, nay, sometimes even conquered; but a coward never forgave: it is not in his nature; the power of doing it flows only from a strength and greatness of soul, conscious of its own force and security, and above the little temptations of resenting every fruitless attempt to interrupt its happiness.”—*Sterne*.

“NOTHING is more moving to a man than the spectacle of reconciliation: our weaknesses are thus indemnified, and are not too costly—being the price we pay for the hour of forgiveness; and the archangel who has never felt anger has reason to envy the man who subdues it. When thou forgivest the man that has pierced thy heart he stands to thee in the relation of the sea-worm that perforates the shell of the muscle, which straightway closes the wound with a pearl.”

PAGAN PHILOSOPHY.—“What is it which can conduct us honourably out of life and accompany us in our future progress? Philosophy alone, and this consists in preserving the divinity within us free from all affronts and injuries, superior to pleasure and pain, doing nothing either inconsiderately or insincerely and hypocritically;—being independent on what others may do or not;—embracing cheerfully whatever befalls or is appointed, as coming from Him from whom itself was derived:—and, above all, expecting death with calm satisfaction, conceiving it to be only a dissolution of those elements of which every animal is compounded.”—*Marcus Antoninus*.

HUMAN HAPPINESS.—“I have lived,” says the indefatigable Dr. Clarke, “to know that the great secret of human happiness is this—never suffer your energies to stagnate. The old adage of ‘too many irons in the fire,’ contains an abominable falsehood, you cannot have too many; pokers, tongs, and all—keep them all going.”

THE TOADY.—“Under the cold shade of aristocracy—how often is to be met with—the sycophant? Mr. Vernon Tuft was one of them. His character was written in his face—disagreeable to look at—though *he* thought far otherwise—he yet contrived to make himself pleasant, to be listened to by the languid and envious fashionable. He spoke ever—

‘ In a toady’s key,
‘ With bated breath and whispering humbleness.’

His person was at once effeminate and coarse, his gesture and address were cringing—there was an intolerable calmness and gentleness about them at all times, but especially when labouring in his vocation. He had the art of administering delicate and appropriate flattery by a look only, deferential and insinuating, as well as by words. He had always at command a copious store of gossip, highly seasoned with scandal; which he collected and prepared with industry and judgment. Clever toadies are generally bitter ones—with sense enough to perceive, but not spirit enough to abandon their odious propensities; they are aware of the ignominious spectacle they exhibit before the eyes of men of the least degree of independence and discernment, and whose open contempt they have not power or manliness enough to resent. Then their smothered rage takes an inward turn; it tends to and centres in the tongue, from which it falls in drops of scalding virus; and thus it is that the functions of sycophant and slanderer are so often found united in the same miserable individual. Does a sycophant fancy that his patron—if one may use such a term—is not aware of his character and position? would that he could hear himself spoken of by those to whom he has last been *cottoning!* If he could but for one moment ‘see himself as others see him,’ surely he would instantly wriggle out of the sight of man.”

TO THE EDITOR.

THE CRUCEFIX TESTIMONIAL.

SIR AND BROTHER,—I received, on the 12th of October last, a letter from Brother A. J. Cherry, W. M. of the Lodge of Perfect Unanimity, No. I., dated Madras, 28th July, 1840, enclosing a first of exchange for 5*l.* 9*s.* 3*d.*, at 30 days' sight, on Messrs. Small, Colquhoun, and Co., being the Lodge subscription to the Crucefix Testimonial; of which I have since received a duplicate and second of exchange, per *Strath Eden*. This latter I now enclose to you, and you will perceive by a postscript that I am requested to acknowledge receipt through your excellent publication. Anxious not to trespass upon your valuable space, I beg you will do me the favour of making this acknowledgment to Brother Cherry in any shape that may be most convenient to yourself.

I do not know how Brother Cherry came to address this communication to me, as the Treasurer for carrying that object into effect, having taken no public part in the matter, beyond nominally performing the duties of the Honorary Secretary for a short time; however, he could not have sent it to a warmer advocate of the cause, though unable, from circumstances, materially to promote it.

I have merely to add, that having obtained acceptance of the bill, I immediately indorsed and handed it over to Brother Watkins, the Treasurer; by whom, and the Honorary Secretary, I trust an ample and favourable report of the progress of the good work will appear in the forthcoming number of the "Review." With best wishes for its success, as well as that of the "Review," and thanks to Brother Cherry for his support, I am, Sir and Brother,

Your faithful and obedient servant,

ROBERT FIELD.

25, Tibberton-square, Islington.
8th Dec. 1840.

SIR AND BROTHER,—You may, probably, agree with me, that whatever concerns the Grand Master will interest your readers. I therefore enclose a copy of a memorial presented to His Royal Highness:—

“To His Royal Highness Prince AUGUSTUS FREDERICK, DUKE OF SUSSEX, Earl of Inverness, Baron of Arklow, K. G., &c. &c., Most Worshipful Grand Master of the United Fraternity of Free and Accepted Masons of England.

“We, members of the Grand Lodge, who have hereunto signed our names, are induced, by late events and discussions, to offer the assurance of unshaken fidelity to your Royal Highness, as our most worshipful Grand Master.

“The brethren, on various occasions, collectively and individually, recorded and renewed, in repeated addresses, the expression of their attachment, and of their gratitude for the inestimable services rendered the Craft by your Royal Highness, as our Grand Master for more than

27 of the nearly 60 years during which Masonry has had the advantage of being presided over by a member of the house of Brunswick; and thus enjoyed royal patronage and support of this kingdom, while under persecution in other countries.

“ We are deeply impressed with the conviction, that your Royal Highness’s zealous and enlightened government of the Craft, during the above period, has mainly contributed to establish and preserve in the Masonic purity for which this country is distinguished, the ancient Land Marks of the order, and raised Masonry from comparative humble state and limited sphere, to the splendid position and extensive influence which it now enjoys.

“ Every intelligent Mason appreciates the difficulties of the office of Grand Master: Every just Mason recognizes, and every true-hearted Mason warmly acknowledges, that your Royal Highness has encountered those difficulties with energy, firmness, and kindness.

“ We deeply feel the obligation which the Craft is under, for your unwearied attention to its interests, and for the manner in which you have discharged the important, arduous, and, sometimes, painful duties of the office of Grand Master; and we humbly offer, as the best return in our power, to make the assurance of our heartfelt gratitude, attachment, and respect, and of our undiminished confidence in your Royal Highness, as our most worshipful Grand Master; as well as our firm determination to support your Royal Highness in the exercise of your legitimate authority, and in maintaining and enforcing the laws and constitutions established for the government of the Craft.”

The questions that naturally arise in regard to this document are, its necessity and propriety; also, by whom and how got up. For myself, I unhesitatingly state the fact, that in fourteen London lodges it never made its appearance. That in several, when produced, and it was rarely, if ever, introduced until the wine-cup had partially circulated; on some of these occasions it received some lagging signatures, and, as often, none at all. Now, sir, how came it that, pending the grave deliberation of the lodge, so important a matter as the nomination of the Grand Master was not alluded to, while, during the circulation of the wine-cup, this paper was industriously circulated? Did it ever before occur to any Mason, to bring the office of G. M. into contempt, by entrapping signatures from the unwary? Sir, I speak advisedly, I know those who have publicly stated, that had they but read the paper attentively, they would not have signed it.

There was a want of propriety in this mode of obtaining signatures that neither redounded to the credit of promoters nor their agents. And I am certain, that the Grand Master would be the first to have prevented such an insult to the dignity of the highest office in Masonry.

At the Grand Lodge, in December, 1837, a Brother, who then proposed the nomination of the Grand Master for the ensuing year, pithily adverted to a character of antiquity, and used these words—“ why praise?—who has ever blamed?” and, truly, I am of opinion that this miserable attempt must have originated with evil councillors, and had, as all such silly attempts ever do, a contrary effect. It disgusted the thinking Masons who, if not the most numerous of the order, are, at least, the most determined to support its principles. It did more, it led to those explanations in the Grand Lodge which must have been anything but gratifying to the Grand Master himself; who, relying upon the report, stated, because he believed, that he was memorialized

by 83 London and some 30 or 40 provincial lodges, whereas the memorial was, after all, signed only by 312 Masons; who, by various memberships, some in their own persons, reaching to four, if not five, were made to spread over such a superficies. The *necessity* of the affair must rest with its concoctors; the propriety and delicacy of it are shown in the first paragraph, where it is stated, that certain brethren "ARE INDUCED, BY LATE EVENTS AND DISCUSSIONS, to offer the assurance of unshaken fidelity" to the Grand Master!

It would have redounded more to the credit of *the framers of this missive* to have been *silent* on the subject altogether; and to have assumed a virtue, by allowing dissension to expire, instead of fanning the embers, and thereby exposing their own folly.

FIDUS.

SIR AND BROTHER,—Amid our constant blessings to you for affording us Masons the great gratification of knowing how the masonic world wags in all quarters of the globe, we cannot sufficiently thank you for the opportunity it offers also for prudent inquiries on any matter that may affect the well-doing of that association for which your interesting publication has done so much. But to the point—I happened to be sojourning for a time down in Somerset, and honoured myself by a visit to the grand lodge of that province. I joined the good-natured brethren in infinite amusement at the *important* vagaries of a very large personage who enacted Grand Secretary, especially at some inexplicable and *dangerous* flounderings at the flow of soul which, it is written, succeeds the feast of reason. I felt somewhat uneasy at the fireworks which the innocent gentleman appeared to be recklessly scattering; but a generous brother at my elbow, assured me that the source rendered the display quite harmless, otherwise many flares-up must have rewarded the industrious gentleman's exertions. I reposed masonically confident on the soft persuasion, in calm admiration of the forbearance of the Somerset lodges; but I have gossiped with the seductive Grand Secretary so long that I have forgotten the purport of my addressing you, which is, to ask you why it is, that there is no statement of accounts sent to every lodge, as is the case (and very properly so) in most other provinces? Brethren who are compelled to be absent, are equally desirous of *knowing* the state of their finances, as those who are permitted to *hear* it only from the pleasant lips of the Grand Secretary. Does not the book of constitutions say a something on these matters of finance?

BEZALEEL, jun.

Bath, Nov. 4th, 1840.

[In Art. 6, p. 56, Constitutions, "It is enacted, that the accounts shall be audited once in each year, and that a copy thereof shall be transmitted to the lodges within the province;" but then, perhaps, a legist would reply to Bezaleel, junior, "the law does not say WHEN."]

DEAR SIR AND BROTHER,—As one of your correspondents, through the "Review," I beg to inquire how it is, that more diligence is not

used in granting certificates by the Grand Chapter. In July last, the Sussex Chapter of this province forwarded the amount of fees for certificates to the G. Scribe, which was duly acknowledged, but no certificates have we been able to get! Among the companions wanting certificates, was a foreigner, who has returned to his native country without receiving one. In *August*, the G. Scribe wrote that the Earl of Zetland was in Scotland, and in three weeks would return, when they should be sent. Three months have passed, and we cannot get them, and now our letters are *unanswered*.

Therefore, I beg, through this channel, to protest against such anti-masonic proceedings, and to inquire the cause.

Yours, &c.,

EZRA.

Bristol, 12th Dec. 1840.

[Ezra's complaint is, we regret to say, too well founded. The Grand Scribe is so much occupied with the "tribunal correctionnel," as, almost of necessity, to neglect other duties. The insertion of Ezra's letter, and our remark, may be considered as an acknowledgment of the receipt of, and reply to, several others. Letters of complaint, if addressed to the Committee of General Purposes of the Grand Chapter, *might* be of some avail.]

A MASONIC EMBLEM.

TO THE EDITOR.—SIR AND BROTHER,—A Brother has just sent me a masonic emblem, or rather a copy of one found in a stone wall at Ghuznee. It is merely the five points, with an inscription in Persian round it. The translation of which inscription is, "God grant me what I want."

I have remarked, during our campaign through Afghanistan, a strong resemblance to the customs, dress, and manners of the ancient Jews, very prevalent among the Affghans. Indeed, at Candahar, they acknowledged their direct descent, and called themselves "The children of the Jews."

I cannot, therefore wonder, why a masonic emblem should be known to them. No doubt, many more might be traced, and if due examination were made, we should probably elicit those scintillations, embers of the masonic light itself, which might be enkindled into pristine power and beauty.

A PAST MASTER (OF INDIA).

P O E T R Y.

HISTORIC SONNETS.

(No. 7.)

MARIUS AT CARTHAGE.

He wept—while rememb'ring what Rome had forgot,
 That his was the arm which had saved her. The spot
 That was dew'd with the tears of the outcast, the lone,
 All the pride and the pomp of his glory had known.

And who is he, that lonely man,

With head down-bent in agony,

As tho' his soul's sad memory ran,
 Searching 'mid scenes of dark ingratitude?

'Tis Marius, seated on the ruin'd wall,

Of what *was* Carthage's most glorious hall:—
 Emblem and proof of man's incertitude,

In his forlorn and wayward fate we see.

“Ungrateful Rome!” the wretched wanderer sigh'd,
 And, 'mid the relics of his fame, neglected, friendless died.

(No. 8.)

RUNNYMEDE.

Who could forget the spirit-stirring clarion
 Of the fair field, where freedom's flag, unfurl'd,
 Waved over heads and hearts no power could tame
 (Their's is the purest, the undying fame,
 That hails the benefactors of a world);
 And the bright spark that was enkindled then,
 From age to age transmitted, shall remain,
 Pointing the memory to that glorious plain,
 Where, in the simple form of free-born men,
 They swell'd too mighty for the galling chain,
 And spread the flame of freedom through the realm,
 Like the inhabitant of that dread helm,*
 Who burst its bondage, and stood forth in pride,
 Mighty and free, and great and glorified.

EDWARD RALEIGH MORAN, P.M., No. 49.

* See the “Castle of Otranto.”

A SONG,

DEDICATED TO MY WIFE, AFTER SEVERE ILLNESS.

I.

What torture tore my breaking heart,
 What anguish fill'd my eye,
 What grief was in my frantic start,
 What sorrow in my sigh!
 For I had watch'd that waning face,
 And sought for solace there;
 But, ah! no comfort could I trace—
 I only found despair.

II.

My hope was faint, but faith was strong,
 And silently implored,
 And Mercy gave me back, ere long,
 My Hetty—my adored!
 Heard was my prayer, and heal'd my pain,
 By bounty from above;
 And changed is now my wailing strain,
 To gratitude and love!

III.

Oh! never till that dreadful hour,
 When terror shook my soul,
 Could I conceive thy burning power,
 Thy boundless—blest control!
 Now every danger I can dare,
 And mock the scorn of men;
 The worst of woes I can endure,
 For THOU art mine again!

IV.

Oh! cling for ever to my breast,
 My own—my faithful wife;
 Thy presence only makes me blest!
 Thy love alone is life!
 My being is bound up in THEE,
 My own, my only dear!
 Henceforth my ceaseless aim shall be,
 To prove that I'm sincere.

V.

I'll bless thee—when my failing breath
 Shall faintly bid adieu;
 I'll love thee—even *after death*—
 Still tender and still true!
 For then to regions calm and bright,
 Our spirits shall ascend;
 And live and love in cloudless light,
 And joys that never end!

F. B. RIBBANS, G.S.D. for Warwickshire.

IMPROMPTU,

*By Brother J. LEE STEVENS, written during the proceedings of the
Especial Grand Lodge, on the 30th of October, 1840.*

Not harshly judge, whate'er it be,
That claims consideration ;—
The consequences all may see,
Though few the provocation.

LAYS OF AN IDLE HOUR.

How sweet is the calm of the dead,
How soft their repose as they sleep ;
The eye hath no tear-drop to shed,
The heart not one sorrow to weep.
What is beauty ? what honour ? what Fame's fleeting breath ?
When compared to thy slumber—oh ! beautiful death.

With thee every passion and ill,
Each tempest of feeling is o'er ;
Hearts falsehood hath broken are still,
Their pulse beat with anguish no more,
What is beauty ? what honour ? what Fame's fleeting breath ?
When compared to thy slumber—oh ! beautiful death.

J. F. SMITH.

SONG,

BY ROBERT GILFILLAN.

O ! strike the wild harp, and its chords let them swell,
The deeds and the fame of our fathers to tell,
When red was the fight—by land or by sea,
They fought as the brave, or fell as the free !

They crouch'd not from danger, they shrunk not from pain,
When bold hearts were needed our freedom to gain ;
The watchword was still, and it ever shall be—
To fight as the brave, or fall as the free !

They join'd heart to heart, and they link'd hand to hand,
Together to fall, or together to stand ;
And woe to the foe who had courage to dare,
When swords flash'd revenge, and eyes struck despair.

Old Scotland ! loved country—our own native land,
May Peace guard thy mountains and Freedom thy strand,
But war let it come, or by land or by sea,
We'll fight like our fathers, or fall as the free !

ON SEEING A PEACOCK PERCHED ON A TOMBSTONE IN
HADDINGTON CHURCHYARD.

BY BROTHER G. TAIT.

Vain, gaudy thing, why crest thy plumage there,
As if in mockery of the silent dead?
It ill becomes thy beauty, to be where
Men's bones lie mouldering in a loathsome bed.
'Twere fitter that thy pride and pomp should be
Display'd where lightsome hearts may well admire—
And eyes ne'er dimm'd by tears, might wondering see
Thy nature's loveliness.—Strange thoughts inspire
The mind, amidst a scene so sad as this;
The mansion of a thousand hearts, now still
And motionless—no soothing sign of bliss
Can here be gather'd—likely to fulfil
The promise made by Him who cannot lie,—
For all is death and dull corruption here,
All, save the worm—and other things that vie
In gloomy sadness round the dead man's bier.
Thou art, in this lone "city of the dead,"
The only living thing the eye can trace,
Amidst the grave-stones and the graves,—beside
Thee, there is none to fill the place
Of life and gladness—streaming far and wide
O'er nature—all around, on every side,
Where mortals to the grave still onward glide.

THE INVITATION.

My heart with love is glowing,
Wilt thou roam with me
To the mountain free?
And our home shall be
Where the heath-bell so sweetly is blowing.

Time my faith ne'er shall sever,
But my heart shall be
As unchanged to thee
As old constancy,
And its pulse beat for thee, love, for ever.

MASONIC INTELLIGENCE.

The Grand Lodge having decided upon the important question that affected the reputation of a Brother in the Craft, we now proceed to give the general particulars, as far as may be necessary to render the subject intelligible to our readers.

It is not possible to withhold altogether certain documents, as they are essential explanations; and therefore, in justice to Grand Lodge, before whom the case has been brought, and by whom it has been decided, as well as to the accused, it is but just that as fair a statement of circumstances as possible should be made. We give, then, the following address from Bro. R. T. Crucefix, which has already been extensively circulated in the metropolis:

“TO THE MASONIC CRAFT.*

“A circular, purporting to detail the proceedings of the meeting of Grand Lodge on the 3rd June last, having, as I understand, been addressed to every Lodge under the Masonic Constitution of England, and even to the Lodges of Scotland and Ireland, whilst the proceedings of the Grand Lodge of September and December, 1839, and of March and April, 1840,† have not yet been printed, can leave no doubt in the minds of all Masons, that the object of such publication is to create a prejudice against myself and others, whose cases are therein reported.

If the proceedings of Grand Lodge had been correctly reported, as they are in the *Freemasons' Quarterly Review*, I should have no reason to complain; but the paper thus circulated is so incorrect in all essential particulars, that I feel it due to myself to explain what really did occur in my own case, leaving to others the opportunity of showing that it is equally incorrect in theirs.

“The paper sets out, in its own form, the charges which had been brought against myself and others before the Board of General Purposes; the decision upon them; and the fact that I, as well as the other Brethren, had appealed against that decision. My appeal His Royal Highness the Grand Master would not allow to be heard, and it is the mode in which that appeal was got rid of to which I call the particular attention of the Craft; premising, that in a question so personal to His Royal Highness it might have been supposed that the Grand Master would, for the sake of his character, have afforded every opportunity of investigating the charges, and proving to the Masonic world, either that expressions derogatory to His Royal Highness had not been used, or, if they had, that they were totally untrue and undeserved; and that the respect due to the Grand Master would have prevented any Mason from taking technical objections, which would leave the truth in perfect obscurity.

* We have omitted from this circular what has either appeared before, or quotations from the *Book of Constitutions*, which can be referred to.

† “A Grand Officer of the year has just returned from the Grand Secretary's office, with the declaration of the fact that up to this moment the proceedings of these four Grand Lodges are not even in the printer's hands.—July 24, 1840.”

“ These technical objections, however, were taken, and my appeal was not heard, and I shall now show in what manner it was stopped by His Royal Highness and his friends. To render that mode intelligible, I subjoin the article of the Constitutions applicable to my case, premising that there is no precedent in Freemasonry to alter its construction.

“ The law will be found at page 101 of the Constitutions.

“ Agreeably to this law, upon being suspended by the Board of General Purposes, I appealed against that decision by the following letters—the first addressed to the Grand Secretary, and the second to the Board.

“ To the V. W. Brother William Henry White, Grand Secretary.

“ V. W. SIR AND BROTHER,—I perceive under the head ‘ *Of Appeal*,’ page 101—102 of the Constitutions, that it is necessary to transmit to the Grand Secretary notice of Appeal to the Grand Lodge.

“ I am in possession of your letter under date the 11th instant, containing certain resolutions purporting to have been passed by the Board of General Purposes on the 10th instant, whereby I am declared to be suspended from all my Masonic functions for the term of six calendar months.

“ I hereby give notice of appeal to the ensuing Grand Lodge *against such sentence*, pursuant to the Book of Constitutions, page 101.
“ Lancaster-place, March 24, 1840. “ R. T. CRUCEFIX, *M.D.*, P. G. D.”

“ To the President, Vice-President, and Members of the Board of General Purposes.

“ SIRS AND BROTHERS,—Pursuant to the Book of Constitutions, I hereby transmit you a copy of my Appeal to the ensuing Grand Lodge, *against your sentence*, in the case of charges brought against me by Brother PETER THOMSON and others, which appeal is lodged with the Grand Secretary; the copy is annexed.

“ March 24, 1840.

“ R. T. CRUCEFIX, *M.D.*, P. G. D.”

“ At the time I lodged the appeal, I stated that I was ignorant of the technical forms of such appeals, and was corrected in my mode by the Grand Secretary. I am aware that the Board of General Purposes may contend that they are not bound by the acts of the Grand Secretary, although in that case it would only have been justice to have allowed me to amend my appeal, if it were wrong. But asking no favour, I assert that it was perfectly formal, and that I ought to have been heard upon it in Grand Lodge.

“ In the paper professing to be the report of the proceedings of the Quarterly Communication of the 3rd of June last, the effect of the above law and my appeal are stated as follow:—

“ *Brothers WOOD and STEVENS afterwards lodged with the Grand Secretary, to be laid before the Grand Lodge, Appeals against the decision of the Board, in which they respectfully stated the GROUNDS* of such appeals, in conformity with the laws of the Grand Lodge, pages 101 and 102. Brother CRUCEFIX also lodged an Appeal, in which, however, he did not set forth any GROUND on which he appealed.*

“ *Brother CRUCEFIX'S Appeal was objected to on the ground that it was not*

* “ The italics and capitals throughout the entire of this address are so marked by myself, and do not so appear in their respective places in the originals.”

“in conformity with requisites in the *Book of Constitutions*, page 102, a question not involving any legal principle, but standing solely on the ground of Masonic law, which expressly requires that the Appeal must state the specific* grievance complained of.”

“Brother CRUCEFIX admitted the omission of such specification, but addressed the GRAND MASTER, declaring that he had never used language derogatory to the M. W. G. M., (of which he was not accused, and on which his sentence was not founded,) and on his attempting to discuss the evidence, he was told “that the decision in the preceding case precluded that course.”

“My answer is simply this :—I DID NOT ADMIT THE OMISSION OF SUCH SPECIFICATION, NEITHER DID I ATTEMPT TO DISCUSS THE EVIDENCE.

“With regard to the first of the statements in the Circular, I aver that all that is required by the law is to state the *grievance* of which I complain ; and until the GRAND MASTER can satisfy me that the particular *grievance* and the *ground* of objection are one and the same thing, I must believe that my appeal was regular.

“The real point, however, is, whether I did state the *grievance* of which I complained ?—I was charged with having taken the chair at a public meeting, where it was alleged that certain words were used, disrespectful to the DUKE OF SUSSEX, without calling the Brethren who used them to order. I denied that such words were used, and *it was proved they were not*, and yet I was suspended from my Masonic functions and privileges for six months. IS THIS NO GRIEVANCE ?

“My grounds of appeal might be various ; for instance, the Board might have no jurisdiction in the matter ; a majority might have come prepared to pass sentence without hearing evidence ; a majority might (as they did) pass sentence contrary to the evidence ; the sentence might have been disproportioned to the offence. These, and *many more*, (which at another time might be shown,) might be reasons for objecting to the sentence ; but the real, *the only grievance* was “THE SENTENCE ITSELF,” which I had just received, and against which I appealed. I am no lawyer, and argue only according to common sense.

“Upon this word “grievance” the whole question turns ; and in the statement I have extracted from the anonymous account of the Quarterly Communication, it will be seen that the words “grounds of appeal and “grievance” are jumbled together to mislead those who have not the means or the leisure to examine the law itself.

“To agree with the mode of reasoning adopted by the GRAND MASTER, it might have been reported as follows :—

“Brother CRUCEFIX did not state the GROUNDS (!) of his appeal, because he was not required so to do,—Brother CRUCEFIX having complained *merely* of being suspended from his Masonic functions, the M. W. GRAND MASTER, desirous that such suspension be confirmed, (which might not have been the case had the appeal proceeded), decided that *Masonic suspension was not a grievance*, and therefore that the appeal should not be heard.

“And the latter part of the report might have been as follows :—

“It was objected, that in appealing against the sentence of the Board of General Purposes, *which had suspended him from his Masonic functions*, Brother CRUCEFIX had not stated “*any grievance* ;” and the GRAND MASTER decided that the objection was valid.

* “In the law the word is *particular*, not *specific*. The compiler of this precious paper is not particular as to words.”

“In the *Freemasons' Quarterly Review* for June last—to which publication I am necessarily obliged to refer the reader of this letter for a *correct* report of all other matters connected with this extraordinary affair.*

“On concluding my short address, I retired, leaving the Grand Master and his supporters to conclude their work. It has been shown that the Grand Master, the party most interested, took upon himself alone the power of not allowing Grand Lodge to hear my case, and that it proves how necessary is the *Freemasons' Quarterly Review*, where decisions of this kind may be in some measure controlled by public opinion.

“I unhesitatingly call upon the Masters of Lodges who have received the anonymous account of the last Grand Lodge, to compare it with this my letter, and also to peruse the other ample details of this Masonic Persecution that are given in the *Freemasons' Quarterly Review*.

“I have now to state, that after the proceedings of the last Grand Lodge I felt myself so injured, that I determined to absolve myself, as far as I could, from any further attacks of a similar nature, and addressed the GRAND MASTER, the Grand Secretary, and the Lodges of which I was a member, in the following letters, to which I append extracts from the minutes of those Lodges. †

“That the work of persecution continues, I need only adduce the following proof:—

“To the W. Brother ROBERT THOMAS CRUCEFIX, P. J. G. D.

“W. BROTHER,—You are hereby summoned to attend a meeting of the Board of General Purposes of the United Grand Lodge of England, to be holden at this place on Saturday the 18th day of July instant, at two o'clock in the afternoon precisely, to answer for having written and sent to his Royal Highness the DUKE OF SUSSEX, M. W. Grand Master, a letter dated the 11th of June, 1840, containing expressions derogatory to the character of His Royal Highness, as W. M. Grand Master, and causing the same to be printed and published, and also for causing to be printed and published in the number of the *Freemasons' Quarterly Review* of the 30th of June, 1840, the proceedings of the Grand Lodge of the 3rd day of June last, in violation of the Laws and Constitutions of the Fraternity, and assertions and observations derogatory to the character of the M. W. Grand Master and others, Members of the Craft.

By order of the Board,

WILLIAM H. WHITE, G. S.”

“Freemasons' Hall,

“London, 11th July 1840.”

“I took no notice of the above letter, from a mistaken idea that, on reconsideration, the Board might retrace their steps, and also from a knowledge that I was entitled to a *peremptory* summons before the unholy work could actually recommence. The *peremptory* summons reached me on Monday the 20th, with a direction to attend on Saturday the 25th, at two o'clock. To this *peremptory* summons I sent the following reply:—

“To the Members of the Board of General Purposes, &c.

“SIRS,—Having given up all membership in English Craft Masonry, I deny the power of the Board of General Purposes to call me to account in any way whatever, and I therefore decline, upon this ground, attending on that Board, as *summoned* by a letter from the Grand Secretary, under date the 11th

* Vide p. 200—202, No. 26.

† Vide p. 204—208, No. 26.

instant, and as PEREMPTORILY *summoned* by a second letter from the same party, under date the 18th instant.

“ By those summonses I am called on to answer as having done an act, in which, if that act is wrong, there is no charge made against me by any complainant, and my fault is assumed. If, therefore, I were disposed to admit the jurisdiction of the Board, which, however, I deny, I should decline to appear, also, on the ground that the case has been prejudged by the Board, and my fault assumed without prosecutor, complaint, or notice to call on me for my defence.

“ Furthermore, a part of the assumed delinquency consists of an alleged correspondence with His Royal Highness the Duke of Sussex, of which it is NOT declared that His Royal Highness complains; and, therefore, if I were to admit the jurisdiction of the Board generally, which I do not, I should deny its right in this instance, also, to enquire into a matter between two gentlemen, of which neither of them complains.

“ Another part of my assumed faultiness consists in my having published the proceedings of the last meeting of the Grand Lodge, contrary to the Book of Constitutions; this assumption, is, however, like the other, unsupported by any charge or prosecutor, nor have I been allowed the means of defence; and, therefore, if I were to admit the jurisdiction of the Board generally, against which, however, I protest, I should feel it due to my self-respect to decline to appear on the present summonses.

I am Sirs, your obedient servant,

ROBERT THOMAS CRUCEFIX, *M.D.*”

“ Lancaster Place, 25th July, 1840.”

“ I now conclude this necessary statement of facts, with the expression of my best wishes for the honour of Freemasonry, and my determination to uphold its principles against all persecution and despotism.

ROBERT THOMAS CRUCEFIX, *M.D.*”

Lancaster Place, August 1, 1840.

COMMITTEE OF MASTERS.

Aug. 26.—Present—Bros. S. C. Norris, Hon. A. H. Moreton, *M.P.*, Bossy, Burckhardt, McMullen, and others. The following letters were read:—

From H. R. H. PRINCE ALBERT, to H. R. H. THE DUKE OF SUSSEX.

“ MY DEAR UNCLE,—I have received your letter of yesterday, forwarding to me two resolutions agreed to at a Special Meeting of the United Grand Lodge of Ancient Free and Accepted Masons of England, on the 24th ult., founded on the late attempt made on the Queen’s life, and I hasten to express my sense of the kind manner in which this communication has been made to me, and to request that you, sir, will have the kindness to convey my sincere thanks to the Members of the society over which you preside. I am the more sensible of this honour from knowing that it is unusual for the Members to address any person but the sovereign. Believe me always

Your affectionate and obedient nephew,
“ Buckingham Palace, 3rd July, 1840. ALBERT.”

From Her R. H. THE DUCHESS OF KENT, addressed to the Grand Lodge.

“ I receive, with sentiments of lively emotion, this gratifying testimony of regard from the Ancient Free and Accepted Masons,—a body whose philanthropy is felt in every region of the earth.

“ I am deeply sensible of their consoling sympathy on the late merciful pre-

“ servation of my dear children’s lives ; and I am most grateful for their tribute
 “ of respect to the memory of my husband, whose transcendant virtues they so
 “ justly appreciate.
 “ Ingestrie House, 3rd July, 1840. “ VICTORIA.”

The following report from the Board of General Purposes was read :*

At a Board of General Purposes of the United Grand Lodge of England, holden at Freemasons’ Hall on Saturday the 25th day of July, 1840, the V.W. Brother WILLIAM HARRISON, President, in the Chair, the following Report was unanimously agreed to :

“ At a Special Meeting of the Board of General Purposes, holden on the 10th day of July, 1840, the President in the Chair stated that he had, by virtue of the authority vested in him as President, assembled the Board to lay before the Members a letter which he had received from the Grand Secretary, enclosing an original letter received by the M.W. Grand Master from the W. Brother R. T. Crucefix, transmitted under seal by H.R.H. the Duke of Sussex, to him as President, in the letter of the Grand Secretary, together with a copy of the *Freemasons’ Quarterly Review*.

“ The letter of the Grand Secretary was then read.

“ To the V.W. Brother WILLIAM HARRISON, G.R.

“ V. W. BROTHER,—I am commanded by the M.W. Grand Master, His Royal Highness the Duke of Sussex, to transmit to you, as President of the Board of General Purposes, a letter which he has received from the W. Brother R. T. Crucefix, P.J.G.D., dated the 11th June, 1840.

“ The M.W. Grand Master directs me further to state, that he forbore taking any immediate step in the matter, with a view of ascertaining what publicity Brother Crucefix meant to give to that letter. Having now been apprised that he has printed a copy of it in the periodical work of the 30th June last, which he edits quarterly, and which contains many matters connected with proceedings of the Grand Lodge which ought not to be communicated, except to the Craft, the Grand Master thinks it his duty to lay the original letter before the Board of General Purposes, as well as the publication, leaving to their discretion the proceedings necessary to be adopted for the preservation of order in the Craft, and for the maintenance of that subordination which is so essential to be observed in all regular communities which are governed by laws, and by no one more particularly than by the great body of Masons.

“ With Fraternal regard, I have the honour to be,

“ Your obedient servant and Brother,

“ Freemasons’ Hall, 6th July, 1840.

“ W. H. WHITE, G.S.”

“ The Grand Secretary also produced and read a letter from Brother Crucefix. †

“ The original letter from Brother Crucefix to the M.W. Grand Master was then read. ‡

“ The Board immediately proceeded to the consideration of the several special matters sent to it by the M.W.G.M. in the letter of the Grand

* It is hoped that as this report has been printed and extensively circulated, the republication may not offend its author, nor the board who adopted it. In commenting upon it, we only exercise a common right.

† Vide *Freemasons’ Quarterly Review*, No. 26, p. 206.

‡ Vide *Freemasons’ Quarterly Review*, No. 26, p. 204.

Secretary, for the purpose of deciding on the proceedings necessary to be adopted for the preservation of order in the Craft, and the maintenance of the subordination so essential to the government of the great body of Masons, and after referring to the Constitutions relating to the case, sent the following summons to Brother R. T. Crucefix.*

"It was proved at the Board that the above summons was delivered to Brother R. T. Crucefix in person, on the same day.

"The Board again assembled on the 18th day of July, at the hour mentioned in the above summons, and as neither Brother R. T. Crucefix, nor any one on his behalf, attended the Board, or made any communication to the Board upon the subject of the said summons, the Board issued another summons in the same form as given before, with the addition of its being made peremptory for Brother R. T. Crucefix attending the Board on the following Saturday, the 25th day of July then instant, at the same hour, which last peremptory summons was also proved to have been served personally † on Brother R. T. Crucefix, on Monday the 20th July.

"The Board again assembled on the 25th day of July, at the hour mentioned in the summons, when the following communication in writing was received from Brother R. T. Crucefix. ‡

[We cannot refrain from a few remarks on this very logical, gentlemanly, and truly Masonic ukase.]

"The Board entertained no doubt whatever as to their jurisdiction; and on the supposed objection of the Board's right to proceed without a specific complaint in form by an avowed prosecutor, are perfectly satisfied both as to their right 'to take cognizance of all matters relating to the Craft,' and also as to the imperative duty imposed upon the Board by the Constitutions to proceed to the consideration of any special matter which may be referred to it by the G.M. or the Grand Lodge, in preference to other business.

"The Board was also satisfied that Brother R. T. Crucefix could not, by the steps he has taken, as stated in his letters to the M.W. Grand Master and to the Board, divest himself of his Masonic character, either as a member of the Grand Lodge, or of the Craft.

"The Board, therefore, proceeded to take into consideration the several matters referred to in

The *Board may* entertain no doubt of their jurisdiction, but *serious* doubts are entertained by others.

Is Masonry Free, or is it not? It is a piece of sophistry to state that an office or distinction cannot be resigned into the hands that conferred the office or distinction; in fact, the Board admits the contrary, for it does not attempt to say that Dr. Crucefix is a Member of any English Lodge.

The following letter will be the best reply to the "not improbable" sophistries of the Board:—

* This summons will be found at page 467 of the present Number.

† How delicate—how Masonic is this *personal* service!

‡ This letter will be found at page 467 of the present Number.

the Grand Secretary's letter, and referred to the published letter of Brother R. T. Crucefix to the M. W. Grand Master, which in the *Review* is dated 10th, making it *not improbable* that it was given to the printer for publication before it was sent to the Grand Master.

There are also trifling differences in the two copies.

"The handwriting of Brother R. T. Crucefix to the letter addressed to the Grand Master was then proved; it was also proved that he was the avowed editor of the *Freemasons' Quarterly Review*.

"The Board also deemed it necessary to receive distinct proof that the M. W. Grand Master, neither directly nor indirectly, either originated, encouraged, promoted, or in any matter whatever interfered in relation to the former charge against Brother R. T. Crucefix, or in the investigation of it before the Board of General Purposes or their sentence, and that at the Grand Lodge of the 3rd of June he declared, on taking the Throne, that he did so to perform certain duties which devolved on him on that night, and to preserve order and regularity in the proceedings in the Lodge, but that on the merits of the questions before the Grand Lodge he should give no opinion or vote.

"The Board felt bound to receive and put on record this proof, to rebut the wilfully false and scandalous inferences which the statements in the letter to the Grand Master were obviously intended to produce in the minds of Members of country, and foreign, and distant

"To Dr. R. T. Crucefix.

"DEAR SIR,—I did not receive the MS. copy of the correspondence to the Grand Master and the Grand Secretary until Friday the 26th of June. Your direction at the time was to set it up in slip, and not to page it, as it was possible it might not appear.

Your obedient servant,
"29th Oct., 1840. W. WILCOCKSON."

This direction to set up in slip does not tally with the "not improbable" sophistries; but on this subject we could "a tale unfold."

This is good!—and there are also *trifling* differences in the printed circular of the Board and the written copy left at Dr. Crucefix' house.

This must have been a most difficult affair!

More wonderful still! But why did not the Board proceed to state the truly Fraternal and Masonic manner in which it set about to obtain these proofs?

It is as well not to attempt to explain what is probably meant to mislead.

So, then, the Board really feared that the country, foreign, and distant Lodges might learn facts before the executive should be pleased to issue their own version. This may be taken as reproving equally the Secretarial department and Brother Crucefix.

Lodges, who might be unacquainted with the real facts. That the Grand Master was the author of all the proceedings of which Brother R. T. Crucefix complains, instead of their originating in four Members of the Craft, without even the knowledge of the Grand Master, and investigated by the known authorities of the Craft, and finally decided against Brother R. T. Crucefix by the most numerous Grand Lodge which had ever assembled, in which ninety-eight Lodges were represented.

“The Board of General Purposes cannot avoid noticing a misconception in which Brother R. T. Crucefix seems to rest his ground of complaint against the Grand Master, for not permitting him to proceed on the 3rd day of June. The Grand Master sits only to see that the Laws and Constitutions are regularly observed and administered, so that justice may be done to all; he has no power to dispense with the law, and could not permit Brother Crucefix to proceed without injustice to the Board, whose decision was appealed against; and the Board also doubt whether the Grand Lodge even could, while a trial was proceeding, dispense with the law for the particular purpose of the trial.

“The Board then received distinct proof of another wilful falsehood in the letter of the 11th June to the M.W. Grand Master, in which it is stated that a ‘prevention of justice was intentionally inflicted on him, by his being suffered to remain in error as to the defect in his appeal, although the Grand Secretary was advised with upon it.’ Without adverting to any question as to whether the Grand Secretary is bound in any

Where or by whom was the Grand Master thus charged? The Members of the Board try hard to prove an affirmative by a negative!

Why this stress upon numbers, and ninety-eight Lodges? It would have been honest to have stated the means adopted to obtain those numbers; and how those who seldom attend the Grand Lodge were on this occasion brought up to exercise an uncharitable privilege.

So, then, all this lengthy paragraph is confessedly grounded upon what even the Board acknowledges to be a misconception—(*proh pudor!*)

Wilful falsehood! Hard words these, gentlemen; *but where is THE PROOF?* will it appear in the following?

Immediately on receiving the copy of the sentence, Dr. Crucefix appealed, and called at the Grand Secretary’s office on the 24th March, being the day on which the Board met for the purpose of being satisfied that the course taken was correct. The clerk in the office knew he was in attendance at three

such cases, or in some ought to be allowed, to give advice, it was distinctly proved to the Board that some short time after the appeal had been delivered, Brother R. T. Crucefix, seeing the Grand Secretary on another subject, asked the Grand Secretary whether the appeal was right, and was distinctly told, in the presence of two other persons, that it was not, for that it ought to state the particular grievance or ground of appeal, which it did not. The statement, therefore, that he was left in error, (of which he complains), even if it was possible to believe that, quoting as he does the very pages in which the form is specially required, he could be ignorant of the error, is a wilful untruth.

"The Board also adverted to another wilful misrepresentation in the commencement of the *Freemasons' Quarterly Review* of the 30th June, page 128, in which it is stated, 'that an assertion was hazarded by the M. W. Grand Master, and followed immediately by a deliberate act disproving its truth; viz., 'That the Grand Lodge could not vote an address to any but the sovereign of the land,' and that 'scarcely had this opinion been given, when a Grand Officer rose to propose an address, previously submitted to the Grand Master for adoption by the Grand Lodge, to the illustrious mother of the Queen.' This is deliberately stated in the introductory part of the *Freemasons' Quarterly Review*, in the larger type, with the

o'clock. At a quarter past four he requested the Tiler to inform the Board that he desired an interview. At six o'clock, finding he was not summoned, he went up stairs into the office, and was told that the Board had adjourned! Vexed at what appeared a discourtesy, he insisted, at least, on seeing Mr. White, who stated in reply to his interrogatory why he had not been called, that the Board did not know he was in attendance!

Brother Quinton, the Tiler, was then asked to whom he had delivered his request, and replied "to Brother Rule."

Again, as to the appeal itself, Brother White certainly did say that the appeal, *in its then shape*, was insufficient, and pointed out some alterations, *which were adopted*, and the appeal, as amended, was sent in accordingly. The original appeal is in existence. Let it also be borne in mind that the amended appeal was never objected to until in Grand Lodge;—it was read in the Committee of Masters.

Thus much for "WILFUL UNTRUTH."

"Wilful misrepresentation!" is easy to write, but not so easy to prove. Why not state *exactly* what *really* did take place?

Here is a little coquetry about large type to catch attention: but the letter to Lodges desiring attendance to hear Brother Cruce-

parts as above marked by italics, to catch attention, although the resolutions to both Prince Albert and to the Duchess of Kent appear in the official communication of the proceedings of the Special Grand Lodge of the 24th June, 1840, with the addresses to the Queen and His Royal Highness the M.W. Grand Master only, there being no distinction in the proceedings as to His Royal Highness Prince Albert and the Duchess of Kent, except in the wording of the resolution, and which is shown in the same *Quarterly Review*, at page 218.

“The Board deemed it also necessary to advert to the 6th Section of the Constitutions, relating to Members and their duties, p. 84.

“‘No Brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge, nor any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master, or Provincial Grand Master, under pain of being expelled from the Order.’

“As some laxity had arisen with reference to this order, a circular was issued by the M.W. Grand Master as follows:—

“*AUGUSTUS F., G. M.**

“It having come to the knowledge of the M. W. Grand Master that many circumstances of detail relating to the interior transactions of the Grand Lodge, as well as of various private Lodges, and which ought not to have been published, have found their way into the public papers, as likewise into periodical works, the Grand Master feels it his duty to call the attention of the different Provincial Grand Masters to this fact, and to enjoin every Master to warn such individuals of his Lodge from entering into communication with any Brother not a member of the same, by writing upon the affairs of his Lodge, or furnishing any one with the means of sending forth to the *Profane World* † the details of matters connected with the interest and welfare of the Craft; and which, by not being understood by the uninitiated, might tend to convey an improper idea of the respectability and character of the Order.

“Such acts being in contravention of the solemn obligation which every Brother takes upon his initiation into the Society, and highly injurious to the welfare of the Craft, will be visited on the Brother so offending with that

fix was set up in large type; query, was this to catch attention? Oh, the mote and the beam!

Did the Board really believe Brother Crucefix to be ignorant of this law? It is better not to inculcate others; and, therefore, it is unnecessary now to enter into an argument.

* This being, it is presumed, the sole act of the Grand Master, respect for His Royal Highness prevents any comment here. Our remarks intending to apply merely to the *published* statement of the Board.

† Every regularly initiated Brother will understand the import of that expression

severity which the laws of the Grand Lodge have declared, and which the Grand Master will in future feel it his painful but sacred duty to see most strictly enforced.

“The Grand Master directs the Grand Secretary, in his circular, to make this communication to every Provincial Grand Master, as well as to every Master presiding over a Lodge held under the Grand Master’s warrant, in order that the Brethren may be warned of the injury which they are likely to cause to the Fraternity, as likewise that they may be acquainted with the dangerous consequences to which they render themselves liable by disobedience of the law.”

“Kensington Palace, March 9, 1840.”

“The Board have given these in full to show the state of the Masonic law on this subject. The punishment for the breach of it being the severest and most disgraceful which can be inflicted on a Mason, is specifically assigned in the above section, to show the light in which this offence is considered by the Constitutions, to which Brother R. T. Crucefix is bound, as a Mason, and more particularly as a Past Master, to pay obedience, by the most solemn obligations.

“The Board need only refer to the *Freemasons’ Quarterly Review* to see the extent to which the above law is violated, and feel more particularly called upon to advert to the avowed and deliberate intention of setting the law at defiance.

“In page 133 are these passages: ‘We aver, then, that there is too much of pretence in the assumed unanimity of our Order from the general examination of the “Profane World,” as if, forsooth, the polity of Masons were not as amenable to public censure or approval as that of any other bodies. We dislike this pseudo morality as most unreasonable, and would rather convince the great public or “Profane World” that we are in reality abundantly qualified to maintain our ground as a representative institution, by the strict propriety of our conduct, or to call to our aid the opinion of society at large to correct any imperfection in our social system. Truth and Justice must be made to prevail, for with Charity they form the basis of Freemasonry. As Masons we pos-

The report here slyly introduces a desire for the *severest punishment*. How much more Masonic would it have been to have endeavoured to soften asperities, than to have excited prejudice!

Alas poor Board! to quote an isolated passage, and to adduce it as “a deliberate intention of setting the law at defiance.” In plain truth, however, this censorship of the Board is complimentary, for it quotes without venturing an attempt at confuting.

sess the most extensive practice, and the peculiar protection of those virtues; and if we repudiate those possessions by our acts, *society at large must restore the balance*,—it is the province of society to see that we perform our self-imposed trust with faithfulness, and it is the duty of a Masonic journalist to obtain the purification of the Order by the exercise of public opinion, whenever violence is done to Masonic principles.

“The Board also adverted to the numerous instances of garbled misrepresentations of the conduct and proceedings of the Board of General Purposes, and of individual Members, exhibiting an utter disregard of all Masonic and moral truth, which would, from their number, require a very lengthened and detailed statement, but which are unnecessary to notice, as will be obvious to every Mason who has been present at or taken any part in the proceedings commented upon; and the Board only allude to them in these general terms for the purpose of calling the attention of Grand Lodge and the Craft to the nature of the publication, which, with the above avowed determination to set at defiance the Constitutions of Masonry, makes it essential in the judgment of the Board to recommend the most vigorous proceedings to stop such an evil.

“Upon the above proofs, and most deliberate consideration, it was unanimously resolved by the Board, that the letter of the W. Brother, Robert Thomas Crucefix, P.J.G.D., was a false, scandalous,

The Board will pardon a difference of opinion as to “garbled misrepresentations.” The present Board, Masonic however it be, is not the Board under consideration; nor is it just, in a legal point of view, to shield its assertion of “utter disregard of all Masonic and moral truth” under the sophism, that to prove the case would require a lengthened and detailed statement. Fewer words would suffice for truth.

There is no defiance offered in the *Review*, which has merely taken up the gage thrown down by prejudice.

Some occurrences have not been creditable to Freemasonry, and their publication, perhaps, had better have been suppressed; but we question whether the unjust persecution was not more than a palliation for such publication. The recommendation of most vigorous proceedings is inconsiderate and unworthy.

As Brother Crucefix has admitted in his apology that he was goaded on by persecution, and in some degree mistaken as to facts, this paragraph requires no comment. The changes are now rung in

and unwarrantable attack on the character and conduct of the M.W. Grand Master, as the head of the Craft, subversive of all Masonic subordination and government, and most injurious to the interests of Masonry.

“ That the offence of writing and sending such a letter is greatly aggravated by the publicity given to it, and by the deliberate falsehoods by which the attack on the character and conduct of the M.W. Grand Master are attempted to be supported in it.

“ That the publication of the proceedings of the Grand and other Lodges in the *Freemasons' Quarterly Review* of the 30th June, 1840, and of the other proceedings detailed in it, is a gross violation of the Constitutions of Masonry, greatly aggravated by the open avowal of a determination to continue to act in direct opposition to the Masonic law.

“ That the W. Brother, Robert Thomas Crucefix, is guilty of offences against the Laws and Constitutions of Masonry, in the particulars above referred to, of so flagrant a nature, as to call on the Board of General Purposes to make this Special Report to the Grand Lodge, as the case in the judgment of the Board of General Purposes requires the expulsion of the W. Brother Robert Thomas Crucefix, from the Order by the Grand Lodge, to which body all this is humbly submitted.

(Signed)

“ WILLIAM HARRISON, G.R.
President.

“ Freemasons' Hall,
25 July, 1840.”

another profusion of words; wilful untruth, wilful falsehood, &c. &c., now change into a scandalous and unwarrantable attack, &c.: verily, the writer is on the railroad of abuse; however, he is but young in his vocation.

Falsehood again, with a change in the adjective. The Board is evidently driven to extremes by indulging in these expressions; the dignity of, and a respect for, the office of the Grand Master should have taught it better.

Mere repetition.

EXPULSION is *humbly* submitted! Kind and charitable Board! Is the Board aware that it has assumed to recommend to Grand Lodge that which it has not the power to do? For “*expulsion from the Order,*” Messieurs of the Board, you should have recommended “*expulsion from the English Craft.*” Be it known, Osophisters! that the Craft extends over the whole world, and is not limited to the awful fiat of Brother ——— and his compeers in opinion.*

* And upon such a report was the reputation of a Brother Mason jeopardised!

QUARTERLY COMMUNICATION.—SEPTEMBER 2.

PRESENT,

His Royal Highness the DUKE OF SUSSEX, M.W.G.M., on the Throne,
 R.W. H. R. Lewis, Prov. G.M. for Sumatra, as D.G.M.
 " J. Ramsbottom, M.P., Prov. G.M. for Berkshire.
 " E. T. Bainbridge, M.P., S.G.W.
 " R. Percival, jun., as S.G.W.

Thirty other Grand Officers, some Grand Stewards of the year, and the Masters, Past Masters, and Wardens of the Grand Stewards' and other Lodges.

The Grand Lodge was opened in ample form, and with solemn prayer.

The Grand Master delivered a well-merited eulogium on the moral virtues and high Masonic worth of the late Pro-Grand Master, the Earl of Durham,* nearly at the conclusion of which, those who surrounded his chair, called the attention of the Grand Master to the fact that there were Brethren taking notes of the address, upon which His Royal Highness called up † the first who was pointed out, and thus addressed him :

GRAND MASTER.—What is your name, Brother ?

Answer.—My name is Chrees.

GRAND MASTER.—Oh ! Brother Chrees is it ? I know you, Brother Chrees, very well—I know all of you ; you can't keep any thing from me. I know all your goings on at your Lodges, and every where else.

Bro. CHREES bowed very respectfully at this gracious intimation. ‡

The GRAND MASTER.—Why do you take notes ?

Bro. CHREES.—For my own personal reference, sir.

The GRAND MASTER.—Then I insist upon your not doing so—it is contrary to the law. §

Bro. CHREES.—Very well, M.W. Grand Master ; if that is your decision, I will abstain.

Bro. STEVENS was then called up, and on his name being mentioned,

The GRAND MASTER said : " Oh ! I know you too—I know every one of you." He then asked Brother Stevens if he remembered the promises he had made on his admission to the Order.

Bro. STEVENS replied that he did, and having repeated them, submitted that they did not comprise any pledge not to take notes of such an address as that delivered by His Royal Highness, which could not fail to be of extreme interest to every Member of the Fraternity ; and added, that there was no law against his so doing in the Book of Constitutions.

The GRAND MASTER.—It is the law. I have so laid it down, and I will enforce it.

Bro. STEVENS.—I shall not contend with your Royal Highness, although I am right in my construction of the law, but shall submit to your dictum as Grand Master.

* It is hoped that a fair report of the Grand Master's address may reach the countless admirers of the Masonic character and conduct of the deceased nobleman, who would be glad to know to what extent he was appreciated by the Grand Master—a knowledge confined to those who were fortunate enough to hear the address.

† Will the Masonic Attorney General point out in the Book of Constitutions any injunction against taking notes ?

‡ Probably in submission to the intuitive power or perfect system of *espionage* possessed by the Grand Master of English Free-masons.

§ What law is here meant ?

The GRAND MASTER then concluded his address, and subsequently stated that he had appointed the Earl of Zetland as Pro-Grand Master in the room of the late Earl of Durham, and the Marquis of Salisbury as Deputy Grand Master, an office vacant by the promotion of the Earl of Zetland.

The first appointment was received with some demonstration of pleasure; and the second was hailed with the most repeated acclamations, which lasted several minutes. *

The minutes of the last Quarterly Communication having been read, the Grand Master put them for confirmation, when

Bro. STEVENS rose, and begged leave to call the attention of the Grand Lodge to the singular inaccuracy of the minutes—in that respect a counterpart of the printed statement forwarded from the Grand Secretary's Office—in describing him (Bro. S.) as having “addressed the Grand Lodge at considerable length,” upon his appeal, “commenting upon the evidence which had been adduced before the Board of General Purposes,” and having “wished to call witnesses in Grand Lodge.”

Without supposing it to be at all likely that such errors had been made intentionally, he felt that it was not the less necessary for him to point them out, in order that they might be rectified; and he was anxious that the correction should be made by the Grand Lodge, rather than by himself, as the best means of evincing mutuality of good feeling. He hoped, therefore, to be spared the necessity of proposing any formal motion, whilst he reminded the Grand Lodge that his address, described as being of considerable length, had reference only to the circumstances which distinguished his case from that of Bro. Ald. Thomas Wood, and which had rendered it impossible for him to follow the course adopted by that W. Brother; that he (Bro. S.) was stopped *in limine* from “commenting on the evidence;” and that so far from having expressed a wish to examine witnesses in Grand Lodge, he had not even entertained such a wish, nor had he even dreamt of it.

Bro. HENDERSON complimented the W. Brother on the tone and tenor of his observations, but recommended him not to press the subject, as it might occupy the time of Grand Lodge, before which there was already so much business. He would admit that Brother Stevens had not commented on the evidence, but then he had commented on the verdict, as contrary to the evidence, which might be taken as pretty much the same thing. †

Bro. PHILIPPE expressed a similar opinion.

Bro. STEVENS said he felt obliged by the compliment paid to him, although it embraced the expectation, that, having exercised so much forbearance already, he should save the time of the Grand Lodge by exercising a little more. He would have preferred some proof of mutuality of forbearance and good feeling on the part of those who differed with him on points of Masonic polity, to a mere compliment. The difference between commenting upon evidence and commenting upon a verdict was so obvious, that he would not detain the Grand Lodge to discuss it; he felt that he was quite as right in contending for a correction of that part of the minutes, as he was for that of the concluding words of the sentence, about his wishing to call witnesses, an assertion

* There was a significant meaning in this acclamation, by no means misunderstood, either by the Grand Master or the Members of Grand Lodge.

† We blush for this special pleading, so contrary to fact, so opposed to reason.

which no one seemed disposed to sustain, even by inference alone. He concluded by moving a resolution, by way of amendment, on the confirmation of the minutes, framed so as to correct the minutes in accordance with facts, which amendment being seconded, was put, and negatived.

Bro. SANGSTER then rose to propose another amendment, but

The GRAND MASTER said, that one amendment having been negatived, it was not competent to a Brother to propose any other.

Bro. SANGSTER contended that the rejection of one amendment did not take away the right to propose another; upon the exercise of which right he should insist.

The GRAND MASTER, after consulting with some of his Grand Officers, allowed the W. Brother to proceed.*

Bro. SANGSTER then said, that the amendment he had to propose was not in respect of any verbal inaccuracies in the minutes, it was founded upon the principle of the decision come to at the last Grand Lodge. It was a very useful practice in Freemasonry that no vote at one Lodge was final until confirmed by the succeeding Lodge, and his amendment went to the effect of negativing what had been done at the last Grand Lodge respecting the appeals. It was as follows—

“Resolved, That so much of the minutes now read as related to the confirmation of the Report of the Board of General Purposes on the appeals of Brothers Crucefix and J. Lee Stevens, and the motions consequent thereon, be not confirmed.”

Brother HENDERSON objected to the time of Grand Lodge being now occupied in discussing the question of appeal, which had been decided at the last Grand Lodge, when other matters of great importance were to be brought forward.†

Bro. SANGSTER was equally anxious with the learned Brother not to take up the time of Grand Lodge, but it was because he felt that the question now before them was of paramount importance, he was bound to press his amendment. The vote to which he objected had created the greatest dissention and ill-will in Freemasonry; it had driven away a Brother who was one of the best and most useful members of the Order—he of course referred to Bro. Dr. Crucefix. And upon the non-confirmation of those minutes depended, in a great measure, the prosperity of the Craft. Bro. Sangster then said, that his first objection, and one that he deemed fatal to the minutes, was, that His Royal Highness, and not the Grand Lodge, had at the former meeting decided against the evidence on the hearing of the appeals. Now, with all respect to H.R.H., he (Bro. S.) contended that H.R.H. had no greater power to decide that question than any other individual Brother in Grand Lodge. That the Constitution having directed that the appeal should be to Grand Lodge, and not to the Grand Master, all questions of law or of the reception of evidence could only be decided by Grand Lodge, on motion for the purpose, and that H.R.H. sat in the chair as the Chancellor did in the House of Lords, for the purpose of keeping order, and not of deciding points which belonged to the whole body.

Bro. HENDERSON argued that the Grand Master did not decide a point of law, but merely a question of order, by declaring that at the preceding

* Who is right, and who wrong?

† Then, according to this special pleading, if there was nothing more violent in prospect, this matter might have perhaps condescendingly been permitted a discussion—Gnats and camels.

Grand Lodge, Brother Stevens was out of order in attempting to discuss the evidence.*

Bro. SANGSTER submitted, that although it might be called a question of order, the not allowing Bro. Stevens to comment on the evidence was in fact deciding the point of law that he had not the right to do so. But to put the question at rest, he (Bro. S.) had himself proposed a motion that the Board of General Purposes should produce the evidence taken before them, which motion the Grand Master would not allow to be put. He therefore repeated, that in the case of appeals to Grand Lodge, the Lodge stood in the same position as the House of Lords in appeals from Chancery; that there the Chancellor or Speaker of the House had no more power than any individual member, and that all questions of law, as well as the final decision, must be come to by the House as a body. That H.R.H. and not the Grand Lodge having decided against the reception of evidence, the whole proceedings were irregular. And he appealed to Bro. D. Pollock, who was so well acquainted with parliamentary proceedings, whether the practice of the House of Lords in cases of appeal was not as he (Bro. S.) had stated it.

Bro. D. POLLOCK did not answer the question, but stated that he considered the confirmation of minutes to be merely a verification of their accuracy, and that it was not competent to any Brother to object to the propriety of any motion passed on a previous occasion.†

Bro. SANGSTER replied, that the P.G.R. must be ignorant of the practice of Grand Lodge if such were his opinion, it being perfectly well known that in Masonry it was a common practice to object to the confirmation of minutes, however accurate, when the succeeding Grand Lodge did not coincide with the principle. The W. Brother then proceeded to argue that Bro. Stevens should have been allowed to discuss the evidence on his appeal, but was stopped by the Grand Master, and Bro. Sangster concluded by moving his amendment.

Bro. STEVENS, in seconding the amendment, stated his surprise that the legal Brethren should be so little conversant with Masonic law. In the Book of Constitutions it was expressly declared that no new law should come into operation until it had been duly passed in one Grand Lodge and confirmed in another.

The GRAND MASTER.—The Brother is out of order. We are not discussing any new law, but whether the minutes shall or shall not be confirmed.

Bro. STEVENS respectfully submitted that any new law passed for the first time must be embodied in the minutes, and that therefore their confirmation or non-confirmation involved the whole question. But he was prepared, as the M.W. Grand Master seemed to desire it, to pass from the question as one of law, and would consider it as one of practice. All who were present knew what the practice was; and he would illustrate it by a very singular example. The Grand Lodge, some few years since, passed a resolution, unanimously recommending the Asylum for Worthy Aged and Decayed Freemasons to the favourable consideration of the Craft. When, however, the proceedings of that day were published, this resolution was omitted; upon which the worthy Treasurer of that charity called on the Grand Secretary (who could at the moment correct

* It is curious to observe how soon Bro. Henderson came to the distinction which Bro. Stevens had previously contended for, as between verdict and evidence, when it could no longer serve Bro. Stevens. (Ed.)

† This idea or opinion, if such it may be called, is too amusing for censure.

the statement if it were incorrect) to have the reason of this omission explained. Bro. White, the G. S., said, that it was not customary to print the resolutions of Grand Lodge until they had been confirmed, and he (the G. S.) considered this to be a very proper rule, because (said he) “*it might happen that at one Grand Lodge hostile proceedings might be determined on respecting some Lodge or Brother, which the succeeding Grand Lodge might object to confirm, and thus an act of injustice would be inflicted, which it would be impossible to remedy.*” Thus, then, continued Brother Stevens, it has been the practice substantially to confirm or reject at one Grand Lodge what had been passed at the preceding one.* But how had the practice of delaying publicity until after the confirmation of minutes, of the very nature described, been observed in the matter now under discussion? Let the Grand Lodge understand clearly the position in which it was placed. *Why, not merely the minutes of the last Grand Lodge had been published, inclusive of every subject, before confirmation, but they had been published in a most unfair and garbled manner, containing the most distinct mis-statements, although the Grand Lodge had issued no publication whatever of the transactions of three previous Quarterly Communications, and of one Especial Grand Lodge.*† With these facts before him, he no longer expected justice from those in authority, nor from the Grand Lodge, by whom justice was denied.

The amendment was then put, and negatived by a large majority; and the confirmation of the minutes put and carried!

A special report from the Board of General Purposes, of extreme length, and couched throughout in language as vehement as illogical, and frequently as abusive as incorrect, was then read.‡ It referred particularly to a letter addressed by Dr. Crucefix to the Grand Master, and to certain matters contained in the last number of the *Freemasons' Quarterly Review*, upon all of which the Board of General Purposes had found the W. Brother guilty of scandalous Masonic offences, without describing the process of the proof, and concluded by recommending Grand Lodge to expel him from Freemasonry.

The question being put—“That the special report of the Board of General Purposes be confirmed,”

Bro. SANGSTER objected to the confirmation, on the ground that the Board of General Purposes had no jurisdiction.

GRAND MASTER.—What! deny the law?

Bro. SANGSTER.—Your Royal Highness, I do not deny the law; I wish to prove that, according to the law, the Board of General Purposes had no jurisdiction.

GRAND MASTER.—I shall not allow you to prove any thing of the sort.§

Bro. SANGSTER.—Your Royal Highness will allow me to state the grounds of my position, and leave it to Grand Lodge to decide if I am correct. I contend that Brother Crucefix, having resigned all connexion

* In June 1839, a majority of one was declared in favour of a motion as to the time that Lodges should meet; in September following, after much discussion, the same motion was rejected by a majority of three. Here is a case in point for the learned in the law to nibble at.

† *Quantum mutatus ab illo.* In the last issue from the Masonic Secretariat, not only have unconfirmed resolutions been published, but the names of parties paraded before the Craft with the most unblushing falsehood, while the confirmed transactions of several previous Grand Lodges remain to this moment unpublished.

‡ Vide page 469, et seq.

§ What! not allow a proof?

with English Craft Masonry, is not within the jurisdiction of any Masonic Craft tribunal.

The GRAND MASTER stopped the Brother, who, he said, must be ignorant of his A B C, to state that Brother Crucefix had the power to resign without the consent of the Grand Lodge. "I had invested him (said the G. M.) with the Collar of Junior Grand Deacon, and Grand Lodge alone can take that away. In fact, if he were now to apply to be admitted to Grand Lodge, he could not be refused."*

BRO. SANGSTER.—Dr. Crucefix is no longer a subscribing member to any Lodge, and therefore could not be admitted to Grand Lodge.

GRAND MASTER.—It is not necessary that a Grand Officer should be a subscribing member to any Lodge.

BRO. SANGSTER bowed to the decision of the Grand Master, although he could not coincide with him; but he hoped, notwithstanding, that the Brethren would not confirm the report.

Upon a division, the report was eventually confirmed.

It was now considerably past eleven o'clock, and several members of the Grand Lodge objected to any new motions being entertained, as soon as it was intimated that resolutions were to be proposed following up the recommendation of the Board of General Purposes; but the Grand Master overruled the objection by declaring the competency of Grand Lodge to entertain any thing which might be proposed in pursuance of the report.†

BRO. DAVIS, P. Prov. D.G.M. Herts, then moved a resolution that the W. Brother R. T. Crucefix should be cited to appear before the Grand Lodge, to show cause why he should not be expelled. He (Bro. D.) stated that he had previously been a stranger to the proceedings, but upon such a report from the Board, founded upon the letter addressed to the Grand Master, and the publication of the proceedings in the *Freemasons' Quarterly Review*, he could feel no hesitation in supporting the Board by carrying out its recommendation.

BRO. THOMAS (Prov. G. Sec. for Herts) seconded the resolution, which was put and carried.

BRO. DAVIS next moved that an Especial Grand Lodge should be held on the 30th of October, for the purpose of deciding upon the case, in order that it might not interfere with the routine business of the Quarterly Communication.‡

BRO. THOMAS seconded the resolution.

BRO. STEVENS rose to object to such precipitancy. It was another proof of the unmasonic spirit which had characterised the whole proceedings. He was most sorry (he said) to see it countenanced by the Grand Master, particularly when he remembered the course pursued by H. R. H. at an earlier period of the affair, and which he (Bro. S.) felt compelled to remind him of. The Grand Master would remember that after the decision of the Board, Brothers Ald. Thomas Wood, Crucefix,

* Two palpable errors are here conspicuously displayed: first, that a Brother cannot resign; and next, that a Brother under suspension cannot be refused admission. Why, the Grand Master before Grand Lodge suspended the Brother, not only personally refused him admission on the 29th of April last, but—(however, it is as well to be under the mark). As a Brother, the G.M. taunts another with ignorance of his A B C. A peep into the Constitutions would not show H. R. H. to be sound authority on either of these points.

† Of course, the Grand Lodge is competent, in the Grand Master's opinion, to do his bidding, whatever it be—*Sic volo, sic jubeo*.

‡ A little comic affair this routine business is—the nomination of the Grand Master, which might be inconvenienced by explanations on that day.

and himself, had forwarded to H. R. H. a most respectful memorial, praying him as Grand Master to call an Especial Grand Lodge, for the purpose of hearing their appeals.*

The GRAND MASTER (interrupting Bro. S.)—Now, I am very glad the Brother has mentioned that, because it will give me an opportunity of telling the Grand Lodge all about it. The fact is, I expected the Brothers would have sent in their appeals to me; and I told the Grand Secretary that if they did so, I should be quite ready to take some step upon it. But they did not send their appeals to me—they sent them to the Board of General Purposes.†

Bro. STEVENS.—We delivered our appeals to the Grand Secretary, and sent in copies to the Board of General Purposes, as directed by the Book of Constitutions. We certainly did not appeal personally to your Royal Highness, having no knowledge of your communications with the Grand Secretary; and if it had occurred to us to do so, we should still have remembered that when Brother Crucefix wrote to your Royal Highness, before we appeared to the second summons, requesting your interposition as Grand Master in his favour, your Royal Highness was pleased to decline all interference, and to refer the matter entirely to the Board of General Purposes.

The GRAND MASTER.—Well, and when you did go to the Board, you would not say what it was you wanted.

Bro. STEVENS.—I beg pardon, M.W. Grand Master, I *did* state what I wanted. There sits the Grand Secretary, and he can contradict me if I am wrong. The Grand Secretary came out to ask my business with the Board, and I told him it was to deliver a copy of my appeal, and at the same time to reason with the Board, or ask some explanations on the decision to which it had arrived. And the Grand Secretary having communicated this, returned and told me that the Board would receive the copy of my appeal, but declined granting me an interview. But (continued Bro. S.) your Royal Highness misunderstands me altogether in this matter;—it is not about the appeal itself that I complain, but the memorial. I complain, that as Grand Master you did not comply with the request of our very respectful memorial, by calling an Especial Grand Lodge to hear the appeals after they were sent in, and that your Royal Highness did not even condescend to honour us so much as to acknowledge its receipt; and now, M.W. Grand Master, after having thus treated a memorial to call an Especial Grand Lodge to hear the appeal, your Royal Highness sanctions, it would seem, the calling of an Especial Grand Lodge to promote the punishment of a Brother who was a party to that very memorial. The time of Grand Lodge in Quarterly Communication was as much in point for one case as the other; and I shall therefore move as an amendment, “That this Grand Lodge at its rising do adjourn to the regular day of meeting in December.”‡

The amendment was seconded, but lost by a large majority, and the original motion carried.

* Gnats and camels—A good hit, Brothers!

† So that although the Brethren were to be bound by the Book of Constitutions, the Grand Master would have had them send appeals to *him*. How could the Brethren have divined either that the Grand Master and his Grand Secretary had held this singular colloquy? and if they had dealt in sorcery (qu. Masonic?) and known the fact, what step must the Grand Master have taken?

‡ Hard hitting this. *Magna est veritas et prevalebit.* Masonry will gladly hail the “prevalebit.”

Before the routine business of the Grand Lodge had been disposed of, containing in itself nothing of very particular interest, the Grand Master took occasion to allude to the Asylum for Worthy Aged and Decayed Freemasons, chiefly, it would seem, to give utterance to what may be termed his *latest* grounds of objection to that excellent institution. He was pleased to call it "nothing but a job, got up by jobbers and penniless speculators for their own selfish purposes."

And, as if this were not a sufficient specimen of taste, His Royal Highness, on hearing some Brethren exclaim "*hear, hear,*" declared "if such conduct is repeated, I will command my Grand Stewards to *turn* the parties out."

Before closing Grand Lodge, H. R. H. was still further graciously pleased to indulge himself and to amuse or offend his hearers, as the case might be; commencing some observations by declaring that he was quite impervious to any attacks which had been or could be made upon him by the public press, but without venturing to adduce his appointment of the Marquis of Salisbury as Deputy Grand Master as a proof, he turned very significantly to his supporters on the dais, and concluded in these words—"Aye, and they talk about establishing another Grand Lodge;—I should like to know how they'll constitute it—we've got all the money! Well, let them do it if they like, I dare say we can do just as well without them, or better than with them—and a pretty Grand Lodge of beggars, and jobbers, and penniless speculators, they'll make of it."*

As soon as the laughter, whether of approval or of derision, had subsided, the Grand Lodge was closed with solemn prayer—by an invocation to the Great Architect of the Universe *to preserve the Order in Unity and Peace!*

THE THIRTIETH OF OCTOBER, 1840.—CONCLUSION OF THE CASE OF DR. CRUCEFIX.

Our reporter from the suburbs, at his morning salutation, said "I am posed—the town rings with rumours—Parliament's nothing to it!"—And truly it was a day of importance to Masonry: the honest doubted, and the timid feared. One among the many deeply interested was calm; to him the result in either case would be a relief from deep anxiety, and he panted for the moment when he might declare his perfect innocence from any motive that could impeach his Masonic principles.

In the forenoon an Especial Grand Lodge was held in the palace at Kensington, for the purpose of obligating the Most Honorable and Right Worshipful, the Marquis of Salisbury, the recently appointed Deputy Grand Master of England. The meeting was attended by several Grand Officers, among them Brothers J. and C. Tynte, Cabbell, G. Stone, Harrison, White, M'Mullen, and Bossy.

The Grand Officers' Necess was attended by thirty-five members, the Marquis of Salisbury in the chair. The health of his Lordship was received with loud acclamation, which resounded over the building.

* Does the Grand Master really wish for the establishment of a second Grand Lodge in London? If so, he probably intends this dignified and Masonic address, to act as a stimulus to such a course. If he does not wish such an event to happen, the course he has adopted is as much the very reverse of Masonic policy as it is of good taste.

The Masters and Past Masters Club did not meet on the occasion.

Dr. Crucefix had engaged "the star room" to receive his friends in, and arrange proceedings. Several of the most intimate friends met about half-past five, and conned over matters while discussing a few glasses of excellent wine.

We must not intrude too closely on the singular mysteries that were about being solved. Suffice it that the "patriot band" were firm, and ready to perform their allotted task, and as yet hopeful that there would be no deviation from a well arranged and honorable understanding.

The moment for the opening of the Grand Lodge arrived; the procession of Grand Officers commenced; and as the cortège entered the hall, the scene was highly imposing, the members rising to about 350. The Marquis of Salisbury was most warmly greeted. Dr. Crucefix entered the hall by the entrance appointed for the general body, clothed in the costume of the Canongate Kilwinning of Edinburgh, of which he is an honorary member. It was remarked that he did not wear any English decoration.

The Grand Poursuivant having reported that Dr. Crucefix was not appalled as directed by the Grand Lodge of England, the Brother was desired by the Deputy Grand Master to withdraw. He retired to his private room.

Half an hour had probably elapsed, when the Grand Poursuivant and two Grand Stewards entered the room.

GRAND POURSUIVANT.—Brother Crucefix, I am directed to inform you that the Deputy Grand Master is desirous that you should re-enter Grand Lodge in the costume of a Grand Officer of England.

DR. CRUCEFIX.—I beg the Brethren now present distinctly to understand, and to represent dutifully to the R. W. the Deputy Grand Master, that in appearing in Scottish clothing I was prompted by necessity, and not by disrespect to the Grand Lodge of England. Having resigned membership with English Craft Lodges, I could not, as a matter of etiquette, appear as a Past Master of England; and having resigned my official rank as Past Grand Officer, and received no summons in that character, I consider it improper to appear clothed as such. But I will write my reply, to prevent any misunderstanding.

The following reply was then written, and given to the Grand Poursuivant:—

"I have not received the customary summons to attend Grand Lodge as a Grand Officer; and therefore am not prepared to comply with the request of the Right Worshipful the Deputy Grand Master, but shall be happy to enter Grand Lodge in any clothing that may be provided for me, or in the clothing that I have at hand, and which I consider myself entitled to wear.

"October 30, 1840.

(Signed) "R. T. CRUCEFIX."

A short time elapsed, when the Grand Poursuivant returned, and stated that it was the desire of the Grand Lodge that Dr. Crucefix should appear in the costume of Past Grand Deacon; with which he (the G. P.) was prepared, having found an old suit. Dr. Crucefix merely

* This scene occasioned some delay in Grand Lodge, during which, a desire was expressed by a Grand Officer to proceed immediately to business, as so much time had elapsed. The Deputy Grand Master, however, in a firm manner, said that the occasion was too momentous to the Brother chiefly interested, not to give him all possible indulgence: the Grand Lodge should be in no haste on so grave a subject.

stated he complied out of respect to Grand Lodge, and not as an act of Masonic etiquette.

On entering the Grand Lodge Dr. Crucefix was received very kindly, and bowing to each of the Grand Wardens, he approached the pedestal, when the Deputy Grand Master requested him to take the seat appointed for him in the centre of the hall.

The DEPUTY GRAND MASTER expressed his deep regret that he was called on to preside on a matter of so grave a nature, particularly on the first time of his acting as Deputy Grand Master; and enquired of the Brother whether he was desirous of having the charges read.

DR. CRUCEFIX then rose, and addressing his Lordship, stated that his first duty was to explain the circumstance of his having appeared as a Scottish Mason; and requested that his ready compliance with the desire of Grand Lodge to re-enter clothed as a Past Grand Officer of England, might not be construed into any change of opinion on his part, or into any abandonment of the position he had been compelled to assume.

He was not desirous of having the charges read: indeed, he would take up the time of Grand Lodge as little as possible, and would inflict upon them as short an address as was consistent with the importance of the case. He would not plead ignorance of any circumstances that had occurred at the Grand Lodge in September last: much that was then said and done was deeply to be lamented by others, as well as by himself. Suffice it that, in conformity with what more immediately concerned the present business,

HE APPEARED TO SHOW CAUSE WHY HE SHOULD NOT BE EXPELLED THE CRAFT.

The course he should adopt would surprise many, perhaps those who were the most hostile to him, but it would gratify many more; and before he showed cause why he should not be expelled, he would frankly avow his intention to make such admission of error, and to offer such ample apology for it as would satisfy the most scrupulous: if his judgment had retreated for a moment, it had now returned to its sterner duty. In this admission, however, he disclaimed any guiltiness—error was not crime.—(Considerable applause.)

He should not avail himself of a recital of any services he might have rendered to the Craft; but leave his character entirely in the consideration of the Grand Lodge. He felt no shame—he could fearlessly address his Brethren.

He had understood that His Royal Highness the Most Worshipful Grand Master had stated in Grand Lodge, that he (Dr. C.) would have two months to prepare his defence. This declaration was made on the 2nd of September, but would the Grand Lodge believe that the citation to appear was dated so late as the 10th of October, which citation however (for reasons it would not be gratifying to him to give) did not reach him until the 13th, thus affording him, instead of two months, merely seventeen days, including that on which they were assembled? So that the prosecutors had taken to themselves forty-one days, besides the seventeen they had granted to the accused. Was this *Masonic*?—was it *CHARITABLE*? Or was it an improbable conjecture on his part that this delay in citing him to appear might not have arisen from some kindly motive? Was it not even probable that, as week after week passed away, he might not have encouraged a hope that his case was viewed with less disfavor, and that after all the holy principles of Charity might have prevailed to render the present scene unnecessary. In this, however, he had been disappointed.

Few would have thought sufficient time had been allowed, but he had looked forward to this night with avidity; the time was, in fact, too long. He belonged to a profession in which decision and promptitude were essential qualifications. He remembered an anecdote of an officer who, on being directed by his general to be in readiness for some important undertaking within an hour, having replied—"Sir, twenty minutes will be sufficient." He (Dr. Crucefix) was ready at the moment. He knew better than any other Brother the real state of things, and felt that there was too much time on hand for the safety of the Order; still the cause of the delay was not satisfactory.

His first step was to prepare an address, to be read by him in Grand Lodge; it was somewhat lengthy, but not in disproportion to the nature of the charges, which were, in many respects, incorrect, and altogether unfriendly; but having since understood that certain Brethren, (personal friends,) cognizant of things in general, had kindly interfered, with a hope of effecting a good understanding, and that they had, in their opinion, succeeded in their praiseworthy intention,—he, so far from offering any impediment, should unhesitatingly conform to their views, the more especially as he had been given to understand that H. R. H. the M. W. G. M. had intimated that he had been misunderstood on a material point; in that he (the Grand Master) had never entertained any personal feeling on the subject, from first to last; consequently, he (Dr. Crucefix) felt bound to express his regret at what had taken place. In doing so, however, he could not but remember that H. R. H. did, on the 29th April, make observations that he thought partook strongly of personal feeling, and at the time, he certainly did feel that any Freemason, however exalted in rank, when he joined the Order, was as much bound by its social regulations as the humblest Brother, and that no advantage should be taken of position.

He trusted that his own honest admission of error would not impair his reputation as a Mason, or his views of Masonic polity.

All effects, good or bad, may be traced to their proper causes. He had, among numerous other papers, any of which might then be read in Grand Lodge, if needed, one which, if not the production of an infidel to the Craft, must be the production of an unsound mind. This vile, false, and scandalous paper was the cause of all the dissension in the Order. He was, in that paper, scandalized with many other Brethren; that paper, and others of a scandalous nature, were not only circulated within the precincts of Grand Lodge, but since sent round to the Craft, and even to his personal friends, some of whom were not Masons. Was any notice taken of these proceedings? no! On the contrary, there could be found four Past Masters to bring charges against himself and others, and a Board of General Purposes to sustain those charges. The persecution once commenced, was most unremittingly pursued; sentences were passed and appealed against; yet pending the appeal, the Brethren were deprived of their rights under the Constitutions. A report of that Board was brought before the Grand Lodge in June, which, in the case of one Brother, who was assumed to have expressed himself with a tendency to disrespect for the Grand Master, that Brother was, on an explanation to the contrary, received into the bosom of the Grand Lodge.

The second Brother, failing to succeed in having the evidence read, retired much dissatisfied, and in that case, the sentence was confirmed.

In his (Dr. Crucefix) case, the appeal was declared to be null and void. At the moment, he addressed the Grand Master, and made as

ample an explanation as that which was accepted in the first case, *yet his sentence was confirmed.*

Now had the explanation given by him been thought insufficient, why should he not have been told so at the time? It was hardly possible, on the moment, to give utterance to such words as the law might fully require. But if his admission was sufficient, why was the courtesy withheld from him, as an accessory, that was extended to the principal.

In fact, step by step, he regretted to say there was a too evident determination to act, as regarded him, on the offensive.

As regarded the Board of General Purposes, he was so convinced that the sentence was contrary to the evidence, that in the presence of GOD and the Grand Lodge, he could not too emphatically declare his conviction that, if the evidence had been read, the Grand Lodge would have arrived at a totally different conclusion. It was this conviction that consoled him: and for the sake of all who might ever suffer such dreadful persecution as he had received, he declared his determination to exercise all the energies of his thought and action to uphold and maintain the rights and privileges of Freemasonry.

He had endured nearly twelve months of ceaseless persecution. No slander was thought too vile in reproaching him with, as a means to influence votes in Grand Lodge. It was scarcely possible to enumerate the filthy ravings of his traducers, who, driven at last to a stand-still, reported that he was a **PROFESSED GAMBLER!**

These things he mentioned, not so much as reasons why a sentence should be suspended, but to show the abominable prejudice that had been excited against him; and he might ask dispassionately of the Brethren then assembled, whether it were possible that such things should exist in Freemasonry? He would not ask any one to step forward and declare himself more honest than himself, but he must be pardoned if he expressed a doubt whether the endurance of such unmerited injustice, such infliction of provocation—thank God, unheard of before—could be looked upon as the fair requital for years of unsullied Masonic reputation. It was when goaded by sufferings that no honest Mason could approve—when offended by a seeming approbation bestowed upon his slanderers, and deserted by the fostering protection of Grand Lodge, on which he relied—that he wrote a letter to H. R. H. the Grand Master and afterwards published it. This act was unnecessary, and it was wrong; he should have left his wrongs, deep and galling as they were, to have spoken for themselves, and they would have spoken trumpet-tongued. For that act he was justly amenable; and he thought it more becoming to acknowledge an error than to persist in obstinacy; and he was desirous that his admission should be becoming a high-minded Mason.

He then drew the attention of the Grand Lodge to the circumstance, that although there were in June last no less than five unreported Quarterly Communications, yet that the proceedings of Grand Lodge in June, which so seriously affected him, were reported with unusual promptitude, notwithstanding that a possibility existed that those proceedings might not be confirmed in September; this was not, however, of what he complained, so much as that in regard to himself the statement made in such circular *was totally contrary to fact.*

He might add, however, that since such circular, another, under date September 1839, was received by October Lodges, announcing that the Earl of Durham had then presided, and that a letter of thanks from

Lord John Churchill was acknowledged in the same circular. The Grand Lodge would bear in mind that this intelligence, from their own Secretariat, reached some few of the Lodges when both these noblemen were deceased, and that the Brethren were actually clothed in mourning for their beloved Pro-Grand Master the late Earl of Durham. The November and December Lodges had yet to peruse this posthumous intelligence! These matters should be duly reflected upon.

The next point to which he should advert, would be, on his part, to grant an amnesty. Shamefully as he had been treated, it was not possible for "*man*" to rob him of the great gift of GOD. He possessed the largess of forgiveness of injuries, and none possessed this power so extensively as he who had sustained the most injury. From that moment he forgave all—even the poor scribblers; nay, further, he was desirous, if possible, of aiming at a higher gift—that of *forgetfulness*; but as this would depend on others not adverting to the past, he must in such case await the fullness of time to enable him to follow the dictates of his heart. He hoped to have used no expression of disrespect to Grand Lodge, or a term that might be excepted to by any Brother; if he had, he requested any inadvertence to be attributed to the difficulty of addressing so large a body, under feelings of emotion, which it required great moral courage to repress: the difficulty had been increased by circumstances he could not well explain.—Dr. Crucefix then concluded his address in nearly the following words:

"But Freemasonry suffers. Faithless Brothers have afflicted it with a moral ulcer, which is painful to behold, and which they have no healing power to cure. I unhesitatingly offer myself ready to suck the venom from the poisoned wound. Dissention caused by the slanderer and the scorner has raised a tempest they have no power to still,—painful as may be the sacrifice, I offer myself. I do not court the sentence that may await me, for I have taught my heart its lesson, and it is content. Should it be your direction that I am to appear no more among you, I shall retire to that circle of friends where kindness and confidence still await me, and we can exchange those relations of confraternity which God will sanction, and which man cannot deprive me from reciprocating. My wrongs may remain unredressed, but public opinion will mitigate the effects of undeserved persecution, and, in the fullness of time, when some of those who have differed with me shall be at rest, it may be, that as a compliment to their memory, the word "*CHARITY*" will be inscribed on their hatchment, as a voice from the grave demanding my recal; or it may be, that I may be summoned to my last home, in which I pray may be entombed all angry feeling, and that nothing may be remembered of me but my undying veneration for Freemasonry.

"The terms in which my apology is to be couched will, I understand, be offered to you by those Brethren to whom I have entrusted my honour. I shall bend to their decision most willingly, assured that they will not require me to do any act they would not, situate as I am, themselves perform.

"Before I retire, permit me, my Lord and Right Worshipful Brother, as it is the first opportunity afforded me, and it may be the last, of having the honour to address you, to express my congratulation on your promotion, an event equally complimentary to yourself and to the Order."

DEPUTY GRAND MASTER.—Brother Crucefix, do you wish to call witnesses?

Dr. CRUCEFIX.—I do not, my Lord; I have nothing further to offer.

Bro. SIRR.—I request of Brother Crucefix that he will explain his intentions for the future.

Dr. CRUCEFIX.—I am in the hands of the Deputy Grand Master.

The DEPUTY GRAND MASTER.—You have sufficiently explained.

Bro. SIRR.—I do not perfectly understand the explanation.

The DEPUTY GRAND MASTER.—I do.

Dr. Crucefix then retired.

As soon as Brother Crucefix had withdrawn, the Deputy Grand Master said, that notwithstanding that Brother Crucefix, from what he had declared to the Grand Lodge, that he had authorised some Brother to tender a written apology for him, which, if accepted, he (Brother C.) would immediately sign, it would be better that the Brother so authorised should declare what were the terms of the proposed apology.

Bro. J. C. BELL then addressed the Grand Lodge, stating that himself and three other Brethren, friends of Brother Crucefix, having consulted together on the subject, he (Brother B.) was deputed to communicate with a Brother high in office in Grand Lodge, and to propose such a full and ample apology as became a gentleman and a Mason to offer, which should vindicate the law, and sustain the dignity of the Grand Master; and that he had been led to hope that the apology prepared and submitted to the consideration of that Grand Officer would be at once received, as a full satisfaction. The worthy Brother then read the following draft of the apology, which he moved should be accepted.

“I admit that under the influence of feelings strongly excited by the prosecution I had undergone, although I was unconscious of having committed any offence, and with a view to clear my reputation with my Masonic Brethren at large from undeserved stain, I caused the proceedings of the Grand Lodge held on the 3rd day of June last to be published in the *Freemasons' Quarterly Review*, contrary to the ancient Charges and Constitutions of the Craft; and as during my Masonic career it has been my object to conduct myself as a useful and deserving, and also as a true and approved Brother, obedient to the Boards and authorities of the Craft, I beg to express my regret that I have been betrayed by circumstances into causing that publication.

“I also admit that under the influence of the before-mentioned feelings, and also under some mistaken impressions as to facts, I wrote and sent, and afterwards published, a letter addressed to His Royal Highness the Most Worshipful Grand Master, and I now the more fully regret having either written or published that letter, because it is the only act with which I can either charge myself, or be justly charged by any one, of having committed, or knowingly countenanced or permitted in another, having a tendency towards disloyalty or disrespect towards His Royal Highness personally or as Grand Master, and in expressing this regret, which I do most sincerely and unequivocally, I beg further to state, that I have ever felt and acted from unfeigned attachment and respect towards His Royal Highness personally and as Grand Master.

“(Signed) ROBERT T. CRUCEFIX.”

Bro. SANGSTER then rose and said, that the expulsion of a Brother was a punishment so severe, that Grand Lodge had, in all cases, most properly tried every means in their power to avoid passing the extreme

sentence ; but that if, in ordinary cases, such caution were requisite, it was more particularly so in the present, where the accused Brother, whether for liberality towards the Charities, or energy and activity in promoting the benefits of the Order, had scarcely his equal in Freemasonry. In saying this, he (Brother S.) would admit that Dr. Crucefix had done wrong in writing and publishing the letter in question to the Grand Master. He (Brother S.) had told Dr. Crucefix that it was due to himself, as well as to His Royal Highness, that he should apologise for having written it, as well as for the publication of the proceedings of Grand Lodge of June last. That with this view, he had assisted in preparing the apology which had just been read, and believed that it was as ample as even the Doctor's opponents could desire. At all events, it was the intention of himself, and the other Brethren concerned, to write as full an apology as any gentleman could be expected to sign. That, although he should request Bro. Crucefix to sign that apology, he (Brother S.) felt bound to remind Grand Lodge of the injuries which he (Bro. Crucefix) had sustained. That he was accused of having been present at a meeting where words were used which were alleged to be disrespectful to His Royal Highness, which he (Bro. Crucefix) denied, and which he (Brother S.) also denied. That, believing himself to be innocent, he (Bro. Crucefix) became suspended by the Board of General Purposes, and that when he appealed, he was not allowed to show that the evidence proved his innocence. That although this, or the excitement of the Doctor's feelings, would not justify the letter to His Royal Highness, it ought to palliate it. That it was the duty of Grand Lodge to bear all these circumstances in mind, and to temper justice with mercy. That it was right the dignity of the Grand Lodge and its Grand Master should be vindicated, but that this would best be done, not by a vindictive punishment, but by accepting a fair and honest apology from the offending Brother, and such an apology as the one that had just been read to them. He (Brother S.) therefore seconded the motion.

Bro. GIRAUD expressed his perfect satisfaction with the apology, as far as it went. As respected the offensive letter to the Most Worshipful the Grand Master, it fully met the case ; and not less so with respect to the charge of publishing the proceedings of Grand Lodge. But it was deficient in another important point ; it contained no mention of the Board of General Purposes, against which Brother Crucefix had equally offended ; and he felt that the Grand Lodge was bound to see due amends were made to so respectable and important a body.

The DEPUTY GRAND MASTER reminded the worthy Brother, that the resolutions upon which that especial Grand Lodge was called, did not contain any charge of an offence against the Board of General Purposes.

The GRAND REGISTRAR here held some communication with the Deputy Grand Master.

Bro. DAVIES* then simply moved that Brother Crucefix be expelled Freemasonry, in pursuance of the recommendation of the Board of General Purposes, which was seconded.

Bro. J. C. BELL then moved the following amendment, which was seconded by Bro. SANGSTER.

* It is due to Brother Davies to state that he made his motion a mere *pro forma* matter, from having originated the question at the last Grand Lodge. Vide page 483.

“ That Bro. Dr. Robert Thomas Crucefix having written the letter to H. R. H. the Grand Master, and published the proceedings of the Grand Lodge in June last under great excitement, and believing himself to be innocent of the charges which had been made against him, and he having apologised for so doing, it is not expedient that Grand Lodge should proceed any further in the matter.”

Bro. BOND CABELL suggested that, as the terms of the apology were not deemed to be satisfactory, it would be better that three of the opposite party and three of Bro. Crucefix's friends should be appointed by Grand Lodge to retire, and agree to the terms in which the apology should be framed, in order that the time of Grand Lodge might be saved.

Bro. LEE STEVENS submitted that a more certain plan of prolonging the consideration of the subject could not be devised. It was with great difficulty that several of Brother Crucefix's friends, seeing the provocation he had received, could agree to the necessity of apologising in the very ample terms proposed. How, then, could it be expected that they would consent to add a tittle more? On the other hand, it was equally clear that unanimity of opinion was out of the question, for the first Brother who had addressed Grand Lodge on the subject, admitted that the apology was all that he could wish, as far as the Grand Master and the Grand Lodge were concerned—an opinion, it would appear, from which others on his side of the question differed very strongly—and yet he wanted Brother Crucefix to apologise to the Board of General Purposes, although he had not been called upon to answer for any offence against that body! He (Brother Stevens) wondered that the point was not stretched a little further, and the worthy Brother asked to apologise not merely for charges that had not been made against him, but for any offences he might possibly be charged with hereafter. In principle the absurdity was equal; in practice it was only a question of degree. Bro. Stevens concluded by observing that the Grand Lodge ought not to expect from Brother Crucefix such an apology as a gentleman as well as a Mason could not give; for any thing which tended to degrade the apologist, took proportionately from the dignity of those who received it.

Bro. BOND CABELL observed that the worthy Brother who had just sat down, had misconceived him, if he supposed him to have offered any opinion upon the terms of the proposed apology.

Bro. LEE STEVENS accepted the correction, as far as his observations could be said to apply to the Junior Grand Warden.

Bro. HENRY UDALL, who was first interrupted by a claim of precedence from Brother Isaac Walton, which the Deputy Grand Master decided against the latter, then contended at some length, that the apology was, as it was intended to be, as ample and particular as the nature of the offence could possibly demand.

Bro. ISAAC WALTON said he was by no means satisfied with the apology offered to the consideration of Grand Lodge, and expressed his surprise at the gratuitous assumption of the Brother opposite, (Brother Lee Stevens,) that Brother Crucefix was not called upon to apologise to the Board of General Purposes, and read a part of the report of that Board, in proof of the necessity for such an apology.

Bro. LEE STEVENS.—The worthy Brother cannot distinguish the proceedings of the Board, which were introductory, from the resolutions submitted to the Grand Lodge, which are the result.

Bro. RAMSBOTTOM, Prov. Grand Master for Berkshire, wished to be informed by the Deputy Grand Master, if H. R. H. the Grand Master had authorised him to accept of such an apology as that offered?

The DEPUTY GRAND MASTER.—I certainly never thought of asking such a question; it would have been most indelicate for me to have done so, and I certainly should have been surprised if I had received any instructions which could have led to the assumption that this subject was to be considered on personal grounds, and not as one determinable by the Masonic law upon Masonic principles. (Cheers.)

Bro. TENNISON D'EYNCOURT then spoke at considerable length against the reception of any apology whatever, and contending that the Grand Lodge could not possibly do otherwise than expel Bro. Crucefix. Although the worthy Brother occupied the time of the Grand Lodge so long, excepting the tenor of his argument, it was impossible to glean more, from the continued cries of "question, question," which were so generally uttered.

Bro. WARRINER supported the proposition made by Brother Cabbell, to let three of each side retire, and draw up an apology conjointly. (Cries of divide, and question, with much confusion.)

A BROTHER begged to submit the propriety of having the signature of Brother Crucefix attached to the apology, before the question was put.

The DEPUTY GRAND MASTER said he could not see the necessity for it; Brother Crucefix had declared that he left himself in the hands of his friends, and he was, therefore, clearly responsible for any apology which they might tender in his behalf. (Hear, hear.)

Bro. WHITMORE, and several other Brethren, expressed the most earnest desire that, if the hands of those who voted were counted, it might be done by the Grand Wardens, according to the Book of Constitutions, and not by the Grand Deacons.

The DEPUTY GRAND MASTER put the question, the apology and motion proposed by Brother Bell having been seconded as an amendment upon the original motion, first according to the practice of the Houses of Parliament, and at length, at the general desire of Grand Lodge, in accordance with the usual practice at such meetings, by calling for a show of hands in favour of the amendment, and then those against it, and declared that he thought "the ayes" had it.

Loud cheering followed this announcement, and many left the Hall, who, not hearing the words "I think" so clearly as the words "the ayes have it," concluded that the affair was at an end, when, some of the Grand Officers having dissented from the opinion expressed by the Deputy Grand Master, another show of hands was called for, and eventually a division took place, the Grand Officers generally, we believe, with the exception of the Deputy Grand Master and the Senior Grand Warden, who did not vote, voting for expulsion, but there appeared—

| | |
|-----------------------------|-----|
| For the Amendment | 145 |
| Against it | 127 |

Majority—18

The declaration of which was received with *loud cheers*.

The applause having ended, the Grand Pursuivant and three Grand Stewards entered Dr. Crucefix's room, and desired his attendance

in Grand Lodge, to sign the apology that had been accepted. The Doctor went accordingly, and was most warmly welcomed. On his reaching the pedestal, the Deputy Grand Master stated that the Grand Lodge had, after a very mature consideration of all circumstances, determined to accept the apology, which he hoped was offered in the amplest sincerity. His Lordship then called the attention of the Brother to a passage in the Constitutions, and concluded by stating that he believed the publication of the proceedings in June last had tended to the disquiet of the Order.*

Dr. CRUCEFIX, after carefully reading the paper, respectfully demanded a copy, and on receiving the promise of the Deputy Grand Master, was proceeding to sign it, when

The Hon. FOX MAULE rose, and objected to the copy of a document belonging to Grand Lodge being permitted.

The DEPUTY GRAND MASTER.—I consider that any one signing a paper of such a nature is entitled to a copy.

Dr. CRUCEFIX.—My Lord, the Brother is rather quick. I have not yet signed the paper, but will do so most cheerfully. It was then ten minutes to one o'clock.

The Doctor again retired, with some difficulty however, from the ardent congratulations of his friends.

Bro. the HON. FOX MAULE then begged permission to address a few words to the Grand Lodge, with a view to the promotion of future harmony. He said he confessed he was disappointed at the result, yet he trusted that, with the proceedings of that day, all heart-burnings would cease—a sentiment which was loudly cheered.

Having closed the Lodge, the Deputy Grand Master retired amidst the unanimous plaudits of the Brethren. His task had been equally difficult and unpleasant, but the most consummate judgment, and strict honesty of purpose, carried him through it, to the satisfaction of the most critical.

After the Grand Lodge, about twenty friends met in the Doctor's room, and refreshed themselves. The Grand Secretary went to the Palace. And thus ended these most eventful proceedings.†

* Had the Deputy Grand Master been cognizant of all matters, there is but little doubt that he would have stated the causes of dissention to have been the scandalous publication of libels, and the suppression of evidence.

† The actual numbers were—For the amendment, 145; against, 127, leaving a majority of 18; but this majority would have been at least 30 more. On a show of hands, the Deputy Grand Master said, "I think the *Ayes* have it;" on which a great number of the Doctor's friends, who had attended from considerable distances, immediately left the hall, which being observed, the other party surrounded the throne, and expressed their conviction that on a division the numbers would be otherwise than as supposed by his Lordship. This, however little complimentary to the Deputy Grand Master, was met by him with the courtesy that had graced his whole conduct. He immediately stated that on so momentous a matter a division might be more acceptable—little dreaming, as we feel certain, of the true state of the case.—[Ed. of F. Q. R.]

QUARTERLY COMMUNICATION, *Dec. 2, 1840.*

On this occasion H. R. H. the Duke of Sussex presided, supported by the Marquis of Salisbury as D.G.M., the R.W. the Prov. G.M. for Sumatra, the Hon. Fox Maule, and other Grand Officers; Bro. Bainbridge, *M.P.* as Senior, and Brother Bond Cabbell as Junior Grand Warden.

After the very lengthy and tedious minutes of the preceding Quarterly Communication and Especial Grand Lodge had been read and confirmed, H. R. H. the Grand Master proposed an address to Her Majesty, and resolutions to be forwarded to Prince Albert and the Duchess of Kent, on the birth of the Princess Royal, which were unanimously adopted.

Brothers SIRR and KING briefly nominated and seconded the re-appointment of H. R. H. the DUKE OF SUSSEX, as Grand Master for the ensuing year.

HIS ROYAL HIGHNESS was about to put the nomination, when

Bro. LEE STEVENS asked H. R. H. if that was the proper moment for objecting to the nomination, as he (Bro. S.) was desirous of doing so.

The GRAND MASTER.—Certainly it is.

Bro. LEE STEVENS rejoined, that being in order, he should proceed to state his reasons for opposing the nomination. He was glad of the opportunity of delivering his sentiments on such an occasion in the presence of the Grand Master. It was more honourable and more Masonic than a system which had prevailed of accusing those who were not present to defend themselves; and whilst he adopted this open course of complaint, he trusted that he should utter nothing that was unworthy of the subject—that he should advance nothing that he could not maintain—and that he should, therefore, obtain the attention of the Grand Lodge. He objected to another year of rule over the English Craft by His Royal Highness, on four grounds. They were partly personal, but that he could not avoid, for they were not on that account the less true or urgent. The first was the great discourtesy shown by His Royal Highness to the worthy Brothers Crucefix and Wood, and to himself (Bro. S.), in receiving from them a most respectful memorial, praying him, as Grand Master to call an Especial Grand Lodge to hear their appeals, and not only refraining to comply with their very reasonable request, but putting upon them the unnecessary offence of not noticing, in any way, the receipt of their request. To this he would add the unwarrantable attack made by His Royal Highness, at the last Quarterly Communication, on the Masonic character of Brother Chrees and himself, (Bro. S.) At that Grand Lodge, His Royal Highness, sitting as Grand Master, addressing these Brethren had said—"I know you; I know all about you; what you do in your Lodges, and elsewhere." Now he (Bro. S.) protested that he had never been honoured by any examination in the presence of His Royal Highness, that could authorise such an assertion; and it was therefore evident that the Grand Master must have listened privately to his traducers, and have judged him in his absence. This was most uncharitable and unjust as a Master Mason, and most unworthy of the high office and dignity of the Grand Master.

His second point of Masonic difference with His Royal Highness was, that, whilst the Patron of the Licensed Victuallers' Asylum, of which he

believed His Royal Highness laid the foundation stone, he was, as Grand Master, the most unceasing opponent of the Asylum for Worthy Aged and Decayed Freemasons. And on the most conflicting and untenable grounds. At first, from an apprehension that the Asylum would weaken the other two Charities; this, their increasing prosperity year after year had satisfactorily disposed of. Then His Royal Highness objected to laying out a farthing in bricks and mortar until a sufficient sum were raised for endowments; and this objection the governors and subscribers to the Charity had removed, by cheerfully adopting the suggestion. Still nothing would satisfy His Royal Highness, who continued as Grand Master to oppose, even with bitterness, a Charity recommended unanimously to the Craft by one Grand Lodge, and as unanimously confirmed by another.

And out of this anomalous opposition to the wishes of the Fraternity, had arisen the third reason for objecting to His Royal Highness as Grand Master; since, at the last Quarterly Communication, His Royal Highness had been pleased to designate the supporters of the Asylum, as "nothing but jobbers and penniless speculators." He (Bro. S.) asked His Royal Highness if Her Majesty the Queen Dowager, who had graciously patronised the Charity by a subscription of twenty guineas—if the Earl of Mansfield, Lord Southampton, the Hon. Mr. Fitzroy—if these, and other distinguished members of society, headed by the much honoured Queen Dowager, were included among those, designated with so much dignity as "nothing but jobbers and penniless speculators?" If it comported with the princely station and the high Masonic office of His Royal Highness to speak so disparagingly of the humble disciple of Charity—of one so far removed from the private councils of His Royal Highness as himself—of one who was not, however, too humble to have occasion and to be disposed to forgive—still, he would ask, if it were not just to those in exalted positions in society, to the honourable, noble, and royal by birth, to exempt them from so offensive a category?

His fourth, and last objection, was founded on the evils that arose to the Craft, from annually re-electing the same Grand Master, whilst the Book of Constitutions gave to him the power of nominating so many Grand Officers. By this process the dais was filled by those who considered themselves under personal obligations to His Royal Highness for their rank in Freemasonry; and who, by recent votes, and on every occasion, showed that they owned no fealty to the Grand Lodge. In further illustration, he instanced the fact, that an eminent gentleman in the city, some two or three years since, had consented, upon his solicitation, to preside at a festival for the Asylum; but, at a subsequent meeting, to appoint the day, begged to withdraw his promise, because he had heard that His Royal Highness was averse to the plan, and he deemed himself to be under a personal obligation to His Royal Highness for the rank he held as a Past Grand Officer. Brother Stevens was then proceeding to contrast the Book of Constitutions of the Ancient and Modern Masons, on this subject, before the union of 1813, with the present laws, but was prevented. He then declared his firm opinion to be, that, whilst the present practice was gradually subverting the liberties of the Craft, it was proved to be unnecessary by the fact, that in Scotland and Ireland the Grand Lodges elected their Grand Officers annually, and yet Freemasonry advanced in those countries, especially in Scotland, as rapidly, in proportion to the number of inhabitants, as in England.

And for these reasons he was averse to the re-appointment of His Royal Highness the Duke of Sussex. Nor did he think that the Grand Lodge was reduced to the necessity of this re-election; for, although he (Bro. S.) would admit that he had formerly done much to serve the Craft as a body, His Royal Highness had done recently almost enough to break up the Order; and there could be no doubt that Freemasonry would exist quite as well, if not better, without his governance. And in this belief, he (Bro. S.) would conclude by nominating to the office of Grand Master, a highly distinguished Mason, a Brother who at the last meeting of Grand Lodge had displayed the most consummate judgment, and the possession of honourable consistency and justice, as of other Masonic virtues—he meant the Most Worthy and Right Honourable Brother the Marquis of Salisbury.

BRO. FRASER immediately rose, and said that, although a Mason of only a few years standing, he had not been unobservant of passing events; as far as his knowledge went, he could bear testimony to the accuracy of Bro. Stevens' statements; he agreed with him in opinion; and he should therefore second the nomination.

THE GRAND MASTER then addressed the Grand Lodge in reply to Brother Stevens. He first complimented the worthy Brother on the able, candid, and straightforward manner in which he had stated his objections. This was more manly and honest than attacking people in newspapers, and behind their backs. But the worthy Brother was not consistent, for he attacked the Grand Master in both ways. "Now," (said his H.R.H.) "I'll let the Brother see, and I'll let the Grand Lodge see, too, that I do know all about him. I know, as well as he, that he is connected with the *Morning Post* newspaper, and that he has most unfairly attacked me in that paper, and in a Devonport paper. But I don't want him to commit himself; he need not make any acknowledgments or apology; he has had his say, and so will I have mine, and I pledge my Masonic honour that I can prove what I have said." His Royal Highness then proceeded to state, that with respect to the Queen Dowager, and the noblemen who had been mentioned, and others he could name, he knew how the subscriptions had been obtained, and all the correspondence that had gone on. And as to the Asylum, although the minutes of the Grand Lodge stated that it was recommended unanimously, the late D.G.M., Lord John Spencer Churchill, had assured him that the vote was not unanimous. It was all very well, too, to talk about the increase to the funds of the other two Charities, every one knew that it had been brought about by the Asylum people, who had supported them from views of their own. But this would not last; it might for a year or two more, and then it would fall off. And as to the appointment of Grand Officers, he had never given any Brother office who was not in other respects eligible to enter Grand Lodge. And to prove that his services as Grand Master were duly appreciated by the Craft, he had, before coming into Grand Lodge, received addresses from eighty-two London Lodges, and near forty country Lodges, calling upon him to accept the office for the ensuing year.

BROTHER LEE STEVENS claimed to be heard in explanation, and after some demur, was permitted to proceed. "Your Royal Highness," said he, "has been pleased to say that you can prove that I am connected with the *Morning Post*, and that I have attacked your Royal Highness in that newspaper, and also in a Devonport paper"—

THE GRAND MASTER.—"I said a Devonshire paper."

Brother LEE STEVENS.—“Well, then, a Devonshire paper. In the session of 1838 I was employed as a parliamentary reporter on the *Morning Post*, and, like all other gentlemen similarly engaged, gave a true transcript of what transpired, without any attempt being used to give my mind an unfair bias. Since then my employment, thank God, has been of a less laborious nature, but unconnected with that journal. I declare, M.W. Grand Master, upon my honour, that I have never, directly or indirectly, attacked your Royal Highness in the *Morning Post*, or communicated to it a particle of information upon which to found such an attack; nor have I so written in or for any Devonport or Devonshire paper, or any paper published in any other province in the United Kingdom; and I defy the proof to the contrary.”

The GRAND MASTER.—“Then I must have been misinformed, and I beg the worthy Brother’s pardon.”

Brother LEE STEVENS.—“It is granted, M.W. Grand Master; but I trust your Royal Highness will not again condemn me without a hearing.”

The D.G.M., the MARQUIS OF SALISBURY, after complimenting His Royal Highness on his long and admitted services to Freemasonry, condemned the course pursued by Brother Stevens, in concluding his objections to His Royal Highness, by nominating him, the D.G.M., as Grand Master for the ensuing year. The circumstance was, to him, entirely unexpected; and, whilst he thought the proposition was indefensible without his consent, and would decline the office if he were elected, he trusted that the Brethren who had put him in nomination would withdraw his name.

The HON. FOX MAULE, admitting that the objections of Brother Stevens had been urged in a temperate and candid tone, contended that it would be most unjust to consider the many and lasting claims of the Grand Master upon the gratitude of the Craft through the medium of the few objections that had been adduced. And he felt satisfied that the Grand Lodge would take a broader and more generous and grateful view of the subject. The melancholy necessity would naturally some day arise of choosing a Grand Master instead of him to whom they owed so much. On that, he trusted very distant day, there would probably be more than one candidate for the honour. Before he sat down he would assure Brother Stevens that he was most erroneous in his favourable opinion of Scottish Freemasonry. As one of their Members, he should be most sorry that the Grand Lodge of England should adopt their regulations.

Brother LEE STEVENS, having observed that, after what had fallen from the D.G.M., he could not consistently follow up his previous intention, withdrew his nomination.

Upon which His Royal Highness was saluted in due form, as the sole nominated.

The GRAND MASTER then acknowledged the compliment, renewed his objections to the Asylum, and expressed his determination strictly to enforce the laws of the Craft as long as he should be supported in the chair.

The minutes of the Board of Benevolence were then read, and confirmed. Those of the Board of General Purposes, containing business of importance for especial consideration, having been read, it was found to be past eleven o’clock, and their recommendations were deferred for consideration until the Quarterly Communication in March; and the Grand Lodge was closed.

SUPREME ROYAL GRAND CHAPTER.

COMMITTEE OF GENERAL PURPOSES.—Oct. 28.

Present—Comps. Crucefix, Hope, H. Phillips, R. L. Wilson, Powis, Fortune.

A letter from Mrs. Miller was read, expressive of her grateful thanks to the Society for the liberal amount awarded to her.

A petition to confirm an old Charter, or to grant a new one, to be attached to the Friendly Lodge, No. 539, at Montego Bay, was recommended to the Grand Chapter.

| | <i>£.</i> | <i>s.</i> | <i>d.</i> |
|--|-----------|-----------|-----------|
| The financial account stated, that with the balance in hand at the last audit, and with the receipt of the current quarter, the amount was | 157 | 0 | 2 |
| Disbursements | 90 | 5 | 6 |
| Leaving a balance in the Grand Treasurer's hands of | 66 | 14 | 8 |

QUARTERLY CONVOCATION.—Nov. 4.*

Present—E. C : J. Ramsbottom, Esq., M.P., (M. E. J.), W. F. Hope, T. Satterly, as Z. H, J.

The Report of the Committee of General Purposes was unanimously approved.

COMMITTEE OF MASTERS, Nov. 25.—Present, Brothers B. Lawrence. Crucefix, Philipe, and other brethren.

NOTICES OF MOTION,—By the Grand Master, an address to her most gracious Majesty, on the birth of the Princess Royal; also *Resolutions* to the same effect to their R. H. Prince Albert and the Duchess of Kent.

By Brother J. L. Stevens—Various alterations in the constitutions relating to the Board of Benevolence—power to increase awards to petitioners—and to enlarge the period of relief to widows.

By Brother Philipe—(renewal)—That notices should be delivered by members, and marked numerically on receipt.

By Brother Moore—That any person who has received "*public alms*" shall be incompetent to act as Master; or to sit in Grand Lodge.

The Report of the Board of General Purposes detailed the finance accounts, by which it appeared, "*that deducting a balance due to the Treasurer of 5l. 1s. 4d., on the account of the Fund of Benevolence, there remained a surplus of 734l. 14s. 2d.*"

* The circular from the Grand Chapter was issued on the 4th of Nov., and contains a synopsis of the proceedings of the Grand Chapter from 2nd August, 1827, to 6th May, 1840! As the proceedings have, however, been reported from time to time in the "Review," any extracts would be a repetition of information long since known to our readers.

The Board expressed its thanks to Brother G. W. Turner, for the present to the library of a valuable manuscript compilation on Arch Masonry, with sixteen valuable books, in addition to eighty previously presented.

Several brethren were admonished to be more circumspect, in vouching for brethren as admissible to Grand Lodge.

Brother Henry Rowe, who was thus admonished, gave notice of appeal to the Grand Lodge against such decision of the Board.

The Board unanimously recommended to the Grand Lodge, to adopt a system of annuities to brethren and their wives, with permission to live where they please.

SCRUTINEERS—Brothers Baumer, G. S. L. Maxwell, 3; Godfree 15; Oliver, 29; Gibbons, 36; Geary, 276.

THE CHARITIES.

THE ASYLUM.

The Monthly Committee Meetings have been regularly held, and the correspondence announced is satisfactory.

Oct. 14.—Quarterly General Meeting.—Dr. CRUCEFIX in the Chair. All previous minutes confirmed. It was resolved unanimously, that an election for an additional annuitant should take place in January next.

It was announced that a numerous and highly respectable Board of Stewards had associated for the purpose of conducting a Ball on the 12th of January next, the profits to be applied to the funds of this Institution. The announcement was received with great satisfaction, and the meeting agreed to support their liberal friends on the occasion.

GIRLS' SCHOOL

HOUSE COMMITTEE, *Oct. 22.*—Brother Baumer in the Chair. Six children admitted. One young person was addressed by the Chairman on the termination of her time.

GENERAL COMMITTEE, *Oct. 29.*—Mr. Shadbolt in the Chair. Three petitions received, one deferred.

HOUSE COMMITTEE, *Nov. 19.*—Dr. Crucefix in the Chair. Two children admitted. One young person addressed on leaving the school.

GENERAL COMMITTEE, *Nov. 26.*—Dr. Crucefix in the Chair. One petition received, one deferred.

BOYS' SCHOOL.

COMMITTEE, *Dec. 7.*—Brother Moore, Treasurer, in the Chair. Eight vacancies were declared for the election on the 11th January

next, and the list of candidates increased to twenty-one, so that a smart contest may be expected.

The application of the Editor to a proposed monthly publication, to have the transactions of the charity communicated to him, was unanimously refused.

A report of the Sub-Committee, appointed to revise the rules and regulations of the institution was presented, but, as the routine business of the day had occupied the General Committee from seven until close upon ten o'clock, an adjournment to the following Monday, at seven in the evening, was duly moved and carried; and, with thanks voted to the Chairman, the Committee so adjourned.

Dec. 14.—Brother Crucefix in the Chair. The Committee entered upon the examination of the revised laws and regulations, and sat until ten o'clock, when they adjourned until Saturday the 19th.

Several adjourned Committees have been since held.

The anniversary festival, in aid of the excellent Institution, will be held at Freemason's Hall, on the 10th March, 1841, when we hope that a numerous attendance, a liberal subscription, and the most perfect re-union may add to the prosperity and ensure the stability of the charity.

THE REPORTER.

LODGES OF INSTRUCTION.

Oct. 2.—The Masonic session may be said to commence on the first Friday in October, which is the anniversary of "the Emulation Lodge of Improvement for Master Masons," which, as it is well known, was founded by the late Brothers Peter Gilkes, John Smith, E. Wittington, and others; and some of their pupils, who, still glorying in perpetuating the valuable services which the departed worthies rendered to the Craft, are impressed with a filial respect for their memory, and are imbued with spirit and zeal to hand down the information to future generations. Brothers S. B. Wilson, Key, Pike, and other excellent brethren, and again their pupils, at the head of whom may be reckoned Brother Savage, merit the admiration of the Craft, for their unremitting labours; it is to us a most gratifying duty to be able to write thus of those past and present, to whom, as Masons, we are so much indebted.

On this evening, the presiding Master, Brother Z. Watkins alluded to the valuable services of the Treasurer, Brother S. B. Wilson, who was unanimously re-elected, but we regret to record his absence from severe indisposition. The Master presented to Brother Savage a very handsome jewel, that had been subscribed for by the brethren, to mark their sense of his kind and efficient services for several years as Secretary.

After supper, the memory of the late Brother Peter Gilkes was drunk in solemn silence—the Queen and Prince Albert—the Grand Master, the Duke of Sussex—may he nobly exercise his high prerogative of justice with charity, by promoting the union of peace and harmony—the Grand Officers, with some Masonic allusions to the recent appointment of the Marquis of Salisbury. These loyal and Masonic toasts were all well received.

Brother SAVAGE proposed the health of the W. M., Brother Watkins, whose conduct, at all times so becoming a Mason, had shone conspicuous that evening in promoting their happiness, both within and without the Lodge. The toast was most warmly welcomed, as was the Master's reply to the compliment.

Brother Dr. CRUCEFIX proposed success and perpetuity to the Lodge, and in doing so, entered into some explanatory proofs of the high importance of Lodges of Instruction, and drew a contrast between them and regular Lodges in point of discipline and practice; he concluded by proposing the health of the Senior Warden, Brother Robb, who returned thanks in a very feeling and chaste address.

The health of Brother S. B. Wilson, Brother Savage, and the new Secretary, Brother R. Daly, were proposed by suitable observations, and very neatly replied to by the two latter Brethren.

Dr. Crucefix, whose health was proposed in a very kind manner, and received with great enthusiasm, returned thanks, and in doing so he touched upon recent circumstances with equal force and delicacy. The evening passed to the perfect satisfaction of all present.

The Antiquity, Percy, Athelstan, Temperance, Moira, and many other Lodges of Instruction, have been well attended and as well conducted.

GRAND STEWARD'S LODGE.—By the death of Miss Frith, daughter of the late Rev. John Frith, Chaplain to the Lodge, who has for many years enjoyed a pension of 15*l.* per annum, the principal reverts to the Lodge Fund. The amount was, several years since, collected by the members on the death of Brother Frith, in aid of his daughter, he having died in bad circumstances. At that time the Lodge itself was in a flourishing state, and its members most honourably testified their respect for their clerical friend.

Dec. 16th.—Public night. Brother Baumer in the chair. The business of the evening was the working of the second Lecture, by Brothers Lawrence, Udall, Acklam, Savage, and Thodey Smith; and the third Lecture, by Brothers Norris, Hope, and Giraud. In passing a general vote of commendation, we must exempt Brother Udall, who, on this his first attempt, is entitled to particular praise. The visitors were fewer in number than usual; but we observed Brother, the Hon. Henry Fitzroy, *M.P.*, whose appearance among the Craft, we hope, will be as frequent as it is desirable.

Reports have been received from the Antiquity, Grand Masters, Burlington, Bank of England (where Brother J. L. Stevens has been unanimously re-elected W. M.), and other Lodges, announcing elections to the Chair; and from the Moira, where the installation took place at their last meeting, but the want of space prevents our giving full particulars; we hope to make amends hereafter.

TIVERTON, *Dec. 10.*—Our encampment is in a good state of equipment. One appointment, however, has not been filled up, and it is a most important one, that of Treasurer; already we feel the inconvenience, which, it is hoped, may be speedily rectified.

Brother Reed will retire from, and Brother Boyce succeed to the office of Master, on the Festival of St. John, which, falling on Sunday, will be celebrated on the following Monday. It is also expected that an encampment of K. T. will be held previously, so as to economise time, and ensure a fuller attendance at the Lodge banquet.

MASONIC CHIT CHAT.

Dr. Hughes, the Roman Catholic bishop at Gibraltar, has become very obnoxious to the garrison and inhabitants, by refusing funeral rites to deceased Freemasons.—*Irish paper*—vide *Morning Chronicle*, Oct. 21, 1840.

The will of the late Earl of DURHAM has been proved in the Pre-rogative Courts of York and Caterbury. In the former the personal property has been sworn under 250,000*l.*, and in the latter to a much smaller amount. The will, which is entirely in the late earl's own hand-writing, occupies merely the first two pages of a common sheet of letter paper, the attestation standing upon the head of the third page; and it conveys to the Countess of DURHAM the whole real and personal estate of her lamented husband, without restriction or control.—*Durham Chronicle*.

We understand that the members of the White Hart Club have presented to their esteemed fellow member, Mr. Eales White, of the firm of Cox and White, appraisers and auctioneers, a handsome silver hammer, of eight guineas value, with an appropriate inscription, expressive of the neighbourly respect in which he is held by that social body.

DR. FRANKLIN'S CODE OF LAWS.—The following list of moral virtues was drawn up by Dr. Franklin, for the regulation of his life:—

Temperance.—Eat not to fulness; drink not to elevation.

Silence.—Speak not but what may benefit others or yourself. Avoid trifling conversation,

Order.—Let all your things have their places: let each part of your business have its time.

Resolution.—Resolve to perform what you ought: perform without fail what you resolve.

Frugality.—Make no expense, but to do good to others or yourself: that is, waste nothing.

Industry.—Lose no time. Be always employed in something useful. Keep out of all unnecessary action.

Sincerity.—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

Moderation.—Avoid extremes: forbear resenting injuries.

Cleanliness.—Suffer no uncleanness in the body, clothes, or habitation.

Tranquillity.—Be not disturbed about trifles, or at accidents common or unavoidable.

Humility.—Imitate Jesus Christ.

NOAH'S ARK *versus* THE BRITISH QUEEN.—It is worthy of remark, that the proportions of the British Queen steam-ship, the last great effort of marine architecture that has interested the world, are exactly those of Noah's Ark, the first that was ever set afloat, proving that 4,000 years of practical science has done nothing to improve the dimensions of floating boats, first given by the great Builder of the Universe. The breadth of the Ark was one-sixth of the length; the depth thereof one-tenth of the length. The British Queen is 40 feet 6 inches wide, stem to sternpost 243 feet, whole depth 29 feet,

making the square depth 24 feet 6 inches. The Ark was twice as long as the Queen.

DISCOVERY OF A SKELETON.—*Roman Antiquities.*—On Monday last, while some workmen were employed excavating the carriage way of Bow-lane, Cheapside, for a sewer, they discovered, at a depth of about twelve feet from the surface, and near the corner of Little St. Thomas Apostle's, a human skeleton embedded in a kind of coffin, formed of Roman pavement. The skeleton was found to be complete, and in extraordinary preservation. It is that of a male who, when living, stood between six and seven feet high. The bones are extremely muscular. Between the teeth, which are of a beautiful white colour, was found a coin, but whether gold or silver, such was the corroded state in which it was, that it was impossible to tell. The Roman pavement that composes the coffin is of a bright red hue. It is in several pieces, and has neither bottom nor lid to it. Mr. Wilson has caused a strict search to be made about the spot where the remains were dug out, but no further discovery has yet been made.—*December 22, 1839.*

BIRTHS.—*Oct.* —, at Taunton, the lady of Brother Capt. Pinchard, No. 327, of a son.

Same day, the lady of Brother Hancock, No. 327, of a son.

Nov. 7.—The lady of Brother Frederick May, No. 327, of a daughter.

Nov. 3.—The lady of Brother John Whitmore, No. 318, Piccadilly, of a daughter.

Dec. 2.—The lady of Brother Robert Field (Secretary to the Aged Masons' Asylum), of a son.

Lately, at Blackheath, of a posthumous daughter, Mrs. M'Gillivray, relict of the late Brother Simon M'Gillivray, Esq.

Dec. 21.—The lady of W. H. Reed, Esq., Surgeon, Tiverton, W.M. No. 280, of a son.

MARRIED, *August 11.*—Brother Henry Pike, 47, Milbank-street, to Miss Ann Mucklow, of Peckham.

Oct. 18.—At St. Saviour's church, Bath, by the Rev. Dr. Stamer, Brother Edward Driver, of Richmond Terrace, London, to Miss Mead, of Beaufort West, Bath, only surviving child of the late Clement Mead, Esq., of Keppell-street, London.

Obituary.

June 2.—At Macao, Lord HENRY JOHN SPENCER CHURCHILL, P.D.M., son of the late and brother to the present Duke of Marlborough, ætat 45.

The late Deputy Grand Master was a strict disciplinarian, in a certain sense; and his manner partook somewhat of the quarter-deck, a fault arising from his nautical habits, but unsuitable to the temper and disposition of the Grand Lodge, more especially so, at the time the Noble Brother was in the habit of presiding. That period was when the epoch of a stirring change in the order, to do for themselves that which had for many years been done for them—their own business. Lord J. Churchill, bred in a school where the slightest opposition to authority amounted to a breach of the articles of war, could not comprehend that the governed could be in the right; the consequence was

that, with the very best intentions, he was not popular. He would say, "the Grand Master, I know, does not sanction this, or that (as the case might be), and, therefore, I, as his deputy, am bound to respect his opinion." There was a frankness about him, however, which marked him as sincere in whatever he did. As has been already observed, his discipline was professional, and in enforcing it upon the masonic code, it would not cohere. The late Deputy Grand Master possessed high qualifications: he was most liberal according to his means; served all the Stewardships, the asylum excepted, and to which he was always opposed; never, however, giving any other reasons than that such institution must injure the other charities. His succession to office was not at a fortunate moment; the Grand Lodge had scarcely felt the high moral advantage of the master-mind of the Earl of Durham, who, being appointed Ambassador Extraordinary to the Court of St. Petersburg, was obliged to resign; and Lord John (he was generally so called) appeared in contrast—the one always desirous that every Brother should speak, the other acting from a different impression. Differing, as many did, from Lord J. Churchill, a deep regret is felt at his loss; few men were more beloved by those who knew him. He was characterised by affability and good sense. He passed through both Grand Wardenships with great credit; was for two or three years on the Board of General Purposes, where he acquired much information. During his time, there was a marked attention to decorum: complainants were treated with respect, and the accused with kindness. The greatest exertions were used by the Board to prevent the possibility of anything unpleasant reaching the Grand Lodge, by reconciling all differences. At one time, a motion, however, was about to be submitted, that the Signature Book should be presented to G. L. to mark those who had neglected to inscribe their names as Masters and Wardens to be dealt with according to Masonic law. "Stop a bit," said Lord John, then President of the Board; "by Jupiter! I have never signed the book; White, give it me" (and he appended nearly a page of his signatures). "A pretty figure I should have cut in G. L. had I not been apprised of this matter." His mother, the now Dowager Duchess, at his request, became a Vice Patroness of the girl's school. Lord John took an active part in the Committee for the Masonic offering to the Grand Master, whose fostering kindness he always acknowledged. He was a long time unemployed, and had not long been appointed to command the *Druid* frigate, which was ordered to China, when he arrived only to breath his last. We had intended to have given some anecdotes of the deceased Brother, but as they refer to Masonic statistics of some importance, we may, probably, give them hereafter in a separate paper. Lord John was also Prov. G.M. for Oxfordshire.

Lately, Miss FRITH, in advanced years, she was the daughter of the late Rev. John Frith, for many years the Chaplain of the Grand Steward's Lodge.

Sept. in Regent-street, Sir JAMES LAWRENCE, Knight of Malta, the only Englishman who enjoyed that honour. He was the eldest son of the late Richard Lawrence of Fairfield estate, Jamaica, a lineal descendant of Henry Lawrence, lord president of Oliver Cromwell's Privy Council. Sir James had been long known in the literary world, he was also a pretty minor-poet.

Oct. 27, at his residence in West-axe, Tiverton, after a lingering illness, universally respected and lamented, Brother Capt. Henry Carew,

R. N. aged 82 years. The deceased was son of the late Sir John Carew, Bart., and brother to the late Sir Thomas Carew, Bart., of Haccombe, in this county, sometime resident at Tiverton Castle, the seat of the family; and consequently grand uncle to the present lord of the manor and possessor of the family honours, Sir Walter Palk Carew, Bart.

Oct. 30, Brother JAMES BURTENSHAW, Provincial Grand Tyler of the order of Freemasons, and a messenger in the dock-yard at Chatham.

November 3, at Shepton Mallet, Somerset, at an advanced age, esteemed and regretted by all who knew her, ELIZABETH, the beloved beloved wife of D. Ashford, Esq., daughter of the late Capt. Bechinoe, R.N., sister of the late Duchess Dowager of Roxburghe, and the affectionate mother of Brothers Daniel Henry, and John Richard Ashford. Her remains were deposited in their final resting place, by the side of her only daughter, Mrs. Job Cooper, who, with her infant son, we deeply regret to add, also became tenants of the tomb in June last.

Nov. 15.—The lady of Brother J. M. HASELAND, 327, Taunton.

Nov. 20.—Brother SAMUEL LOVEGROVE, at Blackwall, ætat 61. He was initiated in the Bank of England Lodge, from which he retired, owing to the numerous avocations arising from extensive business. He was a member of the Common Council for many years, and very highly respected by a numerous circle of friends.

Nov. 20.—Brother HUGH NORRIS, late of 327, Taunton.

PROVINCIAL.

OXFORD, Nov. 4.—APOLLO LODGE.—The Brethren mustered strong under the Presidency of their W. M., the Rev. Henry B. Williams, fellow and tutor of New College. A member of Exeter College was initiated. Br. W. Lane Fox was elected W.M. for the ensuing year. Br. Thompson, the Treasurer, and Br. Carrick, Tyler, were re-elected. The Master, in the name of the Lodge, presented the highly-respected and well-beloved Brother Thompson, with an honorary jewel that had been voted to him by the Lodge, in gratitude for his long-continued and effective services as Treasurer, as well as for his constant attention in instructing the Brethren. Brother Thompson is the "Gilkes" of Oxford; all classes of Masons look up to him for information. The evening was much enlivened by the vocal powers of Br. P.M. Hitchings and others. The Lodge may be considered in a state of comparative prosperity, its finances are steady, and in its working there is less to be regretted than might be expected from so fluctuating a body. It has certainly much improved under the present W. M.

ALFRED LODGE, Nov. 10.—This Lodge certainly possesses more able working masons than the Apollo, and yet is not apparently as flourishing. This may be attributable to two causes—one arising from a laxity in observance of the operative business, and the other from delay in the strict collection of dues as they become payable. One character-

istic of the Lodge is most praiseworthy, the members are all ready to assist the Consort Lodge under any emergency.

The Provincial Grand Lodge is in an anomalous state. The officers scarcely know the nature of their appointments, and disregard (with a few exceptions) the necessity of wearing proper paraphernalia. There are but two Lodges in the province, and those both in the University. It is hardly to be *understood* who are the Present and Past Grand Officers. The late Lord John Churchill began well with his office, and appointed a very zealous Brother as Deputy. From the anxiety expressed to learn who is his successor, we presume the appointment is not filled up.

ALFRED CHAPTER.—A few months since the Marquis of Kildare was exalted; but it is much to be regretted that R.A. Masonry is not properly supported in this province. Our excellent Companion Lauc should turn his attention to our wants; he possesses information and zeal, and we hope much from his kindness.

IPSWICH, Oct. 9.—The Provincial Grand Lodge for Suffolk was held on Friday last, at the New Assembly Room, Ipswich, when a numerous body of the craft was presided over by the Worshipful Provincial G.M., John Reede, Esq. After the business of the Lodge had been concluded, upwards of fifty Brethren adjourned to an excellent banquet, provided at the Suffolk Hotel. The P.G.M. presided, ably supported by the P.G. Wardens, Robert Martin, Esq., of Holbrook, P.G.S.W., and James Ruddock, Esq., P.G.J.W. acting pro tem. for Charles Steward, Esq. The following Lodges were represented by their respective Officers and Friends:—Sudbury, Melford, Hadleigh, Woodbridge, Lowestoft, Beccles, Colchester, and Yarmouth; from Ipswich, the British Union, Perfect Friendship, and St. Luke's Lodges, were represented. Amongst them were, J. C. Burckhardt, Esq., and D.C.R. Harrison, Esq. of the Grand Lodge of England; Geo. Bullen, Esq., D.P.G.M.; George Thomas, Esq., Woodbridge; Rev. W. French, P.G., Chaplain for the county; George Edwards, Esq., Lowestoft; F. W. Ellis, Esq., Southwold, &c. The D.P.G. Master, in a neat speech, proposed "The health of her Majesty the Queen," which was responded to with Masonic honours, the company joining Brother Scott in the National Anthem. "The Queen Dowager, as Patroness of the Girl's Freemasons' School," was next drank with Masonic honours. The next toast, which was deservedly anticipated by the Brethren, was "His Royal Highness the Duke of Sussex, the Grand Master of England," which was most rapturously received; "the Marquis of Salisbury and the Earl of Zetland, the Pro-Grand and Deputy-Grand Masters of England," "the Grand Lodges of Scotland and Ireland;" "the health of the P.G. Master," was given by Brother Burckhardt, and received with all the warmth of feeling his well-known zeal for the Order and his private virtues entitled him to, which was acknowledged in an appropriate and eloquent speech; "the Rev. William French, the Provincial Grand Chaplain for the County;" "the Deputy Provincial Grand Master for Suffolk, George Bullen, Esq.," was responded to in a speech replete with eloquence. The healths of many other Brothers were given, and the evening was enlivened by many excellent songs. The annals of Masonry never exhibited a more harmonious and truly Masonic meeting.

NORTHAMPTON, Oct. 20.—Laying the foundation-stone of St. Andrew's Church, in the Parish of St. Sepulchre.—This interesting ceremonial took place under the most favourable auspices. A few minutes before twelve o'clock, the welcome Masonic Anthem echoed its joyful and enlivening notes over the noble and spacious Market-square. The Brethren of the Lodge of Merit, 687, marched from the Peacock Inn with their banners and in full costume, not forgetting that testimony of respect due to the memory of a then deceased noble and exalted Brother, the late Earl of Durham, Pro-Grand Master. This Lodge having received its constitution little more than three months, has not yet had the opportunity of increasing its numbers to the amount we, as well as every good Mason, should wish; the muster-roll is, however, very respectable.

The procession proceeded across the Wood Hill to the George Hotel, where were assembled the Pomfret Lodge, and other Brethren, Clergy, Gentry, Building Committee, and the Children of various Charities. This imposing body, marshalled by their respective Officers, proceeded to All Saints' Church, where a most appropriate Sermon was preached by the Reverend Hugh Stowell, of Manchester, with that vigour and intellectual endowment characteristic of the preacher, from the text of the 7th chapter of St. Luke's Gospel, and the 22nd verse, "To the poor the Gospel is preached." After adverting to the object for which they were assembled, he proceeded to the division of his subject, when the force of his remarks touched the sense of his hearers by the marked attention given to his most fluent and effective discourse. Most eloquently did he dilate on the blessings of charity, and most emphatically was it answered by the noble subscription collected at the doors of the Church of 11*l.* 2*s.* 3*d.*, beside other donations from several distinguished individuals, which sum is to be devoted towards defraying the expenses of building the noble edifice to the blessing of HIM THE GREAT ARCHITECT OF THE UNIVERSE.

After divine service the procession proceeded to the George Hotel and partook of refreshment. At three o'clock they were attended by the Philharmonic Society, and proceeded to the site of the building; having reached the platform the various bodies took their position in the places assigned them, and the ceremony was then performed. The stone being raised, the two Worshipful Masters of the Pomfret and Merit Lodges, supported by their respective Officers, presented to Sir Charles a glass vase, containing the different coins of the realm, who deposited them in a hole cut in the stone, a plate bearing an inscription of the event, &c. The W. Masters having at length declared the same properly laid, after prayers and singing, the procession was re-formed and returned to the George Hotel, where part of the Pomfret Lodge dined with the Building Committee, where the remaining part of the day was passed with joyful conviviality.

The Lodge of Merit, accompanied by many visitors, proceeded to the Peacock Inn, when, after disposing of the business of the Lodge, the Brethren sat down to banquet. When the cloth was removed, and the W.M. Brother G. Cook, as Chairman, in proposing the health of "Our lovely Queen, the daughter of a Mason," and accompanied the toast with some observation as loyal to her person as gallant to her sex. After which followed "the health of Prince Albert, the Consort of the Queen;" and successively "the Queen Dowager, and the rest of the

Royal Family." "The Duke of Sussex," as W.G. Master, and the usual toasts were proposed, and most ably responded to.

After which the W. Master rose, and stated he had received a communication this day from the Grand Secretary, announcing, among other matters, that it was the intention of M.W.G.M. Master, to appoint the Earl of Aboyne Provincial G. M. for Northamptonshire and Huntingdonshire, and that he (the W.M.) was sure that the Brethren would joyfully hail the day of his appointment; therefore he trusted the Brethren would join him in bumpers to "the health of Brother the Earl of Aboyne." The toast was drunk with the greatest enthusiasm. During the evening several songs were sung, and the day passed with the most perfect cordiality of feeling.

WARWICK, Oct. 19.—A Provincial Grand Lodge for this Province was held at the Bull's Head, Brother N. Torre presided. The customary formalities were proceeded with, and the annual appointment of officers made. Brother Ribbans addressed the Grand Lodge at some length, and was much applauded. The Brethren afterwards dined together.

DERBY, Oct. 19.—A Provincial Grand Lodge of Derbyshire was holden on Monday last, at the Royal Hotel, by Philip Gell, Esq. acting Provincial Deputy Grand Master of this province, which we are glad to hear was very numerous attended by many of the most influential members of the Craft. The Grand Lodge was honoured by the attendance of Colonel Wildman, of Newstead Abbey, Prov. Grand Master for Nottinghamshire; Dr. Pigot, Prov. D.G.M. for Nottinghamshire; E. S. Chandos Pole, Esq., Rev. Reginald Chandos Pole, W. W. Abney, Esq., C. R. Colvile, Esq., Rev. Gervase Wright, Wm. Wilders, Esq., J. C. Rudkin, Esq., W. B. Miller, Esq., Thomas Dank, Esq., John Wright, Esq., William George Palmer, Esq., Meyer Nathan, Esq., R. J. Hope, Esq., G. Fritche, Esq., G. Mugliston, Esq., and many other members from the different Lodges of the Province.

LINCOLN.—We are anxiously awaiting the summons from Bayon's Manor to attend a Provincial Grand Lodge. The usual time is long since past.

Nov. 9.—FREEMASONS' HALL.—The following memorial was presented to the Corporation and read:—"The members of the Witham Lodge of Freemasons respectfully submit to the Corporation of Lincoln a proposal to become the tenants on a ground-rent for certain premises adjacent to the Guildhall, formerly the old gaol, which are now in a very dilapidated state of repair, and unproductive of annual rent. They propose (if accepted) to erect thereon a substantial edifice under the direction of the Corporation-Surveyor, using the present materials as far as such may be suitable, and forming a suite of rooms appropriate for public purposes, which may be available for use at any time in connection with the Guildhall; and in the event of the Corporation's being hereafter desirous of becoming the proprietors of such building, the parties now applying will immediately relinquish the same, on receiving the amount of their outlay, on a notice of twelve months being given: presuming that they will obtain due consideration of their claims to be allowed to occupy the said premises at a fair rent for the same, as being an important association, rapidly increasing in numbers and respectability, and beneficial to the county metropolitan town, by collecting periodi-

cally a concourse of influential visitors from all the neighbouring lodges, and highly conducive to the advantage of the inhabitants of the city." To give time for the due consideration of this proposition, the discussion was postponed till the next meeting of the Council.

DEWSBURY.—Lodge of the Three Grand Principles, No. 251. It is expected that at St. John's Festival, the Lodge will be honoured by the presence of the Dep. Prov. G. M., Charles Lee, Esq., and other Provincial Officers, on which occasion a public testimonial of respect will be presented to Dr. Senior on the completion of his third year of Mastership. The Provincial Deputy Grand Master has also granted the Reverend Brother a dispensation to hold the office of Master for the third consecutive year over the Nelson of the Nile Lodge at Dewsbury. Dr. Senior is bestirring himself also to effect a gathering of companions so as to work a Royal Arch Chapter with every prospect of success.

DONCASTER, Oct. 14.—If we do not shine lo(d)gically, we do a bit theatrically, and as any news is better than none, the following may interest—

THE THEATRE.—The performances on Wednesday evening were by desire of the members of St. George's Lodge and Accepted Masons and the gentlemen of the commercial meeting at the Woolpack. The pieces performed were Mr. Sheridan Knowles's celebrated play, *The Wrecker's Daughter*, and *High Life Below Stairs*. The performances throughout gave the highest satisfaction.—*Doncaster Gazette, Oct. 22.*

NEWCASTLE, Nov. 11.—The Provincial Grand Lodge of Northumberland assembled in Freemason's Hall, Bell's-Court, Newgate-Street, Newcastle, at two o'clock P.M., for the Annual Election of Officers, &c., when the attendance of the Grand Officers, as well as the Masters and Wardens of Lodges, was numerous. The Festival was held at the Turk's Head, Grey-Street, at four o'clock, and was respectably attended.

SUNDERLAND, Dec. 8.—The installation of Officers for St. John's Masonic Lodge, No. 97, took place on Tuesday evening, as under, for the ensuing year, viz.:—John Crosby, W. M.; Thomas Godfordson, S. W.; Thomas Hayton, J. W.; George Welford, treasurer.

WEYMOUTH.—**ALL SOUL'S LODGE.**—Brother W. J. Hill, the talented and much respected Master, continues his useful career, and the Lodge progresses happily under his auspices, since our last St. John's day. The Master and Brethren patronized a play for the benefit of one of the members, viz. Brother Harvey the manager of the theatre. Those members who are "far awa" will be pleased to learn the movements and prospects of this mother Lodge, through the "Review," which is become the happy medium of communication, and is most admirably contrasted with the slothful promulgations of authority, unless indeed, when there is anything unkind to publish. We drank at our last meeting "Success to the Aged Mason's Asylum; and health to its excellent Treasurer, and may he have a happy issue out of all his troubles."

CHUDLEIGH, Nov.—Our chapter was well attended. Present the three Principals; E. Comps. Carwithen, Huish and Powney; Comp. W. H. Carwithen was installed, and Brothers W. H. Brown, Dr. Burrows, Tobin Exton, and another were exalted. The chapter

gives evidence of strength and respectability : Dr. Carwithen presided at the banquet, and was supported by sixteen excellent companions. The evening was passed in true social pleasure, interspersed with some excellent addresses, and enlivened by song.

TAUNTON, Oct. 28.—Yesterday the Craft assembled in considerable numbers for the purpose of meeting the Prov. Grand Lodge, which was held in the spacious Lodge Room of Unanimity and Sincerity, No. 327, at Facknell's Hotel. The Lodge was opened in due form and with solemn prayer, by the Rt. W. P.G. Master Col. Tynte, at high twelve, assisted by the Rt. W.D.P.G.M. Capt. Maddison, and a numerous group of past and present Grand Officers. The Grand Lodge of England was represented by Brother Sanford P.G.S.W., and some Lodges of the neighbouring provinces did agreeable duty by their respected representatives. The addresses from the chair embraced much valuable instruction, and breathed a spirit of sound Masonry ; they were received by the brethren with repeated plaudits. The P.G.M. proceeded to invest the Grand Officers for the year in the following order, making some very appropriate and courteous allusion on presenting the Jewel of Office to each fortunate possessor. P.G.W. Brother Edward White, J.G.W. Brother Latham, G.Chap. Brother Parsons, G.Trea. Brother W. Stradling (elected by ballot), G.Regis. Sir Charles Dance, G.Sec. Brother Inman, G.Sup. Works Brother R. Herniman, G.D.C. Brother Dr. Coster, G.S.D. Brother Mosse, G.J.D. Brother Mulford, G.S.B. Brother Trevor, G.Org. Brother D. Ashford. *The holiest attributes of the order were carried out at this important gathering, and substantial acts of charity and benevolence, carrying healing on their wings, marked in blessed characters the closing of the Lodge.*

An abundant banquet was provided by Brother Facknell at five o'clock, to which about seventy Brethren sat down, under the able Presidency of the Rt. W.P.G.M. On the right and left of the Chairman we noticed Brothers Sanford, Maddison, General Innes, Muttlebury, Maher, Sully, Stradling, Browne, Randolph, Eales White, Robins, Leigh, Cridland, Cave, Dr. Coster, Kiernan, Ashford, Trevor, and other influential Masons. The Vice-president's chair was filled in a most courteous and agreeable manner by Brother White, S.G.W. The toasts evinced the loyalty and good feeling which characterize the venerable Institution, and in proposing the toast of " Prosperity to the increasing and influential Lodge of Unanimity and Sincerity," the Rt. W.D.P.G.M. took occasion to offer the thanks of Grand Lodge for the very handsome and agreeable manner in which they had been received. The manner in which the health of the Rt. Wor. P.G.M. was received, amply testified that the personal regard of the whole assembly continued most warm and active. The assembly were gratified with some excellent songs by Brothers General Innes, Randolph, Eales White, and Haseler, and at an early hour the Rt. W.P.G.M. announced his reluctant obligation of taking leave. The chair was successively filled by Brothers Maddison and Mosse, and nothing occurred to interrupt the genial flow of harmony and mutual kindheartedness, unless indeed, we except the silly attempt of one, to insinuate some expressions, which, however, was met by a calm and dignified reproof. It is well to hear, but not well to believe all one hears : it is politic also, to " let well alone."

It would be unjust to omit the notice of the dinner and wines, which were excellent ; the only complaint we heard, was the difficulty of pro-

curing the latter, an evil which is not unfrequent on provincial occasions from the paucity of serving brethren.

No. 327.—Brother Jules Adolphe Lefranc has been elected W.M., and will be installed on St. John's Day, the 29th of December. Companion Eales White, M.E.P.Z., has been requested to fill again the Chief's Chair in the Chapter of Sincerity.

HAMPSHIRE.—New P. G. Master for Hants. By Wednesday's post, the 25th of Nov., the various Lodges were informed the M.W.G. Master had been pleased to appoint the late D.P.G. Master, Sir L. Curtis, to the office of P.G.M., *vice* J. L. Penlease, Esq., resigned.

SOUTHAMPTON, Nov. 24.—At a meeting of the Royal Gloster Lodge, the subjoined address was proposed by Brother Stebbing, and carried by acclamation:—"To the Right Worshipful Admiral Sir Lucius Curtis, Baronet, Provincial Grand Master of the Province of Hampshire.—We the W. Master, the Wardens, Officers, and Brethren of the Royal Gloucester Lodge, No. 152, in open Lodge, assembled at the Freemason's Hall, Southampton, this 26th of Nov. 1840, having received a communication from the M.W. Grand Master, announcing your appointment to the office of Provincial Grand Master of this Province, do most cordially and sincerely offer to you our fervent and heartfelt congratulations at this well deserved compliment to a distinguished and most worthy Brother amongst us.

"We hasten to express to you how gratified we are that it should fall to your lot to preside over this province; that the appointment of the M.W. Master is most acceptable to us, and, in our opinion, well calculated to serve the best interests of the Craft. We therefore beg to offer you these spontaneous expressions of our delight and satisfaction at this appointment, and with these feelings we offer up our prayers to the Great Architect of the Universe for your long and prosperous exercise of your high Masonic functions, in health and happiness to yourself, and with advantage to the province, assured as we are of the excellent, able, and highly gratifying manner in which the duties of Provincial Grand Master will be fulfilled by you on every occasion." Signed by H. Clark, W.M. and P.G.S.W., and by thirty-six other Brethren.

It is a curious circumstance, and must be very gratifying to Masonry that in the Borough of the Town and County of the Town of Southampton all the principal municipal officers are Free and Accepted Masons, and are, all but one, subscribing members to Lodges, *viz.*, Brother Joseph Lobb, P.G. Secretary, Mayor; Brother J. R. Stebbing, W.M. Elect. No. 152, Sheriff; Brother G. B. Corfe, P.G.D., Coroner; Brother A. Abraham, P.M., High Bailiff; Brother R. Miller, Low Bailiff; Brother Charles E. Deacon P.M., Town Clerk; Brother Richard Blanchard, Under Sheriff.

ALCESTER, Dec. 5.—We are happy to find that our active Brother, Ribbons, is at the head of a committee for the purpose of presenting a suitable testimonial to the Rev. W.M. of the Alcester Apollo Lodge, for his efficient services and uniform kindness as Provincial Grand Chaplain of Warwickshire.

BRISTOL, Dec. 4.—It will give great pleasure to the Brethren in general, to know that the difficulties in relation to the Masonic Temple in Bridge-Street are happily overcome, and that the use of the building is in full operation for the benefit of the Craft. The whole fitting up is in the very first style of elegance, and the Gothic room probably

unique. Commander Mercer held an Encampment of the Knights of Kilwinning. This order was founded by Count Baldwin, in Syria, in the time of the first crusade. The battle at Ascalon was going adversely for the islanders, led on by our Richard the First, when a Scotch Sir Knight, who commanded a division of the army, calling out to his soldiers "*For the honour of Kilwinning to the rescue!*" recovered the captured standards and made such havoc with their great double-handed broadswords, that Saladin was forced to retire, leaving the field and great spoil in the hands of the Crusaders. To commemorate this great exploit, Baldwin gave them the letters K, A, and G, which ever afterwards they wore as decorations in their caps, as supporters to the eagle's feather. The meaning of the two first is obviously Kilwinning and Ascalon, and as to the G, it has a meaning which can only be known by the members of the Order. Seven new companions underwent the usual and very ancient ceremonies, and were admitted to stalls in the conclave: the whole service is extremely interesting and impressive, and the costume is strictly that of our Brethren on the North of the Tweed. The Encampment was numerous attended, and amongst the assembly were G. Superintendent Companion William Powell; Commander Richard Smith of the Rosa Crucis; Commander R. J. Bridges, of the Sword and East; and Commander C. H. Abbot, of the Nine Elect. A cup of good fellowship and the breaking of bread, according to ancient language, closed an evening with which all present were highly delighted.—On Tuesday last the members of the Royal Arch Chapter, No. 9, attached to the Royal Sussex Lodge of Hospitality, held their annual festival at the Montague, where Brother Pring spread his tables in his best style. Principal M. E. Z. Companion William Baker presided, supported by his officers R. J. Bridges, E. J. Staples, and B. H. Ainsworth. Companion Richard Smith, Past M. E. Z. and G. Superintendent, was also present, together with a numerous company of the members of the Chapter. The evening was enlivened by the vocal talents of several companions, and was kept up with great spirit and good humour by the worthy President until eleven, when the company broke up. The joyous feelings of these truly brotherly meetings can only be duly appreciated by those who are entitled to be present at their celebration, where all the kindly virtues have room for display.

SCOTLAND.

NEW PROVINCIAL APPOINTMENT.—The Grand Lodge of Scotland has appointed Brother Dr. Comyns Loyd, to be Provincial Grand Master for New Zealand, whither, we understand, that respected and zealous Mason is about to proceed. We may therefore hope one day to see Freemasonry spring up and flourish in this distant and important colony. Dr. Comyns Loyd is the third of our Provincial Grand Masters belonging to the medical profession; the other two being Drs. Burnes and Stephenson, in the East and West Indies.

We hear that the Marquis of Douro has been initiated a Mason in the Lodge of Dunbar. His illustrious sire is a Brother of the Craft in Ireland.

September 8.—Masonic entertainment given by Brother Sir James Forrest, Bart., P.G.M., Lord Provost, to the Lodge, St. Mary's

Chapel, No. 1. The Master, Office-Bearers and Brethren, over 20 were most hospitably entertained by their distinguished host. Among those present were Brothers J. L. Woodman, W.M.; Graham of Leitchtown, P.M.; A. Pearson, jun., W.S., Dep. M.; Jas. Gardner, W.S., Sub. M.; the Senior Warden, Treasurer, Secretary, Chaplain, Deacons, Architect, Standard-Bearers, Stewards, and Junior Guard. It will suffice to say that the entertainment was as liberal as the welcome was hearty. The R.W. host was particularly happy and pointed in his addresses, and he handled the silver trowel presented to him by the Lodge with right operative advantage, when he spoke feelingly of the circumstances that gave rise to its presentation.

November 17.—This being the day appointed for the future elections of the Metropolitan Priory of Knight Templars, the Brethren met, and proceeded according to form to fill up the various posts. The Prior, Sir Knt. W. Edmonstoune Aytoun, was again re-elected by general acclamation. The old election day (in March) being found inconvenient, a dispensation was granted by the Grand Master and Chapter to hold it on the 17th of November, which is signalized in the history of the Scottish Order, as the epoch of the ordeal, or rather the mock trial, of Sir Walter de Clifton, Grand Prior of the Order in 1309. Dr. Fraser, Bath, and several new knights, have recently been received in the Priory.

ST. ANDREW'S DAY.

GRAND LODGE OF SCOTLAND.—According to ancient custom, the Grand Lodge of Scotland met on the 30th of November, St. Andrew's Day, in the Assembly-Rooms, to elect the Office-bearers for the ensuing year. The Grand Lodge was opened in the Great Hall, which was most tastefully decorated with flags and banners, with a full-length portrait of Her Majesty, in her coronation robes, and also of Prince Albert. The whole had a very fine effect. The band of the Queen's regiment was in attendance on this occasion. The following were unanimously chosen:—

Grand Master Mason—Right Hon. George Earl of Rothes.

Past Grand Master—Right Hon. Sir James Forrest of Comiston, Bart., Lord Provost of the city of Edinburgh.

Deputy Grand Master—Right Hon. Lord Frederick Fitzclarence.

Substitute Grand Master—The Hon. the Master of Torphichen.

Senior Grand Warden—William M. Stewart of Glenormiston, Esq.

Junior Grand Warden—J. Whyte Melville of Mount Melville, Esq.

Grand Treasurers—Sir William Forbes and Co., Bankers.

Grand Secretary—Wm. A. Laurie, Esq., W.S.

Grand Clerk—John Maitland, Esq.

Senior Grand Deacon—James Graham of Leitchtown, Esq.

Junior Grand Deacon—Charles Halkett Craigie of Dunbarnie, Esq.

Grand Chaplain—Rev. Alexander Stewart of Douglas.

Architect—William Burn, Esq.

Grand Jeweller—William Cunningham, Esq.

Grand Bard—Mr. Robert Gilfillan.

Grand Bible Bearer—Mr. John Lorimer.

Grand Marshals—Alexander Menzies and John Tinsley.

Grand Tylers—Donald Ross and William Petrie.

After the election, a select party of about fifty gentlemen, consisting of the grand office-bearers, &c. met the Earl of Rothes at dinner. Among those present were the Lord Provost, the Earl of Strathmore, the Hon. the Master of Torphichen, Admiral Sir D. Milne, G.C.B., Sir George Ballingall, Mr. Stewart of Glenormiston, Mr. Whyte Melville of Mount Melville, Mr. W. D. Gillon, M.P., Mr. Halkett Craigie of Dunbarnie, Mr. Gillespie of Mount Whannie, Mr. Laurie, Grand Secretary, Mr. Maitland, Grand Clerk, Mr. Graham of Leitchtown, Mr. Dallas and Dr. Home, Queen's Bays, Mr. Orrock of Orrock, Sheriff Douglas, Mr. Ludovic Colquhoun, Advocate, Mr. David Campbell, Captain Boswall, R.N., Mr. Smith, Advocate, Mr. Blackwood, Captain M'Nab, Mr. Reddie, Mr. Hagart, Mr. Hamilton, &c.

In the evening, about 200 of the brethren celebrated the festival of *St. Andrew in the Assembly Rooms*, the M. W. the Right Hon. the Grand Master in the chair, assisted by the Grand Office-bearers, and the gentlemen already mentioned. The healths of Her Majesty the Queen, the Princess Royal, and Prince Albert, were proposed, and received with every demonstration of loyalty and attachment. Many other masonic and patriotic toasts were proposed and given by the noble chairman, who performed the duties of his office with the greatest urbanity, and to the satisfaction of all present. The proceedings of the evening were enlivened by many excellent songs, to which Brother Shrivall, of the Theatre-Royal, contributed his superior vocal powers. Brother Jackson attended with his vocalists, and gave many excellent glees, and, together with the splendid band of the Queen's Bays, caused the evening to pass off with more than usual *eclat*, and with the greatest harmony and conviviality.

THE LODGE OF EDINBURGH No. 1.—The meetings of this ancient Lodge were resumed in Freemason's Hall, on Tuesday, the 10th November last. In the absence of the R.W. M., Brother John Deuchar of Morningside, a Past-Master of the Lodge ably presided, and performed the duties of chairman in a manner highly gratifying to the brethren assembled. The Lodge, we understand, meets, for the purposes of initiation, every Tuesday evening, at half-past eight o'clock; and the stated business meetings continue, as of old, to be held on the second Tuesday of each month throughout the year.

CANONGATE KILWINNING LODGE.—In November the R. W. Brother Aytoun opened the first winter meeting of this Lodge, which (thanks to the active Master) continues prospering beyond precedent. A number of highly respectable members have lately been added to its original roll.

CELTIC LODGE, Nov. 30.—The Celtic Lodge of Edinburgh and Leith celebrated the festival of St. Andrew, in their Lodge Room, Regent Hotel.—The Right Worshipful Brother Donaldson, in the Chair. Forty of the brethren sat down to supper. After the cloth was drawn, the usual loyal toasts of the Queen, Princess Royal, and Prince Albert, being given with true Masonic feeling and the honours of the Craft, the Chairman then gave the Right Honourable the Earl of Rothes, Most Worshipful Grand Master Mason for Scotland. This toast was warmly received by all the Brethren present. The evening was passed with the usual Masonic harmony, and kept up with toast and song till

High Twelve, when the Brethren parted delighted with the fraternal feeling that had brought them together.

DUMFRIES, Nov. 30.—St. Andrew's Day, the Brethren of the Thistle Lodge of Freemasons, here, met in their Lodge Room, at Brother Fallas's Hammermen's Arms Inn, when the following members were unanimously elected to the respective offices:—Robert Crosbie, R.W.M.; William Dickson, D.M.; James Richardson, P.M.; William M'Kie, S.W.; Daniel M'Kenzie, J.W.; James Wilson, Chaplain; James Fallas, Treasurer.

ELGIN, Nov. 30.

TRINITY LODGE.—The members of this Lodge celebrated the anniversary of St. Andrew; and, after the usual ceremonies of opening the Lodge and inducting brethren had been gone through, they proceeded to the election of office bearers for the ensuing year, when the following were unanimously chosen:—

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| John Lawson, Esq. Banker, Elgin..... | <i>R. W. Master.</i> |
| Patrick Cameron, Esq. Sheriff-Sub..... | <i>Deputy Master.</i> |
| George Gatherer, Esq. Writer..... | <i>Senior Warden.</i> |
| Alex. Russell, Esq. Printer..... | <i>Junior Warden.</i> |
| Alex. Brown, Esq. Writer..... | <i>Treasurer.</i> |
| Robert Bain, Esq. Writer..... | <i>Secretary.</i> |
| Rev. A. Walker, Minister of Elgin..... | <i>Chaplain.</i> |
| William Innes, Esq..... | } <i>Managers.</i> |
| Captain Peter Falconer..... | |
| James Mellis, Esq. Writer..... | |
| John Allan, Esq. Corn-merchant..... | } <i>Stewards and</i> |
| James Petrie, Esq. Merchant..... | |
| John Cooper, Esq. Merchant..... | } <i>Key-keepers.</i> |
| J. Johnson, Esq. Manufacturer..... | |
| Captain J. Stewart of Lesmurdie..... | |
| James Gordon, Esq. Writer..... | |
| Robert Munro..... | <i>Tyler:</i> |

The collection of their annual contributions came in abundantly; and having received a satisfactory and flattering statement of the financial concerns of the Lodge, they voted with acclamation a loyal and dutiful address of congratulation to her Majesty, on the auspicious occasion of her safe delivery of a Princess Royal, and heiress to the throne of the United Kingdom, which was signed and sealed in general meeting assembled, and transmitted by post that evening, addressed to the Hon. Fox Maule, Under Secretary of State for the Home Department, and Provincial Grand Master Mason for Morayshire, with a request that he would do the Lodge the honour of taking the earliest favourable opportunity of presenting it and making it acceptable to her Majesty. We have been kindly favoured with a copy of the address, which we have much pleasure in inserting:—

“To her most gracious Majesty, Victoria, Queen of Great Britain and Ireland.

“May it please your Majesty,—We, the R.W. Master, Wardens, Office-bearers, and Brethren of the Trinity Lodge of Free Masons of Elgin, No. 148, holding of the Grand Lodge of Scotland, your Ma-

jesty's loyal and devoted subjects, in general meeting assembled, most respectfully and affectionately offer to your Majesty our sincere and ardent congratulations on the happy event of your Majesty presenting to the nation and your august spouse a Princess Royal, whose birth, while it rears an additional pillar of beauty and stability to the throne of your Royal House, cannot fail to call forth the united thanks of an attached and a loyal people.

"We therefore pray and beseech the Great Architect of the universe to pour down His blessings upon your Majesty, your Royal Consort, and your infant daughter; that He may grant you long life and happiness to enlighten your loyal subjects in the paths of virtue and science; and that He may ever assist and guide your Majesty in ruling over a peaceful and a happy nation.

"Signed in our name, presence, and by appointment, adorned with all our honours in open Lodge, in our Hall at Elgin, on St. Andrew's Day, in the year of our Lord 1840, and of Masonry 5840, and the seal of our Lodge is appended—by

"JNO. LAWSON, Master.

"GEO. GATHERER, Senior Warden.

"ALEX. RUSSELL, Junior Warden.

"ROBT. BAIN, Secretary."

The business of the Lodge being concluded, the brethren were summoned to a splendid entertainment. The number of subscribers to dinner was about fifty. The chair was taken by the newly-elected Master, and when the cloth was removed, many eloquent speeches were delivered, excellent songs sung, and appropriate toasts given, to the great delight of every one present.

At eight o'clock the brethren marched in procession, to the sound of the band, from the banquetting to the ball-room, preceded by their Tyler, where they found assembled the ladies and gentlemen invited to the ball, previously received by the committee of stewards appointed for that purpose. When a halt was called in open order, the Mason's Anthem was sung in good taste by one of the brethren, joined by all present, on the conclusion of which the dance commenced, and was kept up with the greatest animation and spirit until three o'clock the following morning. The number in the ball-room exceeded 130. Refreshments were provided in the supper-room, where all were served abundantly with every good thing they could desire.

ABERDEEN, Oct. 8.

LAYING OF THE FOUNDATION STONE OF THE ABERDEEN MARKET COMPANY'S BUILDINGS.—The bodies who took part in the proceedings met separately at places previously fixed on by themselves. The Provincial Grand Lodge met in the Public Rooms. At eleven o'clock precisely, the procession, upon three blasts of a trumpet being sounded, moved from its station to the new street. When the procession arrived at the foot of Marischal-street, the scholars of Robert Gordon's Hospital took open order, on either side of the Quay, to the foot of the New-street; the True-blue Gardeners, in like manner, opened up; and these two bodies formed the lines through which the Mason Lodges, magistrates and councillors, and directors of the company walked to the ground. The Mason Lodges proceeded to the head of the new

street, and, in like manner, took open order, ranging themselves on each side, from the Quay to the ground. The office-bearers of the different lodges who joined the Provincial Grand Lodge, left their lodges at the end of the new street, and waited there until the Provincial Grand Lodge came up. On the arrival of the Provincial Grand Lodge at the foot of the new street, they were joined by the other office-bearers waiting there, and the whole proceeded up the new street to the ground, through the lodges, in the order before mentioned, the office-bearers falling in between the substitute Provincial Grand Master and the Architect, three abreast,

The respective lodges and other bodies who had previously opened up to allow the Provincial Grand Lodge and others to pass through, then closed, and followed up in their order immediately after the directors of the company, and the procession then proceeded to the ground, where the places appointed for each body were distinguished by tickets. The Provincial Grand Lodge, directors of the company, magistrates and councillors, then proceeded to the station round the stone allotted to them.

A trumpet being sounded, the masonic ceremonial commenced ; the grand jewels, working tools, and other necessary paraphernalia, having been previously laid on the table before the Lord Provost. The " Queen's Anthem " was then played by the band. A prayer was offered up by the Provincial Grand Chaplain, the Rev. Mr. Cordiner. The 100th Psalm was sung by the scholars of Robert Gordon's Hospital, joined by the Masons and others forming the procession.

The Lord Provost then proceeded to lay the foundation-stone, with the usual Masonic solemnities—the band striking up the " Masons' Anthem " and " Great light to shine," during which the Lord Provost, with his mallet in his hand, walked down to the stone, accompanied by the Provincial Grand Master—the right worshipful Masters of the Lodges present, with the office-bearers appointed to take part in the ceremony, who took their stations in the west, carrying their jewels and other implements.

Three cheers were then given in Masonic form, the time being taken from the right worshipful Masters on the platform. After which the Lord Provost addressed the directors of the company and the congregated assemblage. James Hadden, Esq., of Persley, chairman of the directors of the Market Company, replied. Three times three cheers were then given by the spectators in the galleries and others. After which the procession again formed, and proceeded up the new street to the Town-house, to which it conducted the magistrates, when the different bodies separated.

The procession was splendid ; and, when moving along Union-street, forcibly reminded us of the demonstration that took place at the laying of the foundation-stone of Marischal College. Where all was admirable, it were invidious to particularize ; but we cannot help remarking the uncommonly chaste and elegant appearance of the Provincial Grand Lodge. The effect of the whole as it passed along—the windows of all the houses in the line being filled chiefly with ladies—was uncommonly pleasing.

The scene at the Market-place was truly romantic. The ceremony was performed in a most imposing manner. We never heard a prayer offered up on any public occasion which was more solemn or impressive, or more appropriate to the circumstances of the case. The speech

of the Provost was delivered with the ease and grace which always marks his public addresses; and the venerable-looking appearance of Mr. Hadden added dignity to every word he uttered. The applause of the spectators was judicious and well-timed; and nothing could be finer than the music of the 100th Psalm, as sung by the boys of Gordon's Hospital, under the able leadership of Mr. Colston. Altogether, the doings on this occasion are worthy of the city, and will be long remembered by those who had the pleasure of taking part in them.

As soon as the proceedings were over, the Banqueting-hall was thrown open; and here, indeed, was a scene worthy of the occasion. The dimensions of the Pavilion we described by a plan in our last. Covers were lain for 1200; and a better service, we unhesitatingly pronounce, was never laid. The Pavilion was lit up at dusk. The effect was brilliant; the *tout ensemble* of the whole being more like what we have read or heard of oriental grandeur than anything else we could name.

The dinner hour was fixed at five o'clock—the Duke of Sutherland in the chair.

IRELAND.

Freemasonry still continues on the increase both in Dublin and the Provinces. We regret that many interesting particulars reached us too late for insertion, as have some other papers, the publication of which must abide investigation; in this delay we feel certain that we best consult the feelings of some, the honour of many, and the interest of all. We have the same apology to make to our Irish Brethren, in particular, that we have addressed to the Craft at large—that not being yet “well up” in our new vocation—matters of such deep import require the more serious attention and a deeper study. We trust that justice has not slept, and that the most charitable construction may yet prevail over any disposition to put upon Masonic law a martial interpretation.

DUBLIN FEMALE SCHOOL.—Brother F. B. Ribbons has presented this Institution with twenty copies of his work, “Doctrines and Duties,” a donation which will be much prized by those whose moral improvement the worthy and excellent Brother is so anxious to promote.

CARLOW, Oct 11.—On Monday evening last a Royal Arch Chapter was held at the Masonic-Hall, Dublin-Street, the Worshipful Grand Principal Brother Benedict Arthur Yates on the Throne. The Chapter was very numerously attended, and the Brethren appeared in full costume, wearing the magnificent insignia of the order. In course of the evening the Grand Principal delivered an address on the sublime mysteries of this high degree, to the gratification of the Brethren, and the Chapter closed at 10 o'clock. The Brethren adjourned to the supper room for refreshment, and retired at 11 o'clock. It is expected that a grand encampment of Knights Templars Med. P. and Knights of St. John will be held early in the ensuing year. Brother Benedict Arthur Yates, who vacates the chair which he so ably filled as Master of the Lodge, on the Festival of St. John, next December, has been elected Grand Principal of the Royal Arch Chapter, a dignity to which he is

entitled by his zeal to advance the interests of the Craft, and above all for his extensive knowledge of every branch of Masonry, he himself having been initiated by special grace into the highest Degree of the ancient art. The selection was a judicious one, and confers the highest credit on the Brethren among whom unanimity and love prevail.

CORK.—Sept. 29, 1840.—Being the private dinner day, a considerable number of the Brethren of the first Lodge of Ireland were in attendance, at the Imperial Hotel, and Lodge having been opened for labour in the first degree, a letter from Brother Henry Westropp, W.M., installed on the 24th June, was read, tendering his resignation of the office in consequence of his being obliged to make a voyage to the Mediterranean for the benefit of his health. It was resolved that Brother James Morton, P.M., whose demeanour, when in the chair, had afforded to the Brethren unqualified satisfaction, should be requested to act as Master, and hold the warrant until the next installation of Officers. Some other business having been disposed of, the Lodge was called to refreshment, and the Brethren proceeded to banquet, and enjoyed the pleasures of the evening with their accustomed harmony.

Oct. 6.—A vote of 10*l.* from the funds to the Governor of the Masonic Female Orphan Asylum, having been proposed by the S.W., and seconded by Brother Osborne E. Barber, was confirmed on the 2nd November.

Dec. 7.—On an election of Officers for the ensuing six months, Brother Anthony Perrier, of Cork, was declared W.M., brother Francis J. Green, S.W., and Brother Edward Dean Freeman, J.W.

Brother John Cotter Atkins was re-appointed Treasurer.

Brother George John Hodder, Secretary, and the Rev. Brother James Pratt, Chaplain.

The W.M. elect nominated Brother Thomas Richmond Evans, Common Speaker of the City of Cork, to be S.D.; and the S.W. elect, named Brother George Francis Hodder, to be J.D.

The Brethren voted upwards of 30*l.* of their funds to charitable purposes in the current half-year at their different meetings. They have also had a considerable accession to their numbers.

REVIVAL OF FREEMASONRY IN THE COUNTY KILDARE.—Nov. 17.—On Tuesday last a new Lodge was opened in Athy under the auspices of Benedict Arthur Yates, Esq. of Moone Abbey, and the proceedings that followed were not only gratifying to the Brethren present on this interesting occasion, but to the Craft generally. A deputation consisting of eight of the members of the Carlow Lodge, attended. After the accustomed formalities, the Lodge was opened at seven o'clock, when the solemn and ancient Ceremonies of Installation followed. Brother Benedict A. Yates, Esq. was installed in the office of Master of the Lodge, and Brothers Thomas Crawford Butler, and Henry Ralph Standish, Esquires, were duly presented and installed in the Offices of Senior and Junior Warden. Six gentlemen, already admitted as candidates by ballot, were then initiated in succession, and the Lodge closed at eleven o'clock, when the Members proceeded from labour to refreshment. The Carlow Deputation were hospitably entertained by the New Lodge, the supper consisting of every variety in season.

The utmost conviviality prevailed, and at a late hour the Brethren retired in peace, love, and harmony. The respected Sovereign of Athy, Brother James Butler, Esq., a Member of the Ancient and Honourable

Order of Free and Accepted Masons, during a period of forty years, joined the New Lodge, and is cheerfully co-operating to render the Athy Lodge second to none in the province. To the zeal, Masonic talents, and indefatigable exertions of Brother Yates, now the W. Master of the Carlow and Athy Lodges, may be ascribed the revival of Masonry in the county Kildare; and it is gratifying to find, that its head-quarters are established in the town belonging to the respected Grand Master of Ireland, his Grace the Duke of Leinster. Both the Noble Duke and the Marquis of Kildare, who has been lately honoured with the highest Order of Masonry, feel a deep interest in the success of this excellent Institution, and we hope on a future occasion to be enabled to record our approbation of the skill and scientific attainments of our Kildare Brethren, as affording another to the many proofs of the beneficial results of Brother Yates' Masonic Government, and we hope the day is not far distant when the Brethren will have to rejoice in his promotion to the Office of Provincial Grand Master. It would be highly flattering to his Carlow Brethren, among whom he commenced his successful career.

LIMERICK, Nov. 2.—271.—On Monday evening the Members of this Loyal and Ancient Institution assembled at Swinburn's Rooms. There was more than the usual number of Visitors from Lodges 13, 50, 99, and others, to witness the initiation of three Gentlemen who joined "the Craft." The ceremony having concluded, the Members supped together, and delighted their guests with a feast of vocal harmony and eloquence. From the arrangements lately effected, this Lodge bids fairly to rival any in the South.

MASONIC LODGE, 271, Dec. 7.—Monday evening the Members of this Honourable and Loyal Institution met at their rooms, Swinburn's Hotel. It being monthly night, and four candidates to be initiated, the rooms were more than usually full. The ceremony of "inauguration" being over—a ceremony at once religious, moral, and instructive, the Meeting next proceeded to elect Officers for the ensuing six months. The following were chosen:—Brother W. H. Haines, Master (re-elected); Brother Gabriel Alley, Senior Warden; Brother John Hunt, Junior Warden; Brother, the Rev. John Elmes, Chaplain; Brother William Glover, Treasurer; Brother William Blair, Secretary; Brother Woods, Senior Deacon, and Brother Evelyn, Junior Deacon. The Rev. Chaplain delivered a Lecture, as scientific as it was Masonic—as purely religious as it was chaste. The Rev. Brother knew his subject, and knowing it, he dealt in that strain that infuses into the breast of Masons benevolence and brotherly love, and teaches them to be of no Sect, Party, or Illegal Brotherhood! The Chaplain was followed by the Master (Brother Haines), by Brother Boyse, and Brother Glover, whose addresses had a timely and desirable effect on the newly-admitted Candidates. Lodge business having closed, the Brethren retired to the supper-room, where a splendid *dejeune* was prepared. On the Master taking his place there could not be less than fifty seated, all "in heart, apron, and hand." Supper being over, and the loyal toasts first given, the Master proceeded to harmony, by favouring the Brethren with two of the prettiest Masonic songs (his own composition), and which he sang with a melody and pathos quite delightful. He was followed by other Brethren. There was a number of Visitors from other Lodges, who joined in all the festivities of the evening. At a

little after eleven the Meeting separated, highly gratified. We understand that the Members of this Lodge, in conjunction with Lodge 13, are to patronize a Charity Sermon for the benefit of St. John's Parochial School, on St. John's Day, the 28th instant. The Sermon will be preached by the Chaplain, the Rev. John Elmes.

BELFAST.—We are happy to be able to announce that the spirit of Masonry, long dormant, has at length been aroused among the gentlemen of Belfast and its neighbourhood. A Warrant, No. 40, was obtained several months back from the G.L. of Ireland, by three zealous Brethren, W. Dillon, Arbuthnot Emerson, and O. R. Gamble; and the first meeting of the Lodge took place in March last, seven masons only being present. Since that time the number has been steadily increasing, both by the adhesion of old masons to the masonic standard, and by the initiation of new: and there are now above 35 members of the Lodge, including, among others, the distinguished names of Marquis of Donegal, Prov. G.M. of Belfast, the Earl of Hillsborough, the Viscount Castlereagh, George Dunbar, Esq. M.P. Deputy Prov. G.M., names Emerson Tennent, M.P., the Archdeacon of Down, Prov. G.M. of Carey and Dunluce, &c. The winter campaign of the Lodge may be considered to have commenced on the 8th of October, when 17 or 18 Brethren dined together at the Donegal Arms, Belfast, in full Masonic costume, after witnessing the initiations of two Brethren, and electing the W.M. and officers for the ensuing year. The choice of the Lodge fell upon Brother Henry Theo. Higginson, of Lisburn, Registrar of the Diocese of Down, as W.M. Brothers Connery and J. K. Clarke, were elected S. and J. Wardens. The installation was fixed to take place on the 10th December; and as the Lodge had secured private apartments in the hotel, it was determined that the Lodge room should be properly and masonically furnished, for which purpose Brothers W. Dillon, W.M. H. T. Higginson, W.M. elect, R. Connery, S.W. elect, and Archdeacon Mant, P.G.M. of Carey and Dunluce, were requested to act as a committee to provide proper furniture. Several meetings were held in the meantime, at which additional members were initiated, and the brethren qualified, passed and raised to higher degrees of Craft Masonry.

On the 10th December, the Committee had the satisfaction of resigning their trust, and receiving the acknowledgments of the Lodge. The Chairs for the W.M. and S. and J.W.'s are of carved oak, of a gothic form, raised on pedestals of mosaic patterns. Before each stands a table or altar, covered with blue cloth; on these tables the different implements of speculative masonry were arranged, including the three lesser lights, supported by the pillars of the three Orders of Architecture, beautifully and chastely gilt. In this part of the Committee's duty they had been assisted by Brother Thomas Wright, of the Victoria Lodge, No. 4, Dublin, who kindly undertook to order and superintend the preparation of them. The carpet of the Lodge-room is in imitation of mosaic pavement, the Brethren's seats covered with blue cloth, and the windows darkened with Gothic blinds. But what most attracted attention, were *two great pillars*, stationed in the W. at the door, the capitols of which, beautifully carved and gilt, were ornamented with *lily-work pomegranates*, and *net-work*. The height of these pillars, including the chapters, is nearly seven feet, and they are

surmounted with globes, celestial and terrestrial, brilliantly lighted from within.

At four o'clock the Lodge was duly opened by Brother Dillon, W.M., and two apprentices were initiated into the Mysteries of Freemasonry. After this Brother Dillon, assisted by the P.G.M. of Carey and Dunluce, installed Brother Higginson as W.M., and the other officers were in due form and order invested with the insignia of their offices, and inducted to their seats. The Lodge was called off to refreshment at a quarter before seven o'clock, when twenty-five Brethren sat down to dinner. The usual routine of Masonic toasts was given; many of which were introduced with excellent remarks, and responded to with great propriety. Before the Lodge was closed, nine Brethren present, being Royal Arch Masons, signed a petition to the S.G.R.A.C. of Ireland, praying for a Warrant of Constitution in that exalted degree. At half-past ten the Lodge was closed, and the Brethren separated, highly pleased with the entertainment, and rejoicing at the prospects which are dawning upon Masonry in the north of Ireland.

FOREIGN.

FRANKFORT.—The Freemasons' Hall is a truly noble pile, and being situate in a public thoroughfare, it commands general attention.

The Lodge Rooms of the "Rising Sun," which is under the constitution of England, are under ground, and no refreshment is ever allowed in them. The ceremonials are conducted with the most scrupulous attention; they differ materially from the English discipline in this respect; the ceremony is science, and various aids are brought into display to attract attention, and to fix it for all time. We must not enter into further detail, but frankly confess that, although we differed much on the propriety of certain forms observed in the Pilgrim (German) Lodge, London; we saw nothing to reprove, but much to admire at Frankfort.

But it was not so much by the ceremonials that we were fascinated, as we were forcibly struck by the working of lectures by various talented Brethren; these lectures continued for several hours.

In due time we were conducted to the Banqueting Room, where an elegant entertainment awaited us. The allowance of wine was restricted to a half bottle per head. If in the Lodge Rooms we had been instructed by Masonic lectures, here we were gratified by a most delightful concert. The crowning pleasure, however, was the brotherly love that prevailed. A venerable looking sage, however, stealthily enquired how matters were just now in England, the masonic horizon in that direction having, as he hinted, betokened some dark presages. We spoke gently, but truthfully, and the sage pondered.

At 12 o'clock we retired from as happy a meeting as the heart could desire to enjoy.

The upper rooms of this elegant structure are appropriated to the tenancy of a Masonic club, where the members meet to play cards,

billiards, &c., and are refreshed on very moderate terms. To this club none are admissible but Masons, and every member must be balloted for.

Besides this Lodge, there are other Lodges in Frankfort holding of Paris, Berlin, and we believe of Hamburgh.

TRINIDAD.—On Wednesday evening, the 5th of February, Brother Daniel Hart entertained the Hon. William Stephenson, Prov. Grand Master of Grenada, at which a number of the Craft were also invited, and at seven o'clock the party sat down to a banquet; as soon as the cloth was removed, Brother Hart rose and proposed the health of the “Queen, England’s pride and England’s glory”—(three times three).

Air—“God save the Queen.”

Bro. HART again rose and said,—“Brethren, to enumerate the benefits which Freemasonry has derived from the illustrious Brother whose health we are now about drinking, would be useless on my part, his fame being too well known to the Craft in general throughout the world, and needs no further remarks from an humble individual as myself. Brethren, the toast is to “His Royal Highness the Duke of Sussex, Grand Master of England”—(three times three).

Bro. HART then addressed the Brethren as follows:—“Brethren, the third toast which I now rise to propose is one which gives me the utmost pleasure, and which I feel perfectly assured will be received with feelings of the greatest emotion. Brethren, for some time past we have been anxiously expecting the arrival of the first Provincial Grand Master that ever visited Trinidad—(cheers)—at last our expectations have been realized, and I have this evening the honour of being favoured with the company of the Hon. Dr. Stephenson, P. G. M. over all Lodges holding from Scotland—(great cheering). The character of Brother Stephenson, in his public and private capacities, are already known to all present, which renders it useless on my part to bring the same under your notice this evening. Suffice to say, that his course of proceeding in his public capacity has been such as to gain the approbation of his sovereign, who was pleased, a short time since, to appoint him a member of the legislative council of Grenada—(hear, hear); as a Mason, his exertions in our cause have met with that reward which was deservedly owing to him, by being appointed to the high office which he now holds—(hear, hear). Brethren, it is for us to regret that we are not honoured with such a Brother in this our island, for if such were the case, I am confident that Freemasonry, and Masons in general, would so benefit by his surveillance, as to render it a pleasing task to *all*, and more particularly to those at the head of Lodges; this we are to regret, and that to our sorrow, for never did Masonry in Trinidad *so much require a proper person at its head as it does at this moment*; yet there are a few who, I am happy to say, are always warm in the cause, and who strive to keep it up, against, I may say, wind and tide; to enlarge on this point would be to bring to mind that which we are all disposed to forget. However, I am confident that nothing on the part of Brother Stephenson will be wanting where the Craft can be benefited; and although he may not be able, from his short sojourn among us, to attend to all matters, yet we shall have the pleasing satisfaction of knowing, that ‘those who have been in the dark for years, have by his aid and advice been brought to Light’—(hear, hear, hear). My Brethren, many years past I was made a Mason by Brother Stephenson—(hear)—and by him also exalted to the Royal

Arch Degree—(hear, hear)—therefore I feel that something more than the style of Brother is owing to him from me—(hear)—for I assure you, that whenever I have visited Grenada, I have been received by him in such a manner as to ever make me remember the same, and I should be void of gratitude were I ever to allow the same to escape my memory. No! it is too well engraved in my heart ever to become faded. I am, however, intruding much on your patience—(no, no).—Then, since you are kind enough to listen to me, I will merely say, that all depends now on our own exertions: the state of society, of government, and may I be permitted to say, of knowledge with us, is sufficiently calculated to countenance and encourage Freemasonry in Trinidad, and like seed thrown into a congenial soil, must flourish accordingly; some of its most important doctrines are now practically illustrated in the condition of our species. *Man here recovers his dignity, he no longer exists a slave*—(hear, hear, hear). Thus, under these circumstances, we have now merely to avail ourselves of the aid tendered us by the P.G.M., who now sits on my right, and who has already expressed his readiness to render any assistance in his power. I shall no longer occupy your time, but propose the health of the ‘Provincial Grand Master of Grenada, the Hon. William Stephenson’—(three times three, loud cheering).

Song—“Come Brothers, prepare.”

To which the PROV. GRAND MASTER made the following reply:—
 “Brethren, the very flattering manner in which our worthy host has been pleased to propose my health, and which you have all been kind enough to drink with such marks of respect, has, I confess, so acted on my feelings, as to, in a degree, deprive me of the words I would wish to express; and, under the circumstances, should I in any way err in thus returning you my thanks, I hope you will treat the same with charity, the true land mark of Masons—(hear, hear). My Brethren, I come among you with no other earthly purpose than to endeavour to do the best I can for the good of the Craft in general—(hear)—and if my advice and suggestions can be available, I assure you it will afford me pleasure. The warm reception I have met with since my arrival here, and the zeal evinced by you all for the furtherance of Freemasonry, makes me sanguine that our sublime institution will never lose ground, supported as it is by so many who are ready to give their support, and to lay cement whenever required for binding each other together the stronger; therefore, let me then exhort all of you, my Brethren, to vie with each other, by which means a happy union must exist, and which ought to be the case among Masons. The very kind way that Brother Hart has thought proper to mention my name, as regards the high office I now hold in Masonry, is one of which I must of course be proud—knowing, as I do, that such honours are only bestowed on noblemen appertaining to the Craft; but, my Brethren, I should never have been able to arrive at such a height in Masonry, had it not been for the assistance of the Craft. Permit me to assure you that my utmost endeavours will at all times be given when the institution or any of its members can be benefited—(hear, hear). Do not, my Brethren, think for one moment that although I do not reside among you that I shall neglect you—(hear)—nay, I can only say—

Tho’ far they’re frae us,
 Still they’re wi’ us,
 Present in our minds.

Allow me, therefore, to return you, my Brethren, my warmest thanks

for the handsome manner in which my health has been proposed and drank. May you all long enjoy that satisfaction and delight which disinterested friendship can afford,—may kindness and brotherly affection ever distinguish your conduct as men and Masons.”—Amen, so mote it be.

Bro. E. C. WHARF.—“ The toast which I now rise to propose is one that I feel myself inadequate to do justice to, yet having been called on to do so, I should be wanting in respect were I to fail in doing so. I shall therefore briefly say, that it is to ‘ The Grand Lodge of Scotland,’ ”—(three times three.)

Song—“ Auld lang syne.”

Br. STEPHENSON, P.G.M. returned thanks. “ Brethren, (said he) having already expressed myself to you this evening, I can only add, that I beg to return you my warmest thanks, for the honour you have done the Grand Lodge of Scotland, in drinking to its prosperity, and which, you may be assured, I shall take an early opportunity of acquainting them thereof.”

Bro. O'BRIEN rose to propose the health of a Grand Lodge, which, although he was not directly under its immediate control, yet he owed a feeling of the greatest respect to it—it is to the Grand Lodge of Ireland—the land that gave his father birth ; “ therefore as an Irishman's son,” said the worthy Brother, “ I consider I should be doing injustice to the toast, were I to propose it without a few words in its favour. Certainly it may be thought that it ill behoves me so to do, but permit me to tell you, my Brethren, that there is at this board the oldest Mason belonging to this island, who appertains to an Irish Lodge, (the Union 690,) and who, you all know, is ever *green and lively in the cause*—(hear, hear.) It is certainly to be regretted that this Lodge is at present dormant ; but it is to be hoped that when roused from its slumbers, that it will set (as it has done before) an example to others. You are all aware as to Brother Wharf's zeal for the institution ; you all well know that nothing has been neglected on his part to keep up his Lodge ; but what can a captain do without men ? Brother Wharf, however, has always been firm, and has shown that although not made of bronze, yet he is just as staunch as the pillars of his Lodge. Brethren, I beg to propose ‘ Success to the Grand Lodge of Ireland.’ ”

Song—“ That sacred place where three in one.”

Bro. WHARF returned thanks in the name of his Lodge, and begged to assure the Brethren, that while he had health and strength, he would ever be ready to enter the field for the benefit of the good old cause. He thanked the Brothers for the kind manner they had drunk the success of the Grand Lodge of Ireland.

Bro. O'BRIEN then rose, and after a very excellent address, proposed the health of Brother Daniel Hart, their host, which was received with loud and continued cheers.

Bro. HART returned thanks in his usual good style, and prior to sitting down requested the Brethren to fill up a bumper. “ Brethren, said he, “ I claim your assistance in drinking the health of one who has given ample proof of his esteem for Freemasonry, and by whose efforts the Craft have benefited to a degree which they were before deprived of ; for, by the exertions of him whose health he was now about to drink, the Craft are put in possession of all that transpires in Masonry *throughout the world*—(hear, hear.) Brethren, I see,” said the worthy Brother, “ that you anticipate me, and shall at once give you ‘ the health

of DOCTOR CRUCEFIX, and those connected with the *Freemasons' Quarterly Review*"—(cheers.) For me to say any thing further in favour of Dr. Crucefix would be superfluous; yet I will say, that his endeavours for the good of the Craft require that he be crowned with those laurels which he has so justly won, and at which ceremony I sincerely wish I could be present. Brethren, here's to Doctor Crucefix,

"Long may he live, happy may he be,
Contented in mind, and from misfortunes free."

(Three times three, great cheering.)

Song—"Come, priest of science, truth array'd."

THE PROVINCIAL GRAND MASTER returned thanks on behalf of Bro. Crucefix.

The following toasts were then drunk in rotation—"The Provincial Grand Lodge of Grenada."—"The Philanthropic Lodge, 585."—"The United Brothers' Lodge, 251."

THE PROVINCIAL GRAND MASTER then proposed "The Mother of all Masons," which he introduced with an appropriate speech.

Song—"A mother's tear, a mother's sigh."

The memory of Robert Burns was then drunk in solemn silence, whose song of "Adieu, a heart-warm fond adieu," was sung by all the Brethren present.

At eleven the Brethren retired from the table of hilarity to the drawing-room, where they were met by their amiable hostess, Mrs. Hart, and the company separated, as Bro. O'Brien said, with their hearts as full as their heads.

On the 7th of February, a warm, feeling, and eloquent address from the Brethren of Trinidad was presented to the distinguished visitor Dr. Stephenson, which we regret our want of space prevents our giving; the same excuse confines us to the following extracts from the R.W. Brother's reply.

"I feel gratefully conscious of the sincerity of your sentiments therein expressed, and hail our present meeting with unfeigned pleasure and satisfaction. I cannot but lament, sincerely lament, the neglected state of our Masonic Order in this island. I feel confidently assured that the prosperity of the 'Philanthropic Lodge' is secured to them by having at their head a leader so zealous in the cause, one whose merits so justly claim the highest badge, and to whom they may with certainty look up for continued advancement. And, at the same time, I feel quite satisfied, that any mark of respect you may deem it necessary to show me, or think me worthy of, as the representative of the Grand Lodge of Scotland, cannot but meet with the approbation of the illustrious Prince our Royal Brother, His Royal Highness the Duke of Sussex, that brilliant ornament, and zealous, staunch supporter of our Order in England—nay, I may with truth and justice say, over the whole surface of the globe—where his exertions in the cause of Masonry are so well known and so widely diffused, and more especially through the medium of that useful and instructive work, the *Freemasons' Quarterly Review*, a work which I cannot recommend in sufficiently strong terms to the notice of the Craft. I therefore cherish and entertain the sincere hope and confidence, that by our united endeavours we shall promote the cause of our ancient and honourable Craft, not only in this colony, but I trust, by our good example, in all parts of the habitable globe, over

the greater part of which the benign influence of the Order is at the present day so generally diffused. I am not so weak as to suppose that I can by myself do much in the attainment of an object so desirable, but only let us be united in our exertions as members of the same household, and then much may be done.

“When I undertook the very important trust confided to me by the several august bodies, ‘The Most Worshipful Grand Lodge,’ ‘The Supreme Grand Royal Arch Chapter,’ and ‘The Supreme Royal Grand Conclave of the Masonic Order of the Temple, and St. John of Jerusalem,’ in Scotland, my native land, I was actuated by a sincere wish to render all the services, and do all the good in my power, as far as my humble abilities enabled me to do, for the benefit of the Masonic Order.

“Finally, my Brethren, be perfect—be of good comfort—live in peace, and the God of love and peace will be with you.”

GRENADA.—*To Correspondents.—Communications should always have the name and address of the correspondents.*

September 23.—At the stated convocation of the Mount Herodim Royal Arch Chapter, No. 54, on the roll of the Sup. Gr. R. A. Chapter of Scotland, the following Companions were elected Office Bearers:—William Stephenson, P.G. Sup. M.E.Z.; Thomas Boog, Ed. Ch. No. 1. M.E.P.Z.; Peter Guthrie, M.E.H.; Evan C. Harmer, M.E.J.; J. M. Aird, 1st Scribe E.; Robert Mc Burnie, 2nd Scribe N.; David W. Gibbs, Principal Sojr.; Richard Gibbs, 1st Assistant Sojr.; Giles Hanwell, 2nd Assistant Sojr.; Samuel Begg, Treasurer; Samuel Cockburn, Secretary and Recorder; George Bilby, Capt. of the H., or M. of C.; William Crawford, Capt. 3rd V.; Thomas Hopkins, Capt. 2nd V.; M. G. Stephenson, Capt. 1st V.; John Ghent, Sword Bearer; Tobias Harrold, Pursuivant. We have pleasure in mentioning, as a proof of the respectability and prosperity of the Mount Herodim Royal Arch Chapter, that, at a convocation of emergency, held last evening, several Brethren were exalted to that sublime degree of excellence.

October 10.—We have understood from a gentleman (a Brother we have reason to believe him to be) from Trinidad, that our Brethren of the Masonic Order, of that Island, impressed with that true Masonic feeling, for which they are so distinguished, have it in contemplation to form a splendid Masonic procession, to church, in commemoration and celebration of their titular Saint, John the Evangelist, in December next, when, it is said, the Rev. Brother David Evans, Garrison Chaplain, will preach a sermon for the occasion, and a collection will, at the same time, be made in aid of the fund for the relief of indigent persons. Brother the Hon. William Stephenson, Prov. Grand Master, has, we are informed, received a very pressing and polite invitation to be present, which, we trust, he will not fail to avail himself of, impressed, as he must be, with the genuine feeling of respect and esteem, so frequently and forcibly evinced towards him, by the Brethren of our sister colony. As preparations have already commenced for this very laudable undertaking, we may expect to hear of the splendour of this ceremony in due time.

What are our Brethren in Grenada about—are they merely Masons in name? Alas! we fear so.—*Grenada Gazette.*

[We give the above extract, as requested, and leave the Grenada Brethren the opportunity of explanation. Ed.]

FORMATION OF THE PROVINCIAL GRAND CHAPTER OF HOLY ROYAL ARCH FREEMASONS FOR GRENADA, AND THE ADJACENT ISLANDS. *—*January 1.*—On Wednesday last, the first instant, the Companions of the Royal Arch Degree of Freemasonry, eligible to hold office in the Prov. G. Chapter assembled at the Caledonia Lodge Room, pursuant to summonses issued for that purpose, and M.E. Companion and Brother the Hon. W. Stephenson having produced his warrant on commission, appointing him Prov. G. Sup. for Grenada and the adjacent islands, the same was read and its authenticity duly acknowledged, when he proceeded to nominate and appoint the following Companions as first office bearers:

Peter Guthrie, 2nd Prov. G. Principal H.; E. C. Harmer, 3rd Prov. G. Principal J.; W. Crawford, Prov. G. Scribe E.; John M. Aird, Prov. G. Scribe N.; James Gilchrist, Prov. G. Principal Sojr.; Matthew G. Stephenson, Prov. G. First Assistant Sojr.; Richard Gibbs, Prov. G. Second Assistant Sojr.; David R. Guthrie, Prov. G. Treasurer; Samuel Begg, Prov. G. Secretary and Recorder; Giles Hanwell, Prov. G. Bible Bearer; Robert M'Burnie, Prov. G. Standard Bearer; Samuel Cockburn, Prov. G. Organist; David W. Gibbs, Prov. G. Sword Bearer; Tobias Harrold, Prov. G. Poursuivant.

A Prov. G. Chapter was then, according to ancient form, duly opened with an appropriate prayer by the M.E. Prov. G. H.P.; and all the office bearers present, who had been nominated and appointed, were duly installed into their respective offices, when an address was delivered by the M.E. Prov. G. Sup. The following benediction was then pronounced by him:—

“Almighty and supreme High Priest of heaven and earth! Who is there in heaven but Thee? and who upon earth can stand in competition with Thee? Thy Omniscient mind brings all things in review—past, present, and to come; Thine Omnipotent arm directs the movements of the vast creation; and Thy Omnipresent eye pervades the secret recesses of every heart! Thy boundless beneficence supplies us with every comfort and enjoyment; and Thine unspeakable perfection and glory surpass all understanding! Heavenly Father, we invoke Thy blessing upon the purpose of our present assembly. Let this Provincial Grand Chapter be established to Thine honour and glory. Let the office-bearers be endowed with wisdom to discern, and fidelity to preserve its true interests. Let its Members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind.”—(Response—So mote it be, &c.)

A procession was then formed, and the three presiding Chiefs were saluted in the usual form, and with the grand signs of Royal Arch Masons. A Royal Arch ode, composed and arranged expressly for the occasion by the Prov. G. Organist, was then sung. The M.E. Prov. G. Sup. then proceeded to the dedication of the Provincial Grand Chapter in the following manner:

“Let this Provincial Grand Chapter be dedicated and consecrated to Thy glory by the name, style, and title of the ‘Provincial Grand Royal Arch Chapter of Grenada and the adjacent islands;’ and may its Members ever exemplify their reverence and love to God by their beneficence to man. To our M.E. Patron Z. we now, therefore, solemnly dedicate

* Our correspondent should have forwarded this report long since.

this Provincial Grand Royal Arch Chapter of Grenada, &c.; and may the blessing of our Heavenly High Priest descend and rest upon its Members, and may their felicity be everlasting—glory be to the great Jehovah!"—(Response, Amen—so mote it be—Amen).

The corn, wine, and oil were then poured out by the M.E., saying, "May corn, wine, and oil ever abound amongst us."—(Response—So mote it be—Amen). The consecration, constitution, and dedication of the Provincial Grand Chapter was then duly, and in ancient form, proclaimed in the east, west, south, and north. An anthem was then sung. A committee was appointed to form a suitable code of bye-laws and regulations. Companion Cockburn, as usual, recited some complimentary lines from his ever-ready muse. The Provincial Grand Chapter was then duly, and according to ancient form, closed with an appropriate prayer by the M.E. Prov. G.H.P., after which, the Companions retired to the banqueting-room, and partook of a slight refreshment provided for the occasion by the liberality of the M.E.

INDIA.

TO CORRESPONDENTS.

Some Brethren in Madras complain of the great difficulty in procuring the *Review*. All we can state is—if they desire it, we will on receiving directions with order for payment in London, place their orders in the hands of a respectable London bookseller in connection with the President, who will feel pleasure in attending to their orders.

Messrs. PITTAR, LATTEY AND CO., and
Messrs. W. THACKER AND CO, Calcutta,

have an ample supply on hand, and will promptly execute all orders.

We have replied to various friends on the 16th ultimo, per *Jumna* bag, viâ Liverpool.

MASONICUS (Madras).—The letter as written cannot be inserted; and any Brother undertaking the matter should be in possession of the letter itself, which, for obvious reasons, we cannot deliver up. The names of the parties petitioning for the warrant in 1833 should be given.

P.G.O. (Madras).—The list of names is imperfect; instead of 150, as stated, there are but 32. There are other reasons for deferring the article: among them is a rumour that the warrant is about to be granted; and, after all, it may turn out that the most serious fault does not lie with the present G.S. Our other advices from India incline into this opinion.

A MADRAS MASON.—Why not put name and address to his esteemed favour? The details of the ceremony alluded to will be found at p. 374, 1839. We hope our correspondent will favour us by frequent communications.

BROTHER — (Bombay).—A remittance for our account to No. 7, including a chart, &c., sent in November, 1835, is requested.

BENGAL.—The City of Palaces has been celebrating a series of Masonic ovations in honour of Dr. Burnes, whose arrival at this peculiar time has given to Freemasonry, if possible, an additional stimulus. Our reports will be found as interesting as the subject treated of is honourable to the distinguished visitor, and the Calcutta Fraternity.

The dispersion of our troops over Affghanistan, and the continual changes and removals, of late more frequent than ever, militate against Masonry at present—obstacles which the greatest perseverance only can overcome. We have, luckily, some zealous Brethren who raise the banner at all times, and at all places, and thus keep up a truly Masonic spirit among us.

The D. G. M. Bro. R. Neave has been visiting the Lodges in the North Western Provinces with the greatest success; and Major Macdonald, who is unequalled as a working Mason, continues to exercise his Masonic battalia.

Our Provincial Grand Master has not as yet received his patent as Grand Superintendent, consequently Arch Masonry is as yet but in an unsettled state: the workings of the new Chapter has only partially remedied the evil. Brethren want confidence in the Grand Chapter at home, because so many petitions have remained “dead letters,” although the fees have been sent and received.

We look to the *Review* not only to support the cause it has happily aided, by the publicity of our success, that such may be known and appreciated in the almost trackless regions of the East; but as its periodical labours are so uniform and consistent, we rely upon it for that advice and support which is the best means of bringing to a conclusion the objects which it has so worthily fostered. Indeed, we crave its assistance more than ever. Should it desert us now, to whom can we look?

Amid our general satisfaction, we have, however, to regret to state that our most excellent friend and Brother Alexander Grant, the G. S., suffers severely in mental and bodily anguish. He has recently been bereft, by the chastening hand of Providence, of his eldest son, a fine youth twelve years of age, and it is feared that a retirement to the Cape is essential to the recovery of his own health. We feel as wailing friends for his sufferings, and hardly dare to contemplate the severe loss we must Masonically sustain by his secession from us.

The following fees of office are to be paid on accepting official rank, viz. :—

| | | | |
|--|-----|-----|-----|
| Deputy Provincial Grand Master | - | 100 | rs. |
| Provincial Grand Wardens, each | - | 100 | ” |
| Provincial Grand Treasurer | - - | 100 | ” |
| Provincial Grand Registrar | - - | 50 | ” |
| Provincial Grand Secretary | - - | 50 | ” |
| Provincial Grand Deacons, each | - | 50 | ” |
| Provincial Grand Superintendent of Works | | 50 | ” |
| Provincial Grand Director of Ceremonies | | 50 | ” |
| Provincial Grand Swordbearer | - - | 50 | ” |
| Provincial Grand Stewards, each | - | 50 | ” |

The Grand Officers (Stewards included) to pay each a quarterly contribution of 16 rupees, and all Past Grand Officers who may be desirous of associating with them, the same.

Other fees payable to the Provincial Grand Lodge, viz. :—Initiation, 4 rs.; Passing, 4 rs.; Raising, 4 rs.; Yearly Subscription, 4 rs.; Joining, 1 r. Country Members half fees, except for joining, which is the same, viz. 1 r.; and these are exclusive of 1 r. from each Brother to the fund of Benevolence of the United Grand Lodge of England, but this payment is not of necessity called for by the Constitutions.

The following regulations are among those already promulgated by the Provincial Grand Lodge.

A Quarterly Communication shall be holden on the 21st of March, 24th of June, 22nd of September, and 27th of December.

Meetings of Emergency shall be called whenever the Prov. Grand Master, or, in his absence, the Deputy, shall deem necessary.

The Provincial Grand Lodge shall consist, together with the Prov. Grand Officers, of the Masters, Past Masters, and Wardens of every warranted Lodge in the province.

The Lodges in the province shall pay a monthly contribution towards the support of the Provincial Grand Lodge, at the rate of *Ten per cent.* on their own respective receipts, to be made out and delivered in Quarterly Communication, together with a corrected list of members, according to prescribed form.

The question as to the propriety of admitting Mahomedans* and Hindoos into the Order still occupies the attention of the Anglo-Indian Craft, and some intimation from head-quarters is anxiously looked for.

CALCUTTA.—PROVINCIAL GRAND STEWARDS' LODGE.—The Prov. Grand Stewards have already formed themselves into a Lodge, which will every year add to its numbers from the present and past Grand Stewards. Bro. Torrens, a very zealous and erudite Mason, is the first Master. This is probably the first instance of a Provincial Grand Lodge being able to act upon so close a conformity to the Grand Lodge, which it is presumed it cannot too closely imitate, that it may show to the boundless districts over which it rules, an example for them to emulate with all their power. Major Macdonald, who has taken a warm interest in the Lodge, has suggested to the Prov. Grand Master the propriety of working the lectures publicly. Being constituted a Master Masons' Lodge, as the Grand Stewards' Lodge in London, they are precluded from conferring degrees. It is to be regretted that the Major, who is a Grand Steward, is too far removed from this scene of action to assist in carrying out his excellent suggestion: however, he has proved the practicability of the plan, by working the lectures in his own Lodge at Cawnpore.

Our highly respected Grand Master, Dr. John Grant, is unceasingly engaged in perfecting the arrangement consequent upon his high appointment, and his Deputy, Robert Neave, Esq., seconds him most admirably; Br. N. is at present at Allygurh, where his judicial occupation absorbs much of his time, but he nevertheless does not neglect any opportunity to aid his principal, and to support the interests of the Fraternity.

At the Convocation of the R. A. Chapter Hope, on the 5th of August, Dr. Burnes referred to the great services of the M. E. Z. Companion Alexander Grant, and Companion W. F. Birch, nearly in the following terms:—After stating that he had always felt a degree of nervousness in entering a newly established Royal A. Chapter, he proceeded—“Proportionate to the anxiety which I have usually felt is the perfect gratification which I now enjoy at this night's proceedings, under the direction of Companions Grant and Birch, nor will I be deemed presumptuous if I offer my unqualified approbation of them, and express my belief that, while they display abundant evidence of the fervent zeal, Masonic knowledge, and industry of these excellent Companions, they

* It may be proper to state that several Mahomedans have been admitted in England One in particular in 1822 was initiated in the Burlington Lodge.

will also produce a lasting and beneficial impression (the true and legitimate object of all Masonic ceremonies) on the worthy individuals who have been honoured with exaltation. Nothing also has been wanting to give effect to those ceremonies, either in respect to magnificent insignia or elegant decorations; and it is but a bare act of justice if I offer my homage to the exquisite taste and Masonic perseverance which have been evinced by the M. E. Z. Alexander Grant, not only in the selection of those necessary and ornamental appliances while in Europe, but also in the almost unexampled activity with which he has laboured for the Craft since his return to Bengal. Companion Birch's intimate knowledge of, and steady application to, Masonic ceremonial cannot be too highly praised. I have premised these observations in the belief that every true Brother enters into my feeling of how inexpressibly a compliment, such as that with which you have honoured me, rises in value when it emanates from men not weary in well doing, but active in the great cause, devoting their time and energy to its maintenance, and upholding with judgment and success the principles, as well as the ancient land marks and usages of our Order. It is in this enhanced and more precious form then, my Brethren, that I accept the tender of your goodwill, and assure you of my heartfelt gratitude for the honour you have conferred upon me."

ANCHOR OF HOPE, Aug. 21.—This Lodge has been revived, and the chair entrusted to Brother Alexander Grant, the Prov. G. Sec. It registers twenty members, and is already in an excellent state of discipline. An especial meeting was held this day to receive Dr. Burnes, and present him with an address, in a highly ornamented frame.

INDUSTRY AND PERSEVERANCE, Aug. .—This Lodge entertained the R. W. James Burnes, LL.D., Prov. G. M. for Western India, in the Masonic Hall; the meeting was numerous attended. After certain toasts, the W. M., Bro. Sir Ed. Ryan, S. G. W., happily adverted to the circumstance of Dr. Burnes' visit to Calcutta, and expressed the gratification of the city in the opportunity it afforded them of doing honour to so distinguished a Mason. Sir Edward concluded an elegant address by proposing the health of Dr. Burnes, which was received with enthusiastic demonstrations of admiration and respect, and great cheering. Dr. Burnes returned thanks as follows:—

"My Brethren, I accept this cordial and brotherly compliment in the same frank and hearty spirit with which it has been tendered to me, feeling, nevertheless, that I have no claim to appropriate to myself the high eulogium with which the eminent and distinguished Brother, who presides over you, has been pleased to introduce me to notice. I have long considered the consummation of just and honourable ambition to be in the esteem and approbation of upright and enlightened men; and, although I have already enjoyed an ample share of consideration from the Craft, not only in the shape of costly testimonials, but also in the still fairer and more grateful form of that undeviating brotherly love, which has elevated and animated me, unworthy as I am, to be one of the instruments of reconstructing, on a solid foundation, our great institution in the western provinces of India; deeply do I appreciate the favour you extend towards me, and sincerely do I thank you for the splendid and generous hospitality with which you have welcomed me to-night. Although the proud object of it, I may be permitted to remark, that it is as honourable to yourselves as it is to me; for it is in

accordance with the true spirit and immemorial usage of our Order, and but another happy illustration of its great and beautiful principle, by which distrust is annihilated, and the stranger Mason leaps at once to the hearts and hospitality of his Brethren. I have devoted my utmost energies to Masonry in India, not only because it draws closer the bonds of social union amongst educated individuals, like ourselves, bringing together in happy intercourse our countrymen of all conditions, who are disposed to walk uprightly, live within compass, and act upon the square, to the incalculable advantage of every respectable portion of European society, but also as a means admirably suited for extending, without awakening religious prejudice, a truer knowledge of the Great Architect of the universe, and more just notions of their duty to each other, amongst the natives of this mighty empire. With discretion and judgment I have never doubted that it may in time be applied to these stupendous objects; and an institution which possesses such a spirit, and which contains within it such a tendency, may justly demand the zealous and earnest support of every generous and philanthropic man. Deeply impressed with these feelings, my Brethren, you will readily believe that I have watched with intense interest the recent and rapid revival of the Craft on this side of India; and I confess to you that one of my chief objects in visiting this splendid metropolis of the East was to hail the rising and spreading light issuing from darkness, under the fresh and vigorous guidance of my gifted friend and valued Brother, John Grant, whose elevation to the Provincial Grand Chair of Bengal, followed as it has been by his admirable selection of officers, is, I conceive, one of the most important steps that has occurred in the march of Masonry within the present century, and will lead, I venture to foretell, to the most momentous results, both as affecting the civilization and happiness of our fellow-men. My pride and gratification have been extreme in finding him aided in his good work in particular by the R. W. and illustrious Brother who rules this Lodge. 'Primus in Indis,' may be well said of Sir Edward Ryan, for there is no philanthropic object, no scheme of education or system of improvement, from the Himalayas to Cape Comorin, with which his matured wisdom and venerable name may not be identified. The accession of such an honoured individual is a tower of strength to our cause; the effect of his efforts may be incalculable; but it is probable that, under the blessing of the Supreme Master, and seconded by those of the worthy, eminent, and active Brethren with whom he is associated, they will prove irresistible in the dissemination of love amongst our Brethren, and charity and good will to all men." Dr. Brother Burnes ended by paying a high compliment to the working of the ancient Lodge of Industry and Perseverance.

CHAPTER OF HOPE, *August 5.*—Two exaltations were performed this evening, at which Dr. Burnes officiated as third Principal. Afterwards, the Companions partook of an elegant banquet. In the course of the evening,

Companion A. GRANT proposed Dr. Burnes's health with equal taste and feeling, observing that he was deeply impressed with pride and exultation in proposing the health of that distinguished Royal Arch Mason, Dr. Burnes. When he looked round the board, he was most sensibly struck with the practical illustration of the beauties of Masonry, and felt more than ever convinced that it had the approbation of Heaven. Here were men of high standing in society,—men of science, talent, and

affluence, all uniting in promoting the good cause. He could wish some of the most sceptical railers against Freemasonry could but look in amongst them. What a moral lesson would be taught them in witnessing the beauties of Masonry, and their tendency to show a type of the future. He then proposed the health of Dr. Burnes, as an apt illustration of what a good Mason really was—(long continued cheering).

[Since the preceding has been in type, we have received a mass of intelligence from Calcutta, which time will not permit us to give at any length; we must, therefore, briefly condense it. Ep.]

August 17.—The Officers of the Grand Lodge of Bengal, assisted by the Wardens and Officers of other Lodges, met at the Freemasons' Hall. At about eight o'clock, the Lodge was opened in due form to receive the Provincial Grand Master of Western India, Dr. Burnes. The Grand Stewards received him at the bottom of the steps, headed by their Master, Worshipful Brother Torrens; the latter introduced him to the Members of the Grand Lodge, after which, the Lodge was closed, and the company retired to the refreshment table. They sat down, to the number of between fifty and sixty, to a splendid dinner of Spence's best, and the flow of wine and flow of soul did not cease to enliven the convivial party till a late hour.

The toasts were nearly all prefaced with excellent speeches from the givers; the address from Brother Burnes was particularly good and appropriate; we have seldom heard an address so excellent in matter and in words delivered on any similar occasion. The address from the Provincial Grand Master of Bengal was also one of his best; his expressions regarding Masonry were so *à propos* and striking, that we think no Member who heard them will ever allow them to escape his memory. The toasts were all responded to by the distinguished individuals toasted in a very eloquent and interesting manner. Between the toasts some excellent songs were sung; one of these was by Brother Torrens, who composed it for the occasion—

“ Oh ! say when the wine cup is brimming around,
And the murmur of welcome is heard in our Hall.”—

And the conclusion of it elicited the greatest applause. Brothers Thomson, Burnes, Burlton, Linton, Hamerton, Guest, and many other Brethren, also favoured the company with several songs.

We were happy to see our venerable Brother Blaquire present in good health, and enjoying himself in the general hilarity of the evening.

The Hall was most tastefully fitted up for so grand an occasion, and the *ensemble* did great credit to the exertions and taste of our Grand Pursuivant. We trust we shall often hear of such happy meetings.—*Bengal Herald.*

August 29.—The Brethren of St. John's Lodge gave an entertainment to the most excellent and R. W. Brother James Burnes, at Freemasons' Hall, this day. About eighty of the most distinguished Brethren in Calcutta were present on the occasion, including the venerable Brother Blaquire, V. W. Brother Edward Ryan, and V. W. Brother Burlton. The feast of reason and the flow of soul prevailed, and dulcet song, also, tended to promote and complete the harmony of the evening. Brother Guest sang a very queer song in a particularly queer manner; Brother Henry Torrens sang the welcome to R. W. Brother James Burnes, composed by himself; and Brother Hamerton favoured the company with

another song, "Let's welcome the Hour," composed by himself, which he sang to a beautiful air, also of his composition, which so pleased the Brethren, that he was obliged to sing it a second time to satisfy them. Several exquisite speeches were made, particularly by the R.W.P.G.M. of Bombay and Brother David Drummond, and the spring of wit and mirth was kept up till midnight, when the Brethren separated, all quite delighted with the entertainment of the evening, which was greatly promoted by the bland attentions of W. Brother Henry Torrens.—*Bengal Herald*.

September 10.—The Brethren of Lodge Humility with Fortitude, No. 279, in Fort William, were honoured on Tuesday evening with a visit from the R.W. the P.G.M. of Western India, Dr. Burnes, who was accompanied by the P.J.G.W. Major Burlton, and W. Brother Captain Birch. There were also present several visitors from the Calcutta Lodges. Two candidates were initiated by the W.M. Brother Chance. We were glad to observe in the assembly two Brethren of the Jewish persuasion, and a Mahometan: this is as it ought to be; and here we are tempted to quote an extract from Preston, as being applicable to so gratifying a sight: "The distant Chinese, the wild Arab, and the American savage will embrace a brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices.

The Lodge being closed, the Brethren adjourned to the supper room. After the ordinary toasts of obligation were disposed of, the W. Master proposed the health of the distinguished guest, which was drank with enthusiasm and due honours. R.W. Brother Burnes, in returning thanks, expressed his high approbation of the *work* he had that evening witnessed, which he said was not surpassed by that of any other Lodge he had visited. He used many other expressions complimentary to the Lodge, and related several anecdotes tending to show the beneficial effects of Freemasonry. The health of W. Brothers Burlton and Birch followed, which were suitably acknowledged by those Brethren.

We are glad that this ancient Lodge still maintains its high character. Even in the worst of times, when Freemasonry was nearly extinguished in Calcutta, Humility with Fortitude was a hard-working Lodge, sending forth her sons to distant stations in India, there to disseminate the beneficial influence of Masonry;—these missionaries in the cause of charity (as they may be emphatically called) have been met with at Allahabad, at Agra, at Kurnaul, aye, and even at Simla!

We left the festive board on the conclusion of an oration by an Irish Brother, in honour of the P.G.S. Brother A. Grant, which was highly applauded for its bursts of true Masonic feeling, and afforded some amusement by its sallies of wit.—*Englishman*.

Sept. 22.—A splendid meeting of the dignitaries of the Craft took place at Freemasons' Hall this evening. Amongst those present were the R.W. J. Grant, P.G.M. for Bengal; R.W. J. Burnes, P.G.M. for Bombay; the R.W. Bros. Blacquire and Sir Ed. Ryan; Brothers Burlton, Henderson, F. W. Birch, Bagshaw, Torrens, Leith, Cragg, King, Chew, Strong, and other officers of the Provincial Grand Lodge; besides the Masters and Wardens of most of the Calcutta Lodges.

The R.W.P.G. Masters of Calcutta and Bombay, Brothers Grant and Jas. Burnes, made some admirable addresses to the Brethren. Some excellent songs were sung, particularly by Bros. Torrens and Thompson, who lent their powerful aid in furtherance of the enjoyment of the

meeting. The following beautiful passage from an eloquent address by Dr. Burnes, is too expressive to be omitted.

“ One of the lesser obligations of Charity in our practice, is the toast I have to propose, which, as with every thing else in Masonry, is intended to convey its lesson, reminding us, then on the full tide of festivity, like the veiled skeleton at the revels of the Egyptians, of the instability of all human enjoyment. Surrounded by every luxury, we are now required to suspend our smiles; and by a silent and solemn formality to recal to memory all our poor and suffering Brethren throughout the globe, to reflect on our compact with them, and since we cannot relieve their distresses, to invoke the blessing of our Everlasting Maker on their lot. This is more impressive even when there is a gap in our own circle, occasioned by the absence of a Brother in distress; and it becomes deeply affecting, when, as at present, we know that an esteemed and faithful functionary of this Provincial Grand Lodge—a steady, determined, and uncompromising servant of our Order—one who has devoted the indomitable energies which have descended to him, from the ardent and enduring race of the flood and mountain from which he is sprung, to the advancement of its interests, lies bowed down with domestic affliction, and heart-stricken by the same shaft of the great Leveller which has robbed him of his first-born. It is the feeling of all present that I should place Brother Alexander Grant foremost amongst those distressed Masons, whom we pray Heaven to comfort. I offered him my feeble consolations as became me, and it was gratifying to me to learn in return, that in the hour of his sorrow, the same warm sympathy of his Brethren had been as balm to his wounded spirit, and that Masonic principles had been his anchor and his hope, teaching him to bow with humility, resignation, and fortitude, to the will of Him whose all-seeing eye is never withdrawn from us.”

The Lodge Industry with Perseverance have enrolled some distinguished individuals under its banner, Capt. D. L. Richardson, F. Hampton, Esq., Capt. Boileau, and Lieut. Fergusson, having been initiated on the occasion. The R.W.P.G.M. of Bombay, in the absence, in consequence of indisposition, of V.W. Bro. Sir Edward Ryan, the Master of the Lodge, officiated as Master during the earlier part of the evening, and was relieved by V.W. Bros. Cragg and Birch, alternately. Several of the officers of the Grand Lodge, and of other working Lodges, were present.

After the business of the evening was finished, the Brethren sat down to an excellent banquet, and a pleasanter party we never were at. Several excellent songs were sung, and Bro. D. L. Richardson, doubting his vocal powers, read to the Brethren, in his masterly style, a beautiful and truly Masonic song, which he had composed ten years previously, when he first contemplated becoming one of the “favoured few.”

The “Englishman” has devoted several columns to a biography of our talented Brother; but extensive as is the circulation of that well-conducted journal, we hope such biography will not be confined to its present limits, but suggest that it be reprinted in a separate form, and that some spirited compiler (and we have our eye upon a Brother of peculiar talent) may be induced to collect all the addresses delivered by Brothers J. Grant, Dr. Burnes, R. Neave, Sir E. Ryan, and other distinguished Masons, prefixing or appending a compendious statement of *the revival of Masonry in India*, in connexion with the visit of the Prov. Grand Master for Western India. Such a pamphlet will do much

good to the Order; it will, we are certain, be generally acceptable, and may awaken the dormant energies of some Brethren of equal rank, but whose spirit of enterprise requires some such stirring example to incite them to do their duty.

CAWNPOR.—Our Master, Major Macdonald, has made some arrangements in the Lodge, which appear to give much satisfaction. A platform is elevated all round the Lodge, leaving the centre perfectly clear for work: the East has an elevation of three steps, the other divisions but one. Brackets are fixed around the Lodge for lights. Above the several officers' chairs are the several emblems; there is also introduced some other emblems for such members as belong to the Royal Arch and the higher grades,* which have a very imposing effect.

This indefatigable Brother has introduced the degree of Super-excellent among five Brethren, a degree not worked in England, but here we find it encourages the juniors, and keeps their attention alive, by preparing the mind until the period of exaltation; by this a system of order is kept up. He also confers the almost obsolete degrees of Ark and Mark, the Cross of Babylon, &c. upon the same principle. Many who might secede are thus kept employed, and will ultimately become efficient members of the Order. The great demand for field service has frustrated the intention of the Major to visit distant Lodges, but he has used "all diligence" here.

NUSSERABAD.—The "Kindred Hope" Lodge is fast establishing itself. On last St. John's day, the Brethren attended divine service, properly clothed, when the Rev. H. Pratt, *A.M.*, with his usual considerate kindness towards his parishioners, and anxious at all times to render himself useful in his calling, favoured the Craft with a learned and eloquent discourse from 1 Cor. xiii. 13. The Brethren spent the evening in social recreation. Major Thomson, our excellent *W.M.*, has been ably assisted in his praiseworthy exertions by the indefatigable Brother Captain J. L. Tottenham, founder of Lodge 648, in which Lodge the lectures are regularly delivered every Thursday, by Brother Captain Tottenham.

This latter Lodge on a recent occasion had an opportunity, which it did not neglect, of practising the professed principle of charity. The effects of a late dreadful fire that happened at the station of Ferozepoor were most disastrous, and the Brethren at once came forward in aid of the unhappy sufferers by a donation, which was entrusted to Captain Tottenham, in the absence of the *W.M.*, from severe indisposition. This generous conduct cannot be too highly commended. If the influence of charity was as extensively practised as proposed, the Asylum would become the happy record of the sublimity of Masonry. Dissident voices, when charity is concerned, are like noxious weeds—they spring up, do their worst, and die—yielding their place to those herbs that give strength and sustenance to man; thus may it be as regards the Asylum for the Worthy Aged and Decayed Freemason—may every blessing rest on it, and may its present claimants and future inmates live in a happy and peaceful home, and when their hour shall approach, may their grey hairs descend in peace to the silent tomb! In

* In this we respectfully differ from our worthy Brother. A Craft Lodge should be a Craft Lodge, and free from any public emblem which affect its universality.

all India there is but one sentiment of joy for our restoration to activity, and of a determination to prove ourselves worthy to follow the cause of honour and duty.

MERUT, Aug. 8.—A Provincial Grand Lodge was held at the Lodge Rooms, at which the R. W. Robert Neave, D.P.G.M., presided. The meeting was respectably but not numerously attended, many members being absent on duty. The D.G.M. addressed the meeting, and exhorted the members not to relax in their endeavors to support the good cause; he also touched on some points of discipline, and other matters.

At the banquet, many influential Brethren who were not eligible to the Provincial Grand Lodge, attended, and the evening passed in a most delightful manner. It is to be hoped that our staunch and indefatigable Master, Bro. Dr. Playfair, to whom we owe so much, will be able not merely to sustain his forces, but rally around him a great addition thereto.

MADRAS, ST. JOHN'S DAY.—The Masonic Temple which has been gradually rising on the beach, near Cappeis, St. Thoni, during the last year or two, has, of late, assumed a peculiarly neat and imposing aspect, as regards its exterior, which has been nearly finished for some months past. We need hardly inform our readers here, to most of whom the edifice must be familiar, that it consists of an upper and under story, each containing a spacious and handsome apartment, (60 feet by $24\frac{1}{2}$), with smaller offices at the north end. The exterior has a handsome verandah on three sides, surrounded by columns.

The building is now completed, and within the last month, the first meeting of the Brethren has been held within its walls.

The annual Masonic ball, we believe, is intended to be given here, with great *éclat*, in December next, on the great festival of St. John's day, when it is expected that Bros. John Morris, D.P.G.M. on the Coast of Coromandel, a most distinguished Brother; the Right Hon. Lord Elphinstone; Walter Elliot; Major Havelock; the Hon. Captain Groves, and other Brethren, will be present.

Mr. Cherry, and Major Underwood, the architect, have been, we understand, most indefatigable in their exertions in the erection of the building, and the numerous arrangements connected therewith.

The Masonic ball of St. John's day is well known to the ladies of this presidency, for its brilliancy, and the gallant attention ever shown to them by the Brethren on this occasion. Hitherto this ball has necessarily been held in places temporarily appropriated to the purpose; on the ensuing anniversary, the Masons will have the additional pleasure of receiving the ladies in apartments better suited to the purpose, and under a roof permanently dedicated to Masonic ceremonies.

REVIEW OF LITERATURE, &c.

The History of Initiation. By the Rev. Geo. Oliver, D.D. *History of Freemasonry from 1829 to 1840.* R. Spencer.—The first of these publications is a new edition of a previous work that has been already received with the highest gratification by the Order ;—it has undergone much careful revision, and contains valuable and important additions. The expected revelations of those truths with which the author has stored his gifted mind have been fully realised. As a literary composition, the present volume is polished and elegant ; as a Masonic illustration, it is plain yet vigorous. We observe with much admiration the vast number of learned authorities which have been consulted, not merely as proving the great extent of the author's research, but as comprising the value of a course of study which thereby saves the Masonic reader a vast deal of trouble—enables him with less difficulty to comprehend those mysteries which unite morality with science—deduces the origin of Freemasonry—conducts the examination through every system of philosophy—explains errors—and leaves no opportunity for the sceptic or the casuist to exercise his vocation. It is a work good for all men, and a text-book for Masonic Lodges.

The second publication is by the same author, and contains an account of Masonic transactions during the past eleven years, a period most eventful in the history of the Craft. Dr. Oliver has evidently examined very carefully into every circumstance, and noted each with strict fidelity, so as to leave no doubt of the impartiality which has directed the record. In the author's opinion, that with the general advancement of science the moral economy of Freemasonry is expected to keep at least an equal pace, we perfectly concur ; and our readers will agree with us, that the continuation of the Illustrations of Masonry was absolutely necessary ; in completing his task Dr. Oliver has gracefully cherished the memory of the late Brother Preston.

The Freemasons' Calendar and Pocket Book for 1841.—At length we can compliment the Craft upon some improvement, or rather additions to the *Masonic* department of the Diary, which will be found chiefly in the introduction of the list of the Grand Stewards, the Board of General Purposes, the library, the list of Royal Arch Chapters, and the Grand Lodges of Scotland and Ireland, of Prussia and Hamburg. Why the two Grand Lodges of Paris, as well as all other Grand Lodges are omitted, we cannot explain, unless that the compiler or editor is not aware of their existence. The reduction to one shilling in these times of economy is also prudent ; yet taking all matter into account, sixpence would have been a sufficient charge. We hope the sale will show a profit to the account of "CHARITY." The Calendar now professes to give nothing but *Masonic* information, except a few moveable feasts, and sundry lessons of the church of England.

To compare the present Calendar with the earlier numbers, would be so greatly to the credit of *former* days, that we shall altogether refrain from the attempt ; with general information of all kinds, and of Masonic matters in particular, the charge was then as it is now, "one shilling."

We have noted the additions—will the reader believe that some six years ago, nearly all the present amendments were *moved*, and *copies*

printed; but these were then declared to be unnecessary and improper, yet now they are inserted without the slightest acknowledgment of the source of their suggestion? How Brother Norris must have laughed in his sleeve when he directed these amendments to be set up! Facts are facts.

A little spice of coquetry is sprinkled over the Calendar; *e. g.*, there are very numerous Lodges of Instruction held in London, but only three are noticed!

Has the G.S. really forgotten the Master Masons' Lodge of Improvement, which meets at Freemasons' Tavern, and of which he is a member? or has he consented to forget to remember that Peter Gilkes ever existed, merely that he may gratify some silly vanities? We ask him, if he does not know that the Antiquity, the Percy, the Temperance, the Athelstan, aye, and perhaps a dozen other Lodges, hold their meetings regularly? and yet, forsooth, it is trumpeted forth that London has—what? *three Lodges of Instruction!*—We may revert to this subject.

The Idler in Italy. By the Countess of Blessington. Vol. III. Colburn.—We have before spoken of the predecessors of the present volume, and somewhat favourably; but of this, the third, we have to speak in terms of general commendation. There is less chit-chat, but far more important matter. Italy itself is represented, and not the English in Italy. Cities in their fair proportions, and the wondrous characters of times long past, rise before us, as we read with admiration; and we are proud to find that a noble English woman has emulated her gifted countryman Byron, and made us familiarly acquainted with subjects that have immortalized Petrarch and Shakspeare. She has done her work right well, imparting to it a generosity of sentiment, and a liberality in taste, that prove her in manner as truly well-bred as in mind she is well informed.

Laying down the Law. 311, Exhibition, Royal Academy, 1840. Edwin Landseer. Whether the talented painter who has so happily delineated the countenance "canine" be or be not a Freemason we know not; but the appearance of this splendid picture was so singularly coincident with recent circumstances, that if an engraving be taken (and it deserves every publicity), we should advise that such engraving be dedicated to a certain "General Board," each individual of whom might say to the other, "*mutato nomine de te fabula narratur.*" The delivery of the letter to the chairman is exquisite.

Lawrie's History of Freemasonry.—We hear with much pleasure that a new edition of this work is about to appear, and that it will be edited by the present Grand Secretary for Scotland, son of the late Brother Lawrie. Should he carry the incidents down to the present day, he will have the honour of distinguishing himself as a contemporary historian with Dr. Oliver.

It is also rumoured that a Grand Officer, high in the favour of the Grand Master of England, contemplates publishing some interesting particulars of Freemasonry, in which some controversial arguments will be refuted, and many doubtful inferences made clear. These are most desirable points; and we hear that in all of them the Brother relies for his proofs on the volume of the Sacred Law.

A Spirited Engraving from a Portrait of the much lamented Earl of Durham, by Brother R. Dalziel, who has faithfully executed an admirable picture, representing his Lordship in Masonic clothing, &c., is now being executed by the celebrated C. E. Wagstaff, in the finest

style of mezzotinto, on a scale of 15 by 12 inches, to be dedicated, by permission, to the Most Worshipful Grand Master, His Royal Highness the Duke of Sussex, and to the Fraternity of Freemasons of Great Britain and Ireland. We hope the public spirit of the Craft will reward the enterprising artists who have thus given them an opportunity of testifying their respect for the memory of one of the best of men and of Masons. The intention, in case of public support being such as they anticipate, of contributing some portion of the profits to the Masonic Charities, will, we hope, not be lost sight of by the Craft.

The lovers of the fine arts are informed that the Portrait of Field Marshal His Grace the Duke of Wellington, painted by H. W. Pickersgill, R. A., for the members of the Oriental Club, is also engraving by C. E. Wagstaff. The Fraternity of Freemasons will, we have reason to believe, find this a faithful portrait of their illustrious Brother.

TO THE EDITOR

OF THE

FREEMASONS' QUARTERLY REVIEW,

ON THE COMPLETION OF THE SEVENTH VOLUME.*

DEAR Brother Editor, to thee I owe
 Most of what Brethren ought to prize below
 While in this outer Lodge, where we prepare
 For that far better one where—time long past—
 True Masons hope they will rejoin at last,
 In perpetuity of Brotherhood, and where
 The vain distinctions that too often sever
 Craftsmen while here, will be abolish'd ever.

Ours is the faith—large, comprehensive, kind,
 Where deeds are tokens of the inward mind ;
 And ranging our Fraternity all through,
 Thro' all its vast and earth-embracing round,
 Truth, our first virtue, bids me say in you
 All that our Order boasts of good is found.

* This pleasing compliment is due to our predecessor—our own labours have but commenced with this number.

A THOUGHT ON 1840.

BY BROTHER J. LEE STEVENS.

LET not the lessons of the closing year
Be lost upon us ; though they may appear
Needless, at first—for wrong seems never needed—
They should not, therefore, pass us by unheeded.
The thoughtless for awhile, have had their day—
The tyrannous their wished-for hour of sway—
The timid have been paralyzed—the good,
To serve the servile, basely been subdued.
Still, out of evil doings, good hath been
Deduced, and those who, trusting watch'd have seen
The slandered triumph o'er the slanderer—
The worldly wise confuted—even where
Their wisdom was held priceless as the gems
On Virtue's or Religion's diadems,
But where, at length, they learnt with heartfelt ruth,
How weak their wisdom when opposed to Truth !
Yet with the passing year let strife begone,
And peace and union reign o'er forty-one !

TO CORRESPONDENTS.

Trusting to an understanding that "by-gones are by-gones," we refrain from publishing numerous letters "*in re 30th October*;" but to have declined to notice some particular points would have been discourteous.

TYRO.—In June 1839, a motion to the effect that the hour stated in the summons should, in all Masonic meetings, be the *precise* time of meeting, was carried by a majority of one, in the presence of the Grand Master; at the Grand Lodge in September following, when put for confirmation, the said motion was lost by a majority of three. The case is in point.

A MASTER.—We have before suggested that a copy of the Constitutions should be presented to every Brother on his initiation, thus extending information and promoting the sale of the book. So impressed were the *antient Brethren* with the importance of some such course, that by their Constitutions of 1723 (see p. 74), they directed that "*the new Brethren* should peruse them (the Book) before they are made."

ECONOMIST is wrong as to the *enormous* expence (his own words) of the Grand Officers' new clothing. If we mistake not, the Jewels of the G.M., Pro-G.M., D.G.M., and Wardens, were retained in use, as also the Treasurer's Jewel, which many years since was presented to Grand Lodge by Brother Bayford.

AN ADMIRER.—The packet alluded to in a letter dated 4th October has not reached us. We the more regret this, as intelligence from the West Indies is always very desirable.

A LINCOLNSHIRE MASON.—Let the dates of letters addressed to the Secretariat, and remaining unanswered, be presented to some active Member of Grand Lodge, who may probably draw attention to the discourtesy, if this hint prove insufficient.

SENEX.—The united ages of the three Masonic seers amount to 194 years. The fragment "Minos, Rhadamanthus and Eacus" hereafter. At the present moment it would be misinterpreted.

AN ATHOL MASON.—The article is inadmissible. Our old acquaintance is still in a dream, and his breathing stertorous; he cannot shake off his "incubus," and his two slighter vexations prevent refreshing sleep. Ease of mind, pleasant society, and cheerful prospects, will work his cure.

VIGILANS.—With pain we have observed the transfer of the name.

A YORKITE MASON.—Our opinion is unaltered. Keep your money.

A QUONDAM MEMBER is wrong in calling the "bill of attainder" the child of many fathers—with one or two hints from ———, it had but one parent—its adoption by others followed as a matter of course.

ONE WHO APPROVED.—Not a penny has yet been paid.

I. H.—Of course all expences of the prosecution are defrayed from the public purse. The defendant paid all his own costs. Legal phrases being the order of the day, it is as well to be handy at them.

FACT.—Intimidation and neutrality formed a temporary alliance, which it is to be hoped prudence will dissolve, or contempt may expose.

A NEUTRAL FRIEND complains of the length of provincial intelligence! How many complain of a neutral friend!

A P. G. OFFICER.—We are obliged by the courtesy. The Brother named has talent, and it will afford us pleasure to find it employed in Masonic explanations. We are sceptical, however, as to his experience; in general literature we believe him erudite; but Masonic lore is not very quickly acquired, and the time of the Brother has been employed lately more as a legist than a philosopher.

W. W. M.—Too late. We will write.

BRO. E. COOK.—We are obliged by the communication.

TROWEL is welcome; but, with several other Masonic effusions, must stand over.

A MASON'S WIFE.—We are inclined to agree with our fair correspondent, that on such paltry informations letters from wives would put a stop to them.

A VOICE FROM THE WEST.—Your peripatetics seldom give the proper version of facts. Their occasional appearance in Grand Lodge gives them a smattering, but they forget that "a little knowledge is a dangerous thing."

A MASONIC SOLDIER is of the right sort—as epigrammatic as "martial." May we publish "Thoughts?"—they are really too good for mere private consideration.

ROB. BURNS.—The satire conveyed in "the new Masonic police" is too severe: truth must not be spoken at all times.

A MASONIC FRIEND.—True, a scar may remain, but it will not be a dishonourable one. His country rewards the merits of the soldier, and the Craft will respect those who suffer for its sake.

GO IN AND WIN is full of frolic and fun, but is inadmissible.

BRO. STEPHENSON.—The announcement has already appeared, *vide* p. 391.

TRINIDAD.—Why object to name and address? Already this omission has delayed the insertion of papers. The letter is *marked* PAID, but there must be error somewhere.

A MUSICAL BROTHER.—We agree. The E. A. Song should be published in the Calendar.

ANTIQUITAS.—Page 65, Const., 1723, "The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his Mastership." This direction implies very evidently that the Grand Master of the day was to be re-elected for some time, it being impossible for him and his Deputy and Wardens to visit all London Lodges within a year.

BRO. WOODMAN.—We rely on the promised communication.

BRO. ROBERT BAIN.—The particulars will be welcome and interesting.

THE SAILOR AND HIS SISTER has till now been unaccountably mislaid.

AN ADMIRER.—It would be unkind. Disrespect is out of the question.

THE GHOST OF A LOVER.—We hope to give this paper in our next.

BRO. J. L. PFUNGST.—Too late. Brother P. is requested to state the time and place where the excellent address was delivered.

BRO. W. A. LAWRIE will please to accept our thanks.

PILGRIM.—We more than ever need his service.

AN ABERDEEN MASON.—We cannot insert the paragraph, by reason that the name of the G.P. was not stated in Grand Lodge as having attended the private Grand Lodge at the Palace on the forenoon of the 30th October.

A PAST MASTER.—The present construction of the law differs so much from its *spirit*, that it permits an irresponsible latitude, else an especial Grand Lodge, to which only some eight or ten are summoned, is passing strange.

SUMATRA.—We have never received any advices from this interesting and enterprising district. As our correspondent has probably preserved a duplicate of "Waggeries" thereat; he should send them to the chief of that "ilk." This is the season for "nuts and oranges."

P.M. (Dublin).—The report came so late as to prevent our giving even an outline.

BRO. SAM SLICK not being a Member of the Board, we do not consider the report authentic. We have better information.

ARGUS is quite wrong. In the case stated, the chairman, in all probability, saved the meeting from the infliction of a case at the Quarter Sessions. He is wrong again in another conclusion, and should remember that "He who allows oppression shares the crime."

M. S.—All petitions to the Fund of Benevolence should be signed in open Lodge; and as part of the proceedings should be recorded in the minutes, no Lodge should be ashamed of doing its duty when preferring a claim on the public fund.

M. M.—We regret, with the *free* Brethren of Somerset, the errors of a chieftain; but his

redeeming qualities as a "fine old English gentleman" have justly established him to the respect of his neighbours and dependents.

A PRESENT GRAND STEWARD is evidently a wag to consider himself one of the "constabulary" appointed to take up "speakers" in Grand Lodge.

BRO. SPENCER.—Many thanks for several contributions to our collection of Masonic rarities.

BRO. LLOYD.—We are obliged by the notice of India Masonry, which perfectly agrees with our own reports.

A WARWICKSHIRE BROTHER.—We always thought that Shakspeare was a Mason. The mystery appears likely to be solved in a forthcoming work about to be published in Birmingham.

BRO. C. CLAPHAM.—The mistake was not our own. We copied from an Edinburgh paper. "NOTITIE TEMPLARIE" in our next.

A LANCASHIRE MASON need have no fear for Freemasonry, although we regret that practical utility is by some vapoured away in professions, whereby the "profane world" become somewhat sceptical. Reform is wanted in the head, not the heart of Freemasonry; and *it will come* as sure as "light comes with day."

M. P.—The appointment of a few political friends need not be complained of.

A MASON'S WIDOW.—The law, which is strained for unwise purposes, admits of no relaxation for a charitable one.

R. A. M. (September 29).—No name—no address. Our correspondent will probably perceive that circumstances now render the publication of the paper unnecessary. Future communications are respectfully solicited.

DISCIPLINE AND PRACTICE.

P. M. (Trinidad).—In Craft Masonry, Craft clothing only should be worn, but honorary Jewels of any degree may be permitted. A spirited but respectful address to the Grand Lodge of England would ensure due conformity to law.

BEZALEEL, JUN.—The Constitutions do not prevent a Member of a Lodge from holding the offices of Treasurer and Warden or Deacon, and for this obvious reason—that many Lodges are not sufficiently numerous for the appointment of every officer. The union of Secretary and Treasurer in one Brother is by no means uncommon.

A MASTER.—It is not correct to commence business in the second degree, as by such process the E. A.'s are excluded from the practical transactions:—*three* can hold a Lodge, *five* work, and *seven* make a perfect Lodge—for what?—to make Masons. 2nd. A Tiler's place is outside the Lodge. When inside the Lodge how can he perform a double duty?

BRO D. W. GIBBS.—Masonry is perfectly free; there is no law to prevent a Brother "holding office in Lodges acting under warrants or charters from different constitutions, and holding meetings in the same town." This opinion is subject to the proper by-laws of any Lodge.

A PROVINCIAL WARDEN.—A, having resigned his Wardenship in September, and B having been appointed J.W. in his place in the same month, and continuing to act as such until September following, becomes qualified for election by ballot as Master, although the period of service may be passed under two Masters.

P.M. (a member of 324).—The case being nearly similar, is answered above.

A MASON (No. 2), if not complimentary is at least gentlemanly; we therefore very cheerfully give him the source of our information, which he will find constitutionally correct. The "Articles of Union" shall be returned, if required, as we have a copy.

A P.M. OF TWENTY YEARS.—We do not know the name of the G.S. alluded to; he will probably behave better in future. The punishment for hissing at a Brother is severe. Growling is not hissing; perhaps our Brother mistakes a guttural for a hissing note.

FIVE PAST MASTERS.—We would insert the scene on the 27th of October, but reproving others would not ensure justice.

P. G. O.—No legal means can be taken (if expedient) for the recovery of dues; but an information could be laid before the Board of General Purposes.

2. No Lodge can refuse to pay proper dues to the Provincial Grand Lodge.
3. Provincial Grand Officers, past and present, should wear undress Grand clothing; and full dress in Provincial Grand Lodge as well as in Grand Lodge.
4. The by-laws of Lodges usually determine the period for election, and therefore an election at a Lodge of Emergency would in most cases be irregular; yet at a Lodge of Emergency, emanating from a previous regular Lodge (due notice being given to every member of the intended business), a Master might be elected, cause being shown for such necessity.


ARCH MATTERS.

DR. SENIOR.—The Constitutions have not yet passed the Grand Chapter. The petition for a charter should contain the names of the desired Principals; if there be no Companions among the petitioners who are qualified, the names of other Companions (with their consent to act) who are qualified should be inserted.

A **PAST GRAND OFFICER** is not far out; there has been some meddling with the Constitutions by an unqualified Companion.

A **COMPANION.**—We do not know the names of the *Holy R. A. Masons*, who, either phrenzied or inebriated, committed an offence against decency and common sense; if we did, we would publish the scene.

P. Z.—Comp. B. Lawrence is the Secretary, and Comp. Thos. Moore the Treasurer to the Grand Chapter Club, which counts about twenty-five members. The name of the candidate to be balloted for is usually printed at the back of the dinner ticket. Petitions for relief should, we presume, be addressed to the Secretary; but petitions to the Grand Chapter should be transmitted to the Committee of General Purposes.

—1. No Brother can be made a R.A. until he has been a M.M. for twelve months.

2. The old form of passing the chair for the purpose of being exalted, was no less than a culpable evasion of Masonic principle, and is now illegal.

TEMPLARS.

A **CAPTAIN.**—The MS. is trash, and the other papers must be looked on with distrust; the R. A. is absolute nonsense.

A **KNIGHT.**—Agreed; it is hardly fair for "Masonic Knights" to meddle with trades that affect the interest of others. How would they like it themselves?—live and let live.

THE ASYLUM.

A **LIFE GOVERNOR.**—The Grand Lodge having by a unanimous vote recommended the Asylum to the favourable consideration of the Craft, we consider the Grand Secretary, as a point of duty, should comply with the request; as a matter of courtesy between gentlemen, not a moment should be lost—as a Mason, his object should be harmony and peace.

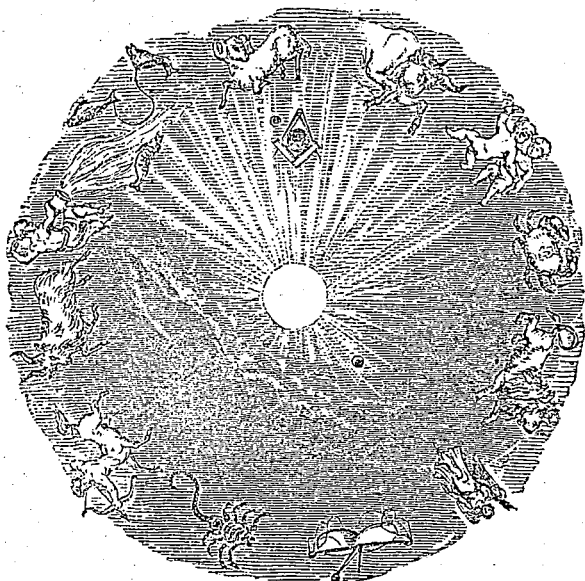
BEZALEEL, JUN. is desirous of knowing when missionaries from the Asylum will visit the provinces, to further the holy work.

A **STEWARD.**—As fruit ripens it is gathered in time; the present opposition is getting ripe, and will be gathered to its end.

A **LADY.**—We have cheerfully complied, and we hope on the 12th of January to receive her approbation.

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XXVIII.—DECEMBER 31, 1840.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-RROW;
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| | |
|---|--|
| iddle-handle Table Spoons & Forks, per dozen - - - - - 12s. and 16s. 0 | King's Pattern Table Spoons & Forks, doz. £1 10 0 |
| itto ditto - - - - - very strong £1 0 0 | Ditto Dessert ditto - - - - - -1 5 0 |
| itto Dessert Spoons & Forks, 10s. 14s. & 0 16 0 | Ditto Tea Spoons - - - - - -0 12 0 |
| itto Tea Spoons - - - - - 5s. 6s. and 0 8 0 | Ditto Gravy ditto, each - - - - - -0 7 0 |
| itto Gravy Spoons, each - - - - - 4s. and 0 5 0 | Ditto Fish Knives - - - - - -0 11 6 |
| itto Salt and Mustard Spoons - - - - - 0 0 6 | Ditto Salt and Mustard Spoons - - - - - -0 1 8 |
| itto ditto with gilt bowls - - - - - 0 1 0 | Ditto Soup Ladles - - - - - -0 13 0 |
| itto Sauce Ladles - - - - - 1s 6d. and 0 2 0 | Ditto Sauce Ladles - - - - - -0 3 6 |
| itto Soup Ladles - - - - - 6s 6d. and 0 7 6 | Ditto Sugar Tongues - - - - - -0 3 0 |
| itto Fish Knives - - - - - - - - - 0 7 0 | Table Candlesticks, 8 inches high, pair - 0 8 0 |
| itto Butter Knives - - - - - - - - - 0 2 0 | Ditto, with gadroon mountings, 8 in. high 0 12 0 |
| itto Sugar Bowls, per pair - - - - - 1s and 0 1 6 | Ditto, ditto, 9 ditto - 0 15 0 |
| ound Waiters, rich shell mountings and feet, centre elegantly chased, 8 inches diameter - - - - - 1 0 0 | Ditto, with shell mountings, 10 ditto - 0 16 0 |
| itto, ditto, 12 inches diameter - - - - - 1 10 0 | Ditto, antique silver pattern, 10 ditto - 1 10 0 |
| ruet Frames, with four richly cut glasses, shell mountings and feet, each - - - - - 1 2 0 | Chamber Candlesticks, complete, from - 0 7 6 |
| itto 5 glasses, 1l. 10s; ditto, 7 glasses - 1 15 0 | Snuffers, per pair, from - - - - - 4s to 0 8 6 |
| iquor Frames, with 3 richly cut glasses - 3 0 0 | Snuffer Trays, gadroon mountings, each - 0 4 0 |
| ecanter Stands; shell mountings, pair - 0 14 0 | Handsome modern pattern Teapots, to hold one quart - - - - - 1 1 0 |
| ead Basket, chased, shell mountings - 2 0 0 | Newest silver pattern ditto - - - - - 1 15 0 |
| oast Racks - - - - - - - - - 0 7 6 | Coffee Pots, Sugar Basins, and Cream Ewers to match. |
| essert Knives, Queen's pattern, per doz. 1 0 0 | Steak Dish and Cover, with loose handles, so that the cover will form a dish - 3 3 0 |
| | Salt Cellars, mounted, gilt insides, pair - 0 12 0 |

RIPPON & BURTON'S PRICES OF STRONG SETS OF KITCHEN FURNITURE.

| Small Set. | | Middle Set. | | Large Set. | |
|-----------------------------|---------|-------------------------------|--------|---------------------------------|------|
| Bread Grater - - - - - | 0s 6 | 1 Bread Grater - - - - - | 1s 0 | 1 Bread Grater - - - - - | 1s 0 |
| Pair Brass Candlesticks - 2 | 6 | 1 Pair Brass Candlesticks - 3 | 0 | 1 Pair Brass Candlesticks - 3 | 6 |
| Bottle Jack - - - - - | 7 6 | 1 Bottle Jack - - - - - | 7 6 | 1 Bottle Jack - - - - - | 9 6 |
| Tin Candlestick - - - - - | 1 3 | 1 Pair of Bellows - - - - - | 1 4 | 1 Pair Bellows - - - - - | 2 0 |
| Candlebox - - - - - | 0 10 | 2 Tin Candlesticks - - - - - | 2 6 | 2 Deep Tin Candlesticks - 2 | 8 |
| Meat Chopper - - - - - | 1 6 | 1 Candle Box - - - - - | 1 4 | 1 Candle Box - - - - - | 1 4 |
| Cinder Sifter - - - - - | 1 0 | 1 Cheese Toaster - - - - - | 1 4 | 1 Cheese Toaster - - - - - | 1 10 |
| Coffee Pot - - - - - | 1 0 | 1 Chopper - - - - - | 1 9 | 1 Chopper for Meat - - - - - | 2 0 |
| Colander - - - - - | 1 0 | 1 Cinder Sifter - - - - - | 1 3 | 1 Cinder Sifter - - - - - | 1 6 |
| Dripping Pan and Stand 5 | 0 | 1 Coffee Pot - - - - - | 1 3 | 1 Coffee Pot - - - - - | 2 3 |
| Dust Pan - - - - - | 0 6 | 1 Colander - - - - - | 1 3 | 1 Coal Shovel - - - - - | 2 6 |
| Slice - - - - - | 0 6 | 1 Dripping Pan and Stand - 5 | 6 | 1 Colander - - - - - | 1 6 |
| Fish Kettle - - - - - | 4 0 | 1 Dust Pan - - - - - | 0 8 | 1 Dripping Pan and Stand - 7 | 0 |
| Flour Box - - - - - | 0 8 | 1 Fish Slice - - - - - | 1 0 | 1 Dust Pan - - - - - | 1 0 |
| Flat Irons - - - - - | 1 8 | 1 Fish Kettle - - - - - | 5 6 | 1 Egg Slice - - - - - | 0 6 |
| Fryingpan - - - - - | 1 2 | Pepper and Flour Boxes - - 1 | 2 | 1 Fish Slice - - - - - | 1 3 |
| Gridiron - - - - - | 1 0 | 3 Flat Irons - - - - - | 3 0 | 2 Fish Kettles - - - - - | 10 6 |
| Mustard Pot - - - - - | 1 0 | 1 Fryingpan - - - - - | 1 9 | 1 Flour Box - - - - - | 1 0 |
| Salt Cellar - - - - - | 0 8 | 1 Gridiron - - - - - | 1 3 | 3 Flat Irons - - - - - | 4 0 |
| Pepper Box - - - - - | 0 6 | 2 Jelly Moulds - - - - - | 5 6 | 2 Fryingpans - - - - - | 4 6 |
| Block Tin Butter Saucepan 1 | 6 | 1 Mustard Pot - - - - - | 1 0 | 1 Gridiron, fluted bars | 3 6 |
| Iron Saucepans - - - - - | 6 0 | 1 Salt Cellar - - - - - | 0 8 | 1 Wood Meat Skreen | 30 0 |
| Iron Stewpans - - - - - | 3 6 | 1 Plate Basket - - - - - | 5 6 | 3 Jelly Moulds - - - - - | 8 3 |
| Boiling Pot, Iron - - - - - | 7 0 | 2 Block Tin Saucepans - 3 | 6 | 1 Mustard Pot | 1 0 |
| Set of Skewers - - - - - | 0 6 | 3 Iron Saucepans - - - - - | 7 6 | 1 Salt Cellar | 0 8 |
| Knives and Forks - - - - - | 4 6 | 1 Saucepan and Steamer - 3 | 6 | 1 Pepper Box | 0 6 |
| Spoons - - - - - | 0 9 | 1 Large Boiling Pot - - - - - | 9 6 | 1 Wicker Plate Basket, tinned 7 | 6 |
| Tea Pot and 1 Tea Tray 6 | 0 | 3 Stewpans - - - - - | 7 0 | 3 Block Tin Saucepans . 6 | 0 |
| Toasting Fork - - - - - | 0 6 | 1 Set of Skewers - - - - - | 0 6 | 4 Iron Saucepans | 12 3 |
| Tea Kettle - - - - - | 4 6 | 6 Knives and Forks - - - - - | 5 6 | 1 Saucepan and Steamer . 4 | 6 |
| | £3 10 0 | 6 Iron Spoons - - - - - | 1 6 | 1 Large Boiling Pot, Iron, 10 | 6 |
| | | 1 Tea Pot and 1 Tea Tray 6 | 0 | 4 Stewpans, Iron | 9 0 |
| | | 1 Toasting Fork - - - - - | 0 6 | 2 Sets of Skewers | 1 0 |
| | | 1 Tea Kettle - - - - - | 6 6 | 6 Knives and Forks | 5 6 |
| | | | £5 7 6 | 6 Iron Spoons | 1 6 |
| | | | | 1 Tea Pot | 3 0 |
| | | | | 1 Tea Tray | 4 0 |
| | | | | 1 Toasting Fork | 1 0 |
| | | | | 1 Egg Whisk | 0 9 |
| | | | | 1 Tea Kettle | 7 6 |

SIGHT RESTORED, NERVOUS HEAD ACHE CURED.

UNDER THE
LATE MAJESTY, HER
THE DUCHESS OF
LORDS OF



PATRONAGE OF HIS
ROYAL HIGHNESS
KENT, AND THE
THE TREASURY.

GRIMSTONE'S EYE SNUFF.

Is universally recommended by the faculty for its efficacy in removing disorders incident to the Eyes and Head. It will prevent diseases of a Scrofulous Nature affecting the nerves of the Head. In cases of Nervous head ache, it is completely efficacious, and gives a natural sweetness to the Breath. It may be taken as frequently as other Snuffs, with the most perfect safety and gratification to the consumer. Wash the eyes every morning with warm milk and water, to remove whatever secretion may have been produced during the night.

OBSERVE THIS CAUTION.

W. Grimstone is the **SOLE INVENTOR**, and the only genuine is prepared by him.

Dr. Abernethy used it, and termed it the Faculty's Friend and Nurse's Vade Mecum!

Dr. Andrews also recommends its use as a preventitive. See his report when in Sunderland, published in the Times, Cheltenham Journal, and British Traveller, in November, 1831. He says the herbaceous quality of the Snuff had such an effect on the stomach, as well as the Nerves of the head, from the tanacious sympathy of the membrane of the nose with the nervous system, that Grimstones Eye Snuff when taken frequently, must prevent any contagion entering the system, and recommends its universal adoption. Dated 10th Nov 1831.

G. J. Guthrie, Esq., F.R.S.—This eminent Surgeon Strongly recommends Grimstone's Eye Snuff.

Loyal je serai durant ma vie

W. GRIMSTONE most respectfully solicits the attention of the Nobility, Gentry, and Public, to make trial of celebrated invention, pledging himself to the efficacy, and certain relief to the sufferer. The reader will remember some of the greatest events have been accomplished by the most simple causes. This SNUFF removes diseases with irritating those delicate organs, by its action on the lachrymal sac or duct, the membrane of which is, indeed a continuation of the pituitary expansion within the nostrils. It has received the sanction of the most exalted and scientific persons of the age. The gigantic balance, the press, has eulogized this delightful compound of herbs. This Snuff is sold Wholesale by the District Agents, from whom country dealers can be supplied on the same liberal terms as of W. Grimstone, free from charge of Carriage.

A FEW WORDS TO THE AFFLICTED.

The innumerable testimonials of cures of cataract, gutta serena, ophthalmia, inflammation, nervous head ache, deafness, and other diseases to which those delicate organs, the eye and the ear, are subjected, are too numerous to be the limits of this advertisement. This Snuff when taken frequently, strengthens the nerves of the head, and removes obstructions from the Eyes.

A FEW CASES OF SIGHT RESTORED, BY THE USE OF GRIMSTONE'S EYE SNUFF.

- Mrs. A. Cole, No. 7, Skinner's Almshouses, aged 69, sight restored and head-ache cured.
- W. Verlin, Esq., Inflammation cured, Youghal, Ireland.
- Mr. Protherne, sight restored and head-ache cured, Waterford.
- Mr. Chester, sight restored, Ballycough Glebe, Malrow.
- Mr. Reynolds, excruciating pains in the head and opaque vision cured, 10, Upper Stamford-street, London.
- W. B. Lachfield, Esq., cured of ophthalmia, Whitehall & Thatched house Tavern.
- Mrs. Guppy, 36, Nelson-sq. Blackfriars road, cured of ophthalmia.
- Miss Mary Roades, Market-place, Winslow, Bucks, cured of ophthalmia—witnesses to her cure, Mr. Roades, father, and R. Walker, Esq., a magistrate.
- Mr. A. McIntyre, aged 65, 8, Silver-street, Golden-square, cured of gutta serena and deafness.
- H. Liston, Esq., Marine Library, Ramsgate, Kent, cured of cataract.
- Mrs. Burberow, cured, while at Jamaica, of gutta serena, 37, Mary-street, Regent's Park, London.
- Mr. P. Sanderson, Harper-street, Leeds, cured of cataract.
- H. Pluckwell, Tottenham-house, Tottenham, cured of ophthalmia.
- Miss S. Englefield, Park-st, Windsor, cured of nervous headache.
- Marchioness de Broglie Solari, 46, Charlotte-street, hearing and sight restored.
- Decimus Blackburn, Esq., Chertsey, Surry, head-ache, weakness and dimness of sight cured.
- George Smith, Esq., 6, York-place, Kentish Town, weakness and dimness of sight cured by its use.
- Elizabeth Robson, 19, Bell-street, Edgware-road, aged 65, cured of ophthalmia and deafness.
- G. J. Guthrie, Esq., F.R.S.—This eminent surgeon strongly recommends Grimstone's Eye Snuff. Read Latchfield's letter.

CAUTION.—This Odoriferous Herbaceous Compound of Herbs, sold in canisters, 1s. 3d., 2s. 4d., 4s. 4d. and 10s. 6d. each, with copies of original testimonials, gratis, with each canister, by all Agents, both Foreign & British. It can be obtained in all the principal towns and cities. A liberal allowance to shippers, owners, captain and all vendors of Grimstone's Eye Snuff. This celebrated snuff is shipped to all quarters of the globe, and retains its benign qualities in every climate. All Snuffs and Cures mentioned on the above notice.

of Foreign Snuffs, and all kinds of Cigars.

By Broad St., Greenway, and Long Acre; Manufactory, Bow Yard, London.

A FEW EXTRACTS FROM THE PRESS.

From "Blackwood's Lady's Magazine," for May, 1838. To Grimstone, on his valuable invention of the Eye Snuff, from British Herbs, for the diseased organs of the head and eyes.
Great was the power that did to man impart
Creative genius and inventive art
The second praise is, doubtless Grimstone thine!
Wise was thine head, and great was thy design!
Our precious sight, from danger now set free,
Wives, widows, fathers, praiser sing to thee.

ELL. ROSS
19, Bell-street, Edgware-road, Marylebone.

The above poetic effusion was copied by the Editors in the following works, newspapers, &c. in May, and the two succeeding months, of the year 1838.

- 'Times'—Recommends the universal adoption of Grimstone's Eye Snuff.—Editor.
- 'Post.'—We feel pleasure in giving our testimony to the efficacy of Grimstone's Eye Snuff.—Editor.
- 'United Service.'—We know Grimstone's Eye Snuff renovates the optic nerves.—Editor.
- 'John Bull.'—Sunday's and Monday's editions—Few inventions are so deservedly popular as Grimstone's Eye Snuff. We have witnessed its benign influence in many instances.—Editor.
- 'Evening Mail.'—Prejudice is the gall of Imagination. (Trial of Grimstone's Eye Snuff will remove all doubt of its efficacy.)—Editor.

"A MERRY CHRISTMAS AND A HAPPY NEW YEAR!"

Once again the bells have rung their merry annual peal that welcomes in our generally frosty old friend CHRISTMAS—with open arms, mirth, and good humour, we are ever inclined to receive him at the festive board. There is certainly more hospitality and congeniality of feeling produced at this period than at any other in our happy realm—governed as it is by

"The sweetest flow'r that blows,
We'd die to shield from foes."—*The Queen! The Queen!*

Messrs. ALEX. ROWLAND and SON avail themselves at this period of general hilarity, to express to the Nobility, the Gentry, and the Public in general of the United Kingdom, their grateful thanks for the satisfaction that has been expressed of the virtues of their elegant and useful discoveries, eulogising, in the highest terms, the admirable and well-known virtues of those efficient aids of the Toilet:—ROWLAND'S MACASSAR OIL, for the growth of Hair; ROWLAND'S KALYDOR, for the Complexion; together with ROWLAND'S ODONTO, or PEARL DENTIFRICE, for the Teeth.

A few words on the merits of these admired specifics will doubtless be appreciated at a period like the present, when Youth, Beauty, and Age, of both sexes, are naturally desirous of giving the greatest possible charm to the appearance.

ROWLAND'S MACASSAR OIL

Is a DELIGHTFULLY FRAGRANT PREPARATION FOR THE HAIR, that elicits the most luxuriant growth. *It is a never-failing preventative of Baldness*—notwithstanding a constitutional predisposition to that unsightly disfigurement in youth. It bestows the most brilliant gloss, together with a strong tendency to curl;—and is THE ONLY KNOWN SPECIFIC capable of effectually sustaining the hair in decorative charm, from the heat of crowded rooms, or the effects of a damp atmosphere.

ROWLAND'S KALYDOR

Is a balmy and odoriferous creamy liquid, the most mild, safe, and innocuous preparation ever known, for dissipating *Tan, Pimples, Freckles,* and *Cutaneous Disfigurements of the Skin*; composed chiefly from extracts of the most rare flowers and herbs of an Eastern clime, its discovery was no less singular by a *Lady of rank* than its effects have been felicitous, during the last twenty years.

ROWLAND'S ODONTO

This discovery for EFFECTUALLY CLEANSING THE TEETH and PURIFYING THE BREATH, may be considered without a rival. Disease of the Teeth and Gums generally arise from *neglect,* or the use of deleterious acids. The former allows concretions to form; while the latter corrodes the enamel, and so produces a quick decay. ROWLAND'S ODONTO, from its disinfecting and stimulative properties, whitens the teeth, stimulates the Gums, and purifies the Breath.

Beware of Forgeries of the above Admired Discoveries!!!

None of the above Articles are genuine that have not the Proprietor's Name, ALEX. ROWLAND and SON, 20, Hatton Garden; written in *red* on the Wrapper of each, as well as engraved on the Government Stamp.

FREEMASONS QUARTERLY ADVERTISER.

No. XXVIII.

DECEMBER 31, 1841.

MASONIC CHARITY BALL

AT

FREEMASONS' HALL,

On Tuesday, the 12th January, 1841, under the direction of the following

Board of Stewards:

| | |
|--------------------|---|
| President | Bro. W. Lane Fox, 3, St. James's Square. |
| Vice President | Bro. J. C. Bell, 1, River Terrace, City Road. |
| Treasurer | Bro. S. Staples, 1, Staples Inn. |
| Honorary Secretary | Bro. J. Whitmore, 33, Piccadilly. |

AND BROTHERS

N. Bainbridge, St. Martin's Lane.
J. Bedford, Loudoun House, Brixton.
E. Brewster, Brudenell Place, New North Road.
W. Butler, Queen's Square, Bloomsbury.
E. W. Cooper, 43, Somerset Street, Portman Square.
R. T. Crucifix, 7, Lancaster Place, Strand.
J. Dubourg, 61, Haymarket.
E. Evans, Blackman Street, Borough.
W. Evans, 28, New Street, Covent Garden
T. Farley, Croydon.
J. Hodgkinson, Lambeth Hill, Upper Thames Street.
J. King, College Hill and Muswell Hill.
H. Kyd, 15, Clifford's Inn.
J. Lane, 5, Temple Lane, Temple.
E. F. Leeks, Scot's Yard, Cannon Street.

H. Melton, 200, Regent's Street.
S. Muggeridge, London Docks.
G. Penfold, Croydon.
W. Peters, Ely Place, Holborn.
J. Searle, Jun., Croydon.
W. Shaw, Farmers' Insurance Office, Norfolk Street, Strand.
J. L. Stevens, King Edward Street, Westminster Road.
J. Stevens, 6, Clements Inn.
J. Tilbury, New Road.
T. S. Toller, Golden Hart Wharf, Upper Thames Street
J. Udall, Edmonton.
Z. Watkins, 108, Regent Street.
R. Lea Wilson, Milk St. and Streatham.
W. L. Wright, 17, Conduit Street.

From either of whom Tickets can be obtained—for the admission of Ladies at 8s., and of Gentlemen at 13s., Refreshments included; or at SPENCER'S Library, 314, High Holborn.

For this Occasion the Band is selected from the

CONCERTS A LA MUSARD, ENGLISH OPERA HOUSE,
THE QUADRILLE INSTITUTE, &c.

Solo Parts by various Eminent Performers.

THE PROFIT WILL BE APPLIED TO THE FUND OF

**THE ASYLUM FOR WORTHY AGED AND DECAYED
FREEMASONS.**

Dancing to Commence at Nine o'clock.

FREEMASONRY.

ASYLUM FOR WORTHY AGED AND DECAYED
FREEMASONS.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS, will be held at the NEW LONDON HOTEL, New Bridge Street, Blackfriars, on WEDNESDAY, the 13th of January, 1841, at Five o'Clock in the Afternoon, punctually, when ONE ANNUITANT of Ten Pounds per annum will be elected out of the following List of approved Candidates.

1. Bro. M. M'MANN, aged 65, Lodge 172, Church Street, Deptford.
2. " JOHN CLARKE, aged 61, Lodge 49, 5, Woburn Court, Bloomsbury.
3. " T. THOMPSON, aged 75, Lodge 169, Metropolitan Benefit Society's Asylum.
4. " T. HUGHES, aged 72, Lodge 184, Mile Town, Sheerness.
5. " J. J. BIRD, aged 65, Lodge 206, 19, King Street, Soho.

Donors of One Guinea and upwards, on or before the Day of Election, will be entitled to One Vote for every Guinea.

The Chair will be taken at Five o'Clock, punctually, when the Poll will immediately commence, and close at Seven.

ROBT. FIELD, Sec.

25, Tibberton Square, Islington,
Dec. 31, 1840.

N.B.—A List of Subscribers, with the Preliminary Regulations, has been recently printed by order of the Committee, Copies of which may be had on application to the Treasurer, DR. CRUCEFIX, Lancaster Place; the Collector, BRO. NICHOLLS, 14, Well Street; and the Secretary, as above: by all of whom Donations will be thankfully received.

FREEMASONRY.

ROYAL FREEMASONS' CHARITY FOR FEMALE
CHILDREN.

A QUARTERLY GENERAL COURT of the Governors of the Charity will be holden at the School House, Westminster Road, St. George's, Southwark, on Thursday, the 14th Day of January, 1841, at Twelve o'clock at noon precisely, for the dispatch of the usual business.

Rolls Chambers, 89, Chancery Lane,
31st December, 1840.

J. B. GORE, Sec.

FREEMASONRY.

ROYAL MASONIC INSTITUTION

For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

H. R. H. the DUKE OF SUSSEX, K.G., M. W. G. Master, *President.*

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS, will be held at the Office of the Institution, No. 7, Bloomsbury Place, Bloomsbury Square, on Monday the 11th of January, 1841, at SEVEN o'clock in the Evening, when EIGHT CHILDREN will be elected on the Institution. The Ballot will commence at Seven, and close at Nine o'clock precisely.

AUGUSTUS U. THISELTON, Secretary.

The Anniversary Festival will take place on Wednesday the 10th of March, 1841.

FREEMASONRY.

BROTHERS BROADHURST and Co., (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent-street, opposite Conduit-street, beg most respectfully to inform the members of the Craft, that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

FREEMASONRY.

GENUINE MASONIC TRACING BOARDS.

UNDER THE SANCTION AND BY THE AUTHORITY OF

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX, *K. G., K. T., K. G. H., &c. &c.*

MOST WORSHIPFUL GRAND MASTER.

His Royal Highness was pleased to express his approbation of these designs, illustrative of the three degrees of Craft Freemasonry, and to grant Brother Harris, P.M., his special favour to dedicate them to His Royal Highness, and to promulgate the same throughout all MASONIC LODGES.

Illustrations for the ROYAL ARCH, with Banners, Standards, &c., in two designs, corresponding with the above, for the use of

ROYAL ARCH CHAPTERS.

J. H. begs to call the attention of the Brethren and Companions to the following list of charges for Pocket Sets and Lodge Tracing Boards.

| | £ | s. | d. | | £ | s. | d. |
|---|---|----|----|--|----|----|----|
| Highly illuminated Tracing Boards containing the 3 Degrees, in case | 1 | 0 | 0 | Large Tracing Boards for the use of Lodges, 6 ft. by 3 ft., in case, complete, highly finished and illuminated | 20 | 0 | 0 |
| Plain coloured ditto, ditto | 0 | 15 | 0 | Ditto, ditto, 5 ft. by 2½ ft. ditto | 15 | 0 | 0 |
| Royal Arch Illustrations in two designs, in case, highly finished | 0 | 12 | 0 | Good well-painted Boards, same size | 12 | 0 | 0 |
| Ditto, ditto | 0 | 17 | 0 | A complete set, 4 ft. by 2 ft. in box or case | 10 | 0 | 0 |
| Tracing Boards unbound, on sheet | 0 | 12 | 0 | Set of Banners, consisting of 5 and 12 Standards for Royal Arch Chapter complete | 20 | 0 | 0 |
| Ditto, ditto | 0 | 10 | 0 | Sets of ditto, ditto, from | 10 | 0 | 0 |
| Royal Arch, ditto, ditto | 0 | 7 | 0 | | | | |
| A complete set of Craft and Royal Arch, bnd. up together, in case | 1 | 0 | 0 | | | | |

On sale, J. Harris's Portrait of H.R.H. the Duke of Sussex, *K. G., &c.* as Most Worshipful Grand Master, in full Masonic dress. Price 1*5s.* and 2*1s.* Size, 19½ inches by 14 inches.

The same highly coloured and illuminated, price 2 guineas.

This is the only full-length portrait of the Grand Master published. No Lodge should be without it who wish for a correct representation of H.R.H. when in Grand Lodge.

Masonic designs executed for Jewellers, &c., portraits and miniatures painted, pictures copied, cleaned, lined, and restored. Old prints cleaned and restored. Fac-simile leaves supplied to Caxton and other early Printers.

All orders executed with dispatch, and in a scientific manner, by Brother J. Harris, P.M. and P.Z., No. 40, Sidmouth Street, Regent Square.

FREEMASONRY.

THE EMULATION LODGE OF IMPROVEMENT,

REMOVED from the Grand Hotel, Covent Garden, to the Freemasons' Tavern, Great Queen Street, will be opened every Friday evening at seven o'clock precisely, and a Ceremony with a portion of the Lectures worked during the evening.

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

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

138, Strand, opposite Catherine Street.

FREEMASONRY.

BROTHER W. POVEY,

MASONIC BOOKBINDER, AND BADGE CASE MAKER,

120, FETTER LANE,

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

BROTHER POVEY is enabled to furnish the Selection of Scriptural Readings appointed by the Grand Chapter to be read at the exaltation of Companions, and installation of Principals, neatly bound in 4to., 10s. the set, or in morocco, with name of the Chapter gilt, 12s. 6d.

FREEMASONRY.

28, New Street, Covent Garden, London.

BROTHER WILLIAM EVANS respectfully informs his Friends and the Masonic Craft in general, that he has commenced Business on his own account as a MASONIC JEWELLER and PARAPHERNALIA Manufacturer.

The Craft may rely with confidence on being supplied with every requisite Article of the very best quality, on the most economical terms, consistent with fair profit.

To enumerate a list of Prices is impossible, from the great variety of Articles, and the diversity of patterns, which Brother Evans will be enabled at all times to supply.

Brother Evans begs to draw the attention of such of the Masonic Craft, as may be desirous of having Masonic or Heraldic Designs and Emblazonments executed with a careful and spirited display, that he has endeavoured to cultivate this operative branch of the art, and he trusts to be enabled to execute even the most difficult designs with accurate fidelity.

As economy in charge is a principal object, Brother E. respectfully requests that all orders from the Country may be accompanied by the amount required, or by a reference for payment to some House in London.

All letters requiring information respecting any business in his line will be punctually answered, and prices stated.

N.B.—As Goldsmith, Silversmith, Jeweller, and Watchmaker, Brother William Evans requests the inspection of the Public to a well selected Stock, of the very first rate character.

MASONIC SONG.

DEDICATED, BY PERMISSION, TO THE HON. MRS. FITZROY.

THE AGED BROTHERS, (the words by Bro. J. F. SMITH), composed by Bro. Benedetto Negri, and sung on the 24th of June 1840, in Freemasons' Hall, at the Festival in aid of the Aged Masons' Asylum, by W. H. Seguin.

Published and sold by Lavenu, 28, New Bond-street, and by all Music Sellers.

FREEMASONRY.

MASONIC CLOTHING, FURNITURE, and PARAPHERNALIA requisite for Craft, Royal Arch, and Knight Templars, supplied on Reasonable Terms by Bro. J. NICHOLLS, 14, Well Street, Jewin Street, Cripplegate.

N.B.—Orders punctually attended to for the FREEMASONS' QUARTERLY REVIEW, and other Masonic Works.

ROYAL ARCH MASONRY.

WANTED TO PURCHASE a complete set of Jewels, Clothing, Furniture, Paraphernalia, &c., appropriate for a Royal Arch Chapter. Letters, stating full particulars as to price, condition, &c., to be addressed to the REV. DR. SENIOR, P.G.S.W., Grammar School, Batley, Yorkshire.

FREEMASONRY.

THE HISTORY OF INITIATION.

Just Published, in demy 8vo. 10s. 6d., royal 8vo. 16s., handsomely bound in blue cloth, and Decorated with Gilt Masonic Tooling, a New and Revised Edition of

THE HISTORY OF INITIATION, in Twelve Lectures; comprising a detailed Account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World. By the Rev. GEORGE OLIVER, D.D., D.P.G.M. for Lincoln, &c. &c.

CONTENTS.

- Dedication*—To the Right Hon. Charles Tennyson D'Eyncourt, M.P., P.G.M. for Lincolnshire.
- Preface*—Explaining the indispensable qualification of the Master of a Lodge.
- Lecture 1*—General Introduction—Antiquity of Initiation, &c.
- Lecture 2*—History of Initiation in Hindostan.
- Lecture 3*—Philosophy of the Eastern Mysteries.
- Lecture 4*—Initiation in Persia.
- Lecture 5*—History of Initiation in Greece.
- Lecture 6*—Ceremonies of Initiation into the Mysteries of Bacchus.
- Lecture 7*—Places of Initiation into the Celtic Mysteries.
- Lecture 8*—Ceremonies of Initiation in Britain.
- Lecture 9*—Symbols and Doctrines of the Druids.
- Lecture 10*—History of Initiation into the Gothic Mysteries.
- Lecture 11*—Doctrines and Morality—Splendour and Importance of the Spurious Freemasonry, &c.
- Lecture 12*—History of Initiation in America
- Corollary*—The Mysteries Funereal, &c.

Published by Brother RICHARD SPENCER, Bookseller, &c. 314, High Holborn; also by order at all other Booksellers.

Brother R. S. respectfully informs his Brethren the above may be had in a handsome blue calf binding, with the Masonic Tooling full gilt, price 15s. 6d. small, and 24s. large paper; the latter forming a *splendid Lodge present*.

R. S. has a few copies on hand of the Rev. Dr. Oliver's new work "The Theocratic Philosophy of Freemasonry, in Twelve Lectures," 8vo. price 10s. 6d. Orders for which, and all the other Works of the learned Doctor, punctually attended to, by addressing as above, pre-paid, accompanied with a remittance, or order for payment in London.

In the course of this month will be published, "The History of Freemasonry from 1829 to 1840." By the Rev. G. Oliver, D.D. This History will be printed in 12mo. so as to bind up with the two last editions of the celebrated "Preston's Illustrations of Masonry," edited by the Rev. G. Oliver, D.D.

January 1, 1841.

MASONIC LIBRARY, 314, HIGH HOLBORN.
BROTHER R. SPENCER

HAS NOW ON SALE THE FOLLOWING SCARCE WORKS ON

FREEMASONRY.

- | | |
|---|--|
| Ashe's (Rev. J.) Masonic Manual, 6s. London, 1825 | Song, The Aged Brothers, by Brother J. F. Smith, set to Music by Brother B. Negri, 1s. |
| Calcott's (W.) Candid Disquisitions of the Principle and Practice of Freemasonry, 7s. Boston, U.S., 1772 | — The Grey Head, by Brother D. Jerrold, set to Music by G. W. Reeve, 2s. |
| Freemasons' Quarterly Review, 1834 to 1840, 7 vols., handsomely half-bound in Blue Calf, gilt Masonic Tooling, price 4l. 10s., or 15s. 6d. per vol., in separate years. | Songs, a Collection of Seventy Masonic, 1s. Edinburgh |
| Hutchinson's (Wm.) Spirit of Masonry, 3rd edition, with Additions, handsomely half-bound, 7s. 6d. Carlisle, 1802 | — Masonic and Others, by Wm. Riley, 2s. 6d. London, 1773 |
| Les Freres-Maçons Ecrites, 6 plates, 6s. Amst., 1747 | — a Collection of upwards of Two Hundred, &c. 3s. 6d. London, 1828 |
| Recueil Precieux de la Maçonnerie Adonhiramite, (en trois parties), 5s. 6d. Philadelphia, 1787 | The Pocket Companion and History of Freemasons; containing the Institution of the Grand Lodge of Scotland, &c., 4s. London, 1764 |
| Sandy's (Wm.) Short View of the History of Freemasonry, 3s. London, 1829 | — another copy, with Forty Masonic Songs, &c. added, 4s. 6d. London, 1764 |
| Sermon (Masonic) by Brother the Rev. H. R. Slade, L.L.B., 6d. London, 1839 | Two Masonic Addresses delivered in the Lodge of Freedom, Gravesend, on St. John's Day, 1803, by Brother Killick, W.M., and Brother Bryan, J.W., 1s. London, 1804 |
| — by Brother the Rev. Jethro Inwood, B.A., 1s. Chatham, 1797 | |

BROTHER R. S. has still on sale a few of the *Works on Freemasonry*, advertised in Numbers 24 and 27 of this Review.

Orders addressed as above, accompanied by a remittance, faithfully attended to.

SUBSCRIPTION FOR A

PUBLIC MONUMENT to record the Eminent Services rendered to his Country by the late JOHN GEORGE LAMBTON, EARL OF DURHAM, and to mark the deep sense of the Subscribers of his Private Virtues.

At a MEETING of the DIFFERENT DISTRICT COMMITTEES, held at Mr. THWAITES' WATERLOO HOTEL, in the City of DURHAM, on Wednesday, the 2nd day of September, 1840, HENRY JOHN SPEARMAN, Esq., in the Chair,

It was resolved—

1st. That the different Provisional Committees, now or hereafter to be formed in the counties of Durham and Northumberland, for promoting this Testimonial, be appointed a Central Committee, for the purpose of receiving Subscriptions, and for general purposes, until the Subscription Lists be closed; that after that time, a Meeting of the Subscribers be convened, at such time and place as the Central Committee may appoint, for determining upon the nature of the Testimonial, and for appointing a Committee to carry such determination into effect.

2nd. That Henry John Spearman, Esq., be appointed the Chairman of the Central Committee.

3rd. That Mr. Allan and Mr. Story be appointed Secretaries.

4th. That Matthew Hutton Chaytor, Esq., be appointed Treasurer, and that Subscriptions be also received at the Banking-houses in Durham, Sunderland, and Newcastle-upon-Tyne.

5th. That these Resolutions be advertised.

(Signed) HENRY JOHN SPEARMAN, Chairman.

The Chairman having left the Chair:—

6th. That the thanks of this Meeting be given to him for his conduct in the Chair.

Subscriptions will be received by Matthew Hutton Chaytor, Esq., the General Treasurer, Union Bank, Durham; and by all the other Banking-houses in Durham, Sunderland, and Newcastle-upon-Tyne; and at the Banking-houses of Ransom and Co., 1, Pall-mall, East; Barclay and Co., 54, Lombard-street; and at Barnett's Hoares, and Co's., 62, Lombard-street, London.

FIFTH THOUSAND, in 8vo., with Map by Arrowsmith, and beautifully illustrated,

CHINA : ITS STATE AND PROSPECTS,

With especial Reference to the Diffusion of the Gospel ; containing allusions to the Antiquity, Extent, Population, Civilization, Literature, Religion, and Manners of the Chinese, with Remarks on the Opium Trade.

By the Rev. W. H. MEDHURST, Twenty Years a Missionary to the Chinese.

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By the Rev. JOHN CAMPBELL, Author of “ Jethro,” &c.

“ A book of greater interest it has seldom been our lot to meet with ; we do not recollect, indeed, ever to have perused one with more interest. Once fairly enter upon the narrative, and the reader will find it impossible to stop—go on with it he must ; and he will proceed to the end with increasing delight.”—*Eclectic Review.*

SECOND THOUSAND. In 8vo., with Illustrations, price 12s.,

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In its Relation to the Decline of Hindooism, and the Progress of Christianity ; containing Remarks on the Manners, Customs, and Literature of the People, on the Effects which Idolatry has produced upon their Civil, Moral, and Political Relations, &c. &c.

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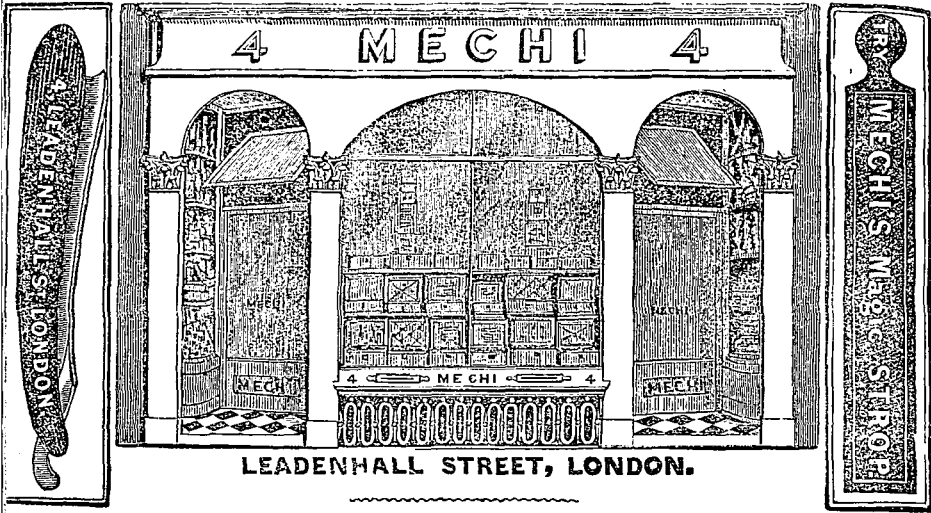
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TO
HIS CUSTOMERS AND THE PUBLIC.

LADIES AND GENTLEMEN,

4, LEADENHALL STREET, Dec. 30, 1840.

THIRTEEN years ago I first had the honour of soliciting your support; my means were then limited, but my intentions honest. My calculations were based upon the following obvious propositions:—

1st.—That confidence is the soul of business.

2nd.—That a new customer cannot have confidence until he tries the goods, or is recommended by some friend who has.

3rd.—That it is the English character to be constant, and not change their place of business or the article they are using, unless they have cause for dissatisfaction.

4th.—That that dissatisfaction can only arise from impropriety either of pattern, of quality, in price, or in conduct.

5th.—That recommendation is as a mine of gold, and a source of compound interest beyond any calculation of time or of tables.

The conclusions I drew from the above, resolved me to the following line of conduct:—

1st.—*Invariably to exchange or return the money for any article even said to be defective, without reserve or mean objection.*

2nd.—To manufacture and vend articles only of the very first quality in material and workmanship.

3rd.—Never to interpose an exorbitant profit between the producer and consumer, but to charge a moderate price for ready money.

4th.—To pay a vigilant attention to the wants and wishes of my customers—combining therewith regularity, civility, order, and cleanliness in my establishment.

5th.—To encourage with a liberal spirit the best workmen and manufacturers, with a view to stimulate their energies to do the best things in the best ways; and thus, so far as an individual can do, improve the trade with which I am connected.

I trust, also, I have never been found meanly depreciating any respectable competitors in trade, nor recommending new inventions till I had tried them myself.

The result of faithfully pursuing the aforesaid line of conduct has been an immensely increased and rapidly accumulating trade, and a most valuable and attached connexion, to whom to the latest day of my existence I shall feel grateful, and look back with honest pride.

As a means of supplying my customers as reasonably as possible, and to avoid intermediate profits (which, in London, so largely enhance the cost to the public), I purchase

for cash, and manufacture extensively on my own premises, employing about Thirty or Forty Persons, besides a very large number of out-door Workmen, for whom I have not room on the premises; thus affording every advantage to my customers who may wish articles made to order.

My Shipping and Wholesale Department will be found to offer considerable advantages to Merchants and Captains who purchase largely.

After considerable thought and anxiety, I have succeeded in effecting some splendid improvements in the fitting, lighting, and arrangement of my premises: these have been designed by myself, and executed by my own workmen on the premises.

I trust they will be found eminently conducive to the comfort of my customers, by avoidance of noise, by abundance of light, and by exposing readily and tastily to view the various elegancies I offer for sale, not second in appearance to any in this kingdom.

I beg to solicit your further favours and recommendation, and remain

Your faithful and obedient Servant,

J. J. MECHI.

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| Tea Chests | 0 | 5 | 6 | — | 12 | 0 | 0 | — | Hat | 0 | 1 | 0 | — | 1 | 0 | 0 | — |
| — Trays | 3 | 10 | 0 | — | 20 | 0 | 0 | set | Cloth | 0 | 2 | 6 | — | 2 | 0 | 0 | — |
| Card Racks | 1 | 6 | 0 | — | 3 | 0 | 0 | pair | Shaving | 0 | 1 | 0 | — | 1 | 10 | 0 | — |
| Hand Screens | 0 | 18 | 0 | — | 2 | 10 | 0 | — | Flesh | 0 | 3 | 6 | — | 0 | 7 | 6 | — |
| Pole | 4 | 10 | 0 | — | 9 | 0 | 0 | — | Bagatelle Tables fr. | 3 | 10 | 0 | — | 15 | 0 | 0 | — |
| Work Tables | 6 | 10 | 0 | — | 10 | 0 | 0 | each | Back G. Boards . . . | 0 | 5 | 6 | — | 5 | 0 | 0 | — |
| Ink Stands | 0 | 1 | 6 | — | 5 | 0 | 0 | — | Chess Boards | 0 | 2 | 6 | — | 5 | 0 | 0 | — |
| Medicine Chests . . . | 2 | 10 | 0 | — | 7 | 0 | 0 | — | Cribbage | 0 | 2 | 0 | — | 1 | 10 | 0 | — |
| Ladies' Companions . . | 0 | 6 | 6 | — | 3 | 0 | 0 | — | Pope Joan | 0 | 7 | 0 | — | 1 | 1 | 0 | — |
| Letter Weighers . . . | 6 | 5 | 6 | — | 2 | 10 | 0 | — | Chessmen | 0 | 5 | 0 | — | 15 | 0 | 0 | — |
| Ink Boxes | 1 | 12 | 0 | — | 2 | 0 | 0 | — | Draftsmen | 0 | 1 | 6 | — | 2 | 10 | 0 | — |
| Key | 0 | 10 | 6 | — | 0 | 18 | 0 | — | Pearl Counters . . . | 0 | 15 | 0 | — | 4 | 0 | 0 | — |
| Netting | 0 | 4 | 6 | — | 1 | 10 | 0 | — | Card Boxes | 0 | 7 | 0 | — | 5 | 0 | 0 | — |
| Jewel Cases | 1 | 0 | 0 | — | 5 | 0 | 0 | — | Pocket Books | 0 | 2 | 0 | — | 0 | 16 | 0 | — |
| Table Knives | 1 | 5 | 0 | — | 15 | 0 | 0 | set | Tablets | 0 | 2 | 0 | — | 1 | 10 | 0 | — |
| Dessert | 4 | 0 | 0 | — | 45 | 0 | 0 | — | Pencil Cases | 0 | 3 | 6 | — | 4 | 10 | 0 | — |
| Sporting | 0 | 5 | 6 | — | 2 | 10 | 0 | each | Penholders | 0 | 1 | 0 | — | 2 | 2 | 0 | — |
| Penknives | 0 | 1 | 0 | — | 1 | 0 | 0 | — | Scent Bottles | 0 | 2 | 6 | — | 4 | 0 | 0 | — |
| Pen Machines | 0 | 10 | 6 | — | 2 | 0 | 0 | — | Shaving Soap | 0 | 0 | 9 | — | 0 | 6 | 0 | — |
| Scissors | 0 | 1 | 0 | — | 3 | 4 | 0 | pair | Dressing Combs . . . | 0 | 1 | 0 | — | 1 | 5 | 0 | — |
| Razors in Cases | 0 | 12 | 0 | — | 10 | 0 | 0 | each | Pocket | 0 | 0 | 9 | — | 1 | 0 | 0 | — |
| Razor Straps | 0 | 2 | 0 | — | 2 | 10 | 0 | — | Shell Side Combs . . | 0 | 1 | 0 | — | 0 | 10 | 6 | pair |
| Cork Screws | 0 | 1 | 0 | — | 0 | 14 | 6 | — | Small Tooth Combs | 0 | 0 | 6 | — | 0 | 18 | 0 | each |
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The Publishers feel gratified in quoting from the "TIMES" of November 2nd the following excellent critique:—

" Nothing more completely shows the popularity which the Duke of Wellington so deservedly enjoys than the demand which is made for his portraits. Although numerous portraits of his Grace have been painted, and multiplied by the art of engraving, still the supply does not equal the demand, and painters, engravers, and publishers are continually toiling to meet the wishes and eagerness of purchasers. The portrait of the Duke which has just been published by Messrs. Colnaghi and Puckle, of Cockspur-street, is engraved by Mr. Lupton from an original picture painted in the spring of the present year for the town of Sheffield, in the town-hall of which it is to be placed. The engraving is in the mezzotinto style, on a steel plate. It is remarkable for being an accurate transcript of the painting, possessing the same breadth of light and shadow, the same correctness of likeness, and the same happy union of freedom and delicacy of drawing. It represents the great Duke as he now is; the countenance is characteristic of the original, combining the gravity of years with the fire of intellect, at once manly, dignified, and full of thought. A portrait of this sort is worth a hundred of the concocted caricatures of this illustrious man, who is sometimes depicted as a drill serjeant, and sometimes as a retired man milliner. In this portrait his Grace is represented in the dress of a private gentleman—a frock coat, a short cloak, such as he usually wears, trousers, and short boots—in a word, in the costume in which he is to be seen in the streets and parks of the metropolis. The portrait is a full-length one, the figure standing upright. He has just alighted from his horse, the head and crest of which are seen in the immediate background. The figure is remarkably well put on the feet, and stands firmly and securely. This is not always the case in full-length portraits; the parties represented are sometimes in impossible attitudes, and not unfrequently totter in lameness, or preserve an immoveable equilibrium by the feet being nailed to the flooring. Great attention has been judiciously paid by the artist to the shape and outline of the limbs, which, in conjunction with the costume, compose portraits and portray character. The Duke is not elongated into a giant, nor compressed to a dwarf; he is shown as he actually is. One recommendation of this print is the price at which it has been brought out, and praise is due to the publishers for having produced a portrait of the Duke which all persons of any income at all can purchase. It is, perhaps, the best print at the price at which it is published that has appeared for many seasons; and will form, both as a work of art and as a token of respect to the greatest benefactor of this country, an elegant ornament to the walls and portfolios of the admirers of great virtues and great abilities."

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MESSRS. COLNAGHI AND PUCKLE, 23, COCKSPUR STREET,
 PRINTSELLERS TO HER MAJESTY, &c. &c. &c.

MASONIC TESTIMONIAL

TO

ROBERT THOMAS CRUCEFIX, ESQ., M.D.

PAST GRAND DEACON,

Past Grand Standard Bearer, and Past Z. in Royal Arch Masonry—Past E. C. Masonic Knights Templar—N.P.U.—S.P.R.C.—K.M. and M.P. &c. &c.

TO THE MASTERS OF LODGES,—WORSHIPFUL SIRs AND BROTHERS,

I am directed, by a Committee of the Subscribers, respectfully to invite your attention, and that of the Worthy Brethren with whom you co-operate in the cause of Freemasonry, to the subjoined Resolutions and List of Subscriptions in aid of a Masonic Testimonial to the W. Brother R. T. CRUCEFIX; and venturing very confidently to rely upon your personal support, and that of the Lodge and individual Members of the Craft with which you are more immediately associated, I anticipate that a considerable share of the success which must reward the performance of such a pleasing duty, will be attributable to your early and active exertions in this purely Masonic object.

To those members of the Fraternity who take a lively interest in the advancement of Freemasonry in the metropolis, and to many of the most eminent Masons in the provinces, and in Scotland, Ireland, and the Colonies, the services rendered to the Craft by Brother R. T. CRUCEFIX, must be too well known to require any recapitulation; but to numbers of young and emulative Masons, and to others who may have had few opportunities of appreciating the advantages that have arisen to the extensive community of Freemasons, from his individual ability and exertion, it may not be amiss to state a few of the successful public efforts of this distinguished Brother, and which will be justly considered in connection with each other, and not with reference to any particular subject.

The addition of Past Masters to the Board of General Purposes; a measure which was strenuously opposed at first, but since then acknowledged to be of great practical advantage, and has been even extended in its application by the Most Worshipful the Grand Master.

The founding of the Past Masters' Club; by which, among other beneficial results, the proceedings about to take place in Grand Lodge become more generally known, and are more maturely considered.

The introduction of a better system of deliberation in the transactions of Grand Lodge, by promoting free discussion; and the consequent exercise of a general prerogative, instead of the *pro forma* adoption of unconsidered motions in compliment to their proposers.

The originating of the Asylum for Worthy Aged and Decayed Freemasons; a Charity already brought into partial operation by conferring annuities on several destitute and deserving Brethren.

The distinguished ability displayed by him, as a Member of the Board of General Purposes, during six years, for two of which he filled the office of Vice-President,—testified by the thanks of the Board when he retired from the Vice-Chair.

The uniform and unwearied attention he has given, for several years, to the objects of the Board of Benevolence.

The first proposition of a Masonic offering to the most Worshipful the Grand Master; and the continued assiduity and exertion evinced by him in bringing that popular effort to its successful issue.

The benefits conferred by him in serving the office of Steward, and becoming a Governor by Subscriptions, to the respective Masonic Charities; and in assisting their proceedings, by frequently presiding at their Meetings and Committees.

The support he has given to other Masonic Festivals in serving the office of Grand Steward, and filling two several Stewardships on Anniversaries of the Grand Master's birth-day.

And the establishing and editing of the *Freemasons' Quarterly Review*, and thus, by very great personal sacrifices, both of purse and time, producing a most comprehensive record of the transactions of the Craft—an extremely interesting medium for disseminating the erudite contributions of the best Masonic authorities—a fund of literary entertainment for Masonic families—an easy means by which the wants and wishes of the Fraternity may be made known, especially those of the Provinces and Colonies—and, in short, rendering a perfect epitome of the progress of Freemasonry in England, Scotland, and Ireland, and in the East and West Indies, and every other Colonial possession of the British Empire.

Allow me to assure you that your prompt and fraternal co-operation, in acknowledging such important services, will be duly appreciated: and to remain,

Worshipful Sir, and Brother,

Yours very faithfully,

20, JOHN STREET,
ADELPHI, LONDON, 1841.

J. LEE STEVENS,
Honorary Secretary.

At Meetings of several Members of the Masonic Fraternity, held at RADLEY'S HOTEL, *New Bridge Street, Blackfriars*, the 16th December, 1839, and subsequently, the following Resolutions were passed unanimously:—

“That the valuable and unremitting exertions of the Worshipful Brother ROBERT THOMAS CRUCEFIX, M. D. Past Junior Grand Deacon, in favour of Freemasonry, are deserving of the most marked and honourable notice of the Fraternity.

“That Subscriptions be entered into for the purpose of presenting him with an enduring Testimonial of Brotherly regard, and most respectful esteem.

“That individual Subscriptions do not exceed Ten Shillings each.

“That the preceding Resolution does not apply to Lodges or Chapters.

“That Brother RICHARD LEA WILSON, Past Grand Steward, be requested to officiate as Chairman at meetings of the Subscribers.

“That Brother Z. WATKINS, P. M., Lodge No. 318, be requested to act as Treasurer of the Subscriptions.

“That Brother J. LEE STEVENS, Past Grand Steward, be requested to undertake the duties of *Honorary Secretary.*”

And in compliance with these Resolutions, the following list has been announced, as the

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