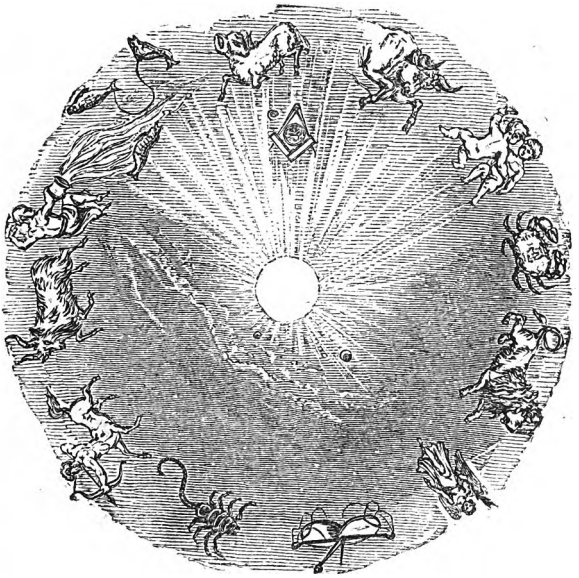
THE

# FREEMASONS' QUARTERLY REVIEW.



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TO

THE REV. GEORGE OLIVER, D.D.

THE MINISTER, WHOSE PIETY IS THE BEST

ILLUSTRATION OF HIS FUNCTION;—

THE FRIEND, WHOSE FRIENDSHIP DIGNIFIES ITS OBJECT;

THE FREEMASON, WHOSE INTELLIGENCE IS THE

HANDMAID TO HIS PHILANTHROPY AND PHILOSOPHY;

TO THE SON, THE HUSBAND, AND FATHER,

WHO IN EACH SEPARATE RELATION OF LIFE

VINDICATES THE WORTH AND BEAUTY OF

THE DOMESTIC VIRTUES,

THIS THE SEVENTH,

AND MASTER MASONS' VOLUME,

IS RESPECTFULLY AND GRATEFULLY

DEDICATED.

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# INDEX.


Acrostic .....281
Affairs, State of.....132
Albert, Prince .....100
Annalist, the .....32
Anecdote .....327
Ark Association.....7, 57
Asylum....5, 23, 70, 129, 222, 338
Aytoun, F. W. E. .....375

Burnes, Dr. 109, 279, 333, 399, 531

Charities, the .....65, 219, 338
Chit Chat .....77, 236, 346
Christianity and Patriotism....436
Collectanea.....453
Committee of Masters 63, 215, 468
Correspondents, to ..122, 282, 496, 545
Cotton, Hon. Willington .....86
Crucefix, Dr. .....153
——— Testimonial .....456

Doomed One and Executioner 437
Durham, Earl of .....128, 287

Easthope, J., *M.P.* .....209
Editor, to the....47, 210, 332, 456
End of Perfection .....35

Fitzroy, Hon. H., *M.P.* .....222
Foreign .....108, 388, 524
Fortress of Allahabad .....321
Freemasonry.....9, 139, 299, 419
Freemason's Calendar.....47

Grand Chapter ..61, 218, 336, 500
——— Lodge 64, 214, 216, 337, 490, 496
——— Master .....3
Grant, A. .....207, 393
General Purposes.....3, 129

Husenbeth, Brother .....28

Leading Articles ..2, 127, 287, 409
Literature .....114, 401, 541
Love's Mask .....328

Man's Imitation of the Brute ..29
Marriage in the Grissons .....37
Masonic Didactics 21, 149, 313, 429,
——— Intelligence 61, 214, 464,
——— Grand Ball, Dublin ..262
——— Emblem .....459
Masters' and Past Masters' Club 65
Moran, E. R. .....334, 460, 543

Neave, R. .....207, 393
Notitiæ Templariæ.....41, 323

Obelisks in Rome.....322
Obituary:
Baird, G., *D.D.* .....242
Beckles, Hon. J. A.....348
Begbie, J. .....239
Brooks, W.....242
Cooke, L.....82
Dance, C. W. A. .....238
Durham, Earl of .....348
Easthope, Mrs. .....82
Francois .....239
Hardy, W. H. .....83
Hastings, Marchioness of ..80
Hatcher .....239
Hawley, John .....82
Hodgkin, Rev. J. .....80
Jackson, J.....239
Jardine, H.....238
Kersleyman, Lt. Col.....84
Leak, W. .....239
Lynch, Dr.....349
Macgillivray, S.....240
Margereson, G. .....81


Digitized by Google

Obituary:
Murrow, J.....240
Peaty .....239
Prussia, King of .....240
Rogers, C. .....350
Savage, Rosalind.....81
Shurrier, George .....349
Smith, Sir S.....240
Smyth, J.....81
Tearn, John .....348
Tooks, T. B.....350
Wyndeyer, A. C. .....238
Oliver, Dr.....9, 78, 139, 299, 413
One of the Old School .....23

Persecution .. .....2, 153, 464
Poetry .....3, 51, 333, 377, 460
Portrait and Character of Dr. Oliver .....413
Proteus on Dispersion of Primitive Nations .....315, 431
Provincial .....84, 242, 350, 501
Pythagoras to the Grand Master 149

Queen Victoria—Marriage ..2, 127
——— Adelaide .....341

Reporter .....73, 233, 344
Revival of Masonry in India ..270
Ribbans' Testimonial .....356
Royal Mason's Daughter ....3, 51

Sailor and his Sister .....450
Salisbury, Marquis of .....295
Scott Monument .....368
Scotland .....95, 257, 368, 514
Schools.....66, 219, 342
Semiramis .....445
Stevens, J. L.....51, 57, 153, 210, 227, 333, 544
Slade, Rev. H. ..21, 149, 313, 429

Tales, &c. .....35, 37, 329, 437

Valedictory Address.....409

Wood, Alderman .....153

Zetland, Earl of.....295

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THE

# FREEMASONS'

# QUARTERLY REVIEW.

MARCH 31, 1840.

## THE ROYAL MASON'S DAUGHTER:

### A SONG FOR THE QUEEN'S NUPTIALS,

BY BRO. EDWARD RALEIGH MORAN.*

When all else are singing the praises of her
Who, Queen of our hearts, is a bride too, to-day;
And sounds of acclaim with the feelings concur,
Shall the Mason's sole voice from the choir be away?
Forbid it affection and loyalty!—Yes;
For deep in our hearts both assert their full sway:
And while we implore Him her heart's hope to bless,
Be our toast to a Freemason's daughter!—hurrah!

And long may those gifts that make life gaily pass,
Be our Queen's—in her new, in her matronly sphere;
And bright as the bubbles that float in our glass,
May follow each happy and happier year.
As o'er us, of the antient, the mystical tie,
She *can* rule with the purest, the right royal sway,
Then come, Brothers, fill every goblet up high,
Our toast is a Freemason's daughter! Hurrah!

May every enchantment that hallows this life,
In richest abundance be pour'd on her path:
As Queen and as daughter, as bride and as wife—
If woman e'er had the Craft's prayers *she* hath.
Then fill every bumper up, up to the brim;
And if aught can divide our hearts' wishes to-day,
Let some share of the toast be devoted to him
Who has married the Freemason's daughter! Hurrah!

*Feb.* 10, 1840.

* Written on the day of her Majesty's marriage, in the Chapel Royal, immediately after the ceremony, which the writer witnessed from the Eastern Gallery, No. 2.



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MARRIAGE OF THE QUEEN AND PRINCE ALBERT.

This ceremony took place on Monday, February 10, at the Chapel Royal, St. James's, in the presence of the Queen Dowager, her Royal Highness the Duchess of Kent, the Princess Augusta, the Duchess of Cambridge, the Dukes of Sussex and Cambridge, Prince George and Princess Mary of Cambridge, the Duke of Wellington, the Great Officers of State, and some favoured few of the Nobility and Commons of the kingdom. The Duchess of Kent, the mother of the bridal Sovereign, was much affected on the occasion. The Duke of Sussex gave away the bride. The marriage ceremony was performed by the Archbishop of Canterbury, assisted by the Bishop of London. Her Majesty appeared in excellent health, as did also the royal bridegroom. The Queen's tone of voice and clearness of expression were remarked, in particular at the words "love, honour, and obey," and the confiding look with which they were accompanied was as chaste as beautiful.

The royal bridegroom was attended by his father and brother, the reigning Duke and hereditary Prince, with other friends. We do not attempt to detail the proceedings, but merely to record the fact, that the nation rejoiced in the celebration of nuptials which, to their Queen and her consort, have so much promise of domestic happiness, and to the British empire afford the probable assurance of its welfare and security.

The style and titles of Prince Albert are as follow:—"His Royal Highness Francis Albert Augustus Charles Emanuel, Duke of Saxe, Prince of Saxe Cobourg and Gotha, Knight of the most noble Order of the Garter, Knight of the Bath, Field Marshal," &c. &c.

The Prince has received a cordial welcome to the hearts of all her Majesty's subjects; and we hope that His Royal Highness may, from his marriage with the illustrious daughter of a Grand Master, be so favourably disposed to the Order

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of Freemasonry, as to become one of its members, and thereby lead those who are yet young to anticipate, in the course of time, that they may look forward to the protection and guidance of a LEWIS-KING of the Craft.

Masonic addresses to the throne have echoed the joyful sentiments of the Craft, in conjunction with all other constituencies of her Majesty's subjects.

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### THE GRAND MASTER.

His Royal Highness presided at the recent Grand Lodge; he appeared in excellent health, and delivered some forcible addresses, which were listened to with deep interest by an unusually numerous meeting. The festival in honour of the Grand Master's birth was postponed in consequence of the Queen's marriage, but will take place on the 11th of April. It is confidently expected that His Royal Highness will be present.

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### THE PRO-GRAND MASTER.

It is with unaffected gratification that we can announce the health of this highly esteemed nobleman to be so far advanced as to lead to the expectation that he will shortly resume his Masonic duties; in the exercise of which, as no one is more zealous, so his retirement is always a subject of regret, the more especially when caused by illness.

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THE BOARD OF GENERAL PURPOSES have been much employed in the enquiry into charges preferred against three Brethren; as those Brethren have, in a very honourable manner, lodged their appeal against such decision, we refrain from any remarks on the subject until the appeal shall be heard in Grand Lodge. This course we consider to be the most favourable to Freemasonry, the most charitable to the complainants, and the most serviceable to those who have been accused.

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THE CHARITIES.—The Boys' Institution has now a local habitation in Bloomsbury Place. Its festival, held on the 11th of this month, was not, it is true, numerously attended, but the subscription was liberal for the number present. As the disadvantage was caused by circumstances that will not, in all probability, occur again, we hope the regulations, probably of experiment, may never be repeated; which will be a sufficient indication to the late "manager," that the unfortunate speculation has neither benefited the Charity, nor pleased any one.

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THE GIRLS' CHARITY is steadily progressing; notwithstanding, however, we must enter our protest against its Committees, who appear to leave its concerns to be conducted by a very few—a quorum is with difficulty made up. Next month there will be a press of attendance, and the House, Audit, and General Committees, will be all regularly appointed, we hope with some prospect of business-like proceedings.

The Treasurer being now relieved from his more unpleasant duty at the Board of General Purposes, will be able to examine the accounts.

The Festival is appointed for the 20th of May, and from the extended Board of Stewards, their respectability and well known liberality, a numerous attendance and efficient subscription is expected. We observe, with much pride, that two of the "Asylum Lodges" have returned Stewards for the Girls' School—in one of them, we know there was even a contest for the honour. Oh, Charity! blessed are thy works in humanizing the heart—may such works be multiplied!

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THE GRAND PURSUIVANT.—This newly-created office will, we hear, be represented in the person of Brother Rule, a zealous Mason.

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THE ASYLUM.—The proceedings of this noble tribute to Masonry and humanity, will be read with increasing interest; its founders and supporters, nothing daunted by the difficulties which arise from misunderstanding, that cause delay, and thereby would discourage any but those who study and practice "Principle," not only maintain their proud position, but by their spirit and determination set an example that will assuredly prove more beneficial to Masonry than any other record of the age in which we live. The profits of the ball in January exceeded £50! The Festival is fixed for the 24th of June, St. John's day; the Board of Stewards is forming, and already numbers some twenty Brethren, who by their enlistment under the Sacred Banner, will entitle themselves to the thanks of the Fraternity, and the blessings of the poor old Mason: they will have their reward.

The Treasurer of the Asylum is among those who have fallen under "displeasure:" his crime is attributed to his not having interrupted two Brethren in their remarks at a meeting of their Institution, at which he presided as Chairman; the charges grew out of some disgraceful circumstances that will probably hereafter be more fully entered into. How short-sighted, however, are some folks! they would have had a Chairman be the ringleader of confusion, instead of being the calm observer of decorum. The Treasurer, however, on promulgation of the sentence against him, immediately resigned his office, and a Special Meeting was called; did any of the complainants attend to face him?—NOT ONE! He was unanimously re-elected to the office, which he thankfully accepted, as an indication that his conduct was approved; and the other two Brethren received the warmest expressions of kindness from the meeting. We wish to write calmly and temperately, and therefore suspend any expressions that might be misunderstood. In the name of every thing that is good, we invite all to the "Sacred Feast" on the 24th of June, at Freemasons' Hall.

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THE PROVINCES continue generally in an excellent state; among the initiations will be found recorded that of the son of Viscount Combermere, the Hon. Wellington Cotton, and Sir Minto Farquhar. Much anxiety is expressed on the forthcoming edition of the Book of Constitutions, which is much wanted.

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SCOTLAND.—Masonry remains in *statuo quo.* The older Masons reposing upon their laurels—the younger ones looking with hopeful expectation that some leaders will step forward to stimulate and encourage their aspirations. The Earl of Rothes, in Fifeshire, appears to be both active and zealous.

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IRELAND.—A new temple has been consecrated in Dublin to the MOST HIGH, under the auspices of the M.W.G.M., the Duke of Leinster, in which the comfort and convenience of the Brethren have been provided for. The temple is splendidly fitted up, and the Members of Grand Lodge can find ample accommodation. The account of the interesting Masonic ceremony, we regret to say, reached us at too late a period to do justice to its importance. In the provinces there is much activity, and we refer our readers to many interesting circumstances. In Cork the profits of a ball in aid of the Masonic Female Orphan School exceeded 200*l.*; and the addresses of Bros. Harper and Jackson, at Charlemont, are particularly deserving of notice.

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INDIA.—In the far East, the prospect is brightening. Dr. Burnes, in Bombay, has worked right operatively; all classes press towards him: he has resuscitated Masonry where there were scarcely any embers, but he bore in mind the motto "*lateat scintillula forsan,*" and the lambent flame of Masonry has been his reward. Dr. Burnes's address is recorded in these pages, with a feeling of gratitude for its fervour and its truth.

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THE ARK ASSOCIATION.—We have to acknowledge a left-handed compliment from the gentlemen of this Society: We express no ill will towards them in stating our belief that their conduct is as unmanly as it is impolitic, and by no means calculated to advance their public interest, or their private character. Masons will judge them by the "Secret Token," and the public may not forget the motto "*Cavendo tutus.*" As our lance-corporal, Brother J. Lee Stevens, has undertaken to inflict punishment, we refer our readers to his letter on the subject.

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With deep regret, we observe that among several of our Order, there has been elicited a tendency to the forgetfulness of our sacred principles, which unless counteracted by severe reflection on their part, will tell sadly against them. We do not go the length that some do in looking upon this misconduct as a new feature in the morals of our Order; for its principles denounce in the strongest terms, the violation of decorum. What we allude to is a growing permission to the encouragement of scandal, and slander, which has been put forth by the unworthy and for unworthy purposes, in low, vulgar and defamatory papers; wherein the noble, and high-minded, the ardent, the generous, and the benevolent, have been attacked with an unholy malignity.

As a moral lesson the passing circumstance may not be without its value. Vice in its deformity may prove the best incentive to virtue, to those who have the moral courage to face the monster; and can turn from its pestilent breath to the mild aspirations of Freemasonry.

The under current of the waters, and the under current of opinion, is a philosophical parallel. The steady experienced seaman watches the effect produced upon the surface, small in appearance to the inexperienced eye; but important in his who reads the waters as they find their level by secret channels, more than by the force of wind or

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wave. The man who studies the manners of men knows well how the raging surges of wrath indignify the higher principles of discussion; and he avoids them as he would the breakers of the rock: he also feels that opinion has its under current and that it is essential to poise his deliverance of sentiments, however honest, with due regard to the imaginings of his auditory, who are equally swayed, like the waters, by the secret channels of the heart, as by the influence of power or talent.

Prosperity is seldom quarrelled with; its zenith is perhaps never attained; man does not understand this science in its purity. It is difficult to maintain the first step, but how often does it happen that the first step retraced, is but the signal for the attack of the mean and dishonourable. These observations are suggested by the strong feelings of conscience that regulate the mind, in the contemplation of future happiness; and a firm belief in the providence of GOD.

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# ON FREEMASONRY.

## EVIDENCES, DOCTRINES, AND TRADITIONS.

(No. I.)

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

THE eager curiosity which pervades the present age respecting the science of Freemasonry, and its influence on the morals of society, may be attributed, in some measure, to the circulation of the *Freemasons' Quarterly Review.* Public attention has been strongly excited, and the impression is decidedly favourable; as is plainly evidenced by the great increase in the number of initiations, and the marked improvement which is visible in the internal management of our Lodges. These causes have induced scientific individuals to join us, for the purpose of contributing the powerful aid of their talents towards working out the system, and placing its merits on their proper basis.

It has long been evident to every reflecting Mason, that the day approached when the science and morality of the Institution should be better known and appreciated than they were forty years ago. And this auspicious event has not been a little accelerated by the scientific character and eminence of our princely Grand Master; who, as President of the Royal Society, the Society of Arts, and many other literary, religious, and benevolent institutions, has contributed much to the celebrity of Freemasonry; and caused it to become deservedly popular amongst many influential persons, who had bestowed upon it no previous consideration; or if they had thought of it at all, it was with feelings of indifference, and perhaps contempt.

Speculative Masonry embraces a wide range of human science; but its elements are circumscribed within a compass which is attainable by every Brother who possesses moderate abilities and common industry. Its Evidences, Doctrines, and Traditions are within his reach; and without a competent knowledge of these leading principles—which form the horn-book of Masonry—he will stumble at the threshold, and never attain a right understanding of the



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design or utility of the Order; although his initiation may have been regular, and the landmarks carefully and correctly communicated.

This important fact ought to be well understood by every one who is desirous to excel.

But if we look a little more closely into the design of our beautiful Institution, we shall find, that not content with its system of morality and science, it aims at something of a higher and more spiritual character. It embodies the doctrine of the Fall and Restoration of Man; and points, by a striking figure, to his resurrection from the dead, and perpetual existence in a future state.

Assuming that Speculative Freemasonry is the depository of such invaluable truths, it is of some importance that its claims to credence should be fully substantiated. I will proceed, therefore, in this paper, to examine what evidences remain, after the profuse and very gothic destruction of Masonic manuscripts in all ages, to prove the uninterrupted existence of Freemasonry in this island, as an original and permanent Institution, from the earliest times of Christianity to the present period; having, in a former series of Articles in this miscellany, brought its history down to the commencement of the Christian era.

The first document I shall adduce in proof of this fact, is a manuscript formerly existing in the Bodleian Library at Oxford; which affirms that Pythagoras introduced his system of Masonry into the British Islands. This famous manuscript possesses the reputation of having converted the learned Locke, who was initiated after carefully perusing and analyzing it. Before any faith can be placed on this invaluable document, it will be necessary to say a word respecting its authenticity. I admit that there is some degree of mystery about it, and doubts have been entertained whether it be not a forgery. We have the strongest presumptive proofs that it was in existence about the middle of the last century, because the utmost publicity was given to it, and as at that time Freemasonry was beginning to excite a considerable share of public attention, the deception, had it been such, would have been publicly exposed by its opponents, who appear to have used the lash of ridicule very freely, as witness Hogarth's picture of "Night;" where the principal figures represent some Brethren, decorated with aprons and jewels, returning from the Lodge in a state of intoxication; the broad sheet of the "Scald Miserables,"

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and other prints and publications in which Freemasonry is burlesqued.

But no attempt was ever made to invalidate its claim to be a genuine document. It was first published at Frankfort in 1748; and appeared in the *Gentleman's Magazine* in 1753, whence it found its way into Hearne's Life of Leland. It was printed A. D. 1769, *with the Earl of Pembroke's name attached*, in an 8vo. vol. on Freemasonry, by Wellins Calcott, dedicated to the Duke of Beaufort. In 1775, Hutchinson introduced it into his "Spirit of Masonry," which contains the imprimatur of Lord Petre, the Grand Master, and the sanction of the Grand Lodge. In 1784, it was embodied in the "History and Constitutions of Masonry," printed officially by the Grand Lodge of England. It appears in Dermott's "Ahiman Rezon;" and in the fourteen editions of Preston's Illustrations.

Being thus universally diffused, had it been a suspected document, its exposure would certainly have been attempted; particularly about the close of the last century, when the progress of Masonry was sensibly checked by the publication of works which charged it with being the depository of principles fatal equally to the peace and religion of civil society; and if a forgery, it would have been unable to have endured the test of a critical examination. But no such attempt was made; and the presumption therefore is, that the document is authentic.

I should be inclined to pronounce, from internal evidence only, that the Letter and Annotations were written by Locke, but there are corroborating facts, which appear conclusive; for this great philosopher was actually residing at Oates, the country seat of Sir Francis Masham, at the time when the paper is dated; and shortly afterwards he went up to town, where he was initiated into Masonry. These facts are fully proved by Locke's Letters to Mr. Molyneux, dated March 30, and July 2, 1696. For these reasons I enter no doubt of the genuineness and authenticity of this valuable manuscript.

The passage to which I have referred, is this: "Peter Gower, a Grecian, journeydde ffor kunnynge yn Egypte, and in Syria, and yn everyche lande, whereas the Venetians hadde plaunted Maçonrye, and wynnynge entrance yn all lodges of Maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna, wacksynge and becommynge a myghtye wyseacre, and gratelyche renowned, and her he

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framed a grate lodge at Groton, and maked manye Maçonnes, some whereoffe dyde journeye yn France, and maked manye Maçonnes; wherefromme, yn processe of tyme, the arte passed in Engelonde."

In this extract the Spurious Freemasonry is evidently referred to; for though Pythagoras approached very nearly to the tabernacle, his system wanted the vivifying principle of Speculative Masonry, *the knowledge and acknowledgment of a true and only God.* He had indeed acquired, from his intercourse with the Essenian Jews at Babylon, some knowledge of Speculative Masonry, for there is little doubt but he had received initiation from them; but he conceived Jehovah to be merely the God of their nation, and in no respect superior to the Egyptian Osiris, the Indian Brahma, or the Greek and Roman Zeus or Jupiter; and therefore the revelation of the true God produced no salutary impression. Not so the *rites* and *manners* of the Essenes. Our acute philosopher was so struck with them all, as to introduce them into his own system of Spurious Freemasonry; which was compounded from what he conceived to be the best points in all the mysteries of those various nations which he visited in his search after knowledge. And it was this leaven of truth which invested his institution with the superiority which it asserted and maintained over every establishment of Spurious Freemasonry that existed in the world.

Ammianus Marcellinus appears to have been the authority on which the assertion contained in the above manuscript is made; for he says, (l. 15, c. 9), that "the Druids were formed into fraternities, or secret societies, *at the recommendation of Pythagoras, and after the manner of his schools.*" This is extremely probable; for though it is not pretended that the philosopher ever visited Britain, yet the particulars of his system might be introduced into Cornwall, where the Druids flourished abundantly, by the Phenicians, along with their own improvements in the Spurious Freemasonry, which, according to Sanchoniatho, their most ancient historian, was practised amongst them from the very earliest times. He tells us that "Agruerus was highly venerated by the Phenicians, and his shrine was drawn about from place to place by a yoke of oxen; while among the Byblians he was esteemed, in an especial manner, even the greatest of Gods. The persons of whom this generation was composed were known by the general name of Aletæ or Titans."

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Bishop Cumberland says, that Agruerus was the same as Lamech; but Faber, with greater probability, makes him agree with Noah. Now it appears clear that the Aletæ, Titans, Corybantes, Curetes, Dioscori, &c., were only different names for the *Cabiri;* and the rites of the Cabiri were practised by the Druids of Britain, as well as in almost every other ancient nation.*

Pythagoras carried his Freemasonry into Gaul, whence it was sure to be transmitted to Britain, for Cesar positively affirms, that the Gauls, who were desirous of initiation and instruction in the Druidical mysteries, always passed over to Britain for that purpose; in which island they had been cultivated with greater care and attention under the patronage of the learned and expert Phenician merchants; and consequently were more perfectly understood.

Cesar further informs us that the Bardic or Druidical system included astronomy and geometry, physiology, natural philosophy, and a knowledge of practical science, mechanics and architecture. Now these parts of the true Freemasonry must have been transfused into their institutions long after they had existed in a more impure form. For though, like the Grecian and Roman superstitions, the religion of Britain was originally derived from a corruption of the patriarchal system of worship, yet it degenerated into such horrid abominations, as to excite the execration of mankind. Nor does it appear that even the institutes of Pythagoras, mild and gentle as they were, had contributed to advance the moral character of this religion; for in the time of the Romans, and consequently after the Christian era, it was named, in contradistinction to all others, *diræ immanitatis.*†

This institution, which united many of the worst features of the eastern superstitions with a theoretical profession of

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* The Abiri, who were worshipped at Abury, were the same as the Cabiri. (Cooke on the Patriarchal and Druidical Religion, p. 37.) Artemidorus, (Strab. Geog., l. 4, p. 198.), and Dionysius, (Perierg. v. 565.), both affirm that the worship of the Samothracian Deities was used in Britain. And this worship, wherever established, was always accompanied with the celebration of religious mysteries.

† Hist. Gild., c. 2. Pellout. Hist. Celt., vol. 2, p. 36.—"Divination was exercised among the Druids, according to Diodorus Siculus, in a very cruel manner; for it was their custom to immolate a man, thrusting him through the body, above the diaphragm, and to take their presages from his face, his palpitation, the issuing of the blood, and the motions of his body; pretending the most sure experiments for it." (Montf. Ant., tom. 2, p. 297.)

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regard for the pure science and morals attached to the Freemasonry of Pythagoras, was practised in Britain under the name of Druidism, at least until St. Alban received his charter for opening a Lodge of genuine Freemasonry in the third century; and perhaps long posterior to that event. Davies asserts, "that the ancient superstition of Druidism, or at least some part of it, was considered as having been preserved in Wales without interruption, and cherished by the bards to the very latest period of the Welsh princes; viz., the thirteenth century of Christianity, and that their princes were so far from discouraging this superstition, that, on the contrary, they honoured its professors with their public patronage."

If this be true, and I am not disposed to doubt its accuracy, the Spurious Freemasonry of Britain*—divested, indeed, of its decided tendency to polytheism, for its members were professing Christians, and therefore making a near approach to the Speculative branch—was *practised secretly* in these times, by the successors of the ancient bards and Druids. Thus Mr. Barrow says, "that the Druids of Britain were Brahmins, is beyond the least shadow of a doubt; but that they were all murdered, and their sciences lost, is out of all bounds of probability; it is much more likely that they turned schoolmasters, Freemasons, and fortune-tellers; and in this way, part of their sciences might easily descend to posterity, as we find they have done."

But, on the other hand, Operative and Speculative Masonry united—or in other words, the science which we now practise—prevailed in the same age and country *under the public sanction* and authority of the constituted rulers and governors of the island, civil and ecclesiastical, having embodied the science of Pythagoras with a morality of much superior value; as is evident from many of the Pythagorean symbols which we still retain—but rejecting all its impurities with regard to religion and social worship.

Here then, we have a clear proof that the True and Spurious Freemasonry flourished at the same period, and were

* I am decidedly of opinion that commemorative rites and ceremonies, based on secrecy, for the purpose of embodying and transmitting important historical events, were used before the invention of letters; and, consequently, before the general Deluge. And the most learned antiquaries—Bryant, Faber, Sir W. Jones, Maurice, Wilford, Vallancey, Mallet, Spineto, and many others, entertain the same opinion. I propose (*D. V.*) to enter into a minute discussion of this interesting subject in a future series.

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considered distinct institutions in Britain, after the establishment of Christianity. And this was precisely the case in the east, when the Spurious Freemasonry was dominant, and invested with all the pomp and splendour which the favour and protection of powerful nations could throw around it; while Speculative Masonry was undergoing its severest trial; but its purity suffered no diminution in the hands of the Essenian Jews.*

The system of the Druids, although purged of its worst features, after the establishment of Christianity, appears to have excited a strong feeling of public indignation; for while the true Freemasonry was liberally patronized, and munificently encouraged by kings, peers, and prelates, the Spurious Freemasonry was persecuted and proscribed,—driven from England into Scotland, then back to England,—but finding there no peace, it finally took refuge in Wales, where it existed in secret hiding places till the thirteenth century. Davies informs us that "the works of several bards, who flourished in Wales from the beginning of the twelfth to the close of the fourteenth century, have been well preserved. So far was Druidism from being either forgotten or neglected in this period, that one of the most curious subjects of observation, which present themselves upon the perusal of these works, is the constant allusion to certain ancient and genuine remains of the Druids, which had

* King Solomon is branded with having encouraged these mysterious institutions in his dotage, when "his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father." (1 Kings xi. 4.) The authors of the Universal History thus describe the origin and progress of the Spurious Freemasonry in Judea, which rivalled and threatened to overturn the true System of Light, or Speculative Masonry. "It began about the times of Othniel and Ehud, and increased so fast, and spread so wide, that it would be endless to enumerate their false deities, and the places dedicated to their worship, as well as the abominable ceremonies practised in them. They adopted the false gods of all those nations in the midst of whom they lived, and set up altars and idols to them upon every hill and high place. The sun, moon, and stars were of the number of their gods; and, as their rites became more and more shameful, and unfit for common view, they set up tents and booths, and planted groves to conceal their abominable practices. The very women, who were grown too old for prostitution in their own persons, became subservient to the infamous commerce of the younger generation, by furnishing the votaries with all kind of conveniences. Solomon is justly branded, in Scripture, for having brought this evil to its greatest height, by the multitude of his strange women, an abuse which was never thoroughly rooted out till Josiah's reign."

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descended to the times of the respective authors. The *principals* amongst the bards of these ages, appear very anxious to distinguish themselves from mere poets. They assert their own pretensions to the honour of the Druidical character, *upon the plea of an accurate initiation into the mysteries and discipline of those ancient sages*, or upon a direct descent from their venerated blood."

It is even asserted that this spurious system was never extinct. Mr. Owen, in his introduction to the poem of Llywarch Hên, states, "that the British constitution of Bardism, or Druidism, having continued in Wales, without interruption, to the dissolution of the Cambro-British government, was in consequence of that event, in danger of becoming extinct. But that within twenty years after the death of the last Llewelyn, certain members of the Order established a Chair, a kind of Bardic college, in Glamorganshire, which has continued to this day. A catalogue is given of the Presidents and Members of this Chair, from Trahaearn Brydydd Maur, the first president, or founder, in 1300, down to the present, Mr. Edward Williams. We are also told that certain Members, in the sixteenth century, began to collect the learning, laws, and traditions of the Order into books; that these collections were revised, and ratified in the seventeenth century, and that they are still received as the fundamental rules of the society."

Thus it will appear that the Spurious Freemasonry of the Druids was a society quite distinct from the institution which has descended to our times, rich in its blooming honours and usefulness; having few characteristics in common, as the following extracts will plainly show.

*From the Institutes of Druidism.*

The groundwork of Druidism was, universal peace, and *perfect equality*. For a Bard was not to bear arms, nor even to espouse a cause by any other active means: neither was a naked weapon to be held in his presence; he being deemed the sacred character of a herald of peace.

Superiority of individual power is what none but God can possibly be entitled to; for the power that gave existence to all, is the only power that has a claim of right to rule over all. *A man cannot as-*

*From the ancient Charges of Freemasonry.*

The rulers and governors, supream and subordinate, of the antient Lodge, *are to be obeyed* in their respective stations by all the Brethren, according to the old charges and regulations, *with all humility*, reverence, love, and alacrity.

When a fellow-Craftsman is chosen Warden of the work *under the Master*, he shall be true to both Master and Fellows, and shall carefully oversee the work in the Master's absence, to the Lord's pro-

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*sume authority over another;* for if he may over one, by the same reason he may rule over a million, or over a world. *All men are necessarily equal:* the four elements, in their natural state, or every thing not manufactured by art, is the common property of all.

fit; *and his Brethren shall obey him.*

All Masons employed, shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

Though all Masons are as Brethren upon the level, yet *Masonry takes no honour from a man that he had before;* nay, rather it adds to his honour, especially if he has deserved well of the Brotherhood, who must give honour to whom it is due, and avoid ill manners.

The above extracts from the Institutes of Druidism appear in Mr. Owen's Introduction. He derived his information from Mr. Williams, who was the chief Druid or President of the Society in the year 1793. They inculcate a levelling principle which the true Freemasonry rejects; for though we meet on the level, yet even in the Lodge the gradations of rank are clearly marked, and the supreme authority of the Worshipful Master cannot be disputed with impunity. But we also part on the square, when every Brother resumes the honours due to his rank and station in society.

I now proceed to bring forward some further evidences of the early existence of Speculative Freemasonry in Britain. And in the execution of this task, I aspire to no merit higher than that of a humble collector, who has brought into one view a number of documents, many of which are already before the public in other forms.

A copy of an ancient manuscript, which was destroyed, along with many others in the year 1720,* by some conscientious Brethren, lest they should, by any unforeseen accident, fall into improper hands, was fortunately preserved. It states that "St. Albans loved Masons well, and cherished them much, and made their pay right good; for he gave them ij*s.* per weeke, and iiij*d.* to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Alban mended it. And he gott them

* Noorthouck observes on this event. "The rash act above related, may be ascribed to a jealousy in these over scrupulous Brethren, that committing to print any thing relating to Masonry, would be injurious to the interests of the Craft: but surely such an act of *felo de se* could not proceed from zeal according to knowledge!"



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a charter from the King and his counsell for to hold a general counsell, and gave itt to name assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges."

Here we have the science of Freemasonry in active operation at the latter end of the third century of Christianity; and it is evident that Speculative and Operative Freemasonry were intermixed, for the document refers to morals as well as science. And a manuscript of undoubted antiquity now in the British Museum* asserts that "St. Alban instructed the King *in the science of Masonry and also in Divinity*, who was a pagan." Authentic history confirms the fact; for St. Alban was a great favourite with Carausius, King of Britain, and steward of his household.

Six hundred years later, we find, from another ancient Manuscript, that numerous records of the Fraternity had been destroyed during the indiscriminate ravages of the Danish marauders, which would have thrown great light on the progress of Freemasonry during these times. The fact itself, however, is an evident proof that the Craft was then in a flourishing state, and that the system was gradually progressing; for this manuscript, which was in the possession of Elias Ashmole, informs us, "that though the ancient records of the Brotherhood in England were many of them destroyed, or lost, in the wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfred the Great, a mighty architect), the first anointed King of England, and who translated the Holy Bible into the Saxon tongue, (A.D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, *preserved since the Roman times;* who also prevailed with the King to improve the constitutions of the English Lodges, according to the foreign model.

"That the said King's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master-Mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free charter of King Athelstane for the Masons; having a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend

* Harl. MS., Vol. 1942.

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what might happen amiss, and *to hold a yearly communication and general assembly.*

"That, accordingly, Prince Edwin summoned all the Masons in the realm to meet *him in a congregation at York;* who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge."

Nothing can be more clear and satisfactory than this document, to determine the question of the existence of our Order before the Norman conquest. And the system appears to have been based on that recognized principle of Masonry, that the private Lodges throughout England should make annual communications to the Grand Lodge at York, under the influence of which Freemasonry increased and prospered; and many noble and learned men were initiated into its mysteries. A valuable manuscript roll, in the possession of Dr. Crucefix (which I have seen), professing to be written A.D. 1185, corroborates all the above information.

"At this time," says Preston, "there was but one family among Masons, and every Mason was a branch of that family. It is true, the privileges of the different degrees of the Order, always centered in certain Members of the Fraternity; who, according to their advancement in the art, were authorized by the ancient Charges to assemble in, hold, and rule Lodges, at their will and discretion, in such places as best suited their convenience; and when so assembled, to receive pupils and deliver instructions in the Art; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly; to which all the Fraternity might repair; and to whose award all were bound to pay submission."

If these observations have any force, no better testimony can be desired of the systematic establishment of Freemasonry in that early age; at a time when the Spurious Freemasonry, under the denomination of Druidism, was scouted and proscribed. Here we have the system regularly organized; Athelstane being Grand Master, and Prince Edwin his Deputy. We find them convening Grand Lodges, establishing regulations, and delivering charges to the Brethren, on morality and science. In a word, the evidence is

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undeniable; and on this authority the Grand Lodge at York held its periodical meetings, and transacted Masonic business, under the title of "The Grand Lodge of ALL England," independently of any other power, down to a very recent period. Nor were its privileges ever disputed. On the contrary, when the Grand Lodge in London was formed, it never attempted to infringe on rights deduced from so unquestionable a source; but was contented to adopt the modified denomination of, "The Grand Lodge of England."

After the Conquest, the evidences are more numerous; and initiations or makings are specifically mentioned. Thus, in an old record we find it stated that "in the glorious reign of King Edward III., when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm, (for most great men were then Masons), ordained, That for the future, at the making, or admission of a Brother, the Constitutions and the Ancient Charges should be read by the Master or Warden. That at such congregations, it shall be inquired, whether any Master, or Fellow, has broke any of the Articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft; for this cause, principally, have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this Art aforesaid, throughout all the kingdom of England. Amen, so mote it be."

In these ages, Freemasonry was a system of science made subservient to the purposes of religion and morality; and consequently, to a certain extent, was purely speculative. A writer in the *Gentleman's Magazine*, for January, 1829, says, that the working principles of ecclesiastical architecture were founded on schemes analogous to the principles of the doctrine of the Trinity; that there is a great probability of these schemes having, in olden times, *constituted a principal secret in the sublime Degree of Freemasonry;* that the bishops, priests, and other distinguished personages of the Roman Catholic Church, were nearly the sole professors of that Degree; and that they styled the principal secret of their Order, the "Art of finding new Arts."

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# MASONIC DIDACTICS;

OR,

## SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

## NO. XXXI.—RETIREMENT AND LITERATURE CONDUCIVE TO PEACEABLENESS OF LIFE AND SERENITY OF MIND.

Placidos servat secura quies.—SENECA.

Oh! how happy is the man, if he could appreciate the privilege—who, blessed by competency and contentment, spends his days in the classical retirement of rural shades, secured from the apprehensions of indigence, the ceaseless bickerings of conventional associations, and able to indulge in those literary occupations which exalt the soul, refine the human nature, and fit them for the higher destinies of heaven. The mind, engaged in no other pursuit but that of virtue and wisdom, enjoys a tranquillity which is denied to a life of the bustle and anxiety produced by providing for daily wants, and to-morrow's supplies. Away from the "busy haunts of men," the mental capacities can be solely directed to the attainment of those good and wholesome maxims which purify the inherent debased nature of mankind; or, perhaps, to the employment of its active powers in developing and assisting those innocent diversions, or more profitable, but peaceful avocations, which more strongly recommend, to some tastes, the pastoral than the commercial life, although the transactions of the latter may be attended with greater lucrative results. Ease and self-possession of mind are often attainable in the country, whilst they are frequently banished amid the din and clamours of the town. In the calm solitude of retirement, enjoying freedom from the slavish chains of custom and fashion, a well-cultivated understanding will find a pleasure totally unknown to the thoughtless and dissipated votaries of folly. No jarring strifes of envy, no petty jealousies, no pitiful sneers from the coarse-minded rich, nor neglectful repulses from the pampered man of power and place, will intermingle their bitter drugs in the cup of its uniform, undisturbed, and serene tranquillity. All will be placid, and the current of life gently ebb unpolluted by the junction of streams less pure and more turgid.

But such a seclusion can only be properly esteemed by the simple and the intellectual; and, however ordinary minds may picture to their imagination pastoral pleasures, rural employments, or the devotion of the ascetic to literature and the polite arts, such chaste and refined amusements and labours would quickly pall on the vitiated taste of the every-day man of the world. His equivocal habits, and artificially-excited desires, would discover no peace in such rational and innocent engagements, and he would soon again be absorbed in the vortex of sensuality, or mercantile speculation. So it is, therefore, that unmolested repose can be duly appreciated only by the mind active in its operations, but

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healthy; which, in retirement, is not influenced to embrace it by a mere fickle whim of the hour, or some morbid impressions, but by a moral force; either a purpose, thereby to confer a superior benefit upon our fellow creatures, which the frivolous requirements of the gay circles of society would not permit, or to separate ourselves from those contaminations which unfit an immortal spirit from holding that sweet communion with its Maker, without which, life to some would be a burthen and a blank. A celebrated writer of the present day says—"it is the active mind alone which can bear retirement and solitude." This proposition, involving an apparent contradiction, is elucidated by the saying of the illustrious Cicero, or rather adopted by him from Cato, who wrote it as the remark of Publius Scipio:—"Nunquam se minus otiosum esse, quam cum otiosus; nec minus solum, quam cum solus esset."

## NO. XXXII.—EXCELLENCE ATTAINABLE BY INCESSANT APPLICATION.

Vis magna vocem emittit, at major tenet.—SENECA.

The power of the human mind, like most other organic systems, is susceptible of greater or less expansion of its action, and productive, accordingly, of greater or less results. Too strong a tension of its application jars on madness, while too slight an exercise of its power makes it fall short of substantially useful attainments, and no cultivation of its energies produces either imbecility or barbarous ignorance. The natural vigour and innate good sense of some minds are exceptions to the common rule which governs the intellectual system.

With respect to excellence in any art or science, where mediocrity only is sought after, moderate efforts of the mind may avail; and the mental capacity of the πολλοι, in the aggregate, is certainly not capable of a higher standard; but, if eminence be the object of our desire, the most strenuous application, even of a vigorous mind, will be requisite; for great ends can only be attained by great measures, which, too, must be increased according to the importance of the particular object in view, —the difficulty of the undertaking, or the depth of intellect and skilful management that object may demand. If we seek to acquire knowledge perfectly and easily, we must begin with the fundamental elements, augmenting our diligence and attention the farther we proceed. Every step we take advances us to the Ευρηκα, and the mists of doubt and darkness roll away before the penetrating effulgence of an observant and industrious mind. If we desire to amass riches rapidly, we must study the sources whence they are derivable, and the quickest means of turning our talents or commodities into gold. The judgment in such speculations is given by experience, and it oftentimes requires sharpening with calamity and misfortune. If we hope to become wise and virtuous, as immortal beings destined for a higher and more spiritual hemisphere, we must diligently search those books and examples most proper to aid and direct us in obtaining possession of the Σοφια Αληθης, especially the volume of the Sacred Law, exhibiting on every occasion, and in every occurrence, our frequent perusal, reflection, and adoption of their contents by a steady and consistent *Practice*. As the builder lays stone upon stone, and finally completes the design of the architect,—so man, by daily adding some fresh portion to his knowledge, some honest increase to his wealth,

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or some renewed exercise of active virtue to his life, effects the benevolent purpose of the Universal Fabricator, discharging his duty in the station assigned him, and ultimately gaining that climax of his toil and patience which ought to be the *summum bonum* of the most ardent aspirations of a rational mind. We need not travel far for a testimony of what may be accomplished by laborious and persevering application of the mental powers. The gradual advancement of every educated person from puerile ignorance, step by step, as it were, to the matured information and intelligence of puberty, without considering the higher flights of genius into the regions of literature, as each year adds some inches to our intellectual stature, sufficiently proves that, however slow or tedious those progresses may be, they at last produce a great and visible effect upon both the moral and mental system, enabling the mind to acquire the most difficult arts, the most abstruse sciences, and, perhaps, place its distinguished and favoured possessor on the list of fame.

True, then, the motto—*Labor vincit omnia.* Diligence, industry, and application, are as necessary to the improvement of the mind as air, food, and exercise are to the health and preservation of the body.

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## ASYLUM FOR THE AGED AND DECAYED FREEMASON.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR,—In addressing you by the above title, I premise that I differ from you on the propriety of Freemasons having a Review at all. A Masonic Magazine, I take it, can have no effect but that of producing discord amongst us, by calling our attention to certain errors which have been occasionally committed in the management of our affairs, and thereby lowering that proper respect we owe to our predecessors, who never supposed their actions were to be submitted to the public gaze. However, as the Review does exist, I trust to your candour to give all parties a fair hearing; and if in one page you complain of the non-existence of certain Masonic Charities, and assert the propriety of now establishing them, you will allow me to state why such Charities are not needed, and why, in particular, one calling itself a Charity for the benefit of Worthy Aged and Decayed Masons, is not only unnecessary, but must be productive of great injury to the Craft.

I am the more anxious to publish my opinions on this subject, from the fact that there are many sincere and well-meaning Masons, who have honestly opposed the above Charity in every stage, without knowing a word either of its merits or its faults. It is for their information, principally, I now address you.

I undertake to prove, that in Masonry no new Charity is needed; and therefore, that the Aged Masons' Asylum can be of no advantage; and,

2dly. That, on the contrary, it will be a lavish waste of money, injurious to the Craft, and cruel to its inmates. I trust to make both propositions clear to the meanest understanding.

To prove that a Charity for the benefit of old men is not needed, I must remind the Brethren that, not only have we Schools for Children, both Girls and Boys, which are a great relief to the fathers and grandfathers, but we have in addition, the Board of Benevolence; and,

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although the latter may be framed for relieving temporary distress, and not the continual wants of age, yet, as it contains no regulation to prevent old as well as young partaking of its benefits, it only remains to be seen, whether it is not altogether the best mode that can be devised for ridding us of the importunities of old men, with the least trouble, and at the least possible expense.

There are but one or two objections to this Board, as applied to old age, which have come to my knowledge; viz., That being restricted by its rules, from granting relief to the same individual but once in a year, and, by its practice, rarely above once or twice in his life, it is not calculated to be of permanent advantage to the aged, whose infirmities require continued, and not temporary assistance; and that it is unwise to give applicants of that class sums of money, which may be greater than their present wants, and thereby liable to be misspent, whilst it is unjust to refuse further assistance, when their wants may be as great, and their character as good, as at the first application. But these objections are trifling, compared with the simplicity of the process. It is not to be expected that fifty or sixty Masters of Lodges can devote their time to doling out quarterly allowances to troublesome old men. It is surely labour enough to vote 5*l.* or 10*l.* at once, and if the applicant should misapply his money, and give to the publican what ought to have gone to the baker, we have no right, in this age of liberty, to enquire in what way it is spent. By the present mode, he knows that when his 5*l.* or 10*l.* is gone, he can get no more; and it is his own fault if he starves. But this is not the only advantage of the present mode. In voting 10*l.* at once, the item looks larger than 2*l.* 10*s.* a quarter, although at the year's end the amount will be the same, with the disadvantage, that in the latter case, a similar sum will be required the year following; so that the old system has the advantage of procuring for us greater credit for charity: and at the same time, of economising our funds to such an extent, that I am informed, the Board has, by this excellent working, accumulated in stock nearly 10,000*l.*

I had forgotten another objection to the Board, which, in fairness, I ought to state: viz., That, sitting but once every calendar month for granting sums above 3*l.*, a man may possibly wait nearly four, and sometimes five weeks before his wants can be relieved; but then it cannot be expected that all the Masters of London Lodges should be summoned oftener, and as it is clear that less than the whole number cannot be safely intrusted with the power of voting such large sums as 5*l.* or 10*l.*, I am afraid this inconvenience must remain. It is satisfactory, however, to know that this annoyance is only felt by the recipients of our bounty, who have no right to complain of waiting for it.

On the whole, whether for simplicity, economy, or the appearance of liberality, it must be admitted no charity could be devised, so admirably adapted for relieving Aged Masons as the Board of Benevolence.

It seems somewhat surprising that, with a full knowledge of these facts, a body of Masons, I admit rather considerable, should have formed themselves into a Society for building an Asylum, or, as I should call it, an Almshouse or Workhouse, for old Masons; who, they say, have no home of their own, and granting Annuities to the inmates; at the same time proposing to grant the Annuities separately to such of the applicants as might reside at a distance, or, for other reasons, prefer living with their friends; and that in defiance of the objections and remonstrances of those who believed the old system as near perfection

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as possible, they should have collected between 2,000*l.* and 3,000*l.* and have already begun to grant the Annuities as a prelude to the other part of the plan.

A measure so absurd as this was of course stoutly opposed by many of the old Masons, particularly the Past Grand Officers; not only because it denied the perfection of the old system, which, having been framed many years ago, must of course be the best adapted to the present time; but also because it conveyed an insinuation that some improvements might be made in Freemasonry without originating with the Past Grand Officers. It was further properly objected, that a charity for old men must necessarily interfere with the Schools for the young, by depriving them of at least one third of their subscribers. The last objection, however, has since been waived, in consequence of a late discovery, that since the introduction of the Old Masons' Asylum, the Schools have been better supported than before; but then it is known that many of the supporters of the new Charity have also subscribed to the Schools; so that, but for this, the Past Grand Officers would probably have been right after all.

It was hoped that objections so reasonable, would have had their weight; but, on the contrary, the Society still went on, and then the opponents very properly changed their ground, by offering to adopt a part only of the plan, viz: granting Annuities without building an Asylum. If this had been agreed to, matters would have returned to a proper state, as the Past Grand Officers, from whom of course all alterations in our management ought to originate, would thereby have become the founders of the new Charity; for as a coach with two wheels differs from one with four, so a Society for granting Annuities only, differs from one for granting Annuities and providing a home, by precisely the annual value of that home. Thus making it clear, that the Past Grand Officers would have been entitled to all the credit for the new Charity, and of course to all the money the Society had collected.

If I had had the opportunity of writing to you before this last decision of the Past Grand Officers, I could have shown that granting Annuities to Aged Masons would derogate from the dignity of Freemasonry, as it would reduce the Annuitants or pensioners to the rank of out-door parish paupers; but as I have the highest respect for the wisdom of that venerable body, I shall now confine myself to the injury which must arise by building an Asylum.

I have undertaken to show that it will be a lavish waste of money. I take it for granted that no freehold land on which to build can be bought under 1,000*l.* an acre, and whoever looks at the sums paid by the Commissioners of Woods and Forests for property in the Strand, or by the City for freeholds in Cornhill, will say that I am under the mark. It may be perfectly true, that seven or eight miles from London, where the air is purer, and therefore more suitable to old men, land may be bought at 100*l.* per acre, but then if we are to have an Asylum worthy of us, it should be placed either in, or close to London, where our Charity may be seen; and should the old men die rather sooner in consequence, they will only make way for others. Taking, therefore, five acres at 1,000*l.* per acre, the price for land alone would be 5,000*l.*

Of the expence of the building I dare scarcely form an estimate, but it is known that we have paid for one room only in the Freemasons' Tavern, capable of holding 120 persons, about 18,000*l*, and that Buck-



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ingham Palace, ugly as it is, cost the country a million and a half. What sort of a building, therefore, can we expect under 40,000*l.*?

The supporters of the Charity, I know, talk something about building cottages containing three rooms each, either detached or in clusters of two or four together, and have the hardihood to assert that such could be built with taste for about 100*l.* a cottage. That they can buy sufficient land for their purpose for about 600*l.* and build ten cottages to begin with for 1,000*l.* more. I should like to know, if the small portion of taste in Buckingham Palace cost a million and a half, how much, by the Rule of Three, are we likely to get for 100*l.* No, if we are to have a building let it be worthy of us, and that cannot be the case under 40,000*l.*; add to this 5,000*l.* for land, and probably 5,000*l.* for extras and furniture, and I assert the Asylum cannot be properly built for less than 50,000*l.*

But whatever the Asylum may cost, however small the sum, still I say that it is so much money thrown away, for when once the stock is drawn from the Bank, it can never more produce interest, and the future dividends will shew the deficiency. The Society may talk of the value of the rental they will save to the old men.—They may assert that a man cannot have three rooms for less than 4*s.* a week, and they may prove by figures this amounts to 10*l.* 8*s.* per annum for an outlay of 100*l.*, which in the funds would produce only 3*l.* 10*s.*; but this does not alter the argument, that for every 100*l.* spent, their dividends will be 3*l.* 10*s.* per annum less, and, therefore, all the money employed in building is so much clear loss to themselves. As a proof of this fact, I have a friend in a public office, whose salary is 300*l.* a year. He had besides in the Bank 500*l.* 3½ per cents., the dividends on which were 17*l.* 10*s.* more, making his total income 317*l.* 10*s.* per annum. He rented a house at 40*l.* per annum, and afterwards bought the freehold for 500*l.*, the proceeds of the stock, and now lives in it, so that his present income is 300*l.* only, instead of 317*l.* 10*s*, being a clear loss of 17*l.* 10*s.* a year, and yet he fancies he has gained 22*l.* 10*s.* a year, being the difference, as he says, between his former dividends and the rental he paid for the house. So much for the blindness of some men.

But besides this, as no man ought to set up a carriage until he is able to support it, so ought no man to build a house until he has money in the funds to enable him to live accordingly; and my friend was wrong in another respect, in buying a house, having no funded property left to sustain the character of a freeholder. To be sure he has his salary of 300*l.*, but that may cease from unforeseen circumstances, and in such an event how could he live in the house he has bought. It is true this example does not exactly apply to the Masons' Asylum, as they talk of not building until they have accumulated a fund for continuing the annuities; but still their subscriptions may cease, and they will then have no further means of supporting the Asylum than the annuities then existing.

I have called the proposed Asylum a Workhouse, and I did so advisedly, because the term Workhouse is known to be very unpopular, and the giving a nickname is sometimes the best argument that can be used. I grant that a Workhouse itself is a charitable provision, and saves the lives of many who would otherwise starve; but still it is a forced charity, which men only pay for because they are obliged, as is proved by the fact, that the paupers are not much better fed and clothed than many of the rate-payers. It must also be remembered, that

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it frequently shelters the worst characters, who claim it as their birthright, so that, on the whole, the being an inmate of a workhouse is very properly a term of reproach. It differs, no doubt, from a charity to which a man is elected for good conduct, and which may. for that reason, be considered an honour and not a disgrace.—Still there are many points of resemblance between the two charities, which justify me in using the term. In the first place, a workhouse is properly so called, because little or no work is ever done in it; we do not call a cotton factory, where children work ten hours a day; or the chambers of a barrister, who works fifteen hours a day; or a goal, where prisoners work all day, a workhouse; the name is only correctly given to buildings, where the tenants live rent-free, without doing any profitable work, resembling, in this point of view, not only certain large houses in the nighbourhood of St. James's, but also the Aged Masons' Asylum. It also resembles the Asylum in another point of view, viz., that the inmates are all prisoners; for although they may nominally have the power of quitting whenever they please, yet, being confined by the strictest of all goalers, poverty, it is clear that Workhouses, Almshouses, and Asylums are all so many prisons; and as imprisonment is one of the greatest cruelties that man can inflict on his fellow, I trust to the humanity of the Brethren to save the Craft from a reproach, which hitherto they have only deserved in the case of little children imprisoned at schools.

I hope, Sir, that I have said enough to satisfy the Brethren, and particularly those Past Grand Officers who previously knew nothing of the matter, of the folly, and iniquity of building houses for those who have none of their own; and to prove how much better off a Mason must be, who, having an annuity of a few pounds per annum, has the advantage of spending it in rent, than when deprived of so great a privilege by being imprisoned in the Aged Masons' Asylum.

I am, Sir,

Your obedient Servant,

ONE OF THE OLD SCHOOL.

ONE OF THE OLD SCHOOL is doubtless a friend in disguise, and if we could displace the mask, we feel pretty certain that his raillery would be shewn in that species of cognominal satire yclept "Sly-boots." ED.

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## TO THE EDITOR.

MR. EDITOR AND RESPECTED BROTHER,—Much having been written on Freemasonry, and many conjectures being afloat about its origin, I am not willing to dwell on, and much less to criticise the labours of those writers, many of whom I highly respect for their erudite researches into antiquity, and for their subsequent modest conclusions. But allowing free inquiry to others, I may perhaps be allowed the same privilege, and in addition to my former observations in your valuable journal, I request you will allow a space in your Review to the following not altogether un-Masonic ideas, on the origin and progress of human inventions arising from the imitation of the acts of the brute creation, and by so doing you will oblige your old correspondent and Brother,

J. C. HUSENBETH,

P. Dep. Prov. Grand Master for Bristol.

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We read in holy writ, that after the fall of man the whole creation had felt the displeasure of the Almighty, and that the harmony previously existing between man and the brute creation had ceased, and that the friendly caresses of the latter were turned into surly murmurs, and signs of determined hostility towards their late friend.

Man, fully sensible of his well-merited disgrace, and left to seek his future existence in a wide world, had hope and confidence in his offended God to console him. Being exposed to the vicissitudes of the seasons, as well as to the ferocity of his former companions in the blissful, but forfeited regions, who had now become his foes, had to seek an asylum for his safety, and food for his support. Rocky caves at first served him for shelter; and to provide for his future existence, he sought the friendship of the more gentle of the brute creation, by whose services he was enabled to cultivate the land. He observed the various means by which they procured food, and thus laid the first foundation for his future existence. From the instinctive acts of many of these animals he was taught to form tools for opening the earth for the reception of seeds; and found an expert teacher in that much despised animal, the boar, who in turning up the earth with his broad and formidable tusks in search of food, gave him the first idea of the spade, and subsequently that of the ploughshare. The industrious bee gave him a fair specimen of a comfortable dwelling, by the many cellular divisions in the construction of its comb in hollow trees and other such cavities. The same insect taught him to store up provisions to supply his wants, when nature's operations are at rest during the more inclement seasons of the year. The cunning beaver also presented to man a striking example of the art of architectural neatness for imitation, in his elegant castle, erected near a basin or stream of water, through which he entered into its downy apartments. Agriculture and architecture probably drew their small beginning from the imitation of the instinctive acts of the brute creation.

The many disorganizations to which the animal frame is subject, make us seek means of relief; and here again the dog and other carnivorous animals present us with a fair example for imitation, by the recourse they have to the vegetable kingdom, where by eating the sharp points of the rye-grass they cure their diseases. Herbal treatment by the medical faculty having been in practice for several centuries, has not improbably had its origin from the imitation of those innocent remedies sought by the brutes who surround us. It is said that the antelope, when wounded, extracts the arrow, and by licking the wound keeps it clean, and cures it. The scaly covering of the armadillo, and the strong shield with which nature has protected the turtle and other such armed animals, have probably given the warrior the idea of imitating those natural defences, by covering their bodies against the sword and the spear with network of steel, and with shields of iron and brass.

The aquatic birds, whose swift and playful motions on the watery element, may probably have given the first navigator some idea how to construct his machinery for navigating rivers and seas; in this undertaking, the elegant swan may have served him as a model in forming the *mast*, by the long and upright neck of that bird, and his *sails* by his bay-shaped wings, and his *paddles* and *rudder* by his broad webby feet.

The art of weaving may have had its origin by imitating that sly and decoying insect, the spider, which, on leaving its downy birth-place, immediately spins a web, and laying in ambush, cunningly watches the approach

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of the unsuspecting fly, which, having entrapped, it darts forward over its webby empire to inflict deadly wounds on its ill-fated captive, and subsequently devours its inside, leaving its hollowed shell as a trophy of its victory, suspended in the web.

The sawfish gave the builder a fair specimen for preparing a tool with which to separate his massy timber for convenient use.

The arts having thus gained by the imitation of the acts of the brute creation, the sciences have not been forgotten in deriving their origin from the same source. Man, the noblest of all the created beings, ever active and bent on discovery, entered deeply into the study of his own formation, and also into that of surrounding nature. The various instinctive acts of the brute creation, the wise order in which they respectively moved, the submissive obedience of some to his commands, and the ferocity of others, convinced him of the wisdom, goodness, and the perfection of the all-wise Creator, and filled his soul with gratitude and adoration of his God, and thereby laid the foundation to natural religion, which being sanctified by Divine revelation, led to the study of Divinity, whose influence spread happiness and social love among the more favoured race of God's creatures, namely mankind.

Man, endowed with superior faculties, and indebted to the brute creation for many inventions, and closely watching their various sounds and attitudes, thereby became acquainted with their wants, and recognized their good and bad humours. He was naturally on his guard against their bad humours, and profited by the sounds they occasionally emitted, in enriching his language, and in producing harmony or music. From the deafening roaring of the lion, from the bellowing of the ox down to the hissing of the serpent, from the shrill and distant scream of the eagle, from the clattering of his widely-spread wings in his safe retreat amongst the most elevated clusters of barren rocks, and from their often returning echo, down to the humming of the beetle, and the buzzing of the bee, there is a fair contrast for man to form soft as well as acute sounds into a proper concordance to please the ear. This feeling is nowhere more beautifully expressed than it is in the pastoral symphony of that extraordinary and matchless son of Apollo, the late composer Beethoven. His happy imitation of the voices, and the uneasy trotting of the terrified animals at the approach of a storm; the frightful thunder and lightning; the deluge of rain; and the joyful shepherd's song at the return of a serene sky, are so matchless an imitation of nature's awful works, which only the sublime genius of Beethoven was able to depict, and to leave to the world as a lasting memorial of the great gift which Providence had bestowed on him.

The poet, the painter, and the sculptor, have all borrowed their sublimest ideas from the brute creation. The lion served them as the emblem of strength, the dog of fidelity; whilst many other animals, either from fear of their ferocity, of their utility, or of their attachment to man, became objects of veneration. Of this Egypt has left us a striking proof, where, for instance, a filthy beetle (the scarabæus sacer) was venerated as the Creator of the Universe, and as an emblem of eternal duration. The change of the caterpillar into a chrysalis, and his subsequent regeneration into a beautiful butterfly, was construed by them as a continual transmutation of all created beings from one state to another. The cow became the symbol of fruitfulness and procreation; the cat of watchfulness; and numerous other animals served them as symbols in nature, and, too frequently, of adoration; so that, even in our days, cats, dogs,

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and birds, are discovered carefully preserved as mummies, with hieroglyphic inscriptions These hieroglyphics, representing various animals, were, by the Greeks who visited Egypt to learn the art of government, brought to their own country: and their artists profiting by them as models, rather rudely executed, the arts of painting and sculpture rose by imitation and study to the highest perfection.

The Greek sculptors, in order to represent beauty in their Jupiter, gave him the forehead and the streaming mane of the lion; and to express the strength of their Hercules, they gave him the short and powerful neck of the bull. Whilst thus the artist formed from the brute creation his excellent figures, the philosopher enriched his language by the emitted sounds of the same. In proof of this, we find amongst the Arabs, but more particularly amongst the Hebrews, letters and words borrowed by imitation from the brute creation, such as *Gimmel*, from the camel; *Aleph*, the ox; *Nun*, the fish; *Thet*, the serpent; *Resh*, the head; *Ain*, the hand; &c., &c. The Zodiac represents a series from the brute creation. The disciplina auguralis was chiefly taken from the imitation of the flight and voices of animals by the augurs. The neighing and whinnying of the horses, as we read in Justine, were considered by the Persian augurs as omens, whereby to decide important events and difficult cases. The relation which at first existed between man and the brute creation, having produced many happy effects to the former, we can only lament that the great increase of both in numbers, should have been the almost necessary cause of an important alteration in the relative condition of both man and beast. The want of the means of existence exciting the more ferocious animals to acts of violence, they began to devour the weaker; and man, equally pressed by hunger, became the sorry imitator of the brutes, by the slaughter of his domesticated animals. The chase, also, here had its origin in the wants of man, to provide food; but which, in the progress of time, when nature's cravings were duly satiated, he used as a savage resource for recreation, and as the means of pre-eminence in his work of wanton, and in many instances, of destruction, for his own personal safety. Thus, agriculture and domestic habits, and the peaceable enjoyment of the fruits of the earth, in the primitive state of man, gave way to the chase; the spade was changed into the murderous arrow, to inflict, too often, unmerited death on many of those brute creatures, from whom man in his primitive state had copied such useful lessons for the improvement of his forlorn condition. The roving state of some of those savage tribes is beautifully delineated by the Roman historian Tacitus, in his work "De more Germanorum," or on the manners of the ancient Germans, whom he describes as roving hunters, and as peculiarly fond of war; probably arising from the use of the arrow in their almost impenetrable wilds and forests. He dates their nobility from their great sagacity in destroying the wild beasts which inhabited those dense and gloomy forests; and states that the degrees of their nobility depended on the number of the horns and claws of the wild beasts they had destroyed, and which they hung about their persons. Of this sort of savage creation to eminence, many nobles of that nation pride themselves, even in the 19th century of the Christian era, fully as much, and perhaps with a purer claim, with many of our great captains, whose titles have their beginning from the murderous field of battle, where thousands of their fellow-creatures were sacrificed at the shrine of human ambition.

In this roving state of man, he was, however, not forsaken by the

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milder and more gentle animals of the creation. The cow, the camel, the sheep, and the horse, with many others, remained firmly attached to the lord of the creation. The dog, from his kind feeling to person and place, became the powerful protector of both; whilst the cat, more attached to locality than to person, kept his dwelling free from the smaller troublesome vermin, and with its many playful antics, became a domestic favourite, which, as I have before observed, was carried almost to adoration by the Egyptians. To the dog, for fidelity, few of our domesticated animals can be compared; of this we have a feeling example in the dog of Odyseus, who after twenty years' absence was forgotten by all, except by his dog, who paying his master his caressing welcome, then fell at his feet overcome with joy, and expired. The dog who licked the sores of Lazarus certainly shewed a tenderer feeling than the rich man. The little dog who preceded young Tobias, was also a noble specimen of friendly attachment. This kind creature, when encouraged by his master's caresses, will protect him at the cost of his own life. Yet may it be said, to the disgrace of man, that this, his true friend, with the faithful horse, and the laborious and patient ass, receive but too often the most severe and unkind treatment from their keepers. Our domestic economy being for the greater part supplied by the great sacrifices made by the brute creation for our comfort in food and raiment, we ought in gratitude to bow to the Creator for having so wonderfully supplied our wants. Even the birds of the air claim a share of our gratitude: their sweet songs cheer our senses, whilst the matchless diversity of their plumage is used for the decoration of the helmets of our warriors, as well as the heads of the well-arrayed ladies of the drawing-room. Of the larger species of birds, the stork claims also the particular attention of the agriculturists, by his indefatigable zeal in the destruction of injurious reptiles, chafers, and other hurtful insects to the crops of corn and grass. They are seen in every field in Holland; and the farmers being sensible of their great utility, never disturb them, which has made them so very tame, that they build their nests upon the chimneys of the farm-houses, and walk with perfect confidence amongst the more domesticated animals of the farm-yard. They rear their young fearless of the least invasion of their safety by man, and when fully fledged for the toil of their migration in August, they assemble in a meadow in great numbers and depart, to return in the following spring to the same spot. This has so endeared that bird to the Hollanders, that he is become to them what the ibis was to the Egyptians, namely, the sacred bird, whom to injure would be visited with great severity by the offender.

Having duly considered the great benefit which man has derived by imitating the instructive acts of many of the brute animals, whereby he has been enabled to shelter his person against the inclemency of the seasons, and against the cravings of hunger; and when I also consider how much we are indebted to the beasts of burthen, and to our more domesticated favourite, I am of opinion that we owe them more attention than is generally the case, and although it is not necessary to extend that feeling quite so far as Mahomed did by his favourite cat, who finding the same fast asleep on one of the flaps of his robe, when the sound of the horn called him to prayer, cut off the flap, so as not to disturb his sleeping favourite; yet I firmly consider animals to be entitled to kinder treatment from the lord of the created beings, than what is bestowed upon them. Much has of late years been done by the humane

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and benevolent to effect a better treatment of the brute animals, whose labour is of such great service to mankind; but the effect has not as yet been so successful as could be wished, and I fear will not be satisfactorily felt, until our lower orders of subjects are, by a public and moral education, taught to exchange their brutal feelings towards the inferior of God's created beings, into that kind and humane conduct which is so essentially conducive to human happiness. May the wise plan for giving our fellow subjects of the labouring class a moral and religious education be generally adopted, free from abject party feeling, and the desired object of the humane and benevolent will soon be accomplished.

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## THE ANNALIST.

(WITH AN ENGRAVING.)

THIS feature, a novel one in this miscellany, possesses the united advantage of combining traditionary lore, with the removal of prejudice. The antiquarian will be pleased with a subject capable, by still deeper exploration, of awakening the energies of our readers, and the modern Mason will derive added confidence in the most comprehensive system of modern ethics; which, if he shall have respected for its traditonary antiquity, he will still more admire for the indisputable proofs of its connection with the very earliest records. The attention of the curious in Masonry is invited, and their contributions to the Annalist earnestly solicited.

It is now above four years since a Masonic Centenary was held in Amsterdam, and an account of the proceedings was published in a very elaborate form for presentation and distribution amongst the leading authorities in Freemasonry, in order that it might exist as a record in the Craft, and as a reference for all time. A copy of this valuable work was presented to His Royal Highness the Duke of Sussex, Grand Master of England, and another to Brother John C. Burckhardt. We have been favoured by the latter Brother with a perusal of his copy. It is gratifying to remark, that the Lodge whose centenary we are about to record, originally derived its warrant from England, and even to this day, conforms to the same form of clothing as was directed on its original constitution—a blue silk robe, ornamented with silver.

The work is entitled

*THE FESTIVAL OF THE LODGE "LA BIEN AIMEE," FORMERLY "LA PAIX," HELD IN COMMEMORATION OF THE CHARTER OF COLOGNE, BEING THE THIRD CENTENARY OF ITS EXISTENCE.*

The preface explains the general contents of the work. The discourse, or oration, is characteristic of the peculiar circumstances of the Order, and developes considerable talent and equal judgment. The additions or appendices explain various epochs, and contain many interesting remarks, with some general references. Allegorical and poetic descriptions, with some pleasing lyrical effusions, conclude this valuable presentation to Freemasonry.

### EXPLANATION OF THE MEDAL.

The discovery made in this country (Holland) in the year 1818, of an interesting document, concerning the Order of Freemasons, has

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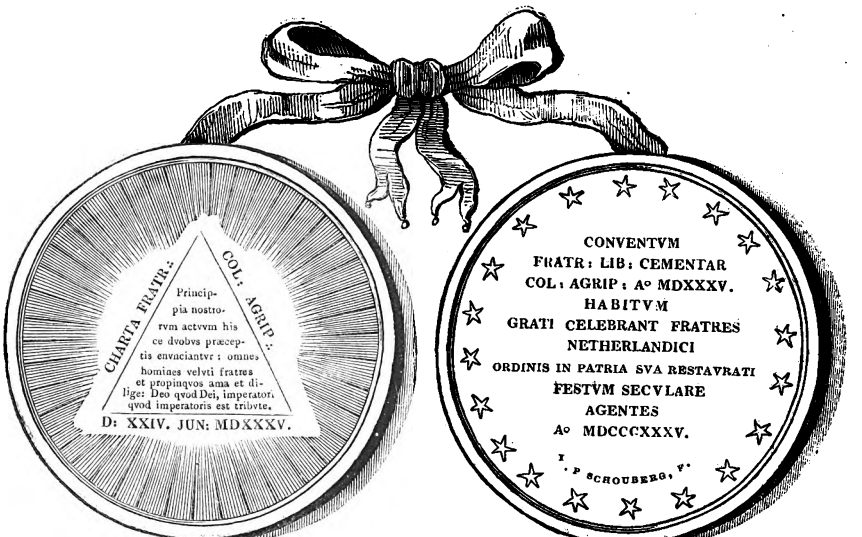


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justly created amongst its members a deserved appreciation. The charter of the Fraternity, assembled by representation at Cologne, on the 24th of June, 1535, is not only venerable by its antiquity, but is also from its contents remarkable, since it delivers a concise account of the *events, origin, formation* and *moral doctrines and precepts* of the Order, as well as a noble defence against the slanderous attacks and insulting charges made by bigotry and ignorance against the Fraternity.

Convinced of the great importance of that meeting at Cologne, and that honor was due to the memory of the Brethren there assembled, by their posterity, the Lodges in the United Provinces of the Netherlands, celebrated by a splendid festival the commemoration of the *Third Centenary* of this important event; while their hearts were inspired with additional gladness, in celebrating at the same time a hundred years jubilee of the re-establishment of Freemasonry as now existing.

To these two occasions the Medal has its origin: on the *obverse*, of the medal, within the Masonic emblem of a triangle, is the instructive *Latin sentence* contained in the original document, and which when translated is as follows:—

" The principles of our actions are founded on these precepts, ' Love all mankind as Brethren and neighbours, and render to *God* the things that are *God's*, and unto *Cæsar* the things that are *Cæsar's.*' "

Outside the triangle, " Charter of the Brethren at Cologne, 24th of June, 1535," which marks the fountain from whence the inscription has its origin, while the rays emanating from the triangle, represents that light in which the assembly has placed the objects of our Order, which we trust will spread far and wide, and dispel by its refulgence the clouds of prejudice and intolerance which still may exist.

On the reverse of the Medal there is a circle of nineteen stars, emblematical of the nineteen Lodges within this circle, represented by nineteen Masters, whom by their proceedings have left a lasting obligation: there we read also in the Latin language, words thus translated,

" THE ASSEMBLY OF BRETHREN FREEMASONS, HELD AT COLOGNE, A. D. 1538, WAS CELEBRATED WITH GRATITUDE BY THE BRETHREN IN THE NETHERLANDS; AS WELL AS THE CENTENARY OF THE RE-ESTABLISHMENT OF THE ORDER IN THEIR FATHER LAND."

A. D. 1835.

The following is the list of the nineteen European Grand Lodges, with their Delegates or Masters, a record which deserves to live in the recollection of men, and to be recorded in the Annals of the Craft.

| | | |
|---|---|---|
| London . . . | represented by | Lord Carlton. |
| Edinburgh . . . . | „ | John Bruce. |
| Vienna . . . . | „ | Fs. von Upna. |
| Amsterdam . . . . | „ | Cornelius Banning. |
| Paris . . . . . | „ | De Colligni.* |
| Lyons . . . . . | „ | Virieux. |
| Francfort . . . . | „ | John Schröder. |
| Hamburg . . . . | „ | Hofman, 1535. |
| Antwerp . . . . | „ | Jacobus Prepositus.† |

* Murdered in Paris, when Admiral, 24th August, 1572.
† Bishop of Antwerp and Prior of the Augustan Monks.



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| | | |
|---|---|---|
| Rotterdam . . . | represented by | A. Nobel. |
| Madrid . . . . | „ | Ignatius de la Torre. |
| Venice . . . . | „ | Doria. |
| Gend . . . . . | „ | Jacob Uttenhoven. |
| Koningsberg . . . . | „ | Falck. |
| Brussels . . . . | „ | Nicholas van Noot. |
| Dantzig . . . . | „ | Phillipus Melanthon* |
| Middelburg . . . . | „ | Huissen. |
| Bremen . . . . | „ | Woomer Abel. |
| Cologne . . . . | „ | Harmanus.† |

There are also two illustrative engravings in the work, viz.,—TIME (an allegory) is in a state of anarchy, endeavouring to destroy, through prejudice, what it would seem it had not moral thought to understand—and even Religion is endangered; but the Genius of Masonry preserves the triangle, and points to the magnificent structure of Cologne, as the place where she will deposit the sacred trust.

In the other (the second engraving,) the year 1835 is commemorated by TIME IMPROVED, contemplating a pyramid which is illuminated by the sacred lamp; and the Genius of Masonry is pointing out the various Charitable Institutions, the names of which are engraven thereon, they amount to twenty, whereof *nine* have been originated and supported by the Craft! The pyramid is surmounted by a glory, on which the "INEFFABLE" name appears, and below the base are Masonic implements, such as the cornucopeia, &c. &c.

We have some well-grounded reason to believe, that independent of the fraternal compliment, and respectful mark of attention, that was conveyed by the Lodge "Bien Aimée," in 1835, by the presentation of the Medal and Book of Explication to the illustrious Grand Master of England, that they, the Brethren, entertained a hope that these proceedings would have possessed sufficient interest to have been recorded in the Annals of the Grand Lodge of this country; and doubtless this would have been the case, but that about that time the health of his Royal Highness became indifferent, and his eyesight soon after was seriously affected, and his recovery so long protracted that the documents no doubt escaped his attention.

We are truly gratified in having this opportunity of proving the existence, for upwards of *three centuries*, of the regularity and Masonic discipline in Holland, and hope that its practice there and elsewhere will continue to unfold blessings, and ensure the happiness of mankind.

The Book and the Medal should, if possible, be procured, and preserved among the archives of the Order; perhaps the esteemed Brother who has taken an active interest in these matters will look to it, we would rather encourage than check him in this course. The Library and Museum would receive a valuable acquisition.

FIDUS.

* The great Reformer.

† Archbishop of Cologne, *President.*

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## THE END OF PERFECTION.

I HAVE seen a man in the glory of his days and the pride of his strength. He was built like the tall cedar that lifts its head above the forest trees; like the strong oak that strikes its roots deeply into the bosom of the teeming earth. He feared no danger, for his spirit was brave; he felt no sickness, for health circled in his veins; and in the pride of his heart he wondered that any should groan, and sigh with pain. His mind was vigorous like his body; he was perplexed at no intricacy, he was daunted at no difficulty in the force of his intellect; he searched into hidden things, and that which was crooked he made plain. He went forth fearlessly upon the face of the mighty deep, to survey the many nations of the earth; he measured the distance of the stars and called them by their names; by the knowledge of their positions in the firmament he guided his fragile bark over the many waters of the deep, and the lands of the stranger became his resting places. He gloried with a vain pride in the extent of his wisdom, in the vigour of his understanding, and strove to search even into that which the Almighty in his mercy hath concealed; and when I looked upon him, I exclaimed, "What a piece of work is man! how noble in reason, how infinite in faculties, in action how like an angel,—in apprehension how like a god."

I returned after long years. His look was no more lofty, nor his step proud, his broken frame was like some ruined tower, his hairs were white and scattered; and his once eagle eye gazed vacantly upon all that passed around him: the vigour of his intellect was wasted,—of all that he had gained by long years of painful study and observation broken recollections alone remained. He feared when there was no danger; when there was no sorrow he wept; his memory was decayed and treacherous, and showed him only faded images of the past. His house was to him like a strange land, and his friends were counted as enemies; he thought himself strong and healthful while his foot tottered on the verge of the grave. He said of his son, he is my brother; of his daughter, I know her not; and even enquired what was his own name. And as I gazed and wept, one who supported his last steps said to me as he passed: "Let thine heart receive instruction, for thou hast seen the end of all earthly perfection."

I have seen a beautiful female treading the first stages of youth, and entering joyously into the many pleasures of life: The glance of her modest eye was variable and sweet, and upon her cheek trembled something like the first blush of the morning. Her lips moved, and there was harmony like the music of sweet birds; and when she floated in the graceful mazes of the dance, her light form, like the delicate leaves of the aspen, seemed to move with the breeze.

I returned, but she was not in the dance. I sought her in the gay circle of her youthful and lovely companions, but I found her not; her eye sparkled not there: the music of her voice was silent, for she rejoiced on earth no more. I watched a train, sable and sad, who bore with solemn pace to an open grave in a lonely churchyard what once was animated, beautiful, and beloved. They paused when they reached the loathsome sepulchre, and the voice of the priest broke the awful silence: "Ashes to ashes, dust to dust! To the earth from whence she was taken consign we the body of our sister;" they covered her once beautiful form

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with the damp soil, and the cold clods of the earth; and the worms, the hungry worms, crowded unto her silent abode. Yet one sad mourner lingered to cast himself despairingly upon her grave, for he had loved her with that faith which the tomb cannot break, which death cannot destroy; and as he wept, in the deep agony of his grief and loneliness, I heard him say, "There is no beauty, or grace, or loveliness, that continueth in man, for this is the end of all his glory and perfection."

I have seen an infant with a fair brow and a frame like polished ivory. Its limbs were pliant in its sports, it rejoiced, and again it wept; but whether its glowing cheeks dimpled with smiles, or its blue eyes were brilliant with tears, still I said to my heart it is beautiful: it was like the first pure blossom which some carefully cherished plant has shot forth—whose cup is filled with a dew-drop, and whose head reclines upon its parent stem.

I again saw this child when the light of reason first dawned in its youthful mind; its soul was gentle and peaceful, and its eyes sparkled with innocent joy, as it looked around upon the good and pleasant world; it ran swiftly in the ways of knowledge, it bowed its ear to instruction, and stood before its teachers like a lamb; it was neither proud, nor envious, or stubborn, nor had it ever heard of the vices or vanities of the world, and when I looked upon it, I remembered His words who said, "Except ye become as little children ye cannot enter into the kingdom of Heaven," and my heart yearned towards it, and I loved that child.

There's something in a noble boy,
A brave, free-hearted, generous one;
And in his clear, and ready smile,
Unshaded by a thought of guile:
  And unrepressed by sadness—
Which brings me to my childhood back
As if I trod its very track,
  And felt its very gladness.

But the scene was once more changed, and I saw a man whom the world in its madness called honourable, and many flattered him and waited for his smile. They pointed out the broad fields, and rich corn lands, that were his, and talked of the silver and gold he had gathered; they admired the stateliness of his marble domes, and extolled the honors of his name. And I saw that his heart secretly answered, "by my own wisdom have I obtained all this, I am the architect of my own fortunes;" so he returned no thanks to God, neither did he fear him. And as I passed musingly along, I heard the complaints of the many labourers who reaped his fruitful fields, and the cries of the poor whom he had oppressed, but the sounds of music, and of feasting were in his house, while the unfed beggar came tottering from his gilded door. But the heart of that prosperous man was hardened; he considered not that the cries of the hungry and the oppressed were continually entering the ear of the Most High. And when I knew that this stern, hard man, whom thousands cursed for his extortion and oppression, was once the teachable child whom I had loved—the beautiful, innocent, that I had gazed upon with delight, I said in bitterness "*I have seen the end of all perfection.* And I laid my mouth in the dust.

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# A MARRIAGE IN THE GRESSONS IN 1792.

BY AN OLD TRAVELLER.

If ere thou seest a hoary sage,
Appear unmindful of his age,
Pondering with a sparkling eye,
Yet not observing thou art nigh,
Be sure his thoughts like a silex strike,
'Gainst themes that are cold and iron like,
And the sparkles that fall—are moments stole
From times impressed on his very soul.

FROM A STRAY ALBUM.

READER, hast thou ever been in Switzerland, that land of wildness, and of beauty, where the Creator hath declared himself in the mightiest of his works; where the giant Alps, crowned with eternal snows, stand a threatening barrier between the sunny plains of Italy, and their ungenial neighbours,—their high peaks o'erhanging in frowning majesty the rough and dangerous paths by which the awe struck traveller is enabled, after long toil and difficulty, to gain their rugged frontier.

In the September of the year 1792, I devoted myself to the task of exploring the romantic and picturesque canton of the Gressons; then a task of slight enterprise, now when Bond Street migrates annually to Switzerland, and runaway debtors run the risk of being dunned in the Coliseum, or the ruins of Pompei, by their London creditors, such an undertaking would be esteemed merely as a trip of pleasure, such is the result of modern improvement. I had breakfasted at the small town of Coire, and with my knapsack on my back was proceeding on my road to Tusis, a lovely village situated at the foot of the Via Mala, one of the most magnificent mountain-passes in Europe.

I had reached the village of Rucheneau, and was standing on the bridge viewing the junction of the Hinter and Vorder Rhine, whose waters here unite in one deep rolling stream, when the sound of many voices behind me disturbed my reverie, they were a party of young farmers of the better class, and were speaking in the Italian patois of the Gressons.

As they approached, every hat was doffed to me with that frank civility which in the more remote districts is still the characteristic of the Swiss; finding that our roads were the same, I freely accepted their invitation to join the party, and, by the assistance of my Latin and Italian contrived to make myself pretty well understood. At first, their jests were lost upon me, but I soon discovered that the object of them was a young man who had been detected purchasing wedding presents by his companions, and who at last compromised himself by confessing that in four days his marriage with Lissette, one of the prettiest girls in the village, was to take place. I used the word compromise because by the custom of the Gressons, a fellow who is known to be on the eve of resigning his bachelor life, is subjected to the jokes and practical tricks of his companions, who thus take as it were their farewell of him.

Hitherto the amusement of the party had been kept within rational bounds, the presence of a stranger restrained, perhaps in some degree, their exuberance of spirits, added to which it was evident that the young man was much esteemed among them. We were within two miles of

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our destination, when an accident occurred which had nearly changed our party of pleasure, for such it really was, into one of sorrow. From the late rains which had fallen, the Hinter Rhine had considerably risen, threatening to overflow the bank along which our narrow path lay; a small arch intersected the bank, secured by flood-gates for the purpose of admitting the stream into the various canals which fertilized the surrounding country. This was crossed by a narrow plank, removable at pleasure for the purpose of opening the gates. One of the youths, a thoughtless lad full of frolic and spirits, pushed the plank after he had crossed it, so far back that the slightest weight would cause it to precipitate the person who trod upon it into the stream,—an accident attended in ordinary tides with no worse mishap than a sound ducking but which by the rising of the waters was now dangerous in the extreme.

The first to cross the arch after this foolish trick was Peter Lutz, the intended bridegroom; a splash and a loud shout of mirth from the mischievous youth told the success of his scheme, but the mirth of the party was quickly changed to terror, when they saw their companion out of his depth, and unable to struggle with the rushing waters. Fortunately, I was an experienced swimmer, and instantly I was the happy means of saving the poor young fellow from an early grave. Never shall I forget the alternate joy, sorrow, and remorse, of the cause of our disaster; he laughed, wept, and sang by turns; one moment vowed an offering to the Virgin, and the next pressed his watch, the most valuable of his possessions, upon my acceptance; and seemed hurt at my declining to accept it; the gratitude of the rescued bridegroom was of a different character, he squeezed my hand, and as a tear trembled on his eye-lid said, "My mother and Lissette must thank you." To the young Swiss accustomed to all changes of weather the ducking was of little consequence; to me it was different, and by the time I reached Tusis, I was benumbed with cold, and my teeth chattering in my head.

No sooner was our escape known in the village than we were surrounded by the inhabitants. Peter's uncle the curé, with whom he and his mother resided, insisted on my taking up my abode with them; and in a short time, I found myself comfortably tucked up in bed, a huge bolster of feathers over my feet, and one of my host's flannel night-caps on my head. Lissette herself brought me a bowl of whey, and vied with her future mother-in-law in expressions of gratitude. So well attended, it would have been a miracle if I had not risen the next morning without any symptoms of illness; my embarrassment was to avoid attentions which were almost oppressive, and I was obliged to promise to remain their guest till after the wedding, the two intervening days to which I amused myself in sauntering through the village and its picturesque environs.

Tusis, towards the close of the eighteenth century presented a far less imposing appearance than at present. About thirty straggling farm-houses, divided from each other by gardens and offices, were situated in the neighbourhood of the church; of these one of the most important was the maision of my host the curé, who to his sacred profession added the more profitable one of farmer, and carried on in common with his neighbours a lucrative trade in breeding horses, for which as now the Gressons were celebrated; the huts of the labourers and peasants dependant upon the farms dotted the sides of the mountains or were perched upon the most accessible of their peaks.

The manners of the inhabitants were as primitive as their habita-

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tions; the same fashioned petticoat and boddice, the same cut coat and plaited breeches descended from father to son, from mother to daughter. The only ornaments observable among them were gold crosses, common in most Catholic countries, and the curious bodkins which formed the head-dress of the latter class; the poorer dames I observed, wore only a necklace of rough garnets with a gilt medallion in the centre. A few hours made me excellent friends with the farmers and their wives, and I was allowed to examine their cottages and dairies at my leisure.

At last the wedding morn arrived, and as an especial favour I was permitted to be present at the completion of the toilette of the bride who had been roused from her last maiden slumbers by the discharge of fire arms under her window, a mark of gallantry from the young men of the neighbourhood. On my entering the room I found her female companions had divided her long tresses into three equal braids, her mother approached, and sprinkling salt upon her brow (in most countries considered an emblem of barrenness,) bade her be fruitful; a silver bodkin was then placed horizontally across the crown of her head, and the centre braid wound tightly round to keep it firmly in its place; two filagree balls at each end prevented its being drawn out, twelve others were then passed through the side braids their ends meeting in the cushion or knot of hair formed upon the centre of the first; the name of one of the Apostles being pronounced as each was inserted, the whole formed when finished an escalope or shell, still to be seen in the head-dress of the peasantry in the neighbourhoods of the Splugen and Chiavena; a gown of home-spun linen, with a velvet boddice laced with silver, completed the costume of the Swiss bride. As she left her chamber her mother threw a veil of muslin over her head, and bade her remember that in the eyes of her husband, modesty was a wife's first virtue.

On descending into the principal room below, I found the bridegroom and the guests assembled. These consisted chiefly of the farmers of the village, and one or two visitors from Coire. Poor Peter looked very impatient to be gone; and wondered to me, in a whisper, when they would give the signal. I naturally replied, that I supposed that would depend on him; when I learned another peculiar custom of the Gressons, that the bride and bridegroom, on their wedding day, are not permitted even to speak to each other till after the ceremony, or to give the least direction in the affair, which depends not upon the principal persons, but their friends; for, in a Swiss marriage, like a pagan sacrifice of old, those who are the victims have the least power in the matter.

The vehicle in which they were to pass the short distance between the farm and the sacred edifice at length arrived, and the train set forward; the bridegroom in his gaily decorated car alone, the bride conducted by her father. On their return, this order, however, much to Peter and Lissette's satisfaction, was reversed, and he gallantly dashed through the assembled villagers with his bride, who followed them with loud cheers, and the firing of guns.

After a substantial dinner, to which the chevreuil and the generous wines of Chiavena were not wanting, the party occupied themselves with amusements suited to the occasion; the ring of the new made bride was placed in a bowl of meal by her single companions, each alternately plunging in her hand to find it, the successful maiden being assured by the omen of a husband within the year; but this, as it excluded the men, was soon abandoned for a more social game.

Nuts were next roasted in the hot ashes by the youth of either sex,

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each watching their own particular nut. If two, belonging to females, bounced together, a life of single blessedness was predicted; if two, belonging to persons of the opposite sex, a marriage was as infallibly foretold, and the gentleman entitled to a salute. Frequent and amusing to Swiss were the *contre temps* produced by this rustic augury; many a slumbering feeling of kindness awakened, and, occasionally, perhaps, the seed of jealousy sown. The bride good-humouredly insisted upon my trying my fortune; but, alas! the fates were against me. I bounced alone; and a bachelor then—a bachelor have ever since remained. The curé and the elders of the party were seated together, quietly enjoying the scene, and restraining, by their presence, any symptoms of excess which the mirth and excitement of the scene might create; although, I believe, to the honour of Swiss propriety, the precaution was unnecessary. To this sober circle, after my disappointment, I attached myself; and found, upon conversing with the priest, that I had considerably underrated his attainments. He had been educated at St. Gall, and highly distinguished himself at his examinations; indeed, one of the old men afterwards hinted to me that he had refused the mitre; a circumstance which, if true, his own modesty prevented his making the least allusion to.

A supper and dance concluded the hospitalities of the day; and I retired to rest fatigued, and favourably impressed with the manners of the good people of Tusis.

At mid-day, in spite of the hospitable invitations of the curé, Peter, and the pretty Lissette, I started on my way for the hoary Splugen. The priest gave me his benediction; and the bride, at her husband's desire, presented, with a modest blush, her cheek to my salute. The bridegroom, shouldering his gun, proffered his company part of the road, an offer which I cheerfully accepted, and together we commenced the ascent of the Via Mala, my guide pointing out to me every fresh point of view in that most magnificent of mountain-passes, and enlivening the way with the legends of its eagle nest and round towers.

We at last reached the point where he proposed to bid me farewell; he seemed embarrassed for the moment, but at last drew from his bosom a small purse. I saw through the meshes of the net that it contained gold. "It is not much," said the honest fellow, half hesitatingly; "but you are a traveller—and," glancing at my somewhat worn dress, "must require money: consider it as a debt," he added, and that, too, but imperfectly paid."

It was some time before I could make the fellow fully comprehend that I had not the slightest occasion for his generosity, and the consequent impossibility of my accepting it. I was at last obliged to compromise the offer, by taking the little green purse, (which he assured me was the work of Lissette,) and a small silver seal attached to his watch. The gold he returned to his pocket, though not without, I could perceive, considerable reluctance: with a warm pressure of the hand we parted, Peter to his farm, I to commence the ascent of the hoary Splugen.

Reader, that little purse long served me as my card cash keeper; and the seal is still suspended from my old fashioned repeater.

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# NOTITIÆ TEMPLARIÆ.

## (No. VII.)

*Continued from page* 164, 1838.

### GRAND MASTERS OF THE TEMPLE.

In the first part of a former number of these notices we gave a short account of the distinguished knights who had filled the dignity of Grand Master of the Temple, from Hugo de Payens to Gerard de Ridefort (or Ridgefort), inclusive. Resuming the series rather more in detail, we commence with the Grand Master,

Robert de Sable, who was elected in 1191. This chief was the son of Robert of Sablé and his lady Hersenda. He appears to have been twice a widower, having had for his first wife Margaret de Chaource, and for his second, Clementina de Mayenne, by whom he had a son Godfrey and two daughters. At what period he first entered the Order does not precisely appear; he arrived before Acre with Richard of England, whose fleet he commanded, and was on very friendly terms with the lion-hearted crusader. After Robert had attained the Mastership, Richard proposed to put him in possession of Cyprus, which object was accomplished by the Grand Master paying over 20,000 marks of silver into the hands of the King of England,—a sum which shows the wealth and resources of the Order at that time. One hundred knights, with their attendants, were sent to Cyprus to take possession; but the natives could never be completely kept under by so small a force, and the island was obliged to be finally given up. After the fall of Acre, Richard and the crusaders, accompanied by Robert de Sablé and his chivalry, re-took from the infidels various forts and cities along the coast, among which was that of Gaza, a town formerly belonging to the Templars. Richard restored it to the protection of the Grand Master, who rebuilt the ramparts, and fortified it with towers. When the King of England at last left the shores of Palestine, he imparted his purpose of setting sail in a private manner to Robert the Grand Master, begging him to give him one of the Order's galleys and two trusty knights companions, with whom he might associate; and in the habit of a Templar he embarked for Europe. The issue of his romantic adventure is well known. Nothing in the character or conduct of Robert de Sablé appears to justify the ruffian portrait which Sir Walter Scott has drawn in the "Talisman," of the chief of the Order at this period. On the contrary Robert seems to have been a man of more than ordinary excellence of character, in times and amid scenes, when the nicer distinctions of honour and integrity were too often lost sight of. He is said to have fallen in fight about the year 1193.

Gilbert Eral, Horal, or Gral, (for it is thus variously written), succeeded De Sablé in the Grand Mastership of the Temple. He is expressly mentioned in the Bull "omne datum optimum," issued by Pope Celestine III, of date 26th May, 1194; and he held at a previous period the office of Grand Prior of France. During his rule the latent rivalry between the two Orders of the Temple and Hospital broke forth, in a violent act of the former; namely, the seizure of a house of the Hospitallers, called Margat, to which the Templars asserted a claim. The dispute being referred to the Pope, "the Hospitallers," says Vertot, "deputed to Rome Brother d'Isigni, Prior of Barletto, and Brother Auger, Preceptor of another house; the Templars sent thither on their



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part Brother Peter de Villeplane and Brother Thierry." Innocent III., who was then Pope, remitted the affair to a sort of jury of gentlemen, taken from the cities of Antioch and Tripoli, who finally decided in favour of the Hospitallers.

Under the Magistracy of Gilbert, the Templars received an accession of property at Alhambra, in Spain, through the favour of the King of Arragon. This Grand Master died, according to Ferreira, in the year 1198, probably at its commencement.

Terricus appears to have succeeded on the demise of the latter chief, as we find him addressed as Grand Master in the Bull "omne datum optimum" of Pope Innocent III., of date 15th July, 1198, and which instrument was wont to be confirmed on the accession of every new head. Those writers, therefore, err, who place Terricus as Grand *Master* in 1185. He was then only Grand *Preceptor*,—though acting as Regent, or temporary head of the Order, during the captivity of the actual Grand Master, Gerard de Ridefort, who had been taken prisoner by Saladin at the battle of Tiberius. This is evident from several letters written by Terricus to the King of England, and to the Pope, giving an account of the above battle, in all of which he is called *Preceptor*. The epistle to the latter commences—"Sanctissimo patri suo Urbano, Dei gratia summo et universali Pontifico, Territus, (Tirricus, Terricus), pauperrimæ Militiæ Templi dictus *Preceptor*," &c.; and, to show that the actual Grand Master remained alive, the document further says, "cruce sanctâ captâ, et rege nostro *magistroque nostro* captis," &c., "vix dom. comes Tripolis, et dom. Reginaldus Sydonis, dom. siquidem Balianus, et nos de illo miserabile campo evadere potuimus."—(*Annals of Godfrey the Monk.*)

These expressions prove the existence of the Grand Master at the time, though in thraldom, and consequently that Terricus was but still Preceptor, and not Master-elect. Gerard de Ridefort, in fact, was restored to freedom soon after, by special stipulation, along with Grey de Lusignan, the King of Jerusalem: nor did he die till some years subsequently, during the investment of Acre. In the French "Manuel des Chevaliers de l'Ordre du Temple," which professes peculiar sources of information, the date of 1185 is given as that of the accession of Terricus to the Grand Mastership, which date we rather take to be that of the accession of Gerard de Ridefort. Terricus is termed by Vertot, Thierry, and, if we mistake not, William of Tyre calls him Theodoric.

Philip de Plessis was elected Grand Master in 1201. He was the descendant of an ancient and noble family in Anjou. At no time, perhaps, were the resources of the Order so flourishing as under his rule. The number of their endowed preceptories in Europe amounted to 7050, the richest of which are stated to have been in France and England; nevertheless the Order did not neglect any of the ordinary methods of adding to their finances, practised by the pious sojourners in the East. In 1204 it was given out by some superstitious pilgrims, or ingenious priests, that an image of the Virgin, in a certain monastery, six miles from Damascus, had become suddenly clothed with flesh, and that its breasts poured forth a balmy liquid of wondrous efficacy in washing away sins. The spot was distant, and the way was dangerous, so the worthy knights instead of convoying the panting pilgrims thither, undertook to bring the liquor to them, which was retailed, no doubt, to the benefit of both parties. Such, at least, is alleged by chroniclers. It is scarcely to be credited, after all, that the Order which was so wealthy should stoop to such a traffic. Be that as it may, the Templars were

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reproached for their general laxness by a Bull of the Pope in 1208, which probably furnished, along with other reports of the annalists, colour for the characters introduced into "Ivanhoe." Philip, however, was a most worthy Master, and exerted himself to remove the cause of the papal reproaches, the chief of which, in the Pope's eye, seem to have been burying interdicted persons in their cemeteries, and receiving money from the affiliated. The order at this period appear to have possessed castles and property in the Morea, near Ravenica, and at Thessalonica, and Negropont. They also obtained sundry estates and houses in Dalmatia and Sclavonia, by the favour of Stephen III., King of Hungary, which were afterwards confirmed to them by Andrew II.

William de Chartres succeeded to the Grand Mastership in the year 1217. He was the son of Milo, fourth Count of Bar-sur-Seine, whom we find mentioned among those French nobles who came to take part in the siege of Damietta. The Christians having been driven from Jerusalem, so long the head quarters of the Knights, one of the first acts of the new Grand Master was to establish the Order in some fortified place, where he might defy the future attacks of the infidels. For this purpose he fixed upon a rocky point, named Atlit by the Arabs, situated on the sea coast betwixt Caiphas and Cesarea, where had formerly stood a building called by some the Tower of Destruction, by others the Castle of the Son of God—*Castrum Filii Dei.* In the formation of their new fortifications the Brethren of the Temple were fraternally aided by a number of intelligent pilgrims belonging to the Masonic classes, in compliment to whose important services the fortress was denominated the Castle of the Pilgrims. Walter, Count of Avesnes, also contributed to the work, as a speculative if not a practical architect; and several of the Brotherhood of the Teutonic Order lent their skill and assistance in the building. By the united labours of these various Brethren an almost impregnable citadel was erected, on a scale of grandeur befitting the chief seat of the Order. The Cardinal De Vitri, who describes its imposing appearance and skilful construction—its ramparts and towers—its barracks and platforms—its palace and oratory—the fountains that played around—the fish-ponds that were formed within it—concludes with the observation, "hujus œdificii *prima est utilitas*, quod conventus Templariorum eductus de peccatrice et omni spurcitia plena civitate Accon in hujus castri præsidio residebit usque ad reparationem murorum Hierusalem." The latter part of this prediction was, however, never to be fulfilled, and the proud keep of the Pilgrims was itself fated to be levelled with the dust by Paynim hands, after the final fall of Acre.

De Chartres was now called on to follow John de Brienne, the elected king of Jerusalem, to the Egyptian shores, where the Grand Master found his noble father arrived from France with a number of crusaders. One of the first exploits of the Christians was storming a tower which stood in the river Nile, as an out-work to the town of Damietta. The prisoners taken in this affair, when led into the camp of the crusaders, requested earnestly to be shown the *men clothed in white* who had conquered them; but historians pretend that no such persons could be found; and add, that the crusaders then saw that the Lord had sent his angels among them to attack the tower. (Stebbing's Crusades, vol. ii, p. 276). It is almost unnecessary to explain that the *warriors clad in white*, were the Knights Templars. The gallant Grand Master, William of Chartres, perished during the investment of Damietta; on what particular occasion is unknown, but it must have been in some of the earlier operations.

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Peter de Montagu was appointed to the supremacy upon the devise of his predecessor. Some writers give him the Christian name of Thomas. It is difficult often to reconcile the differences of dates and names. In calling him Peter, we follow the French "Manuel de Templiers." Probably he was the brother or relative of Guerin de Montagu, Grand Master of the Hospitallers at that time. He commanded the Templar troops during the remainder of their stay in Egypt, where they generally distinguished themselves, both before and after the capture of Damietta; especially in the assaults made on that city by floating batteries, which the infidels frequently set fire to with the Greek fire, to the destruction of many knights of note. On one occasion, the King of Jerusalem was enveloped in these famous flames, and nearly burnt to death. On the 31st of July, 1219, when the besieged made a sortie on the Christian camp with overwhelming force, and chased the infantry from their posts in the entrenchments, the Knights of the Temple saved the whole army from imminent peril by the desperate charge they made against the Saracens, headed by their Grand Master, de Montagu. In various encounters that occurred about this time, the Order lost thirty-three of its best Knights killed or taken prisoners. In short, as an ancient writer says, the Templars were always the foremost in the onset, the last in the retreat.

After a protracted campaign of about two years in Egypt, the Christian forces were fain to withdraw themselves, in their vessels, to Palestine; and along with them De Montagu led back the remnant of his chivalry which war and disease had left. Meanwhile, during his absence in Egypt, some tribes of Saracens had made irruptions on the Christian territories, and seized or destroyed several places, among which was Castel Blanco, a fortalice of the Templars. Coradin, one of their princes, had even the presumption, after seizing Cæsarea, to encamp before Pilgrim's Castle. This, however, he found too well prepared to resist, and he directed his attempts to other quarters. Saphet, a fortress of the Order, unfortunately fell into his hands, the walls whereof he razed to the ground. This place was, however, afterwards rebuilt by the Templars, who appear to have had always attached to their Fraternity a numerous and necessary band of Brother-Masons (included in the class of service-squires), and by whom, it is no very improbable supposition, that the mysteries of Masonry were, after the abolition of the Templars, constituted in connexion with the observances of the illustrious chivalry of which they once formed a part, and of which they naturally cherished a lively remembrance. Armed as the Masonic Brethren of the Temple would be, while erecting redoubts and entrenchments in the face of the foe,—the sword and the trowel, the white tunic and the apron, became fondly preserved by them in their future Lodges; and hence the seemingly incongruous junction of the pacific and warlike costume and badges. But this is not the place for such dissertation.

In 1222, De Montagu accompanied the King of Jerusalem to Italy, to attend a council held by the Pope, concerning the affairs of the Holy Land. In the same year he received one hundred thousand livres bequeathed to the Order by Philip II. of France, whose chief executor was Aymer, Treasurer of the Temple. After a long and arduous presidency over the Order, this able and distinguished Grand Master was succeeded by

Armand de Pierregort, about the year 1234, according to the chronologist Saint Allais. He is sometimes called Herman Petragorius, or Pierregrosse, and is mentioned by Munter as having been Grand Prior

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of Sicily and Calabria, in 1229. The French Manual makes two different Masters of Armand and Hermann, but the truth seems to be that they are one and the same person, and that the apparent difference in the names arises from the various languages, French, Spanish, or Latin, in which they are chronicled.

A league which had been entered into by the Christians rendered the commencement of this Master's rule peaceful; but in 1237 a rupture ensued, and a bloody affray took place at Antioch, where a certain English Templar, named Reginald d'Argenton, who was banner-bearer, was specially conspicuous. "Indefessus vero," says Matthew Paris, "vexillum sustenebat, donec tibiæ cum cruribus et manibus frangerentur."

Another Englishman, Robert of Samford (Stamford?), is recorded as Grand Prior of England, under the Master. At length occurred the invasion by the Cirasmaans, a barbarous horde, who, chased from their own country by the still more numerous hosts of the Moguls, rushed like a torrent westwards upon Syria. The Sultan of Egypt offered to join them in expelling the Christians from Palestine; and in this crisis the latter sought and obtained the aid of the Sultan of Damascus, whose territories were in a similar peril. On the sea coast near Gaza, the Crusaders encountered their enemies in a pitched battle. The Grand Master of the Templars, at the head of his chivalry, supported by the levies of Palestine lances, in the midst of whom marched the Patriarch of Jerusalem, with the wood of the true cross borne before him, commanded the centre of the Christian army. The Count of Jaffa, with the Hospitallers, formed the left wing, while the infidel allies, with their prince, formed the right. The combat lasted for two days. On the second, the Prince of Edessa with his Musselmauns, were forced to give way before the Carasmian hordes, who were at least five to one in numbers. The Templars, thus exposed by the desertion of their right flank, were attacked on every side. Prodigies of valour were performed. But at last, borne down by numbers, the Christian forces were either cut to pieces or taken prisoners by the barbarians. The brave Pierregort fell in the thickest of the fight, as did also the leaders of the Hospitallers and Teutonic knights. Nearly the whole chapter of the Temple was annihilated; out of upwards of three hundred Brethren, only four knights and fourteen squires escaped. The battle was fought on the eve of St. Luke, 1244.

William de Roquefort was chosen *Regent* of the Order by the few knights who survived, until they could be joined by more of their Brethren from Europe, or redeem such as had fallen into the hands of the infidels. William lost no time in writing to the various preceptories in the West, informing them of the reduced state in which they were, and the necessity of sending reinforcements, as well as the expediency of proposing to the infidels a ransom for the prisoners belonging to the Order. Envoys were sent to the Sultan of Egypt, who, as the ally of the Carasmians, had carried to Grand Cairo the captives taken in the late battle, to treat of terms for their liberation; but the more anxious the Templars showed themselves, the more obstinate the Sultan became, perceiving thereby their reduced condition; and the negociation was finally broken off without any result. The Emperor Frederic II. is suspected by some writers to have influenced the infidel in this affair, from his inveterate enmity towards the Templars, and peculiar amity with the Sultan.

Pilgrim.

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# ON THE FIRST CHAPTER OF GENESIS.

BY BROTHER GEORGE AARONS.

*"In the beginning, God created the Heavens and the Earth."*

That the universe was created, or produced out of *nothing*, by an infinitely powerful, wise, and *good God*, who, being self-existent, is the original cause of all things, is not only certain from revelation, but deducible from reason.

When we contemplate the works of nature in all their beautiful variety, how can we refrain from exclaiming with the Divine Psalmist: "O Lord our God how manifest is thy name throughout the whole earth."

Various opinions have been promulgated concerning the origin of the world, and many arguments have been used by all the ancient philosophers and historians, to account for the cosmogony or the production and formation of this world.

Many difficulties seem to have attended the execution of this undertaking, especially as to the history of ancient times. Such as the numbers of spurious books, the fictions of poets (who are considered the first historians), the contradictions, and partiality of authors, the different computations of time in use among the same, as well as different nations, the want of proper epochs to compute from in some nations, and the multiplicity of them in others, the variety of proper names of the same persons and place, and the corruption of them through ignorance, negligence, or design.

"What adds to the misfortune," says a celebrated writer, "is that if we except the Israelites, not one of the histories of the ancient nations, either written by the natives themselves, or extracted from record, has come correctly to our hands; nothing remaining of them beside a few fragments preserved here and there which serve only to make us lament their loss." While at the same time we must express our gratitude to the all-gracious God, for the Mosaic dispensation which alone affords us an account of the Creation and formation of the universe, in a manner calculated to convince every reflecting mind of the existence of a Deity, who at a period when it pleased His divine will called this globe from chaos to perfection.

With these preliminary observations we will attempt to expound this chapter in the most comprehensive manner, so difficult a subject will admit; taking for our guide the Hebrew Bible, or Mosaic account of the creation.

The Hebrew Bible commences בְּרֵאשִׁית Berishees, which we shall render indefinitely agreeably with the grammatical construction of the language, viz: In a beginning, or at a certain period the Divine Being caused all the materials to be produced for the formation of the Heavens, and all their hosts, and for the Earth and all its products. Our version of the word differs from that of the English Bible which renders it, "In *the* beginning," according to that translation the בְּ Bice should have been pointed thus, (ר) instead of (ִ) which the Hebraist will readily perceive.

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The Hebrew word בָּרָא Boroh, he created, signifies the producing a *something* from *nothing,* without any primeval matter having existed. By the Heavens and the Earth are understood the Universe, and all that it contains; and may be thus briefly explained:

The elements and materials were all called into existence, they lay blended without form or arrangement, and darkness was on the face of the deep.

In this state of indescribable confusion and chaos, the Spirit of God hovered, (or brooded as Jarchi renders it), on the face of the waters, and God declared light shall be, and light appeared in refulgent glory!

What an illustrious moment must that have been when glorious light burst forth in splendour, and dispelled all darkness. Our translation of the word יְהִי, is in conformity with the "Deutche Aberzetsung" German translation of the celebrated Moses Mendelsohn, and which is the opinion of most of the Hebrew expounders of Holy Writ, who explain thus,—and God willed that such should be, and such was,—this is beautifully exemplified in the expressions of the royal songster, "By the word of the Lord the Heavens were made and all their hosts, as the breath of his mouth made."

*(To be continued.)*

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## TO THE EDITOR.

Sir,—Ever since my initiation, the *Freemasons' Calendar* has been a vade mecum; but I have thought it capable of some improvement, without adding to the expense. Your remarks in the last number of the *Review* were exactly those which had passed in my own mind. One more improvement, in addition to yours, might, I think, be made. In the list of Peers of the Realm, marks are placed to distinguish Privy Councillors, Minors, Roman Catholics, &c., and why not some notice of those members of the two Houses of Parliament who are inclosed in the mystic knot? It would be highly gratifying as a matter of curiosity, and might be useful in case of correspondence. Though I entered the Craft rather late in life, being fifty-eight the day I was raised, yet I assure you, I have never regretted it: indeed my only regret is that I was not initiated at twenty-one instead of passed at fifty-seven and raised at fifty-eight. Of what can that man's heart be made, who can so lose sight of his obligations as to draw odium upon so excellent an Institution? It is the *abuse* of principles that throw a damp on the best Institutions. Prejudice, though still strong, is subsiding; and will cease when the public discover that the disreputable character can never be looked on as a good and respectable Mason.

Yours most fraternally,

A Clerical Mason.

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Sir and Brother,—On reading the last number of your valuable *Freemasons' Quarterly Review*, I am sorry to see an intimation that if its circulation does not increase, your editorial labours will close in December next; in order to do my part to prevent such a loss to the Fraternity at large, in addition to the copy now taken by our Lodge, I will (D.V.) take another for myself.

I am, Sir and Brother, very fraternally yours,
J. T. Shapland, No. 610.

We insert this, as one of a numerous list of correspondents on the same subject. The Review is in the hands of the Craft, to be supported for their good, or to be abandoned at their pleasure.

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## TO THE EDITOR.

### IMPORTANT QUERIES.

1. A Brother wishes to know what the punishment is for a Lodge of Masons not a year old, insisting to instal a Mason who has been protested against by an old Member as *ineligible*?
2. What is the punishment of permitting a Brother to be present at installation, who has not himself been installed?
3. Whether a man can hold the office of 1st. Principal, or Z, whose name is not registered in Grand Chapter?
4. And if he cannot legally fill the office; whether the 2nd Principal can summon a Chapter for the dispatch of business?
5. What is the punishment of a Mason's accepting the Mastership, though voted by the Lodge, who knows himself never to have been appointed a Warden?
6. Whether an open and public avowal of immoral acts, be not a disqualification for the office of Warden in a Lodge?
7. Whether a royal Arch Mason can legally claim to be present at Installation, having never served the office of Master?
8. Whether Exaltation is a qualification for the chair of a Lodge, in one who has not been appointed as a Warden? M. M.

As a proof of the necessity of a systematic Code of regulations, as to, discipline, and practice, we submit the above out of many, from a budget lately received.

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Sir,—Your Review being the only medium through which Masons can obtain information, or communicate any matter that may tend to the improvement or benefit of the Craft, I take this opportunity of calling your attention to the very high price of the *Masonic Calendar* or *Almanac*, the cost of which is 3s. I am well aware that the profits arising from its sale are applied to the Charities; my object in addressing you, is to state my firm conviction, that if its price were reduced to 1s. 6d. its sale would be fourfold at least.

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The Lodge which I have the honour of presiding over consists of forty members, and among that number, owing to its high price, only three take in the *Masonic Calendar;* now, were it reduced to 1*s.* 6*d.*, I am certain twenty or more would take copies every year; other pocket-books and diaries, containing much more information, are sold at the price I have stated, and I don't see why the *Masonic Calendar* should, not be sold equally reasonable; consequently, the benefit to the Charities would be greater in proportion to what it is now.

I hope these few remarks may lead to its being obtained at a cheaper price. At the same time, I beg to inform you, that the Royal Sussex Lodge (which has for many years subscribed to the Masonic Boys' School) intend to take into their serious consideration, the necessity of subscribing to the Girls' School and the Asylum, in order to render the triangle of their Masonic subscriptions complete.

I am, Sir, yours respectfully and fraternally,

W. Simmons, W. M., No. 428.

Portsmouth, Feb. 4, 1840.

We the more readily insert the above letter, as being one from several that advert very strongly upon the same subjects; we, on our own account, however, should prefer an improved Calendar at the present price, rather than the present Calendar at a reduced price.—Ed.

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Mr. Editor,—In reply to "Tyro" in your Quarterly for December, 1839, p. 550, of the Brethren who first formed the Lodge of Reconciliation, there are (I believe) but three living—Bro. Mestayer, of the Grand Lodge, under his Grace the Duke of Athol; and Bro. Shadbolt and Bro. Thompson, of the Grand Lodge, under His Royal Highness the Duke of Sussex.

Before the close of the workings of the Lodge of Reconciliation, Bro. Satterly and Bro. Broadfoot, formerly of the Grand Lodge, under his Grace the Duke of Athol, were returned to supply the place of two of that body.

A Constant Reader.

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Dear Sir and Brother,—It has long been matter of surprise to me, that a society like Freemasonry, whose chief characteristics are benevolence and charity, and the cultivation of every moral and social virtue, should as a body, seem so lax in providing the necessary subscriptions for the support of our charitable institutions; on looking over the list of subscribers the smallness of the number added to my surprise, especially when compared with the great good hitherto accomplished, which reflects the highest credit on the management of their scanty funds. My astonishment was still greater when I referred to the list of subscribing Lodges, and I have endeavoured to ascertain the cause: my conclusion is that our funds are dissipated, in many instances, by our meetings at taverns; in others, by various modes of mismanagement, but the former is the chief cause.



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It would be much better to meet in private halls, as on the continent; the answer is, we have none; then I ask are we so poor we cannot build? If so, as an alternative, I would suggest the propriety of paying the master of the tavern liberally for the use of his rooms, and having a very moderate banquet, and at the end of each year let the balance in hand be paid over to the funds of charity, or otherwise, as may be deemed advisable, always having a small balance in hand of the Treasurer of the Lodge, to meet any contingencies that may arise. I do not wish to set aside our social enjoyments. I assure you I am no advocate of abstinence (misnamed temperance) societies, but moderation in all things is what I consider to be temperance, and what I wish to see practised (not talked of) in our Lodges. It will be objected by many that our meetings would fall off if the banquet was much economized: I cannot, however think of our Brethren as the late Sir Joseph Yorke, thought of the whole English community, "that without a good dinner, and generous wine, aye, and plenty of it, there are no subscriptions to be had for charity;" in this observation, I hope the worthy baronet did not include the Masonic fraternity. We have upwards of 100 Lodges called London Lodges, and these on an average, expend at the banquet table upwards of 100*l.* per annum. Now by curtailing the expenditure 33$\frac{1}{3}$ per cent, for three years a fund of 10,000*l.* would arise: how then can our charities want support, when by such a small sacrifice so much may be done, by the London Lodges alone? We have under the charter of the Grand Lodge of England, upwards of 600 Lodges, if each of these were to follow the same example look at the result. Not above one fourth of that number subscribe voluntarily to our charities; now I really think that every Lodge can afford one guinea per annum to each charity, say to three. What is three guineas a year to such noble objects? By these means 630*l.* per annum would be raised for the support of each. Again as to individual subscribers they are very few in proportion to our numbers, about the average of one to each Lodge. Now I am sure there is not above one subscribing Member in ten of the Masonic body who cannot afford to lessen his indulgences weekly to the amount of 1*s.* 3*d.* which in fifty-two weeks amounts to 3*l.* 5*s.*; this would enable the greater number of our Members to be subscribers to each of our three charities, viz: the two Schools, and the Asylum. Any man of very limited income can do what I have stated, for where the will is the way will not be wanting. This advice, if generally adopted, would in a very short time render our Fraternity truly noble, in act as well as in word, by carrying out the grand and fundamental principles of our Order, and, "Ye shall be as feet to the lame, and eyes to the blind," &c., &c.

Should any part, or the whole of these crude observations, appear worthy your notice, in the next number of the Masonic Quarterly Review, the sincerity which has dictated them. will I hope make up for my want of ability; and should they aid the cause I have so long had at heart,—the regeneration of our Lodge management—we shall shortly see our Charities properly and generally supported.

I am, dear Sir, and Brother,

Yours Fraternally,

UTILITY.

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## HISTORIC SONNETS.

### No. IV.—Cleopatra.

And the blood sprung forth from her marble arm,
Where the dark venomous creature drank;—the veins
Issued in purple torrent, as delighted
With the magnanimous effort she had made;
And flowers around her head were idly wreathed,
More beauteous from the beauteous form they hid—
As the Corinthian foliage, though most fair,
Is fairer on the column which it graces.
"Anthony! best loved! yes, I come to thee!"
Her latest breath sighed forth;—in the dark groves,
Where meet immortal lovers, Cleopatra
Again was bless'd, when close clasped in the arms
Of him, who for her would risk *even that* world,
Thinking it dearly purchased by one kiss.

Edward Raleigh Moran,
P.M. No. 49.

## THE EARTHQUAKE AT ALEPPO.

Land of the sweet, the blushing rose! *
If such the charm thy skies disclose,
That Venus quits her natal sea,
And leaves her Paphian bower, for thee;
For thee, deserts Ægean isles,
Withdraws from Cyprus all her smiles;
And leads afar the sportive loves
To stray 'mid Syria's myrtle groves:
'Tis meet for thee, my tuneful lyre
(That Venus and her boy inspire)
Should tell in tributary lays
The glories of thine ancient days;
Thy sacred fanes, thy sculptur'd pride,
Thy fragrant cedars branching wide,
Thy lofty mountains, o'er whose crest
The palm-trees cast their sable vest.

But now to themes of death and woe,
The bard's unwilling verse must flow;
For Heaven to Syria still denies
Untroubled rest, and stormless skies;
Nor grants in fadeless pride to reign
The cities of her sultry plain.

* Syria, or Suristan, "the land of roses," has borrowed its appellation from the word Suri, which signifies, in the eastern language, a rose of peculiar beauty and fragrance.

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How teems the earth with rage conceal'd,
Too well Aleppo's fall revealed;
Too well her towers, with crash profound,
Her temples levell'd to the ground;
Her fleeting pomp, the dread awoke
Of spreading ruin's awful stroke;
When Fate o'er Syria's hapless land
Stretch'd darkly its destroying hand,
And veil'd in overwhelming gloom,
The promise of a brighter doom.

No direful omens caution gave;
No priest foretold the yawning grave;
No wond'rous portents fill'd the sky;
Mute was the prophet's warning cry:
No jarring elements combin'd
To mark the vengeance Heaven design'd.

Alas! unconscious of the snare
That eve's advancing shades prepare,*
Aleppo's tribes, serenely gay,
Enjoy the lingering beams of day:
No more the noontide heat prevails,
Fresh soothing odours load the gales
That gently o'er the roseate bowers
Spread the soft balm of dewy showers.
What plaintive sounds the hour endear!†
'Tis sweet the shepherd's reed to hear;
Grateful the hum that bees prolong,
And Philomel's melodious song.

To bask in eve's refreshing air,‡
Now to the spacious roofs repair
Unfetter'd bands; with pleasing tales
Some elder sage the group regales,
While youths and maids, assembling near,
The harmless jest delighted hear.
Some beauteous nymph, whose tresses own
The rose's fragrance round them thrown,
Reclining there, perchance obtains
The homage of admiring swains;
And, listening to the tender sighs
That Love's imagin'd pang supplies,
Attunes her gentle lute, and sings
In concert with th' awaken'd strings.

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* The first and severest shock occurred in the evening.

† Now, upon Syria's land of roses
Softly the light of eve reposes,
And then the mingling sounds that come
From Shepherd's ancient reed, with hum
Of the wild bees of Palestine,
Banquetting through the flowery vales,
And, Jordan, those sweet banks of thine,
And woods so full of nightingales.
*Moore's Lalla Rookh.*

‡ It is a well-known custom among the natives of the East, to enjoy the coolness of evening on the terraced roofs of their dwellings.

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But why, with silence deep opprest, *
Doth Nature sink to sudden rest?
Why droops at once the balmy gale
That murmur'd through the roseate vale?
No zephyr's evening sigh is heard,
No leaf amid the forest stirr'd.
Dark grows the horror of the storm,
Clouds heap'd on clouds the sky deform,
And, densely through the welkin driven,
Exclude the mellow light of Heaven.
E'en now, within its gulf profound,
Convulsive tumult shakes the ground;
Earth's deep foundations groan, and rock
Beneath destruction's awful shock.

How terrible the scene! I hear
The piercing shrieks of pain and fear,
The mother's wail, the virgin's cry,
And man's heart-rending agony:
I see the corse with blood defil'd;
I gaze on wrecks around me pil'd;
And at my feet, reveal'd to light,
Infernal caverns greet my sight.
Supreme in conquest, there, behold
His ghastly terrors Death unfold,
And Libitina's form display'd
In triumph 'mid the murky shade.

Pregnant with ills that ever last,
With hopeless griefs the night is past.
Perchance again, in brighter hours,
May rise Aleppo's walls and towers;
Again the curious eye may trace
In new abodes her ancient grace;
But who can to the widow'd spouse
Restore the partner of her vows?
Or who with comfort re-invest
The childless mourner's broken rest?

'Tis morn:—'mid desolation's plain,
What meets the traveller's gaze again?
Unsightly courts, unpeopled halls,
Promiscuous heaps of shatter'd walls,
Dismantled towers, deserted fanes,
Where melancholy silence reigns,
Whose crumbling mass, in solemn mood,
The beasts of rapine haunt for food.

There in defiling dust is laid
Some putrid corse;—ere thus decay'd,

* Deep and unusual stillness is generally the precursor of earthquakes of this description.

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That youth in sportive glee perchance
With virgin throngs partook the dance,
Or woke the flute's harmonious power,
In early life's ecstatic hour:
Now hath the parted spirit flown
To other lands and shores unknown;
But not, as vainly deem'd, to gain
The fabled groves that Moslems feign,
The milder air and sunny skies
Of that mistaken paradise,
Where Spring's fair gifts unceasing prove,
And houries breathe eternal love.

But whither strays the muse? Unmeet
For her the solemn theme to treat,
Nor given to mortals here below
All that concerns their lot to know.
That secret, at the final hour,
Shall be reveal'd by heavenly power,
When, at the trumpet's awful sound,
The dead shall quit the rifted ground;
When lowest depths of earth and sea
Shall, at th' Almighty's just decree,
In wilder tumult rage and roar,
And time itself shall be no more.

Cease, venturous muse! Thy crime were great
To scrutinize mysterious fate;
To soar on feeble wings like thine,
'Mid tracks obscure and ways Divine.

N. L. Torre,
D. P. G. M. for Warwickshire.

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## I SING OF THE LAND OF AULD SCOTLAND.

Tune—"*Fye, let us a' to the bridal.*"

I sing of the land of Auld Scotland,
Where pinewoods in majesty wave,
Her rocks the abode of the eagle—
Her dwellings the homes of the brave!
Our fathers!—they feared no invader,
For quickly the sword or the gun,
With hands that could wield them were ready,
To fight for the fields they had won!

Then hey! for the land of the heather,
The land of the hill and the glen,
The land of the soft-blooming maidens,
And the land of the true-hearted men!

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O! wha is na' proud o' his country?—
The country that's wedded to fame,
By patriots, heroes, and statesmen,
The high and the mighty of name!
Then pledge me, success to Auld Scotland,
She's fine, wad they let her alone;
For us, may we aye strive to follow
The footsteps of those that are gone!
Then hey! for the land of the heather.

Our mountains—may plenty surround them,
Our valleys—may peace shelter there;
Our sons—be they generous and noble,
Our daughters, as good as they're fair!
Our moorlands—the home of the happy,
Our woodlands—the path of the free;
Our fond wish—the land of our fathers,
Our bumper—"Auld Scotland to thee!"

Then hey! for the land of the heather,
The land of the hill and the glen,
The land of the soft-blooming maidens,
And land of the true-hearted men!

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## PARODY ON "THE SUNFLOWER."

Believe me, if every strange symbol and sign
Which we gazed on so fondly to-night,
Convey'd not some lesson, some moral divine,
We would banish them soon from our sight;
As this moment they are, they shall still be adored,
Though the world unmasonic condemn;
While to us they such precepts of virtue afford,
Or our actions are measur'd by them!

Oh! it is not the *form* of the compass and square
That to us can such pleasure impart,
But it is the deep moral inculcated there,
Which is stampt on each true Mason's heart.
Then a Lodge of Freemasons, where'er it may be,
Is the dwelling of Brotherly Love,
For there's none who in thought or in action can flee
From the all-seeing Eye that's above.

J. E. Carpenter.

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## MIGHT AND RIGHT.

BY BRO. J. LEE STEVENS, P.G.S., &c.

Let power's tool work power's will,
With eager heart and ready hand,
Against their prowess and their skill
I humbly take my stand!

A tyrant's frown I will not flee—
To stay his slave I'll not be slow;—
The frowner shall have frowns from me,
The minion, blow for blow!

The mighty, ere they make their boast,
On warnings past should ponder well;
The giant of th' oppressor's host
By youthful David fell!

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## LINES

SUGGESTED ON RETURNING TO THE MUSIC HALL, WAKEFIELD, AFTER THE SPLENDID PERFORMANCE OF STRAUSS' BAND.

Where are those strains that woke the night,
With such soul thrilling melody,
And harmony divine?
For purer realms they've wing'd their way,
To seek in cloudless, endless day,
A more congenial clime!

Quick beat the pulse! bright flash'd the eye!
As through the hall the music swept
In numbers deep and grand:
Now soft and clear, now loud and strong,
Th' enchanting magic flow'd along,
Like waves upon the strand.

What though those strains are heard no more!
Still shall they fondly cherish'd be,
In memory's dearest cell;
There slumb'ring shall their sound remain,
'Till echoed on the soul again,
By faëry fancy's spell.

If then these mortal strains can raise
Our souls above this earthly sphere,
And joy to us afford;
*What rapture!* when the grateful song
Of countless angels shall prolong
The praises of the Lord.

CHARLES CLAPHAM,
*Wakefield.* *W. M. Unanimity, No.* 179.

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## THE ARK LIFE ASSURANCE SOCIETY.

TO R. W. JENNINGS, ESQ., DEPUTY CHAIRMAN TO THE BOARD OF DIRECTORS OF THE ARK LIFE ASSURANCE SOCIETY.

SIR,—An attack, emanating from your Society, and, being appended to the Prospectus, carrying with it the implied sanction of the Presidents, Vice-Presidents, Directors, and other Officers, has been made upon the Editor of the *Freemasons' Quarterly Review*, to which I feel myself urged to refer in terms of unmeasured indignation; but, as much within the limits of justice will serve the purpose, my reproof shall be as moderate as possible.

I select *you* as the most proper person to address on this subject, because you have been connected with the Society from its earliest date, the 14th November, 1838, when "the Ark" was adopted as its title, and have been subsequently identified with every important change that has taken place in its objects or plan; and because I believe you to have been the deceiver alike of many who are now associated with you in that Society, as I know you to have been so of my excellent friend.

Your production is dated the 12th February, 1840. I pass over its first three paragraphs, as merely introductory, and commence by quoting the fourth:—

"When the present Directors joined this undertaking, they found it in a most precarious condition. The plan was crude, in some respects impracticable, and in others inconsistent alike with justice and prudence. Their first task was to remodel and purify the scheme."

The words "the present Directors," have no qualification of numbers in any part of the address, and mean, therefore, *all* the Directors referred to; being those mentioned in your present prospectus. And yet of these, *you*, the Deputy Chairman of that Board of Directors, were embarked in the undertaking from the outset—*you* were present on the 2nd January, 1839, when the first announcement of what you now call a "crude" plan, advertised in the *Freemasons' Quarterly Review* of the 31st December, 1838, was confirmed—and *you* moved and carried the resolution, "That the announcement be printed on sheets of letter paper, and otherwise, for general distribution." *Your* "first task," therefore, was not "to remodel and purify the scheme," but to fashion it; and your second, to publish it!

But you are not the only one of "the present Directors" who sanctioned the announcement made on the 31st December, 1838. Another, whose name is published in your prospectus, was present at a meeting held on the 6th January, 1839, when the minutes of the proceedings of the 2nd January were confirmed. And, besides him, there was a second Director who joined on the 14th March, a third on the 23rd March, and a fourth on the 3rd April, all of whom still remain your colleagues, and, with yourself, make not less than *five* out of your present Board of *ten* Directors, who assisted in the proceedings of the Society, more or less, before the charitable and mutual benefit principles were abandoned; and were parties to another prospectus, differing very materially from the one at present adopted!

Passing the next paragraph, as extremely unimportant to this examination, I have now to quote the most offensive portion of your lucubration:—



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"If it was one of the '*original principles*' of the Society that Directors were to make money by their offices, there certainly has been, so far, an abandonment of a principle. *Brother Crucefix* (identified with the publication in page 385), was connected with the Society at the time when this '*original principle*' seems to have been considered by him in force, and he appears to have been disposed to carry it out to the fullest extent. On the 23rd March, 1839, he notified to the other members, that he expected, by way of remuneration, 100*l.* per annum, to increase, with the progress of the Association, up to 400*l.* per annum, as a maximum, and that should his demise take place before that of Mrs. Crucefix, and within five years, she should receive 100*l.* per annum for life."

The hypothesis with which this extract commences is as discreditable to your reasoning faculty, if you retain any, as the conclusion is to your feelings; you know that not a single entry exists, in the minutes of proceedings, declaratory of such principles, and that no proposition of the kind was ever discussed; unless it have been so since the Society got, with you, into its third state of change.

Having, however, set up a supposition the very reverse of the fact, you proceed to apply it to the Editor of the *Freemasons' Quarterly Review*, saying, "he appears to have been disposed to carry it out to the fullest extent." What is the truth? Dr. Crucefix was never at any time announced or declared to be a Director; but it was from the first distinctly declared to, and understood by yourself, and I believe by all, without exception, that the correspondence of the Society should be expressly entrusted to him, and for which he should be suitably remunerated, and be held responsible to the Board!

From time to time announcements had been made, that certain parties named would stand as Directors. His name was never included. And on the 23rd of *March*, the first list of Directors was formally arranged for the prospectus. There were present on that occasion, yourself, Dr. Crucefix, and Messrs. Bell, M'Mullen, Hanley, Head, and Dr. Granville. Among the other business of that day, you will find it recorded, that "it being considered that sufficient authority had been given by the respective parties, it was settled that the following names should appear with the prospectus," and, after the enumeration of Presidents, &c., the Board of Directors was then declared to comprise:—"John Henderson, Esq., as Chairman; yourself, as Deputy Chairman; Robert Gibson, Esq.; Alfred Head, Esq.; W. L. Hanley, Esq.; John Hodgkinson, Esq.; and R. H. Willett, Esq." That the three last-named have since then withdrawn from the Society does not affect the question; but if it had been contemplated that Dr. Crucefix should be on the Board, why was he not mentioned then? Trace the minute-book up to the second week in April, and you will perceive that I was often specially directed to send notices to the Directors, as a body, and to invite Dr. Crucefix, and Messrs. Bell and M'Mullen to attend! Why this distinction? Because Dr. Crucefix was *not* to be a member of the Board of Directors, but to have charge of the correspondence; Mr. Bell was *not* to be a Director, but what he has become, the Solicitor; and Mr. M'Mullen was *not* to be a Director, but he was always intended to be one of the Auditors, and is so advertised!

I could give much additional evidence on that point; but I must turn to the concluding part of the extract, and oppose to it a narrative of the facts as they occurred.

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The subject was *introduced* by *yourself*, in this way, and, to the best of my recollection, word for word:—" Now, Brother Crucefix, I think this is the time for us to come to some definite understanding of what you will expect for your services. The sooner this is determined the better; because we ought to be in a situation to recommend it, if it meets our approbation, to the other members of the Board when it is fully formed." This led to a long conversation, in which it was unanimously agreed (as it had always been premised), that it was most desirable to have the whole of the correspondence, and especially that with the provinces, put in charge of the Editor of the *Review*. But to your request that he would state his terms, Dr. Crucefix demurred, on the grounds, that as the Board of Directors was not yet definitely settled, it would be not merely premature, but indelicate. Mr. M'Mullen then expressed a very earnest desire to have the amount of remuneration actually stated, if it were merely to enable him to refute the current reports, that the Ark Society was only intended by Dr. Crucefix as a job for himself and Mr. Stevens. Thus pressed, Dr. Crucefix replied, that what he thought should be withheld upon principle, he yielded to necessity; and, on his stating those terms, you said, " Well, they are extremely moderate, Doctor, and I am sure no one can object to them." You then assisted in drawing up a resolution, expressive of the opinions that had been declared, which was unanimously passed in these words:—

" Resolved,—That the services of Dr. Crucefix, in suggesting and materially assisting in the formation of this Society, and in extending its interests, more especially throughout the provinces, have been, and are most important; this meeting do therefore strongly recommend that those services be secured by requesting him to accept a remuneration upon the following scale:—"

The scale mentioned was similar to that published by you; and, for the arduous duties implied, was, as you expressed it, " extremely moderate."

But this exhibits only a part of your duplicity and simulation, in reference to the extract now considering. For, upon my reading the minutes of the 23rd March to the meeting of the 26th, when only yourself, and Messrs. Bell and M'Mullen were present, at *your suggestion* I was directed to *erase* all that referred to the services of Dr. Crucefix! On the 30th March, a much fuller attendance took place, yourself in the Chair, and, in consequence, the minutes of the 23rd, as well as those of the 26th, were read for confirmation. When the former were put, Dr. Crucefix expressed his surprise that the resolution passed with reference to him did not form part of those minutes; and he was then told by you, " that it had been afterwards thought more correct to wait until the Direction was formed, when it would come in the shape of a recommendation, whilst, in reality, it could make no difference, as the present Directors would be on the future Board." To which Dr. Crucefix rejoined, that it was very singular that his objections should be overruled at one meeting, and, in effect, adopted at the following one.

Who, after this exposure, will credit that you ever intended to do other than cajole him? Who will believe that you have not equally deceived your colleagues? Nothing but the extremest misrepresentations, or the most unblushing falsehood, can have induced the noblemen and gentlemen whose names appear on the prospectus with your own, to be thus made the passive or active means of giving importance and currency to your unfounded slander.

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Having thus exposed the most disgusting feature in your libel, I feel some repugnance at proceeding further. "One cannot touch pitch without being defiled." Yet Justice demands a more complete exhibition of your vice. In her sight an untruth is not less an untruth because a greater has been told.

Following up the giant falsehood of your troop, you say,

"This striking illustration of the '*principle*," met with no favour. The other members discarded the principle, and scouted the illustration, and *Brother Crucefix* withdrew from the Society, to indulge his disinterested indignation at *selfishness*, and the abandonment of such an '*original principle*.'"

What really occurred, and, taken as a whole, was *declared* to have met with favour, I have sufficiently shewn; and it might be enough to say of the remaining part of the preceding extract, that Dr. Crucefix *did not* withdraw from the Society. For at a much later period than the 23rd March, and not in consequence of any order of the Board, whose entire functions you seldom hesitated to assume, but by *your express* directions, Dr. Crucefix was no longer invited to attend. The omission occurred thus,—having previously received directions from the Board to obtain the Secretary's signature to all notices, I presented to him those I had prepared for an ensuing meeting, and he declined signing the one addressed to the Doctor. After expressing my astonishment at this, I went, with his consent, to your residence, that I might be satisfied of the propriety of his objection, and *you* gave me express directions, as Deputy Chairman, *not to summon Dr. Crucefix* again!

Let me notice one mis-statement more. The virus of untruth runs so rabidly in your veins, that you cannot refer to even an incidental point correctly, if its misrepresentation will seemingly aid you. After speaking of another proposition made "In the outset of the Society," you add, "It was also proposed to add a 'Saving's Bank,' &c." In the name of over-worked mendacity, why did you venture upon this? Why squander another falsehood so wantonly? Most true it is that a *Mutual Benefit* Department, in complete force, or under some modification or other, had been long entertained; but a "*Savings' Bank*," was never mentioned in connexion with "The Ark Society," in any proceeding, announcement, or prospectus whatever!

And now, Sir, you shall be told why the task of chastising you was undertaken by me. Having been present at every meeting of "The Ark Society" from the commencement to a later period than was occupied by the events you have pretended to narrate, and having kept the minutes of proceedings, I need give precedence to no one in point of information: whilst as a contributor, although a very humble one, to the *Freemasons' Quarterly Review*, I may be expected to feel, somewhat acutely, any unrighteous attack upon its warmly, widely, and justly venerated Editor. And looking at you as but, at the best, a very puny antagonist, I could not allow my leader to waste his more valuable time upon you. If you do not like the castigation you receive, try your hand again; and, as another wilful brawler was one day told at school, when you have succeeded in beating the boys on the lower form, you may have a chance of fighting a little higher up, and at last of having a bout with the master himself—but not till then.

I am, Sir, Your very humble Corrector,

J. LEE STEVENS.

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# MASONIC INTELLIGENCE.*

We understand that the Birth-day Festival of His Royal Highness the Grand Master, which has hitherto been postponed without any assigned reason, will be celebrated early in April; and that the occasion will be rendered more than usually interesting, by the Festival uniting with its general character, that of a compliment to the Queen's nuptials. The Grand Master is expected to be present. The Board of Stewards is now forming.

The circular as addressed to the London Lodges for a return of Members qualified to sit and vote in Grand Lodge, has been repeated †; but we have not heard that this circular has been addressed to Provincial Lodges.

It is in contemplation to create the office of Grand Pursuivant, and make it honorary; among the duties which will devolve upon the office-bearer, will be to superintend and regulate the proceedings of the scrutineers at the Quarterly Communications, and other meetings of the Grand Lodge.

The amended copy of the Constitution may be seen at the Grand Secretary's office, for public inspection, preparatory to its being printed in July next, in order that the Craft may not be taken by surprise.

The pecuniary votes of the quarter have been numerous and liberal.

## SUPREME GRAND CHAPTER.

*Jan.* 29.—COMMITTEE OF GENERAL PURPOSES.

PRESENT.

Comps. Burckhardt; Crucefix; Fortune; R. L. Wilson.

The accounts were audited, and the balances found correct. A petition for a charter, for a Chapter to be attached to the Grove Lodge, Ewell, was recommended.

Some correspondence on discipline and practice was read, to which the Grand Scribe was directed to reply.

It was stated that the "Committee of Laws," had terminated their labours; but that the arrangements or classifications could not be ready for some time.

*It was directed, "that the postage from the Grand Chapter should be invariably* PRE-PAID, *and it was most strongly recommended that all postage to the Grand Chapter, or Grand Scribes should also be* PRE-PAID.

The above minutes were embodied in a report to the Grand Chapter

* There are now due the printed circulars for September, December, and March; vide Const. p. 116, art. 7.

† Vide p. 457, 1839.

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## QUARTERLY CONVOCATION.—Feb. 6, 1840.

PRESENT.

E. Comps. J. Ramsbottom, Esq. *M.P.*; M. E. J. as M. E. Z., and several other Companions.

The report of the Committee of General Purposes was received and adopted.

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## COMMITTEE OF MASTERS.

*February* 26.—Present, Bro. Norris, as Master.—Bros. Burmester, Crucefix, Philipe.

The Grand Secretary read a notice of motion from His Royal Highness, the M. W. G. Master, that it was his intention to move in the Grand Lodge an address of congratulation to his illustrious niece, her most excellent Majesty, on her marriage with His Royal Highness Prince Albert.

Also that the Grand Master would move that the office of Grand Pursuivant should be honorary, with power to regulate the introduction of qualified members to Grand Lodge.

Dr. Crucefix then gave notice of motion—"That an address of congratulation be presented from Grand Lodge to His Royal Highness Prince Albert, *K. G.*," &c., &c., on his marriage with her most excellent Majesty the Queen.*

An intimation having been given that an address of congratulation on the happy event should also be moved in Grand Lodge to His Royal Highness the Grand Master, the illustrious uncle of her most excellent Majesty, the Grand Secretary was asked whether he was authorized to name the party intending to move the question, as the constitution was imperative that the notice of motion must be given in writing. The Grand Secretary stated that the President of the Board of General Purposes, he believed, fully intended to perform this gratifying duty; upon which Dr. Crucefix put in a written notice, which he said he should cheerfully withdraw if the President of the Board should in the meantime either comply with the law, or should accidently omit to do so.

The report of the annual audit was read, as signed by Brother S. C. Norris, J.G.D., and others.

The report of the Committee of Laws was read, declaring that they had carefully revised the alterations and additions that had from time to time been made, and recommended particularly the repeal of Article I, p. 18. And that after Article III. p. 19, there should be an article introduced, to the effect that no Brother should claim to enter Grand Lodge until his name and appointment should be returned to the Grand Secretary's office. The Committee recommend that the re-publication of the Constitutions be delayed for the present.

The Board of General Purposes reported the flourishing state of the finance.—The funds of the Board of Benevolence, with a recent purchase of stock, amount to 11,000*l.*—That of the Board of General Purposes, with recent purchase of stock, to 1300*l.*,—to which may be added a loan to the Girls' School of 1000*l.* The balances in hand, on both accounts,

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* This motion was afterwards withdrawn as irregular.

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were satisfactory. It appeared that Brother W. H. White, the Grand Secretary, had presented sixty-three printed books, and a valuable manuscript to the library, which now contained 250 books and two manuscripts. The board expressed an opinion that it would be better to delay the public opening of the library until it was more complete,—that when arrangements were perfected, every member of the Grand Lodge should have access, but that on no account should any thing be removed from the office.

Brother Crucefix then gave the following notice of motion:—

"That the evidence already taken by Brother R. W. Jennings, and all future evidence that may be taken by him, or by any other person authorized by the Board of General Purposes in the case of Brother P. Thomson and others against Alderman Thomas Wood and others, be printed for the information of Grand Lodge.*

The notices given in by Bro. Walton, vide p. 461, 1839, were renewed.

Brother Stevens then renewed the following notices of motion as amendments in the book of Constitutions.

Under the head "Grand Master," instead of Article X, p. 30, to substitute the following:—

"The Grand Master shall not be applied to on any business concerning Masons or Masonry, but through the Pro-Grand Master, Deputy-Grand Master, or Grand Secretary; or, if within a provincial district, through a Provincial Grand Master, or his Deputy."

Under the head "Provincial Grand Master," to insert the following:—

"Any Provincial Grand Master who shall neglect to hold or cause a Provincial Grand Lodge to be holden in his district for two consecutive years, shall be considered to have vacated his office."

Also:—

"No Provincial Grand Master shall be entitled to the rank of Past Provincial Grand Master, unless he shall have held at least two Provincial Grand Meetings within his district during his tenure of office."

And under the head "Grand Secretary," instead of the words "the Grand Secretary is to be appointed by the Grand Master on the day of his installation," in Article I, p. 37, to substitute the following:—

"At the quarterly communications in December the Grand Lodge shall nominate not less than two, and not exceeding three of its members, as candidates for the office of Grand Secretary; one of whom to be selected by the Grand Master, and appointed by him on the day of his installation. But as long as the duties of the office can be performed by the present very worshipful Grand Secretary, he may be from time to time appointed by the Grand Master on the day of his installation, without such previous nomination."

Brother Warriner, on the part of Brother Henderson, gave notice of motion that the recommendation of the Board of General Purposes in relation to the repeal of Article I, p. 18, and the new Article to follow Article III, p. 19, do pass as law.

Brother Crucefix gave notice of motion, "That a committee be appointed to draw up a code of regulations for the government of the Board of General Purposes, and that if carried, the following names be submitted for the approval of Grand Lodge:—Bros. J. Henderson,

* This notice was not entertained, it being ruled as unconstitutional. Dr. Crucefix stated, however, that his only motive was to direct, if possible, the attention of the Craft to a case which had for several months excited much interest.

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S. C. Norris, R. T. Crucefix, A. Dobie, J. L. Stevens, J. Bigg, H. Udall —and that three be a quorum."

Brother Warriner gave notice that he should move that the following names be added to such committee:—Bros. B. B. Cabbell, Philipe, J. C. M'Mullen.

Brother Philipe gave notice of a motion, "that in future written notices of motion must be personally delivered in at the Committee of Masters."

The list of petitioners was unusually pressing.

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## QUARTERLY COMMUNICATION.—MARCH 4, 1840.

PRESENT:

His Royal Highness the Duke of Sussex, M.W.G.M. on the throne.
The Rt. Hon. the Earl of Zetland, D.G.M.
R.W. J. Ramsbottom, *M.P.*, Prov. G.M. for Berks.
" S. M'Gillivray, Prov. G.M. as S.G.W.
" Captain Deans Dundas, *R.N.* J.G.W.

PAST GRAND WARDENS.—R.W. J. Easthope, *M.P.*, B. B. Cabbell, D. Pollock, G. Stone, Hebeler, Burmester.

GRAND TREASURER.—R.W. R. Percival, Jun.

GRAND CHAPLAIN.—V.W. Rev. J. Fallowfield.

PAST GRAND REGISTRAR.—V.W. John Henderson.

GRAND SECRETARY.—V.W. William Henry White.

GRAND DEACON.—W. S. C. Norris.

PAST GRAND DEACONS.—W. J. C. Burckhardt, F. W. Bossy, W. Cuthbert, J. Gascoign, A. B. Granville, *M.D.*, R. T. Crucefix, *M.D.*, W. Shadbolt, W. Silvester, T. F. Savory, B. Lawrence, A. Dobie.

GRAND SUP. WORKS.—W. P. Hardwick.

ASS. DIR. CER.—W. R. W. Jennings.

GRAND SWORD BEARER.—W. J. C. M'Mullen.

PAST GRAND SWORD BEARERS.—W. C. Simpson, J. Lawrence, G. Philipe.

GRAND ORGANIST.—W. Sir G. Smart.

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

The minutes of the last Grand Lodge were read and confirmed.

His Royal Highness the Duke of Sussex, was unanimously elected Grand Master for the ensuing year; a compliment which the illustrious Brother acknowledged as graciously as gracefully.

His Royal Highness the Grand Master then moved an address of congratulation to Her Most Excellent Majesty, the Queen, on her marriage, which was unanimously agreed to; and the Grand Master stated that he should present the same at the Levee on the following Friday.

His Royal Highness then moved the appointment of a Grand Pursuivant, as an honorary Grand Officer.

Brother B. B. Cabbell, moved that an address of congratulation should be presented to the illustrious Grand Master, His Royal Highness the Duke of Sussex, on the marriage of his Royal niece, the Queen of England, which was carried unanimously *.

* We regret our inability to give the R. W. Brother's speech addressed to His Royal Highness on that occasion, which was highly complimentary. The following sentence struck our attention, "You, Sir, have thrown into the shade your high birth, and all the circumstance as well as the qualification with which you have adorned your station as a prince, by the splendour of your talent, your patronage of the arts, and your support of all that is good and benevolent:"

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Some notices of motions were deferred, and others withdrawn.

The report of the Board of General Purposes, was approved; as was that from the Committee of Laws, and Audit Committee.

GRAND OFFICERS DINNER MESS.—March 4.—Present, the Earl of Zetland in the Chair, Bros. Ramsbottom, *M.P.*, Easthope, *M.P.*, Captain Deans Dundas, J.G.W., and numerous other members. The meeting was more than usually agreeable, but no information was given as to the business of the evening. The arrival of the Grand Master having been announced, the Grand Secretary withdrew, which circumstance probably caused the omission of the customary explanation.

MASTERS' AND PAST MASTERS' CLUB.—The Secretary reported the current business of the evening. Donations to the Charities were voted, and the addition of several names as members reported. Brother Bond retired from the Club, owing to "circumstances which he could not control."

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## THE CHARITIES.

GIRLS' SCHOOL.—GENERAL COURT, *January* 9.—Brother H. R. Lewis in the Chair. The several candidates being duly qualified, were all elected without ballot.

The meetings of the General Committee having been often found to be short of a quorum, the motion for the return back to the former hour of *one* o clock, was carried.

Dr Crucefix stated, that as the change from *one* to three arose entirely from the former hour having been found generally inconvenient, and the change to a later one having been proved to be equally, if not still more so, he thought that an earlier hour might be found more beneficial to the Charity, and he gave notice of motion that the General Committee do in future meet at twelve o'clock.

*January* 23.—HOUSE COMMITTEE.—Present, Dr. Crucefix in the Chair; Bros. Lewis, Bossy, Acklam, Baumer, and Chandler.

Mr. Hardwick, the Grand Superintendant of Works, attended, by request of the House Committee, to report on some necessary repairs in the Committee room.

Two children whose admission had been deferred by the House Committeee on account of their health, were admitted upon proper certificates.

Two young persons who had completed their time in the School, were addressed by the Chairman on their retirement from it, and received their books.

Two children were also admonished by the Chairman for misbehaviour.

*General Committee, Jan.* 30.—Present, Dr. Crucefix in the Chair; Bros. Lewellyn, Brewster, and two other Governors, (*an exact quorum!*) Two petitions were received—in both there were discrepancies in the returns of membership, and of dues paid to Grand Lodge.

The Committee passed a resolution requesting that the House Committee would grant a holiday to the children, with some little entertainment to them on the day of the Queen's marriage.

*Especial House Committee, Feb.* 6.—Present, Dr. Crucefix in the Chair; Bros. Shadbolt, Baumer, and Acklam. The meeting cheerfully



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complied with the request of the General Committee, and directed that a holiday to the children should be granted on Monday, the 10th instant, with a domestic fête for their gratification.

*February* 10.—School Fete in Honour of Queen Victoria's Marriage.—The arrangements of the matron, Mrs. Crook, on this joyous occasion, were most creditable to her good taste. The school-room was elegantly and profusely decorated with festoons and wreaths of white roses and orange blossoms; the small statue of her Majesty had a wedding favour affixed, as had also the other royal busts. The organ was decorated, and in the front of the room over the mantel, the letters A. V. were prominently displayed. The young artists fully evinced their competence to meet the occasion by the very graceful and delightful manner in which their task was accomplished.

Their banquet, though frugal, was, of course, more approaching to the Masonic; and we fancied that the eyes of our youthful friends heralded the wish to commence proceedings. The three table Graces were very beautifully delivered.

After the usual system adopted in Masonry, "when the cloth was removed," the youthful party, attended by the matron and her assistants, adjourned to the "Holiday Room," where cakes, fruit, and wine, were distributed, furnished by the matron. The matron prefaced the several sentiments with a marked propriety, and the children appeared to feel how good it is "to dwell in love and unity." Let not the reader smile incredulously; the occasion deserved the blessing their young hearts gave; and the gift they offered in the expression of their happiness and gratitude, was an abundant reward to hearts that really feel.

We subjoin the *carte* and programme of toasts.

"PROGRAMME.*

A treat for the Children, ordered by the Gentlemen of the House Committee to commemorate Queen Victoria's wedding-day, February 10, 1840.

*Dinner.*—Roast veal and ham, with vegetables and apple pies. Apples and oranges after dinner.

*Afternoon.*—Coffee and buttered rolls.

*Evening.*—Cake and wine, when the following toasts were proposed and drank by the Children in parties of twelve, singing the anthems after each toast.

1*st Toast.*—"Her Most Gracious Majesty Queen Victoria, God bless her."—Three times three.

*Anthem.*—"God save the Queen," &c. &c.

2*nd Toast.*—"Prince Albert, God bless him."—Three times three.

3*rd Toast.*—"Dowager Queen Adelaide, our Patroness, God bless her."—Three times three.

*Song.*—"Rule Britannia," &c. &c.

4*th Toast.*—"His Royal Highness the Duke of Sussex, God bless him."—Three times three.

*Song.*—"Here's a health to the Duke, huzza! Old England."—Three times three.

"Long may his Royal Highness proudly sway the rule of Masonry."

5*th Toast.*—"The Treasurer, House Committee, Governors, and Benefactors of the Institution, God bless them."—Three times three.

* This programme has been forwarded by the excellent matron.

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*Song.*—" May sorrow to their hearts be known
By social sympathy alone,
For the pride of their hearts is to succour distress;
May humanity flourish for ever! for ever! for ever!
May humanity flourish for ever!"

*6th Toast.*—" Prosperity and success to the Royal Freemasons' School and all the good Girls in it, God bless them!"—Three times three.

*Song.*—" The Freemason's children are coming, are coming," &c.

The Children appeared in full dress, and wearing white favours."

The Children sang very sweetly; the only drawback was the rain, which prevented their enjoying themselves in the play-ground, and also kept many Governors from participating in the scene; Dr. Crucefix and his brother were the only visitors.

General Committee, *Feb.* 27.—Present, Brother Shadbolt in the Chair; Bros. Crucefix, Baumer, Acklam, Chandler, Brewster, J. Burrow, Lewellyn, Leeks, &c.

General business was conducted. A most elegant sampler was produced, designed by Mrs. Crook, and executed by the children in a very clever manner. We have never seen any thing of a similar description approaching to it; it is worthy of having an engraving taken for public distribution.

Dr. Crucefix stated his intention to move, at the next General Court, that an address of condolence be presented to the most honourable the Marquis of Hastings, upon the death of his venerated parent, the late dowager Marchioness of Hastings, a Vice-Patroness; who during her valuable life, was one of the most zealous protectors of this Institution.

House Committee, *March* 19.—Brother Dr. Crucefix in the Chair; Bros. Bossy, Acklam, Baumer and Chandler. Isabella Ann Green and her father were addressed by the Chairman on her retirement from the School, after a most excellent pupillage. It was directed that the large sampler, and another worked in compliment to Brother Ribbans, should be exhibited in the ladies' room at the forthcoming Festival, on the 20th May.

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Boys' School.—*General Court.*—*January* 13, 1840.—Present, Brother Thomas Moore, Treasurer, in the Chair. Bros. Mestayer, Crucefix, Dobie, Philipe, and several other Governors The minutes of the last General Court, also of several Committees, were read and confirmed. The minutes of an Especial Committee were read, recommending that a house in Bloomsbury Place be taken for the purpose of better conducting the affairs of the Institution; the amount of rent was stated at 100*l.* per annum, the premium, 60*l.*, and the necessary furniture would require about 150*l.*

The Chairman spoke generally to the subject.

Brother Fourdrinier stated that the rent would be in reality only 80*l.*, as 20*l.* would be saved by the meetings being held in the new premises; and, further, that the Secretary, Bro. Thiselton, had agreed to pay the taxes and all other outgoings (rent excepted), as also to furnish coals, and lights, and servants' attendance, upon condition that he should have the use of the upper part of the house, with the kitchens and offices.

Bro. Rule stated that he had examined the premises, and found them in all respects most eligible; that the ground floor was well adapted for

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a public office and waiting room for candidates and their parents; and that the first floor was equally so, for Committees and General Courts. Even if the numbers were much increased, the two rooms, having large folding doors, would be equal to any requirement.

Bro. Crucefix requested that the Secretary and Collector should be desired to retire; which request having been instantly complied with, he congratulated the meeting upon the public spirit that had at length dawned upon their energy, and trusted that abundant success might result from their efforts. The present suggestions were so perfectly in unison with the plan proposed by himself about two years and and a half since, as to leave him no other subject of discussion but the details. He however submitted, that a long lease was not desirable, inasmuch as he would be answerable, that before seven years should expire, and provided the contemplated arrangements were conducted with due regard to economy and principle, that the change now about to be attempted, would be as nothing, compared to what would then be found necessary. He trusted the Committee had most considerately weighed every point, and had re-examined the probability that the increased publicity of a public office, and other favourable circumstances, would at least supply the expence of outlay and of increased rent. He further regretted that he heard nothing of any proposition whereby the services of an old and meritorious officer of the Institution, the Collector, was likely to be benefited. And, lastly, he hoped, that as the illustrious President of the Institution had on some former occasions expressed himself strongly upon a course about to be taken, that the present project had been submitted for his approbation.

The Chairman stated that His Royal Highness had approved of the plan.

Dr. Crucefix.—Then all he had to observe was, that as the outline was so similar to the views he entertained, and promulgated long since, he was gratified to find them at length likely to be adopted.

Brother Rule stated that the position of the Messenger would probably be benefited, but that it would be inconvenient to find accommodation for him as well as for the Secretary.

A requisition was signed by several Governors for the purpose of convening an Especial General Court, to be held on the 23rd instant, to confirm the minutes of this evening.

A ballot was taken, by which the election was declared to have fallen upon the following candidates: G. Harris, T. W. Sturges, W. J. Jardine, J. Simmons, and W. G. Goddard.

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We shall now draw the attention of our readers to a retrospective glance at the General Court of July, 1837, which will be found at the present moment applicable and interesting.

Boys' School.—*Quarterly General Meeting, July,* 1837.—Thomas Moore, Esq., in the Chair. A ballot took place for the election of six boys.

The General Committee were re-elected, and Mr. Rule was added to the list, *vice* Mr. T. R. Smith deceased.

The Chairman having called upon

Dr. Crucefix to enter upon the subject of his notice of motion, respecting the Secretary and Collector, that gentleman entered into an explanation of his views, and bore a merited testimony to

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the manner in which both these officers performed their respective duties; he entered into the General Report brought before the Governors on the 4th September, 1826, when the state of the Institution could only afford to be barely just in their reward of service; but now, when the duties were increased and the charity was flourishing, he hoped their extension of liberality would be in honourable accordance. He further, however, expressed an idea that the question generally should be postponed, at least until the next General Meeting, inasmuch as he was desirous of connecting with this question, the propriety of having an establishment in some public situation, for the more effectual dispatch of business. This operation might, however, lead to considerations of still deeper import, and His Royal Highness, the President, since the last meeting having honoured him with an audience, at which the concerns of the Institution were in some measure introduced, he was thereby strengthened in the propriety of not entering more fully into the subject at present, than by merely stating the nature of his motion, which, if seconded, he should request to be placed on the minutes, but not to be entered into until the next quarterly meeting. He preferred this mode to withdrawing the motion, which he feared might be interpreted into an abandonment of a measure, which, he considered, would be found greatly conducive to the interests of the Charity. There were other topics which he touched upon, as the Asylum for the Aged Mason and the Masonic Life Assurance, which might be interesting to a Committee.

The following motion was then proposed, which was seconded by Brother Coe, and ordered to be entered upon the minutes, as requested.

*Resolution.*—"That a Committee be appointed to consider of the expediency of providing a house wherein to conduct the affairs of the Charity; and to report generally upon the probable advantages which the Institution might derive from the contemplated Asylum for the Aged Mason, and a Masonic Life Assurance Society."

"That such Committee shall consist of," &c. &c.

It will naturally be enquired why the above motion was not followed up? The reason is this,—Bro. Lythgoe, who always took a very active part in the Institution, had several interviews with Dr. Crucefix, shortly after the Meeting, and expressed so deep an anxiety lest the Charity should suffer rather than benefit by the proposed change, that he said he must oppose the plan. And, further, as there were two other important subjects of consideration connected with it, viz., the Asylum and Life Assurance, which required more development, the subject should, in his opinion, be postponed for at least two years, when it might be resumed with more probable advantage.

Dr. Crucefix, at the time, differed in this view, but in deference to Brother Lythgoe's zeal for the Charity, and his experience, he consented; stipulating, however, with Brother Lythgoe that no advantage should be taken of his position, and that any future notice of motion should rest with himself. Brother Lythgoe agreed, and stated that he would undertake that the notice of motion, if adverted to at the next meeting, should, in case of Dr. C.'s absence, meet with full explanation and due respect. Brother Lythgoe has departed this world, but the other party has been permitted the honour and the gratification of seeing the original notice of motion all but carried into effect.

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Especial General Court, *Jan.* 23, 1840.—Present, T. Moore, Esq. in the Chair; Bros. Crucefix, Philipe, Gilbert, Rule, and Price.

A report from the Especial Meeting of the Committee held on the 20th instant, was read and confirmed.

By such report it appeared that the outlay for repairing the offices of the Institution, and purchase of furniture would not exceed 75*l.*

A resolution was passed, to the effect that the Treasurer, Thomas Moore, Esq., should be indemnified (as lessee of the premises about to be taken), and that he should execute a deed of trust to comply with the wishes of a General Court, in respect to any course that might be necessary; and it was also expressly stated, that the lease was determinable by the lessee at the expiration of seven or fourteen years, on giving *one year's* notice.

A letter from His Royal Highness the Duke of Sussex, President of the Institution, addressed to the Treasurer, was read, stating His Royal Highness's approval of the course so far taken, but that such approval did not extend to any possible consent to the admission of Boys for board or education on the premises, to which he was opposed; that at the union of the two Societies, His Royal Highness felt bound to protect the two Charities as they then existed, and that no change should be effected.

The Treasurer stated the funded property of the Institution to be 6500*l.*, 3½ perCents, and that the funds in hand were fully equal to all the quarterly accounts.

*March* 2.—The following notice of motion was sent in by Dr. Crucefix,—"That Brother Paradise, the Collector, be also appointed as Messenger, with such salary as the General Court shall approve."

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## ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASONS.

### THE ASYLUM BALL *.

*Jan.* 14.—The meeting in the Freemasons' Hall, if not so numerous as last year, was greatly surpassing in the excellence of its arrangements. The masters of the ceremonies, Bros. Wright and Whitmore, more than compensated for the absence of Mr. Charles Corrie; and by their extreme attention and courtesy, earned the general thanks of as elegant and delighted a company of ladies as ever graced our magnificent Hall. We believe they were envied by the gentlemen, who however most willingly observed all their regulations.

Musard's grand band from the English Opera House was engaged; and for the first time upon such an occasion. Having long since been on the retired list, we had an opportunity of listening with undivided attention. The effect was delightful; the music was more like a concert than a quadrille band: and we observed it acted like a spell upon our fair friends, who could scarce persuade themselves that they were merely dancing quadrilles. Their eyes beamed with sweet expression; their

* For the list of Stewards, see p. 468, 1839.

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movement was graceful in the extreme; while watching them we inwardly offered up our thanks that so much of the sweet enjoyments of life, should be thus blended with the holy thoughts of charity. More than once we caught ourselves wondering on the influence that poverty and worth, was, by the wisest purposes, made to exercise on the heart.

The refreshments were excellent and abundant. The supporters of the Asylum may well feel proud of their stewards, and in particular of the officers, Bros. Watkins, Wilson, Staples, and J. Lee Stevens; the latter of whom, as Honorary Secretary, sustained his arduous duties with unremitting care.

*March* 13.—*Ball Audit.* Bro. Watkins, President of the Board, in the chair. After discharging every account, the net profits were declared to be 53*l.* 15*s.* 4*d.*, which sum was immediately paid over to the Treasurer of the Institution; and a resolution entered into to convene a timely meeting of the present stewards, as well as to enlist other friends to arrange proceedings for a future ball.

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We briefly alluded in our last, to the sermon preached in the parish church of St. James's Clerkenwell, by our Rev. Brother Henry Raper Slade, LL.B., on the 27th December last; and are requested to insert the following circular which was distributed among the congregation.

THE ASYLUM FOR AGED AND DECAYED FREEMASONS.

"Speculative reasoning may offer many delusive theories, but all vanish in the consciousness that there is a standard of comparison; and that in youth and strength exist the best means of sowing the seeds of future misery, or of realizing the strength of thought and 'sight of mind' that can with serenity contemplate the last scene as the advent of a future life.

This day a Minister of God—the expounder of His holy law—has undertaken to plead the cause of the AGED AND DECAYED FREEMASON in this temple, and to enlist the sympathy of the congregation in favour of that portion of a fraternity whom honour and integrity claim as their subjects, but whom adversity has surprised and for a time vanquished.

Let the moral victory over circumstances which poverty could not control be won this day—and not merely won—but let the triumph be so signal as to be the precursor of many a future one in the cause of guileless misery, wherein the benevolent, the generous and ardent may press forward to the high calling, and under the banner of Charity, fight the good fight of faith and hope, in aid of those who have no other staff than the blessing of God, 'which passeth man's understanding.'

The Mason's law is that of his Creator—to fear God—honour the King—love the Brotherhood; with the Mason to do unto his neighbour as he would be done by, is but the exercise of a vocation; by acting with him on the square, relieving his necessities, soothing his afflictions, and by rendering him every kind office which justice or mercy may require. The Freemason needs not to be told that there is no stage of human existence, the real calamity of which is less known, unless to the sufferer, than in old age.

To those who are not Freemasons some apology is due for this indistinct allusion to a mystery; but the mystery of love will explain itself to the one better sex, whose practical vocation is the sweetest of

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virtues, and a sense of honour will abundantly prove to the other that in being asked for aid, the man of feeling is only reminded of his duty.

By what a wondrous agency is the tenure of human existence regulated and preserved! How consoling is the wisdom of Providence, which having implanted a love of life in the breast of his creatures, preserves the relish of it undisturbed even by the certainty of death, and by means of a divine revelation points to a glorious immortality beyond the grave.

The immediate object of this institution is to provide means for assisting the AGED AND DECAYED FREEMASON, whose conduct and character shall have been tested by his moral worth."

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COMMITTEE, *Jan.* 8.—Present, Dr. Crucefix in the Chair, and nine members.

A report of the Sermon preached by the Rev. Brother Slade, on the 27th December last, was presented, by which it appeared, that although, owing to the excessive rain, the attendance was but scanty, and the collection proportionably so, yet from the highly favourable opinion expressed by the three clergymen, the Rev. H. R. Slade, Rev. W. E. L. Faulkner, and Rev. S. Ramsey, in regard to the Institution, there is no doubt but that Sermons may be preached greatly to its advantage.

A letter was received from the Rev. Brother Slade stating, that in case it be thought advisable to print the Sermon, he would cheerfully place the copy at their disposal; upon which a Committee was appointed to confer, and act at discretion.*

GENERAL MEETING, *Jan.* 8.—Present, Dr. Crucefix in the Chair. The author of the scurrilous paper circulated at the last general meeting, and of the still more infamously libellous paper circulated within the precincts of Grand Lodge, on the 4th of December,—being observed to be taking notes of the proceedings—it was

Resolved unanimously,

"That no person be allowed to take notes of this meeting except the Secretary in the discharge of the duty of his office."

The minutes of the last general meeting and of the subsequent Committee meetings were confirmed.

Brother Robert Field was unanimously elected Secretary.

The Rev. Brother H. R. Slade was unanimously elected an Honorary Life Subscriber, in acknowledgment of his admirable discourse preached in December last, and a vote of thanks to him was recorded, a copy of which the Secretary was directed to forward forthwith.

COMMITTEE, *Feb.* 12.—Dr. Crucefix in the Chair. Some petitions were examined; and correspondence read, in particular a letter from Mr. Slade.

THE ANNIVERSARY FESTIVAL was fixed for the 24th of June, (St. John's Day).

GENERAL COMMITTEE,† *March* 18.—Dr. Crucefix in the Chair The Chairman reported that he had received *53l.* *15s.* *4d.* from the Board of Stewards for conducting the Ball on the 14th January last.

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* The sermon has since been printed.

† This monthly meeting was, as usual, convened a week later, as many of its members would probably attend the Boys' School Festival on the 11th.

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The Chairman reported that the Stewards' List for the Anniversary Festival was in a very forward state.

After the general business of the evening had concluded, the Treasurer, Dr. Crucefix, stated, that a sentence of suspension for six months having been passed against him by the Board of General Purposes, in consequence of what had been stated in a certain printed paper to have occurred at the Special General Meeting of this Charity, on the 13th November last, against which sentence he had appealed; (which appeal had not been yet heard), he felt it incumbent on him to resign the office of Treasurer into the hands of the Governors of the Institution.

It was resolved unanimously, That a Special General Meeting be held on the 25th inst., for the purpose of electing a Treasurer.

## THE REPORTER.

THE BIRTH-DAY OF THE GRAND MASTER, *January* 27.—Why the public fête, which has been held since 1813 on this occasion, has been abandoned, rests to be shown by those who have usually made the preliminary arrangements. We do not hesitate to say, that unless the omission has been by command, a serious fault has been committed.

Many meetings were held; among them the Chapter of Fidelity, the Somerset House and Tuscan Lodges, where the omission was adverted to with significant expressions, although the loyalty of the Brethren was never more clearly evinced. Perhaps, after all, the private enjoyment of truly loyal Masons is more rational, although the display of a public fête, and—we beg pardon—the presence of the ladies has a more attractive and brilliant effect.

GRAND STEWARDS' LODGE, *Jan.* 15.—A letter of resignation from Brother Crucefix was read, assigning as his reasons indifferent health, and the necessity of still greater attention to the interests of the Asylum. Brother Baumer was elected Master.

*Feb.* 19.—Installation of the Worshipful Master. Lectures appointed for the public night.

*March* 18.—Public night.—The visitors were numerous.

LODGE OF JOPPA, No. 223.—*Jan.* 1. The re-election of Brother Abraham Harris to the Chair, afforded the Brethren an opportunity to testify their respect for his unwearied service. The Lodge is advancing rapidly, and as securely in discipline and practice. Brother Lazarus, the indefatigable Secretary and Director of Ceremonies, was conspicuous in his attention to the Master and the visitors. On this evening there were five initiations, making, we believe, in all twenty-two since the last installation. The banquet, as usual, was in the best Jewish fashion, and graced with due hospitality. Bros. Lindenthal and Henry offered benedictions; the addresses offered by the Masters and others were very apposite to the occasion. Among the numerous visitors were Bros. Crucefix and Philipe, who severally addressed the Brethren; the former in reply to the compliment offered to the Grand Officers, exhorted the Lodge to continue its honourable career with all loyalty and decorum, and afterwards gave the health of the Worshipful Master, in conjunction with "the Daughters of Judah," a sentiment in which he felt assured his Jewish friends would as cordially as affectionately join; the toast was received with the utmost enthusiasm, and the evening was spent in the most agreeable manner.



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*Feb.* 3.—Brother David Moses was justly complimented by the presentation of a valuable jewel, as a mark of gratitude for thirty years' services as Treasurer. The subscription was voluntary, and the compliment equally honourable to the giver and receiver.

LODGE OF ISRAEL, No. 247.—*January* 15.—The same hospitality, with equal attention to Masonic propriety and social enjoyment was observed in this Lodge on the Installation of Brother Cohen to the Chair, who determining not to be behind his Brethren of the Joppa in entertaining his friends, called the meeting at the George and Vulture, which afforded greater scope for the occasion than the old quarters. We state, with great satisfaction, the zeal of these two Lodges (Joppa and Israel) in maintaining the regulations of the Craft in all formality and spirit; they court with a peculiar delicacy the assistance of other Lodges, and are most desirous to profit by their experience. There is high promise in Brother Cohen; he has appointed as S. W. Brother Henry, who is zealously advancing those pretensions that will ere long place him in a foremost rank amongst his fellows. Brother Birmingham, the Junior Warden, is ardent and zealous. A vote of thanks was gratefully and unanimously presented to a Brother, for the gift of three pedestals. Brother Aarons, the installing Master, had the happiness of presenting the same to his friend and pupil.

STRONG MAN LODGE, No. 53, *Jan.* 2.—*STRONG IN MEMBERS, AND STRONG FOR THE ASYLUM.*—The anniversary and installation of the Worshipful Master was held this day. Brother Conolly, the retiring Master, performed the service most efficiently. Many visitors were present. We are of opinion that every retiring Master should be qualified to install his successor. Brother Conolly is a young Mason, diligent in work, and faithful in duty.

BANK OF ENGLAND, No. 329, *Jan.* 9.—Brother J. Lee Stevens was duly installed W.M. by Dr. Crucefix. Our wishes would prompt us to give a detailed account of the proceedings of this Lodge, which were most interesting, and embraced many important topics. The address of the Master in proposing the health of His Royal Highness the Duke of Sussex, was appropriate and happy. There was no fulsome adulation, but a straightforward compliment given in the true spirit of English Masonry. The visitors outnumbering the members by a considerable majority, the Master gave their health in sections, and prefaced each section by pertinent remarks. Brother H. Phillips of the Moira, proposed the health of Dr. Crucefix, as a Brother whose exertions in Freemasonry were as useful as they were unremitting. The health of the officers was acknowledged in a very happy manner by Brother King, the Senior Warden. The Brethren spent a most delightful day, and separated in perfect harmony. Among the visitors were Brothers C. Bell, Gore, H. Phillips, Bigg, Ribbans, W. T. Smith, Whitmore, Brewster, &c.

MANCHESTER LODGE, No. 209, Old White Horse, Union Street, Southwark, *Jan.* 16.—The W.M., Brother Oliver, was installed, and three gentlemen were initiated. Brother George Aarons conducted the ceremonies, after which the Brethren retired to the banquet, and passed the evening with much social harmony.

LODGE OF CONCORD, No. 49, *Jan.* 18.—Brother Shaw, on his retirement from office, was succeeded by Brother John Lane, who was inducted

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into the Chair by the Father of the Lodge, Brother Crucefix. The banner of the "Asylum" floats proudly as their ensign, among this small but resolute band of Brothers. The name of the Lodge was alluded to in the address of the newly elected Master, in the most elegant and eloquent language. All his addresses were marked by peculiar taste and good feeling. Among the visitors were Brethren of Ireland and Scotland, who having but recently arrived from the Canadas, afforded an excellent opportunity for touching upon things therewith connected, an opportunity that was not neglected. Count Salamos (a member of the Lodge) addressed the company in a fervid manner. Altogether, the proceedings were as instructive as interesting.

Lodge of Amity, No. 200, Greenwich, *Jan.* 21.—Brother Davis was installed by Brother Richard Lea Wilson. Under his auspices the Lodge bids fair to continue the rapid advance it has made under Bros. Leeson and Chrees.

The Temple, No. 118, *Feb.* 4.—Brother Graham, W.M. of the Grenadiers, was installed to the Chair. He will, no doubt, follow the example of his worthy predecessor, Brother Kincaid, in his Masonic duties. Few Lodges exceed this in the friendship and cordiality of its members; and although it has been exposed to a probable interruption of their Masonic and social qualities, we congratulate the members upon their discretion in escaping the danger with which they were accidentally threatened.

Old Dundee Lodge, No. 18, *Feb* 4.—The installation of the W.M. Brother F. B. Birkett, was excellently performed by Brother Rowe, P.M. Brother Aarons, a visitor, delivered the charges to the Master and Officers very impressively. The usual loyal and Masonic toasts were given, and afterwards the health of the new Master was most cordially welcomed. Brother Birkett returned thanks in a very neat address, during which he observed that the Lodge was much indebted to Brother Rowe, P.M., for his unremitting and successful services. Brother Aarons, in returning thanks on behalf of the visitors, took the opportunity of expatiating on points of *spiritual* Masonry in the *second degree.*

Lodge of Unity, No 82, London Tavern, *Feb.* 24.—Brother William Vink was installed W.M. by Brother Richard Lea Wilson. This may almost be called a family Lodge, as there belong to it four Brothers Vink, three of whom have been initiated in the Lodge; two Brothers Wilson; two Brothers Vickers; besides other relations not so near akin. Practical economy still presides in this Lodge; its subscription is still limited to two guineas per year, yet its banquets are equal to any in the Craft. Brother R. L. Wilson, the Treasurer, should publish his secret for the benefit of the Craft. The Lodge subscribes to the Girls' and Boys' Schools, and the Asylum, and will send a Steward to the Asylum Festival. They will do the same to the School Festivals when the ungenerous and unmasonic opposition to the Asylum is withdrawn.

Castle Lodge, No. 36, *Feb.* 29.—Brother Gibbins (Masonic Knight Templar) was installed by Brother Richard Lea Wilson, who also assisted in the other business of the Lodge. Much discrimination is required in appointing Brethren (who may have but recently joined) to the Warden's chairs, over the heads of old members, even though they should not be particularly desirous of accepting office. We hope that in this individual case the known gentlemanly conduct of the Worshipful

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Master, and the well tried and considerate opinion of Brother Morgan and the other Past Masters will prevent any evil.

British Lodge, *March* 16.—Brother Charles Hawley was installed by Brother Lawrence, assisted by Brother R. L. Wilson.

Friendship.—Report not sufficiently authenticated.

Burlington Lodge, No. 113.—The installation of Brother D. Wilson to the Chair was graced by the attendance of several visiting Brethren; among them Bros. Dobie, P.G.D., Philipe, P.G.S.B., E. Wilson, Grand Steward, Dunbar, W.M., No. 4, Thomson, *M. D.*, W.M., No. 109, &c., including the Master, Past Masters, and Wardens of the Bank of England Lodge. Brother Dr. Crucefix, the installing Master, was ably assisted by the Past Masters of the Lodge in the mystic ceremony. The addresses after the banquet were delivered with energetic spirit, and were lucid explanations of the past and present state of Masonic statistics. The addresses of the Worshipful Master were courteous and instructive. His manner of giving the health of the Lady of England, for the last time as a Virgin Queen, was marked by peculiar delicacy; but the fervour with which he introduced the three Charities, and the simile of the two ships under a favouring gale, and the third struggling out of harbour to join, and probably to overtake them, notwithstanding adverse winds, had a moral deep and true. Brother Wilson is worthy to take the helm where the crew are stalwart in principle.

Master Masons' Lodge of Instruction, No. 318.—The meetings have been well attended.

Frederick Chapter of Unity, No. 661, Croydon, Surrey, *Feb.* 28. —A Chapter was held for the purpose of exalting several of the Brethren of the Lodge who had duly served out their time as Master Masons.

Grove Chapter, No. 593, Ewell, Surrey.—The above Chapter has been duly opened, and the following Companions named in the Chapter, installed as Principals, viz., Companion James Walton, Z., Companion John Udall, H., Companion Andrew, J. We wish the same success in West Surrey that the Frederick Chapter is experiencing in East Surrey.

Chapter of Observance.—*On Dits.*—The Hon. Frederick Savill, some time since installed in the Cross of Christ Encampment, has received the degree of Ros. Cr., &c.

Encampment of Faith and Fidelity, No. 3, Freemasons' Hall, *Feb.* 10.—Sir Knight Henry Udall was duly installed the M.E.C. for the ensuing year, and three Companions admitted to the honour of Masonic Knighthood. The M.E.C. intends to confer the degrees of Ros. Croix and Ne plus ultra, in April.

Cross of Christ Encampment, *March* 20.—Sir Knight R. L. Wilson installed as M.E.C.—Rev. Comp. Isaacson installed, there were present four Commanders out of the five London Encampments; viz., Sir Knights Wilson, Crucefix, Udall, and Wackerbath. The meeting was especially pleasant and instructive.

St. John of Jerusalem.—No meeting since our last.

Mount Carmel.—No report.

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## MASONIC CHIT CHAT.

THE DUKE OF SUSSEX.—It will be remembered that during the Duke of Sussex's visit to Sunderland, he assisted in laying the stone of a Masonic institution, and that under the foundation was placed a bottle, containing, among other things, a copy of a local paper, said to comprise some very severe reflections on the father and brother (George IV.) of the illustrious Duke. In reference to this affair, which, if true, was highly indecent, we make the following extract from a local print:—"We have the best authority for stating that a letter has been received from his Royal Highness, the Duke of Sussex, by the Earl of Durham, and communicated to a respectable gentleman of this town, expressing his dissatisfaction that such coarse, offensive, and disgusting libels should have been placed by his hands, but entirely against his private feelings and knowledge, in reference to his father (George III.), and his brother (George IV.), under the foundation stone of the Sunderland Athenæum. His Royal Highness desires to know by what means he has been made the dupe of party malice on such an important occasion, and the Duke demands to know by what member of the committee these coarse and filthy slanders were committed to his hands. The Duke considers that he has been grossly and shamefully deceived, and he trusts that the committee will adopt immediate means of justifying themselves from this disgraceful insult."—*Northern Times.*

DEATH OF THE LANDGRAVINE OF HESSE HOMBURGH—Frankfort, Jan. 11, 1840.--Her Royal Highness, the Landgravine of Hesse Homburgh, (better known in England as the Princess Elizabeth,) aunt of the Queen, died here last night of an inflammation of the bowels. She was attended by Dr. Downie, her physician in ordinary, and by Sir Charles Herbert, who resides here with his family. Her Royal Highness was in her 70th year.

THE EARL OF DURHAM.—This distinguished nobleman is, to the great joy of his family and friends, so far restored from a most severe attack of influenza, as to have left London for Richmond, to which place his Lordship is very partial, and from the salubrity of which, he has before found his health to be considerably improved.

We understand that, in conformity with what took place among the Masonic Order on the occasion of the marriage of his late Majesty, King George III., with her Majesty Queen Charlotte, the Brethren of the Royal Cumberland Lodge in this city met, on Thursday, for the purpose of preparing an Address of Congratulation to the Queen on her marriage with his Royal Highness Prince Albert, which it is intended to present to her Majesty by the hands of his Royal Highness the Duke of Sussex, to whom it will be transmitted through Colonel Tynte, R.W.P.G.M., of the province of Somerset.—*Bath Journal.*

The Masonic Lodge, No. 100, (Dublin), have received the permission of his Royal Highness, the Prince Albert, to assume the style and title of "The Royal Albert Lodge." The communication was made to Brother C. Ferguson, through the medium of his Royal Highness's private secretary.

TO THE INHABITANTS OF WOLVERHAMPTON.—My Worthy Parishioners,—the cordial welcome with which so many amongst you have greeted my present visit to Wolverhampton—the affectionate anxiety

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you have expressed for my success in the object of that visit, together with certain statements which have appeared in your public papers; and the impossibility of making those numerous personal calls which these circumstances, and the kind attentions I have received, claim from me, alike urge me to adopt some general mode of addressing to you such a brief explanation of the events by which I am induced to retire into Lincolnshire, as shall suffice to save my friends in Wolverhampton from the disappointment of supposing that my absence will be lasting, or that my design of resuming a permanent residence amongst them is either frustrated or abandoned.

The question, whether I shall not resume such residence, depends solely on the decision which the bishop of the diocese may pronounce, on an application which I have found it necessary to address to his Lordship. An unforeseen circumstance having interposed to postpone the required decision, I am led to prefer abiding the issue in Lincolnshire, rather than to await it in this parish, by an earnest desire to prevent any repetition of the indecency arising from certain collisions to which the exercise of my official functions here, in the present state of the question, has been found to expose me.

I cannot take this temporary leave of you without declaring my unfeigned sorrow at having found the painful conviction, under which I act, confirmed, in the unanimous declaration of my friends, that an attachment to my person and ministry is not the only foundation of their desire to see me exclusively in charge of the congregation and properties of the Collegiate Church.

Believe me to be, your faithful Pastor,

GEO. OLIVER, D,D,

Wolverhampton, Jan. 23, 1840.

MASONIC RELIC.—In digging the foundation of the new bank in Castle Street, Aberdeen, on the 26th ult., there was found, on the north-east corner of what was formerly the Mason Hall or New Inn, a slab of freestone, bearing the following inscription :—

G. M. Cons. MDCCLV. Solertia, Potentia, Formaque Positum. Hon. J. F. Arch. Max. A. O. Arch. VMDCCLV.

On referring to the records of the Aberdeen Lodge, it appears that this stone was, above eighty-four years ago, laid on the 26th of May, 1755, by the honourable James Master, of Forbes, father of the present venerable Lord Forbes, then Grand Master of Scotland—Alexander Osborn, one of the Baillies of Aberdeen, being Master of the Lodge—"with skill, strength, and due form."

THE CORPORAL.—"During the American Revolution, an officer, not habited in his military costume, was passing by where a small company of soldiers were at work, making some repairs upon a small redoubt. The commander of this little squad was giving orders to those who were under him, relative to a stick of timber. The timber went up hard; on this account the voice of the little great man was often heard in his regular vociferation of "Heave away! There she goes! Heave ho!" etc. The officer before spoken of stopped his horse when arrived at the place, and seeing the timber scarcely move, asked the commander why he did not take hold and render a little aid. The latter, appearing to be somewhat astonished, turning to the officer with the pomp of an Emperor, said, "Sir, I am a corporal!' "You are not though are you," said the officer; "I was not aware of it." And taking off his

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hat and bowing, "I ask your pardon, Mr. Corporal." Upon this he dismounted his elegant steed, flung the bridle over a post, and lifted till the sweat stood in drops upon his forehead. When the timber was elevated to its proper station, turning to the man clothed in brief authority, "Mr. Corporal Commander," said he, "when you have another such job, and not have help enough, send to your Commander-in-Chief, and I will come and help you a second time." The Corporal was thunderstruck. It was Washington.

NEW BLANKET HALL AT HECKMONDWIKE.—We hear that the foundation stone of the new Blanket Hall, at Heckmondwike, is to be laid on Monday the 16th March, by the Right Hon. the Earl of Mexborough, P.G.M. of the Freemasons of the West-Riding, assisted by Charles Lee, Esq., D.P.G.M., and other officers of the fraternity, with Masonic honours.

TOM DIBDIN AND THE LOZENGE.—Tom Dibdin had a cottage near Box Hill, to which, after his theatrical labours, he was delighted to retire. One stormy night, after Mr. and Mrs. Dibdin had been in bed some time, Mrs. D. being kept awake by the violence of the weather, aroused her husband, exclaiming, "Tom, Tom, get up!"—"What for?" said he.—"Don't you hear how very bad the wind is?"—"Is it?" replied Dibdin, who, although half asleep, could not help punning —"Put a peppermint lozenge out of the window, my dear; it is the best thing in the world for the wind."

The past is the only foreign station in time that delights without excitement, its objects are so tranquil.—*Vates.*

Meditate on the word PROSPERITY; it is *prose* to the rich man, *poetry* to the poor.—*Vates.*

At Malta, last month, in the 77th year of his age, the Chevalier de Beaumont, one of the last of the French knights of the order of St. John of Jerusalem. It appears that there exists only one member of that order, and he belongs to the *langue d'Italie.* M. de Beaumont, being a lunatic, was allowed to remain in Malta after its capture by the French.

"Honeymoons, it is supposed, will go out of fashion, and the period of retirement after marriage will not be more than four days."

MARRIED, *Jan.*—In London, Brother Jule Le Franc, S.W., 327, Taunton, to Miss Morgan, Cecil Street, Strand. At Ashprington, Devon, Brother W. H. Reed, W.M., 280, Tiverton, to Margaret, daughter of Richard Turner, Esq., of Trickenhay, Totness.

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## Obituary.

DEATH OF THE MARCHIONESS OF HASTINGS.—The decease of this noble lady took place at Kelburne-house, the seat of the Earl of Glasgow, on Thursday, the 9th January, at half-past eleven o'clock, P. M. Her ladyship died in perfect peace, and apparently without pain. Her medical attendant is of opinion that the immediate cause of her death was water on the brain, and that this disease was the result of extreme mental anxiety and distress. The noble deceased was, during life, distinguished by the virtues best fitted to shed lustre upon her exalted rank. Although accustomed, during a large portion of her life, to mingle in the scenes of elevated life, and eminently qualified to enjoy as well as to refine and adorn them, her ladyship, since the decease of her noble lord, has lived in the retirement of her ancestral domain at Loudoun Castle, in Ayrshire, where the exercise of benevolence and the happiness of contributing to make others happy has been the solace of her widowhood, and of even more poignant sorrows. In the circles in which her ladyship has been intimately known, her memory is embalmed in the feelings of esteem, admiration, and attachment, which her amiable and noble qualities could not fail to inspire. The remains of her ladyship repose at the family burial place in Loudoun Park. Her ladyship, Flora Mure Campbell, was born in August 1780, and on the 28th of April, 1786, succeeded to the family honours as Countess of Loudoun, Baroness of Loudoun, Farrinyean, and Mauchline, in the peerage of Scotland. The Countess was married, on the 12th July, 1804, to Francis, first Marquis of Hastings, who died on the 28th November, 1826, leaving five children—the late lamented Lady Flora, since deceased; George Augustus Frederick, present Marquis of Hastings, married on the 1st August, 1831, to the Baroness Grey de Ruthyn; Lady Sophia Frederica Christiana; Lady Selina Constance; and Lady Adelaide Augusta Lavinia. The Marquis is now, of course, Earl of Loudoun, and combines, in his own person, an English marquisate, a Scottish and an Irish earldom, with the subordinate titles attached to each. The deceased marchioness was Vice-Patroness of the Royal Freemason's Charity for Female Children. During her noble husband's life she was most active in her protection of it; and on her retirement into private life, often spoke of the Fraternity, and of their charities in particular, with much interest.

*January 5.*—BROTHER THE REV. JOHN HODGKIN, Vicar of North Melton, Devon, whose death was occasioned by the following melancholy accident. On Tuesday the 31st day of December last, he was returning home from South Molton about six o'clock in the evening, and when within a quarter of a mile from his house, his horse suddenly sprang off, and he fell backwards from his saddle, which caused a contusion of the brain; a female was near the spot at the time, and every assistance was speedily procured: he was heard to speak for the last time, and to say, "I shall die;" he lingered in a state of insensibility until the Sunday following, when death put an end to his sufferings. By his death all who had the pleasure of his acquaintance have sustained a severe loss: he was a kind husband, and affectionate father, and for his many acts of charity and kindness to the poor, his loss will be long deeply and severely felt by them.

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He was initiated in April 1835, in Lodge No. 610, and continued a zealous member to his death, at which time he was W.M. His loss is deeply regretted by the Members of his Lodge.

*Jan.* 17.—ROSALIND, Aged 22, third daughter of Brother James Savage, of Essex Street, Strand.

*Jan.* 20.—BROTHER GERVAISE MARGERISON; he was initiated in No. 364, Leeds, Lodge of Fidelity, 27th January 1820. Joined the Royal Athelstan, No. 19, London, September 1820, and continued a Member eighteen months. Exalted in the Chapter of Prudence, No. 12, London, April 16, 1821; served the office of J. in 1824, and Z. in 1826 and 1827; a subscribing Member at the time of decease. Joined the Constitutional Lodge, 63, London, February 15, 1822. Served the office of W.M. in 1822, 1825, and 1827, and as steward for the Duke's birthday. Bros. Margerison, and Smyth, whose decease is also recorded in the present obituary, were intimate associates for many years; they are now more closely united by death.

BROTHER JOHN SMYTH, Jan. 31st. æt. 60; it is said of a decline and general dropsy,—it might be of a broken heart. He has left a widow and a young family to lament his loss. In many cases of destitution there is a too evident proof of the sad void which the removal of a poor man makes in a family; the daily bread no longer supplied, the scanty comforts removed with the means that produced them, penury and desolation stand out the prominent contrast of the rich man's departure, when the pomp and vanity of the marshalled emblazonments of heraldic splendour, and the ill-suppressed because not altogether unnatural feelings of gratification consequent on the accession of wealth,—shew in death as in life, that stern moral lesson, the equality of man. The rich and the poor, equal in the sight of God, withdrawn from the scene of this life where their lot has been unequally cast, are now candidates for the Grand Lodge above, the one lamented with tears of unfeigned sorrow, because with his protection and exertion came the means of subsistence, which have passed away from the wife and children of his bosom; the other not, perhaps, unregretted; but the void is supplied, the estates remain, the possessor only changed. The dread of death, and the light of mortality creates a shuddering, which passes in due time; the sable emblems of mourning are removed, and the first change of fashion conquers the recollection of the dead. Oh, life!

Brother John Smyth was, in his day, the friend and contemporary of Peter Gilkes, whom he rivalled in the correctness of his Masonic acquirements. He was not learned, but business like; his memory was good, his manners pleasing, occasionally perhaps somewhat dictatorial; arising from his consciousness of superiority over many who *professed,* but did NOT *practice* our tenets. He was formerly a member of the Burlington, St. James's Union, and other Lodges. He became unfortunate, and with misfortune came those certain consequences a misunderstanding with friends. He was relieved by Grand Lodge in 1839. Our duty is now with the dead, and we hope the Board of Benevolence will deal bountifully with the widow of a Brother,—who whatever faults he had, —inaction in the cause of Masonry cannot be reckoned among them.

The jewel presented to him by the Burlington Lodge, with his Masonic papers, were given at his last request to Dr. Crucefix, by his widow.



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*Jan.*—Brother L. Cooke, P.M. of the Manchester Lodge. The Lodge was put into mourning, as a mark of respect to the memory of a very efficient Past Master, and a very charitable Mason.

*Feb. 5.*—Brother Charles Osborne, comedian, aged 59, suddenly, at the house of his son, in Cannon Street, St. George's East, Middlesex. Brother Osborne was educated as a surgeon, and practised many years in the neighbourhood of Wapping. He was initiated into Masonry in the Dundee Arms, Lodge No. 9, (modern) in the year 1803; afterwards joined the Vectis Lodge, Isle of Wight; and was a Member of the Neptune Lodge, No 22, London, at the time of his death. Our Brother many years since resigned the lancet for the stage, and became honourably respected in the provinces as a clever actor. He was respected as a gentleman, and a Mason, wherever he sojourned; and by none more warmly than by the public, and the Brethren of Taunton and Weymouth. We well remember his advice to his son to become a Mason, and are happy to record that such recommendation has produced one of the most staunch supporters of our Three Masonic Charities, in the person of Brother Charles John Osborne, P.M. of the Neptune Lodge.

*Feb.* 11.—At Ember Grove, Ditton Common, Surrey, æt. 56, Ann, wife of John Easthope, Esq. *M.P.*, P.S.G.W.

*March* 3. — Brother John Hawley, ætat 65, at No. 18, Wilton Street, Belgrave Square. We cannot write of Brother Hawley as of merely a Brother Mason, — a friendship of twenty-seven years has closed with his departure hence, and left on our memory the recollection of many kindnesses; we pay our debt with sorrow. Brother Hawley's disposition was amiable, his manners those of a gentleman, and his reputation in business unsullied. Nature aided the first quality, as she did the second, although intercourse with society might claim some share in the credit; the last qualification was consummated by the observance of a golden rule, "Waste not—spare not;" and the circle of his friends partook of hospitality, in which elegance and courtesy superseded the necessity of display and extravagance. Abundant wealth rewarded his industry and perseverance, and the example of our friend will teach the young, who are apparently without friends to assist them, that their own honest exertions, aided by Providence, will lead to honour and to profit.

How forcibly are we reminded, now that he has left the world, of the manner in which he brought about a reconciliation between two individuals of his Masonic acquaintance; there was a delicacy in the manner that made some impression on one, if not on both, and we can say, in purity of spirit, that however we had acted, so as to have estranged the esteem of the party with whom we differed, we seized with avidity the opportunity to explain with all sincerity. Brother Hawley called soon after, and wept again on the event of that day, but it was with pleasure. Yet, how do circumstances change individuals? Among the party present on the occasion alluded to, and who appeared to be especially pleased with the result, was one who has since suffered his sympathy to sleep, his judgment to yield to the influence of detraction, and even his *name* to be appended to a false statement. Forgiveness is a mighty engine of good, and for John Hawley's sake, it must be and is extended.—It is thus we act.

Brother John Hawley was initiated in the British Lodge, and exalted in the British Chapter; in the former he served various offices, (including

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that of Grand Steward,) up to the Master's Chair, which he filled with becoming dignity. The Stewardships for the Grand Master's Birthday Festival, the Asylum, and the two Schools, he also passed generously through, and may be said to have left no part of his Masonic work unfinished. He had intended to visit Brighton, and had predicted his own death, for a slip of paper was found containing in his own writing the following announcement. "1840. *Died at Brighton, Mr. John Hawley, Jeweller, late of Coventry Street.*"

His remains were deposited in their final resting place, in the vaults of St. James's Church, Piccadilly, and were attended by the following Brethren and several other friends:—Brother Charles Hawley, chief mourner; Bros. Tideswell, Crucefix, Acklam, Lawrence, Hanbrough, Key, and George Robinson, the latter of whom had the care of the funeral, which he conducted with all due regard to circumstance; his personal attention was noticed by every one present.

At Sunderland, on the 4th of *March*, 1840, in the 36th year of his age, Mr. W. H. HARDY, Solicitor, W.M. of the Palatine Masonic Lodge, No. 114; he has left a widow and three children to lament his loss.

He became a Mason in the year 1833; in the month of December in that year he was elected to the office of I.G.; during the succeeding years he served in all the higher offices of the Lodge, with credit to himself and satisfaction to his Brethren.

In December, 1838, he was elected to the office of W.M., and was re-elected in December, 1839, and while serving the second year in that office, it pleased the Divine Architect of the Universe to summon him to attend the permanent meeting of the Supremely Grand Celestial Lodge, into which they only can be admitted who are found worthy of being accepted. During the last four years he also served as Principal Sojourner in the Chapter of Strict Benevolence, which is attached to the Palatine Lodge. He was possessed of a most gentle and amiable disposition, and a kind and affectionate heart, which were blended with mild and unassuming manners. He was sincerely attached to the Masonic Order, was well skilled in its sublime ceremonies, deeply versed in its theory and mysteries, and was a fervent supporter of the universally benevolent principles on which its sacred superstructure is based and erected.

His loss is deeply regretted, not only by his disconsolate widow, orphans, and venerable father, to whom the bereavement is irreparable, and by a numerous circle of devoted friends to whom he was much endeared by his many excellent virtues, but also by the Lodge over which he had the honour to preside; this will be more particularly understood by the members of our Fraternity, when we mention that he was the only son of our venerable Brother Thomas Hardy, who has been pre-eminently distinguished as a Mason in the district of his residence for about forty years, and who has during the last twenty years filled the important office of Director of Ceremonies in the Provincial Grand Lodge of Durham, the duties of which office he so ably performed on the occasion of laying the foundation stone of the Athenæum, at Sunderland, by His Royal Highness the Duke of Sussex, on the 12th of *November* last, when the Masonic arrangements and proceedings under his direction, were of such a superior character as to obtain the most unqualified approbation of the Royal Grand Master. By his exertions also, in conjunction with those of other able Brethren

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the Palatine Lodge has long held a distinguished rank for its superior Masonic working and order, &c. The deceased having been thoroughly instructed in all the proceedings of Masonic concerns by the especial attention of such an able tutor, it was the hope of his Brethren that he would succeed his declining and revered parent in his Masonic character; but it has pleased the All-wise Disposer of events to appoint otherwise. As a testimony of respect, a number of his fellow-townsmen followed his remains to the place of interment, on the 8th inst.; they were deposited in a vault adjoining the burying ground, opposite to the front of Bishop-wearmouth Church. The procession was joined by nearly 200 Masonic Brethren, who did not appear in Masonic costume, but as private friends. They consisted of deputations from the following Lodges, viz.:—

| | | | |
|---|---|---|---|
| North Shields, St. George's Lodge . . . | No. 624 | Durham, Granby Lodge, | No. 146 |
| Chester-le-Street, Wear . | 618 | Sunderland, Palatine . | 114 |
| Gateshead, Borough . | 614 | Ditto, Phœnix . | 111 |
| South Shields, St. Hilda's | 292 | Ditto. St. John's . | 95 |

The Procession was attended by the W.D.M. of the Provincial Grand Lodge of Durham, who is also Past S.W. of the Grand Lodge of England, and by several other eminent Brethren, who are Office Bearers of the Provincial Grand Lodge of Durham.

*Lately.*—Brother Lieutenant-Colonel KERSTEMAN, late of the 10th Foot, and of Lodge No. 67, Wiveliscombe.

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## PROVINCIAL.

HERTFORD, *Feb.* 10.—A meeting of the Hertford Lodge was held at the Town Hall, Hertford, on which occasion Sir Minto F. Farquhar was initiated into the mysteries of the Craft; and after the transaction of some other Masonic business, the Brothers adjourned to banquet in the Council Chamber. The Rev. J. Byde, the Worshipful Master, presided; there were also present—Brothers, the Hon. W. F. Cowper, *M.P.*; Sir W. Minto T. Farquhar, Bart.; J. M. Carter, Esq.; M. H. Gosselin, Esq., and many other Brothers.

OXFORD, *Feb.* 19.—The twenty-first anniversary of the Apollo University Lodge of Free and Accepted Masons was celebrated at the Masonic Hall, on Wednesday last. A large and respectable party sat down at six o'clock to dinner; and too much praise cannot be bestowed on the stewards for the occasion, viz. the Marquis of Kildare, and the Hon. E. F. Leveson Gower. The utmost conviviality prevailed, under the superintendence of the Worshipful Master, the Rev. A. Williams, of New College.

A Provincial Grand Lodge was held at the Masonic Hall, on Wednesday, the 19th inst., at eleven o'clock, but the particulars have not reached us.

LEWES, *December* 27.—The Brethren of the South Saxon Lodge celebrated the anniversary of St. John the Evangelist, in the true spirit

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of Freemasonry, at their Lodge situated in the eastern keep of the venerable Castle of Lewes. In the course of the evening several songs were sung, and many loyal and Masonic toasts given, among them the following, with Masonic honours:—The Queen; H. R. H. the Duke of Sussex as Grand Master; H. R. H. Prince George of Cambridge, "and may he inherit the virtues of his royal relative, and ultimately succeed him in his Masonic honours." The Grand Master of the Province; on this toast being given the Brethren expressed their regret that his Grace the Duke of Richmond had been so lax in the performance of his Masonic duties, not having assembled the Craft in Provincial Grand Lodge for the last twelve or fourteen years, to which they attributed the present lukewarm state of Masonry in this province, whilst the neighbouring provinces were progressing rapidly in consequence of the activity and zeal of the Provincial Grand Officers. The health of Thos. Read Kemp, Esq., Deputy Provincial Grand Master, also called forth some remarks, in the course of which it was stated that Sussex was particularly unfortunate, as the D.P.G.M. being absent from the country, was unable to make up in any degree for the want of energy before alluded to, which they hoped would be, by some means or other, speedily remedied. The Present and Past officers of the Lodge were than given; and at a very reasonable hour the Brethren retired, well pleased with the rational manner in which the festival had been celebrated.

Leamington, *Jan.* 27.—This day being the anniversary of the birthday of Prince Augustus Frederick, Duke of Sussex, *K. G.*, Most Worshipful Grand Master, on which occasion his Royal Highness completed his sixty-seventh year, the members of the Provincial Grand Lodge of Warwickshire assembled at the Bath Hotel to commemorate the event. The Lodge having been duly opened, an address of congratulation to his Royal Highness was adopted, expressing the best wishes of the Craft for his enjoyment of all terrestrial blessings, and testifying their grateful sense of the benefits they have so long derived under his Royal Highness's fraternal government. The Brethren sat down afterwards to an excellent dinner, under the presidency of the Deputy Grand Master.

Stafford, *Dec.* 27, being the anniversary of St. John, the Brethren of the Royal Chartley Lodge celebrated it at their Lodge-room at the Grand Junction Commercial Inn. An excellent dinner was provided for the occasion by Brother Clewlow. The usual loyal, patriotic, and Masonic toasts were drunk with due honours, and the festivity kept up in that rational and convivial manner which distinguishes assemblages of the "Brethren of the mystic tie." Preparatory to the dinner, the Lodge was opened in due form, and Brother Thomas Brutton having retired from the Chair, as Worshipful Master, Brother George Spilsbury was installed into the same with due honours, for the ensuing year. Brother H. Somerville was appointed Senior Warden; Brother John Dixon, Junior Warden; and Brother W. Dibb, Secretary.

Nottingham—Newstead Lodge, 35, *Thursday, Jan.* 26.—The celebration of St John's day was observed with more than the usual formalities, at Brother Cressey's, the Poultry Hotel. After the appointment of officers, the auditing of accounts, and other general business, the Brethren were regaled by a delightful entertainment, at which sociality, good order, and the happiest feeling was prevalent; "Prosper the Art" was chaunted after the health of the Sovereign Lady—England's Queen, had been received with true loyal demonstration. The Master,

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Brother Smith, in an excellent address, detailed the duties of the Brethren, and impressed upon them the necessity of continuing to keep good hours; his allusions to the Masonic character and talents of H.R.H. the Grand Master, and their potent influence in the Craft, bespoke his own loyalty, and the acclamations of the Brethren proved the truth of his observation. The Lodge is prospering in the increased efficiency and respectability of members.

CHESTER, *Dec.* 27.—St. John's day was celebrated with unusual splendour by the Cestrian Lodge. The Prov. Grand Master, Lord Combermere, presided: we regret that, having mislaid the account, we cannot give the particulars of a very interesting meeting.

CHESTER. *Jan.* 7.—There was a very full attendance of the members of the Deva Lodge of Freemasons, held at the Hop Pole Inn, when John Henry Blake, Esq., was initiated into the mysteries of the Craft. After which, Brother William Massey was called upon to read the report of the Masonic Trust Committee; the report was elaborately drawn up, and it was evident it had been intrusted into the hands of expert Masons. After reading it, brother Massey proved, in a lucid and argumentative speech, the necessity, not only in theory, but in practice, of accumulating a provision to relieve the aged and infirm, and support the widow and the orphan. This speech throughout elicited general approbation. After some brief but beautiful observations by the Brethren, the report was unanimously adopted. About thirty of the Brethren immediately enrolled their names as members of the institution, intimating that they were only discharging the duties of moral and social life in so doing. We are confident, under the inimitable Mastership of the venerable Lloyd Wilbraham, this Lodge will place Masonry in the ancient and loyal city of Chester, upon that sure footing not to be surpassed in the kingdom, and thus confirm the title we bear, and convince the world at large, that the word "Brother" among Masons is more than a name. Our respected and indefatigable fellow-citizen, W. Bage, Esq., has been unanimously elected surgeon to the institution.

INITIATION OF THE HON. WELLINGTON COTTON.—*January* 8.—The Cestrian Lodge held their monthly meeting at the Royal Hotel, in this city, when the P.G M. Viscount Combermere, the D.P.G.M. Finchett Maddock, with several provincial officers of this province, and also of the eastern and western division of the province of Lancashire, with a numerous and highly respectable assemblage of Brethren from the city and county of Chester, Shropshire, and Lancashire, attended to witness the initiation of the Hon. Wellington Cotton into the mysteries of the Craft. At two o'clock the Lodge was opened, when the P.G.M. entered the Lodge with the D.P.G.M., and preceded by the D. of the C.L. and the provincial officers: the initiation of the hon. gent. then took place: the Lodge was afterwards closed for refreshment, when the Brethren sat down to a banquet, provided in very good style by Brother Willoughby. The evening was passed with the utmost conviviality and brotherly feeling, and rarely has been witnessed an occasion which afforded so much satisfaction to the members of the Masonic Order. Among the toasts, the health of the P.G.M. was drunk in an enthusiastic manner, when, on returning thanks, he said he had never met the Brethren with greater pleasure; it was highly pleasing to him to be present upon the initiation of his son, and he had no doubt that upon further acquaintance with Masonry, his son would become a zealous

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supporter of the Craft. The Hon. Wellington Cotton on his health being drunk, said he felt considerable regret for the disappointment which he had unavoidably caused by his absence on St. John's Day; he could not sufficiently express his high gratification on becoming a Mason, and on the slight knowledge he had that day obtained of Masonry. The Brethren enjoyed themselves until a late hour, when the P.G.M. took leave in the most affectionate terms, and expressed his satisfaction at the working the Lodge, when the meeting separated, after a most delightful evening.

LANCASTER, *Dec.* 27.—The anniversary of St John the Evangelist was celebrated by the Brethren of the Lodge of Fortitude, at the Sun Inn, in this town. The proceedings of the evening were commenced by the installation of Brother Baldwin, P.G.J G., as W.M., according to the ancient custom of the Craft. He afterwards appointed Brother Walsa as S.W., and Brother Barwick as J.W., for the following year. The Brethren then sat down to an excellent dinner, and passed a social evening.

LAYING THE FOUNDATION STONE OF ST. THOMAS'S CHURCH LANCASTER.—*March* 3.—On Friday morning this ceremony, and a most imposing one it certainly was, took place. At eleven o'clock the Freemasons in Lancaster belonging to the Lodge of Fortitude, walked in procession, decorated with the insignia of the Order, according to the respective ranks of the wearers. Several of the Brethren from various Lodges in Preston, Sladeburn, Kendal, &c,, also joined the Lancaster Lodge. The whole body made a beautiful display, and headed the procession to the site of the foundation in Penny Street. The members of the Heart of Oak Club followed, four abreast; then came the children of the National and other Sunday schools. On arriving at the ground, the whole presented a very splendid spectacle; such a one as has not been witnessed in Lancaster for many years past. An immense number of ladies were present, and the greatest order was preserved during the whole of the proceedings. But matters had very nearly been otherwise. A platform in the rear, on which were a number of workmen and boys, suddenly gave way with a tremendous crash. This produced the greatest consternation, and made many fear for the safety and stability of other parties. But fortunately no one was hurt; and nothing else occurred to mar the satisfaction of the day. The proceedings opened with the national anthem being sung. The stone was then lowered at three different times, according to Masonic rule. Edward Dodson Salisbury, Esq., performed the ceremony of laying, assisted by John Drinkwater, of Liverpool, Esq., P.P.G.M. W.D., and the officers and Brethren of the Lodge 350. A glass bottle, hermetically sealed, having in it a roll containing the names of the donors and subscribers to the building, and the names of each member present, was then placed in an aperture chiselled out of the stone for the purpose. Various coins were also placed in it, and several other packages by different individuals, which were well sealed up. A plate having the words engraved upon it was then placed over all, and cemented down to the following stone:—

Gloria in excelsis Deo.

ST. THOMAS'S CHURCH, LANCASTER.

The foundation-stone of this church, dedicated to the worship of

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Almighty God, according to the rites of the United Church of England and Ireland, raised by public subscription, upon land given by George Martin, of Capernenay Hall, Esq., *M.P.*, and endowed by Elizabeth Salisbury (relict of Edward Salisbury, of Lancaster, Esq.), was laid by Edward Dodson Salisbury, Esq., assisted by the W.M. of the Lodge of Fortitude (No. 350) and the officers and brethren of the Lodge, on Shrove Tuesday, March 3, A.D. MDCCCXL., in the third year of the reign of Queen Victoria (a donor, as Duchess of Lancaster, of 150*l.*)

John Bird Sumner, *D.D.*, Lord Bishop of Chester.
Rev. John Manby, *A.M.*, Vicar.
The Rev. Thomas Mackareth, *B.D.*, Rural Dean.
Joseph Dockray, Esq., Mayor.
Edmund Sharpe, Esq., Architect.

The corn, oil, and wine, borne in three silver cups by two of Mr. Salisbury's younger sons, and one of Mr. Robinson's, Church-street, was sprinkled over the stone during an appropriate prayer delivered by the Masonic Chaplain, the Rev. C. Joseph Rowley, *M.A.* The Deputy Grand Master then received the implements of Masonry, the plumb, rule, and square, and measured and squared the stone, assisted by Hugh Baldwin, Esq., P.G.J.G. *W.D.*, of Lancaster, and John Blackmore, Esq., P.G.J.G. *E.D.*, from Sladeburn. Mr. Salisbury spoke remarkably well upon the occasion, and hoped that the edifice would find favour in the sight of the Almighty, and be conducive to the eternal welfare and happiness of his people. The Rev. Mr. Mackareth offered up a short prayer, and the Rev. Mr. Armytage, for whom the church when finished, is intended, delivered a mild and temperate discourse. Several hymns, one composed by the Bishop of Chester, were sung, and the procession returned to the town, all being highly pleased with the important ceremony of the day.

In the evening upwards of fifty Masons sat down at their Lodge, at Brother Bagott's of the Sun Inn, to dinner. Masonic songs and toasts went round, and every one returned to their homes in good humour, yet "plumb by the square and rule."

MANCHESTER.—The Brethren of the Anchor and Hope Lodge, No. 44, held their St. John's festival at the house of Bro. William Thorp, the Legs of Man, on Thursday. The Brethren sat down in number upwards of forty. Brother Richard Daly, P.G.T. *E.D.*, and W.M. of the Lodge presided; and Brother David Barber, P.G.I.G., and S.W. of the Lodge, officiated as vice-president. The first toast to which the W.M. begged to call the attention of the Brethren, was one of importance at the present crisis in particular, as the illustrious individual whose name he was about to introduce was about to approach the hymeneal altar, which important circumstance, he had no doubt, would add much to the welfare of the community at large. The toast was, "The Queen," which was drunk with the greatest enthusiasm. The next toast was,—"His Royal Highness the Duke of Sussex, G.M. of England." This, as well as the other toasts, was drunk with Masonic honours. "The Duke of Leinster, G.M. of Ireland." "The Clergy," which was responded to by Brother the Rev. Birket Dawson, R.W.P.G.C. *E.D.*, and Brother the Rev. Richard Heslop. "Thomas Preston, Esq., R.W.P.G.M. for the eastern division of Lancashire." "The members of the bar." Brothers John Cross, Esq., and H. L.

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Trafford, Esq., returned thanks in an impressive manner. The Brethren enjoyed themselves until twelve o'clock, at which hour they each departed, highly gratified with the evening's entertainment.

BOLTON, *Dec.* 27.—On Friday last, the Brethren of Lodge 170, met at Mr. Roscoe's, the Rising Sun Inn, Church Bank, to celebrate the festival of St. John, where the Brethren sat down to a most sumptuous dinner. After the cloth was removed, the following officers were appointed:—Brother Henry Horrocks, W.M.; Brother William Orrell, S.W.; Brother Peter Sharples, J.W. The evening was afterwards spent in the utmost harmony and conviviality.

SOUTH SHIELDS.—The Brethren of St. Hilda's Lodge, No. 292, celebrated the anniversary of St. John, in their Lodge Room, at Brother W. Cook's, Golden Lion Hotel, South Shields, on Friday the 27th December, when the officers for the ensuing year were installed:—R. B. Ridley, W.M.; Geo. Spurrier, P.M.; Edward Thompson, S.W.; Jos. Robb, J.W.; Jonathan Fawcett, Treasurer. In the afternoon a numerous company of members and visiting Brethren partook of an excellent dinner.

NEWCASTLE.—The Brethren of the Tyne Lodge, No. 24, held their installation at their Lodge-room, Nelson Street, on Friday the 27th of December, when Brother John Jobling, Esq. was re-installed Worshipful Master for the ensuing year. The Brethren afterwards held their festival at Brother Taylor's, George Inn, Pilgrim Street, and spent the evening in the utmost conviviality and harmony.

BARNARD CASTLE, *Dec.* 27.—Being St. John's day, the Brethren of the Union Lodge, No. 667, held their annual festival at Brother Peacock's, Turk's Head Inn, when the following Brethren were installed for the ensuing year:—Robert Middlewood, W.M., James Crampton, S.W., John Heslop, J.W., James Winskill, Treasurer, Henry Whiteman, Secretary, &c. After the business was concluded, they partook of a sumptuous dinner, provided by the worthy host. After the cloth was removed, several appropriate toasts were given, and the day was spent in the greatest conviviality.

SWINDON, *Dec.* 27.—The Royal Sussex Lodge of Emulation celebrated the festival of St. John, in their Lodge-room at the Goddard Arms. The D. P. G. Master, who is a subscribing member of this Lodge, was present, and addressed the Brethren on the state of Freemasonry in his province. He sincerely lamented the loss of several Lodges, and expressed his earnest hope that they might again be established.

BATLEY, *Dec.* 25.—The Festival of St. John the Evangelist was celebrated on this day, at Batley, by the Brethren of the Nelson of the Nile, No. 330, when Brother the Rev. Dr. Senior, P.G.S.W. and W.M. and C. of 251, was again unanimously installed as Worshipful Master for the current year.

DEWSBURY, *Dec.* 23.—LODGE OF THE THREE GRAND PRINCIPLES, No. 351.—St. John the Evangelist.—To the Brethren of this Lodge the celebration of this festive day presented more than usual gratification, from the proud associations connected with the installation of the Worshipful Master, Brother the Rev. Dr. Senior, P.G.S.W. and W.M. and C. of No. 330, who having had the distinguished honour of receiving a Special Dispensation for the confirmation of this his third successive



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appointment to the Chair, was installed into his office amid the acclamations of affection and esteem. The circumstance of a Brother having been thrice in succession honoured with supreme command, flattering as it must be to the feelings of the individual so favoured, is equally expressive of the gratitude and esteem of the Brethren, as it is indicative of the zeal, energy, and fidelity which the W.M. must have previously displayed in the discharge of his several duties. Such a circumstance is of very rare and unusual occurrence; indeed, we believe there is not another instance in this province, at least during the Presidency of the Right Hon. and R.W. P.G.M. the Earl of Mexborough, in which a Dispensation of this nature has been granted. On this occasion, however, the earnest and unanimous appeal of the assembled Brethren was crowned with signal success, and the truly flattering and complimentary Dispensation, granted by that highly distinguished man and Mason, Brother Charles Lee, Esq. The zealous, energetic, and amiable D.P.G.M. bore ample testimony to the merits and excellency of the W. Master and Brethren of the Lodge of the Three Grand Principles. After the ceremony of the installation of the W.M. had been duly performed by Brother Wilkinson, P.M., the Wardens and other Officers were severally appointed, who, after investiture, impressively addressed from the Chair as to the duties of their respective offices. The active duties of the Lodge were then completed by the W.M. moving the following resolutions, which, with the memorial referred to, were seconded unanimously, and carried by acclamation:—

"That the energy, zeal, and devotedness of our exalted Brother and friend, Charles Lee, Esq., the R.W.D.P.G.M. of W. Yorkshire, imperatively call for some public declaration of our gratitude and esteem; and that this obligation is infinitely increased by the manner in which, in compliance with our unanimous request, and in his anxiety for the prosperity of the Craft, our R.W.D.P.G.M. has been graciously pleased to favour the Lodge of the Three Grand Principles with the honour of his Special Dispensation.

"That, in accordance with the foregoing resolution, an address duly sealed with the seal of the Lodge, and signed by the W.M., P.M., Treasurer, and Secretary, be respectfully presented to the R.W.D.P.G.M. as an humble acknowledgment of such invaluable favours, and as a grateful though feeble expression of our veneration of his high moral worth, and distinguished merit, as a man, a Christian, and a Mason."

Being called from labour to refreshment, about thirty of the Brethren sat down to banquet. On the removal of the cloth, the Worshipful Master having impressively addressed the Brethren, and concluded his remarks by proposing "The Queen—the daughter, niece, and friend, of the upright Mason:" drunk with enthusiasm, and Masonic honours; followed by "Prosper the Art."

The next toasts were "Her Majesty the Queen Dowager;" "Our Royal Grand Master the Duke of Sussex," both of them drunk with the highest demonstration of respect and veneration. The health of our revered and R.W. P.G.M., the Earl of Mexborough, was then proposed, amid loud and continued cheers, and drunk with the highest enthusiasm and honour. Next followed "the man of our own choice," Charles Lee, Esq., the R.W. D.P.G.M., with pertinent and appropriate remarks in reference to the solemnities of the day. Immense cheering, with due honours given in a most admirable style.

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"The Worshipful Master," "Past and Present Officers," and various other toasts were then severally given, and received with honours, and loud and repeated acclamations. The speeches delivered on this interesting occasion were particularly marked by sound Masonic feeling.

PEMBROKESHIRE.—PEMBROKE DOCK, *Dec.* 27.—Bros. Edwards, Mansel, and Bowling, were installed the three principal officers for the current year; after which the Brethren dined together as usual. The standing toasts having been given, Brother Thomas, the senior P.M. of the Lodge, proposed the health of the W.M. elect, which was received with much applause. In returning thanks, the worthy Brother expressed the warmest feelings of attachment to the Order, and hoped, by renewed exertions, to reflect credit on the choice the Lodge had thus a second time made of him as presiding officer. He concluded by proposing the health of his right hand supporter, Brother Parry, the able Master of the St. David's Lodge.

Brother Parry arose amidst great cheering, and said that he had not words sufficiently comprehensive to express his gratitude for the compliment paid him. Ever since his initiation he had felt the greatest interest in the welfare of the Craft in general; but more particularly towards this his mother Lodge. He should ever remember, it was here he first saw the light of Freemasonry. To another Lodge he felt bound by particular ties; but still he should never forget No. 525.

The health of Brother Thomas was then proposed by the W.M., and received with every mark of approbation. Brother Thomas, thanked the meeting for the complimentary reception of his health, in a very neatly pointed address, in which he said, that he had not erred during that period he would not presume to say, but those errors were of the head, not the heart; and he trusted that, should he be spared for another twenty years, thus to meet his Brethren, the sentence of the hand writing upon the wall, "Mene Mene Tekel Upharsin" would never be pronounced against him. Brother Young, the immediate P.M., Brother Hutchings, P.M., Brother Mansel, S.W., Brother Bowling, J.W. Brother Leach, P.S.W., and many others severally returned thanks for similar marks of attention, and expressed their warmest affection for the society.

*Jan.* 17.—At the St. David's Lodge installation Bros. Mott, Byers, and Allen were severally invested with the jewels of the three principal offices. After this ceremony, which was performed in an impressive manner by Brother P. M. Parry, a banquet was provided, and the evening spent in the utmost harmony and delight.

The new Lodge, "Cambrian," at Haverfordwest, has commenced operations. Several initiations have already taken place. The installation of the officers, and consecration of the Lodge, will be celebrated in the early part of the summer.

PLYMOUTH.—The Brethren of the Lodge of Brunswick, 185, met at the private Lodge-room, in St. Aubyn-street, at 4 P.M., on St. John's day, for the purpose of installing Brother Oram as Master for the ensuing year. The ceremonial was very impressively performed by Brother J. D. Cook, *R.N.*, P.G. Deacon, according to the improved principles adopted by the London Lodges. At 7 o'clock about twenty-four Brethren sat down to a dinner provided by Brother Townsend. The Lodge was finally closed with that peace and harmony so conspicuous in the craft.

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POOLE.—The Brethren of the Lodge of Amity met to choose the W.M. and other officers for the year ensuing, and to celebrate the festival of St. John the Evangelist, when Brother Sydenham was again chosen to the office of W.M. After the business of the Lodge was transacted, the Brethren partook of a repast. The evening was, as is ever the case with the Fraternity, passed in the happiest harmony and good fellowship.

WEYMOUTH, MASONIC HALL, *Dec.* 27, ST. JOHN'S DAY.—A gathering of the Brethren of the All Soul's Lodge, as well as of past and present P.G.O., amongst the most conspicuous of whom was their deservedly esteemed R.W.P.G.M., met to congratulate their excellent W.M., Brother W. J. Hill, on his being again unanimously elected to preside over this highly respectable and flourishing Lodge. To give a detailed account of the elegant entertainment by Brother Roman, of the many loyal and Masonic toasts, the delightful singing of Past Masters Andrews, Milledge, Larkworthy; glees and duets by P.S.W. Harper, P.S. French, and S.D. Laurence, would only be a repetition of former proceedings; suffice it to say, that the evening was spent in true social harmony; nor was that heaven-born virtue Charity, in this scene of festive enjoyment, forgotten; indeed, it was one of its most prominent features in affording relief to the widow and children of their departed Brother, F.N. Meissner, late a surgeon in the island of Portland, followed up as it was by the prompt attention of their ever kind hearted R.W.P.G.M. in obtaining from the Lodge of Benevolence, a very handsome gratuity: nor was the ever-standing and appropriate toast of the W.M. forgotten, of "Success to that persevering benevolent Freemason's friend, Brother Crucefix, the promoter of that laudable institution, The Asylum for Aged and Decayed Freemasons, and talented Editor of the *Freemasons' Quarterly Review.*"

TAUNTON, *Dec.*—The Brethren of No. 327 were honoured with the presence of their respected Provincial Chief, Col. Tynte, at their celebration of the annual festival of St. John. The ceremonies were conducted by Brother Haseler with his accustomed ability, and were concluded by the W.M. for the ensuing year, Brother R. Herniman, who invested his officers after the ancient custom. Brother Fackrell supplied a sumptuous banquet at five, of which about thirty Brethren partook. Among the distinguished Masons present we noticed Brothers Tynte, Sir Charles Dance, Maher, Mosse, Melhuish, White, Haseler, &c. The toast of "The Queen and the Craft" was followed by that of the "M.W.G. Master." "The Provincial G. Master" was received by most unequivocal demonstrations of regard; which were acknowledged by Col. Tynte in an address embracing considerable Masonic intelligence and fraternal admonition. "The Right Worshipful P.G.M. of Monmouth," met also the warmest approbation of the Lodge, who expressed a wish that he would honour them with his presence, now that he was *within a prescribed distance.* Col. Tynte responded, and alluded, in a very pleasing and *acceptable* manner, to the circumstance of his initiating his grandson (the son and grandson of P.G. Masters) into the mysteries of the Craft. "The W. Master," "The Past Master" (Brother Haseler), "The Secretary" (Brother Eales White), "The Officers," "Dr. Crucefix and the Asylum," "The Honorary Members," &c., all received the honour due to their names, and elicited from and for those "Masons in deed" a succession of warm-hearted effusions which, if space per-

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mitted, would best show the extensive benevolence which actuates this most venerable institution. The company were indebted to Brothers White and Haseler for some most agreeable vocal music. Assistance was voted to cheer the drooping hearts of many poor and distressed Masons; and after a festival of real "Unanimity and Sincerity," the Brethren separated.

*Feb.* 19, (327.) The following resolutions were carried with excellent success:

1. "That inasmuch as the sum of fifty guineas was voted by their Lodge, for assisting a subscription collected for the purpose of establishing an Asylum for Aged and Decayed Freemasons, it is resolved that the said sum of fifty guineas, principal and interest, be solely appropriated to that purpose. In case the intention of building or establishing such Asylum be abandoned, that application should be made for the return of the sum of fifty guineas, for the use and discretion of this Lodge."

2. "That the best thanks of this Lodge be given to our esteemed Brother, Dr. Crucefix, P.G.D., for his unceasing exertions in behalf of the Masonic Charities; more especially the Asylum for the Aged and Decayed Mason, also as the able Editor of the *Freemasons' Quarterly Review*, for the extensive benefit which that important publication produces, by its strict Masonic industry in upholding the best interests of the Craft, and in supplying a much wanted and gratifying source of Masonic intelligence and improvement."

These resolutions speak out plainly and nobly, at the present moment.

BRIDGEWATER, *Dec.* 27.—ST. JOHN'S DAY.—The Provincial G.M., Col. Tynte, and the other Masonic Brethren of this town and neighbourhood, dined at the Lodge, which is held at the Lamb Inn. The dinner was served up in first-rate style, and reflected great credit on the catering exertions of Brother Thomas May. On this occasion the Rev. Francis F. C. Parsons was installed in the Master's Chair, according to ancient form.

WELLS.—We hear that Brother Maddison, D.P.G.M., attended and conducted the ceremony of installing the W.M., Brother Robins.

BATH, *Feb.* 11.—The Brethren of the Royal Cumberland Lodge in this city, met to celebrate the auspicious event of her Majesty's marriage with Prince Albert, by a dinner at the Castle and Ball Inn (Brother Temple's), W.M. Brother E. White, in the Chair, supported by about twenty Brethren. The dinner surpassed, in excellence, variety, and profusion of delicacies, any that we ever remember on a similar occasion; and it was the subject of general surprise how it could have been served in such style for the charge. The wines were also in the highest condition. The usual loyal and Masonic toasts were drunk with the enthusiasm and good feeling which have ever characterised the Lodge and Order generally; they comprised "The Queen," "Prince Albert," (followed by a new song written expressly for the occasion), "The Queen Dowager," "The Duchess of Kent and the rest of the Royal Family," "His Royal Highness the Duke of Sussex, Grand Master of the Order," "The Grand Lodge of England," (acknowledged by Brother Maclaghan), "The Provincial Grand Master, Col. Tynte," "The Provincial Grand Officers," "The Royal Sussex Lodge," "The Lodge of Honour," &c. The health of the W.M. in the Chair, was admirably proposed by Brother Maclaghan, loudly cheered by the Brethren present, and well responded to by the party complimented. The health of Mrs. Temple,

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with best wishes for her long life, and prosperity to her establishment, was drank with heartfelt fervour, accompanied with the best thanks of the guests, one and all, for the splendid banquet which she had provided. The compliment was suitably and feelingly acknowledged by her son, Brother Temple. Vocal harmony, in song and glee, agreeably diversified and enlivened the proceedings of the evening, and soon after ten o'clock the whole party broke up with the national anthem in verse and chorus, and proceeded to the ball at Guildhall, in honour of her Majesty's nuptials.

PORTSMOUTH, *Jan.* 16.—The Royal Sussex Lodge, No. 428. The Lodge was opened at 3 o'clock, at the Lodge Rooms, St. George's Square; when the W.M. (Brother W. Simmons), was duly installed, and two candidates initiated. The W.M. invested his following officers for the ensuing year, viz. Brother Oakshott, S.W., Brother Lee, J.W., Brother Pringle, S.D., Brother Hale, J.D., Brother Manley, I.G., Bros. Gray and Lovelock, Stewards; Brother Bannister, Sec.; Brother Gardenor, Treasurer.

The Lodge was then called off, and the Brethren adjourned to the Quebec Hotel, at six o'clock, when forty-two Brethren sat down to banquet. The W.M. presiding, in the absence of the much respected D.P.G.M. Admiral Sir Lucius Curtis, Bart.; from whom a letter was read expressive of his sincere regret that he was prevented by cogent circumstances from dining with the Brethren. The usual Masonic toasts were very neatly prefaced by the W.M, who offered many judicious remarks and explanations on the rise and progress which Masonry was making in this town; indeed, it is gratifying to observe that the Members of the Lodges in these towns have, within a few years, nearly doubled their numbers.

SOUTHAMPTON, MASONIC HALL.—The third anniversary meeting of the Masonic Provident Association* of the province of Hampshire, took place on the 16th March. Brother Charles Deacon, P.M., 152 and 555, the Deputy Chairman in the Chair. The Secretary, Brother J. R. Stebbing, stated, that since the last meeting the M.W.G.M. had been graciously pleased to become the Patron of the Association, and that the capital had increased to 418*l.* 5*s.* 6*d.*, and the annual income to upwards of 40*l.* per annum. This being the annual meeting, the officers were elected as follows:—

Chairman, Admiral Sir Lucius Curtis, Bart., R.W. D.P.G.M.; Deputy Chairman, Brother Charles E. Deacon, P.P.G.S.W. and P.M. 152 and 555; Treasurer and Secretary, Brother J. R. Stebbing; Auditors for Southampton district, Brother Peaty, P.M., 152, and P.P.G.W.; Brother Trew, P.M., 462, P.G. Treasurer.

The thanks of the Association were especially voted to the Chairman, Deputy Chairman, and Treasurer, which Brother Deacon and J. R. Stebbing acknowledged. Some members were proposed, and the meeting adjourned.

MASONIC ADDRESS TO HER MAJESTY.—A Provincial Grand Lodge of Emergency was held yesterday, at the Masonic Hall, Bugle Street, the R.W. D.P.G.M., Sir Lucius Curtis, Bart., in the Chair, which was attended by the Masters and Wardens of the several Lodges in the Province, for the purpose of specially voting an address to her Majesty on her marriage with Prince Albert. The business of the Brethren being

* Established by Brother George Wheeler, in 1837, for the benefit of Distressed Freemasons who had been Members, their Widows and Orphans.

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private, we of course cannot report their proceedings, but the following address was agreed to unanimously, with a request that the R.W. D.P.G.M. will present it to her Majesty, on the part of the Brethren. Sir Lucius Curtis and the Brethren afterwards dined together.

" To her most gracious Majesty Queen Victoria.

" May it please your Majesty,

" We, the Right Worshipful Provincial Grand Master, Deputy Provincial Grand Master, Wardens, Officers, and Brethren of the Provincial Grand Lodge of Hampshire, and the Worshipful the Masters, Wardens, Officers, and Brethren of the several Lodges within the said Province, your Majesty's loyal and devoted subjects, duly assembled in the P.G. Lodge specially convened for the purpose, most reverentially and respectfully offer to your Majesty our sincere and ardent congratulations on the occasion of your Majesty's marriage with his Royal Highness Prince Albert of Saxe Cobourg and Gotha, an event so likely to conduce to your Majesty's personal happiness, and render the social and domestic position of a great Sovereign more enduring and secure.

" We pray most earnestly that these blessings may be ensured and continued to your Majesty with unabated felicity, and with all the comforts of life and the fullest grandeur of your Majesty's exalted station.

" As Free and Accepted Masons, and loyal subjects, devotedly attached to the Royal Family of Great Britain, of which so many distinguished members have been and still are bright ornaments of our ancient and honourable Order, we desire to express the deep anxiety and undiminished respect with which we regard your Majesty, descended from an illustrious parent and an eminent and most excellent Mason, whose memory we shall ever deeply honour and revere, and which feeling of honour and reverence we do so readily and earnestly desire to continue and express to your most gracious Majesty at the foot of the throne on occasion of this most auspicious event.

" We therefore pray and beseech the Great Architect of the Universe ever to bless and protect your Majesty, and your Majesty's Royal Consort—to enlighten your loyal subjects in the paths of virtue and science—and ever to assist and guide your Majesty in ruling over a peaceful and a happy nation."—*Hants Advertiser, Feb.* 22.

Ringwood, *Dec.* 16.—Lodge of Unity, No. 154. Brother Jones was re-elected W.M., and Brother Davy, Treasurer.

## SCOTLAND.

Edinburgh.—The Canongate Kilwinning maintains its high precedence; and lately held a meeting, to which the Grand Master Mason, and his officers were invited. We have heard that the proceedings were particularly interesting, and regret much that a report of them has not been furnished.

The annual meeting of the St. Stephen's Lodge was held on Monday, March 9, in the large hall of Paxton's Royal Exchange Coffee-house; the R.W.M. Wm. Reid in the chair; supported by the Wardens, Bros. David Mitchell, junior, and John Spaven. The Lodge was honoured with a visit from the following Lodges in Edinburgh, Leith, Musselburgh, and Portobello, viz.: Canongate Kilwinning, headed by Brother

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W. E. Aytoun, W.S.; St. David's, Brother Captain Boswall of Wardie; Portobello, Brother Newlands; St. Andrew, Brother J. Notman, junior; Musselburgh, Brother Bailie Aitken; Celtic, Brother Donaldson; Leith, Brother Gaylor; St. James's, Brother Ramage; Roman Eagle, Brother Doctor Black; Defensive Band, Brother Roxburgh. The large hall was crowded, and from the excellent manner in which the proceedings were conducted, and the happiness which prevailed among the Brethren of the Mystic Craft, this may be considered the best Masonic meeting which has been held in the metropolis for many years.

PROVINCIAL GRAND LODGE OF FIFESHIRE.—On the 28th January last the Provincial Grand Lodge held its annual meeting in the County Rooms, Cupar, which was most ably presided over by the Right Hon. and R.W. the Earl of Rothes, the Prov. Grand Master, assisted by his zealous office bearers, Bros. Carstairs, and Schan, Senior and Junior Wardens, and Brother M'Glashan, Secretary. His Lordship the P.G.M. was also supported by Brother Whyte Melville, of Mount Melville; Halket Graigie of Dimbarnie; W. A. Laurie, Secretary to the Grand Lodge, and several of the Masters of Lodges in the town of Cupar, as well as of the county of Fife.

There was a numerous assemblage of the Brethren in the province convened to pay their respects to the P.G.M., and who evinced by every demonstration of true Masonic feeling, their love and attachment to his person, as a Masonic leader.

In the course of the evening a deputation from the Elgin Lodge, Leven, waited upon his Lordship, requesting him to lay the foundation stone of a splendid bridge, to be constructed across the river Leven. To this proposition his Lordship kindly consented, and fixed the beginning of March for commencing the work, which promises to be one of great utility and benefit to that populous and enterprising district.

The Provincial Grand Lodge spent the evening in the most harmonious and convivial manner, enlivened with many excellent speeches from the noble chairman, and the other Brethren. Masonry in this county, from having been in rather a languishing state for some years, appears now to be on the ascendant; which happy change is certainly to be attributed to the very zealous and indefatigable manner in which the duties of Provincial Grand Master are discharged by the Earl of Rothes.

PERTH, *Dec.* 27.—The Festival of St. John was celebrated on this day, by the Lodge of St. Andrew, in the George Inn; Sir John S. Richardson, G.M. in the chair, supported by Viscount Stormont, and Sir P. M. Thriepland, his immediate predecessors in the same rank. The Lodge spent a very pleasant evening. The Scone and Perth Lodge also spent the evening with their usual harmony, presided over by Mr. Garvie. The Lodges interchanged deputations.

ST. SERF'S LODGE, *Dec.* 27.—The Brethren of this Lodge dined together, in the Salutation Inn here, previous to the celebration of the Festival of St. John, James Baird, Esq, past R.W. Master, in the chair. The Lodge being constituted, G. A. Walker Arnott, Esq. of Arlary, *L.L.D.*, was duly inducted into the duties of his office, as R.W. Master. An interesting memoir connected with the history of the Order, and particularly regarding the history of St. Serf, was read from the chair, which was ordered to be recorded. The evening was spent with that hilarity and harmony which characterizes the Brotherhood.

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BANFF, *Jan.* 2.—On Tuesday the 31st ult., the annual Masonic Ball, connected with St. Andrew's Lodge, Banff, took place in the County Hall, and was most numerously attended; Mrs. Grey, Lady Patroness. We observed amongst the company present the Right Hon. the Earl of Fife; Mr. and Mrs. Duff, of Haddo; A. Duff Abercrombie, Esq., of Glassaugh; A. Grant, Esq., Carnousie; George Gordon, Esq., Bucharn; Col. Ogilvie, *C. B.*; Col. Robinson; Mr. and Mrs. John Robinson; Dr. and Mrs. Whyte; Mr. and Mrs. George Cruickshank; Mrs. A. Souter; Mrs. Chalmers of Clunie; R. C. Nisbet, Esq.; Wm. Strachan, Esq., &c. Dancing was kept up with much spirit till a late hour in the morning; and it was admitted by all present that it was the most agreeable ball which has taken place here for a long time.

DUNKELD, *Dec.*—The Brethren assembled in their respective Lodges on the 27th ultimo, to celebrate the festival of their patron, St. John. From the fineness of the day, a greater number of country folks attended than we have seen for some years past. Sir John Muir Mackenzie officiated as Right Worshipful in the Lodge of "St. John," and Mr. Thomas Jack discharged the like office in the "Operative." After spending the evening with the characteristic hilarity of the Craft, at a late hour both Lodges walked in procession through the city, lighted by flambeaux; and afterwards resumed their sederunts until closed with the usual formalities at "*high twelve.*"

ROSEHEARTY, *Jan.* 7.—The annual general meeting of the Forbes Lodge, was held in their hall here, this day. Notwithstanding the numerous dissolutions of Mason Lodges, and friendly societies which have taken place, within these few years, all over the country, this ancient Lodge, No. 80, established in the year 1747, still goes on in its pristine vigour, having last year given in aliment to widows, superannuated Members, and one orphan, the sum of 51*l.* 6*s.* 10½*d.*; to distressed Brethren, 7*l.* 3*s.*; and added 20*l.* sterling to their account-current in the Aberdeen Bank.

STONEHAVEN.—The Office-bearers of the Stonehaven Lodge of Freemasons were elected 27th December, 1839, viz.:—James Knox, R.W. Master; William Thomson, Depute Master; John Greig, Jun., Senior Warden; David Colven, Junior Warden; John Balfour, Treasurer; William Melvin, Chaplain, &c. &c.

ABOYNE, *Jan.* 15.—The Brethren of the Charleston of Aboyne Lodge met in their hall, on the 27th ult., for the purpose of transacting the ordinary business for the by-past year, and to celebrate their annual festival of St. John. The members were elected office-bearers for the ensuing year:—The Most Noble the Marquis of Huntly, President; The Earl of Aboyne, R. W. Master; Lord J. Frederick Gordon and the Hon. C. C. Cavendish, Honorary Masters; George Middleton, Depute Master; Charles Smith, Senior Warden; John Low, Junior Warden; Thomas Morton, Senior Steward; George Cromar, Jun., Junior Steward; William Smith, Treasurer; George Cromar, Sen., Secretary.

An excellent ball was given in the evening by the Brethren, which was kept up with great spirit till a late hour next morning—the members vieing with each other who should contribute most to the general stock of innocent amusement and hilarity.



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ABERDEEN.—OPERATIVE MASON LODGE:—James Mann, R. W. Master; George Davidson, Depute Master; Jas. Muirden, Senior Warden; Wm. Matthew, Junior Warden; Alex. Hunter, Treasurer; John Elrick, Secretary; &c.

ST. MACHAR'S LODGE.—John Green, banker, R.W. Master; Alex. Cromar, surgeon, Past Master; Wm. Gray, advocate, and James Westland, banker, Wardens; Ninian Kynoch, merchant, Treasurer; Robert Dyce, advocate, Secretary; the Rev. Charles Cordiner, Chaplain; Alexander Hadden, Esq., Isaac Machray, Esq., and John Sheed, Esq., Stewards; William Fraser, merchant, James Ig. Massie, manager, Lewis Crombie, Esq., Alexander Stephen, merchant, and John Hay, carver, Committee; Alex. Keard, Clerk; and Robert Dallas, Tyler and Officer.

ABERDEEN LODGE.—*December* 27, being St. John's-day, the Office-bearers and Managers of the Aberdeen Lodge for the ensuing year were elected, viz.:—Francis Gordon, Esq., of Kincardine, R.W. Master; Alexander Low, Esq., Depute Master; Mr. James Hunter, mason, Senior Warden; Alexander Cromar, Esq., Junior Warden; John Angus, Esq., advocate, Secretary; Leslie Cruikshanks, Esq., merchant, Treasurer; Rev. James Leslie, Chaplain.

FRASER LODGE, held at Strichen, on the 27th ultimo; the Brethren were elected office-bearers and managers for the ensuing year, viz.:—Charles Dalziel, R. W. Master; James Keith, Jun., Depute Master; Messrs. Pratt and Simpson, Wardens; James Pratt, Treasurer; John Webster, Secretary.

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## IRELAND.

The necessity that directed our valedictory remarks for 1839, appears to have caused considerable sensation; and more particularly in Ireland, from whence we have received much correspondence on the subject. The subjoined letter appearing to embrace most of the topics contained in the others—and some especially that are confined to itself—we insert it at length, and shall offer a few remarks.

Youghal, February 25, A.L., 1840.

"Sir and Brother,—Being a young but ardent Mason, I take the liberty of sending you a few remarks relative to your Review, which I hope you will take in good part, as they are given in a spirit of friendly goodwill. I have lately enrolled myself among your subscribers; and, as a beginning, have just perused your last Quarterly.

From some of your editorial observations in that volume, I regret to perceive, that you are under the necessity of appealing for an increased support to your literary labours. I regret it, because it affords a proof of the existing indifference of the great body of the Brethren, to the success of your very talented and highly interesting publication. The plan which you recommend to the notice of the Brethren, individually and generally, (in page 399), will, *if followed by them*, warrant us in looking forward with confidence to the continuance of your valuable editorial labours for many successive years: such, at least, is my sincere

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wish; and I, for one, will gladly adopt your suggestion, as far as my own example and limited influence will avail. But in order to give full effect to your plan, and my own humble efforts to serve your cause amongst my Irish Brethren here, I would beg leave to recommend to you to make your publication embrace the subject of Masonry in a more general manner. I mean to say, that it strikes me as being, for general readers, too much confined to the *actual* state of Masonry in *England.* Now, the universality of Masonry requires that this defect (for I can call it nothing else) should be avoided in future, in order to ensure for your Review a more general, and consequently, a more extended circulation.

A Review like yours ought to be supported by the Brethren of the three kingdoms; but if its "contents" refer almost exclusively to Masonry in England, you cannot be surprised that the number of your subscribers is so few, and only confined to the English Lodges. To obviate this, I would recommend to you to establish correspondents in Scotland and Ireland, whose *position* and station will enable them always to be in the way of obtaining and forwarding to you any information on Masonic matters, of a nature likely to interest general readers. I venture to say, that were you to take immediate steps to establish this system, your editorial existence will not terminate with this year.

I send you, by this post, a Cork newspaper, containing an account of a Fancy Ball recently "got up," in that city, for the benefit of the Masonic Female Orphan Asylum. You may, perhaps, think it, or at least a portion of it, deserving of a place in your next: probably I may have been anticipated, and you have, ere this, received several copies of the paper in question; in which case, I only hope I may be more fortunate in my next efforts to serve you.

I remain, Sir and Brother,
With many apologies for this intrusion on your time,
Your friend and well-wisher, A. C.

P.S. The principal (indeed I may say the only) defect in your Review, is the comparatively local character of the Masonic intelligence it contains; for I do not consider the Brethren of either Ireland or Scotland are properly or adequately *represented* in your work by the *very few* pages devoted to them—more in the form of a passing notice than any thing else."

First, then, in reply, the writer has us at fearful odds: we know him not—he does not append his name or address.

Second. He says that the Review refers almost exclusively to Masonry in England; and argues that, for want of Irish news, it is not surprising that it does not circulate extensively in Ireland. Is he prepared to show that we exclude news from the Sister Isle? Will he say that we do not insert what we receive? The insertion of his own letter is a proof of our disinterestedness. As to establishing correspondents in Ireland, and other parts, whose position and station will enable them to furnish intelligence, the course is open to all; it is easier for the many to aid and assist the operations of an editor, than for an editor to write to, and urge forward Brethren whom he has not the honour to be acquainted with. We conceive, that under circumstances, we have expressed ourselves fairly; and can only say, that we shall be most happy in entering into correspondence with any worthy Brother who will give us the opportunity; but, be it understood, that if intelligence be not furnished, the fault should not be laid at our door.

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DUBLIN LODGE 100.

We have much pleasure in laying before our readers the following:—

Masonic Grand Lodge Room, Dublin, Feb. 10.

To Field Marshal His Royal Highness Francis Albert Augustus Charles Emanuel, Duke of Saxe, Prince of Saxe Coburg, Knight of the most noble Order of the Garter.

May it please your Royal Highness,

We, the Master and Wardens, on behalf of the Members of Lodge 100, of the most ancient and honourable Order of Free and Accepted Masons, most humbly approach your Royal Highness with our congratulations on the occasion of your auspicious marriage with our beloved Sovereign, Queen Victoria, and with profound respect and deference do solicit, as a mark of special favour, that your Royal Highness may be pleased to permit this Lodge to assume the style and title of THE ROYAL ALBERT LODGE. A similar mark of condescension was granted by her Majesty (previous to her accession) to the Freemason Lodge No. 4, held in this city, which has since that time been denominated "THE ROYAL VICTORIA LODGE."

We feel confident that the expressions of loyalty and attachment tendered by us to your Royal Highness will be most cordially reiterated by the entire Craft, and we most fervently pray that the Great Architect of the universe may watch over your welfare in union with our gracious Queen, and in the plenitude of his goodness, pour down the blessings of Heaven upon you both, and that all dangers may be averted from your path, and that health, peace, and happiness may ever attend you.

CHARLES MURPHY, W.M.
JOHN RADLEY, S.W.
GEO. MAC DONA, J.W.

Clement Ferguson, Secretary,
16, Lower Ormond Quay.

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To HIS ROYAL HIGHNESS THE PRINCE ALBERT, K.G.

May it please your Royal Highness,

I have the honour to enclose the accompanying memorial from the Freemason Lodge, No. 100, begging permission to assume the style and title of THE ROYAL ALBERT LODGE.

Trusting that your Royal Highness will be graciously pleased to accede to the same,

I have the honour to remain,
Your Royal Highness's very obedient servant,
CLEMENT FERGUSON.

Dublin,
16, Lower Ormond Quay.
Feb. 12.

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Buckingham Palace. Feb. 19.

SIR,—I am commanded by His Royal Highness The Prince Albert to acknowledge the receipt of the address, which you have forwarded from the Master and Wardens on behalf of the Members of Lodge 100, of the ancient and honourable Order of Free and Accepted Masons in

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ublin, and to acquaint you that His Royal Highness *is pleased to permit that Lodge* to assume the style and title of "THE ROYAL ALBERT LODGE." I am at the same time, commanded to request you to express to the Lodge his Royal Highness's sincere thanks for their congratulations on the happy event of His Royal Highness's marriage with her most gracious Majesty.

I remain, SIR,
Your faithful and obedient servant,
G. L. ANSON.

Clement Ferguson, Esq.,
16, Lower Ormond Quay, Dublin.

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LEINSTER LODGE.—At the installation of officers of this Lodge, the gratifying exhibition was witnessed of a father vacating the chair to be succeeded by his son. On the same occasion a valuable and elaborately chased gold box was presented to our most respected fellow-citizen, George William Creighton, Esq., Barrister-at-law. It bears the following inscription:

PRESENTED TO
Brother GEORGE WRIGHT CREIGHTON, P.M.,
By the Master, Wardens, and Brethren of
LEINSTER MASONIC LODGE, 141,
In testimony of their approbation of his efficient and valuable services
during the twelve months he presided as Master of the Lodge,
and of their personal esteem and regard.
24th January, 1840.

J. C. CREIGHTON, W.M. T. MAYSTON, S.W.
W. H. WRIGHT, Sec. G. KILDAHL, J.W.

VICTORIA LODGE 4.—At the installation festival of this admirably-conducted Lodge, Brother J. J. Parr was elevated to that distinguished post, the chair; Brother William Andrews was installed Senior Warden, and Brother the Right Hon. the Lord Mayor, Junior Warden. Brother Rudersdorf was present, and delighted the company with a brilliant display of his musical powers on the violin.

LODGE 50.—The Brethren of this distinguished Lodge, at their annual installation dinner presented a magnificent vase and cover to their much respected Secretary, George J. Baldwin, Esq. This splendid testimonial of respect was manufactured by West and Sons. It stands twenty inches in height. The base of the cup is ornamented with the acanthus leaf, the handles are vine stalks, and encircling the cup is a wreath of the vine, with bunches of grapes; the cover is edged to represent the waves of the sea on a lee shore. It is surmounted with the crest of Mr. Baldwin, elaborately chased. The following is the inscription:—

PRESENTED TO
P.M. Brother GEORGE JAMES BALDWIN,
By the Master, Wardens, and Brethren of
ST. PATRICK'S LODGE, 50,
As a testimony of their respect for his Masonic worth, and the
honourable and upright discharge of his duties as their
Secretary and Treasurer,
16th January, A.D. 1840, and of Masonry, 5840.

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LODGE No. 1, OF IRELAND, CORK.— Friday, the 27th, being the festival of St. John the Evangelist, the members of the Lodge, held under their ancient warrant, assembled at their Lodge rooms, Imperial Clarence Hotel, for the usual half-yearly installation of Officers for the ensuing six months. Lodge being opened at high noon, the following Brethren were duly installed:—James Morton, Esq., W. Master; Richard Beare Tooker, Esq., Past Master; Henry Westropp, Esq., Senior Warden; Anthony Perrier, Esq., Junior Warden; William Allin Furlong, Esq. was appointed Treasurer, and John Cotter Atkins, Esq. Secretary.

CORK, *Feb.* 19.—MASONIC FANCY DRESS BALL.—Wednesday night this splendid Masonic fête took place at the Imperial Hotel. Splendid as was the ball last year, it was surpassed both in number and brilliancy by the present. The decorations consisting of beautifully executed transparencies and Masonic banners and devices of all the different degrees of the Order were tastefully displayed in conspicuous positions in the ball-saloon and refreshment rooms, representing medallions of her most gracious Majesty and his Royal Highness Prince Albert, the arms and insignia of the High Knights Templars, Knights of the Swords and Malta, Royal Arch and Master Masons. At the eastern end of the saloon stood, on a raised dais, the chair of the first Lodge of Ireland, surmounted by a handsome canopy, and bearing a square and compass, issuing from a massive ball of gold, over which appeared the banner of the Lodge, elegantly executed.

Behind and above the Chair was a spirited sketch of a Master Mason, occupying a position in front of the Masonic Asylum, the portal of which appeared thrown open for the relief of the friendless, destitute Orphans. The expression of mild benignancy of the countenance of the reliever of distress, as well as the imploring face of the Orphan seeking his compassion, was admirably preserved. The latter formed a strong contrast with the comfortable appearance of the inmates of the establishment, some of whom were represented in the back ground. The transparency, we understand, was the production of our talented fellow-citizen, Mr. James M'Daniel, and, with the remainder of the decorations of this character, reflect the greatest credit on his genius. The rooms were lit with wax lights, and the chandeliers in which they burned were tastefully displayed with silk flags of various colours, which added much to the magnificence of the scene.

The very excellent band of the Scots' Greys was stationed in the gallery, and during the early part of the evening performed several Masonic marches, overtures, &c., much to the gratification of the audience. A quadrille band, under the leadership of Mr. Walker, also took up its position in the saloon, and, with the Scots' Greys, played alternately gallopes, quadrilles, waltzes, Scotch and Irish reels, country dances, &c.

The opening of the ball was very animating, and was of great interest. The Master, Wardens, and Members of the First Lodge of Ireland, covered with their various medals, ornaments, and jewels, emblematic of the "Ancient Craft," having on their collars and aprons, marched in procession to the top of the room, the Scots' Greys playing the favourite air, "The Freemasons' March." On arriving at the end of the room the Master took the Chair, and the Senior and Junior Wardens at either side. The Members of the Lodge then formed a circle, and the Master having saluted the company with all the honours, the company prepared to dance.

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We observed amongst the First Lodge of Ireland, James Morton, wearing the collar of the Master, Royal Arch decorations; Henry Westropp, Senior Warden, collar of the office, decorations of Templar and Swords; Anthony Perrier, Junior Warden, collar of the office, brilliant star and massive chain and cross; Thomas Hewitt; Nicholas Vincent; Francis J. Greene; Eustace Harris; Richard Beare Tooker, collars and badges of Prince Masons, very splendid uniforms; W. A. Furlong, Treasurer; John C. Atkins, Secretary; R. K. Exham and George Hodder, Deacons, insignia of respective offices; Abraham Morris; Henry E. Jones; John J. Perrier; D. M'Carthy; Captain Atkins, 60th Rifles; Arthur Crawford; Henry Morgan, sen.; George Chatterton; Robert A. Rogers; George Newenham; Joseph Haynes; George Atkins; Edward Barnett, Scots' Greys; Henry Morgan, jun.; Lieut. Fraser; Thomas Garde; Richard Meara; O. E. Barber; C. E. Hardy; Isaac Morgan, and many others whose names we have been unable to obtain, appeared in full Masonic costume. There were also numerous members of the different Lodges of the county and city. James F. Comerford, of the Ancient Boyne Lodge, No. 84, was elegantly equipped as a Knight Templar.

The attendance of officers was numerous, amongst whom were Lieut.-Gen. L'Estrange and family; Lieut.-Col. Wyndham and the Officers of the Scots' Greys; the 42nd Regiment stationed in Limerick, and the 92nd at Fermoy, and appeared in full Highland costume; also were seen the Officers of the 60th Rifles, 7th Fusileers, 32nd, 61st, 66th, 59th, 64th, 74th, &c. The company assembled numbered about 600, out of 649 tickets that were issued, amongst whom were the Knight of Glin and family, the knight appearing in the dress of a deputy lieutenant; the Misses Blennerhassett, county Limerick.

The characters were numerous, and, in some instances, splendidly attired, and were supported with spirit. The following of them were deserving of attention, as having added much to the amusement of the night:—

Lord Hill as a corporal, and Captain Barnett as a private, 59th regiment, afforded much amusement. Mr. Jephson, 78th regiment, as a recruiting serjeant. Captain Macquarrie and Mr. Drummond of the 42nd Highlanders, as Highland chiefs, attracted general observation, and appeared to great advantage, their Scottish costume being truly superb. That of Captain M'Quarrie in the plaid of his clan, of which he is chieftain, silver mounted and set with precious stones, was exceedingly beautiful. His dress and appointments are said to have cost 250 guineas. Mr. A. Morris, richly dressed in white satin, as Don Juan. A showman (Mr. T. Mahoney), had a numerous audience, and many of the spectators bore testimony to his talent in that line. He assured the curious, anxious to view his box, that he would show them all that was in this world, and all that was not in it, from Lord Glenlyon's celebrated racing stud to the making of a Mason in No. 1. Mr. Bass, as an orange girl; Mr. Newenham; Mr. A. Crawford, as a widow in weeds; Lord Glenlyon; Captain Hawley, North Hants Yeomanry Cavalry; Lieut. Dowman, 40th regiment; Hon. Mrs. Beamish; Mrs. and the Misses Kyle; Mrs. Col. Wyndham; Mrs. L'Estrange; Misses Green, Howe, Colburn, Sims, Loyd; Mr. Donkin, 7th Fusileers; Captain Cornelius, R.A.; Mr. Westrop; besides numerous others, which it is impossible to notice from want of space.

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There were also a good group consisting of four gentlemen and four ladies neatly dressed in clan Gordon plaid, which attracted some attention from the peculiarly light and graceful manner in which they tripped through some Scottish reels.

Previous to the retirement of the company, an Irish country dance was *footed* by a dozen gentlemen with fair friends, to the enlivening tune of "Haste to the Wedding." The dance was led off by "Don Juan," whose exquisite attire and graceful movement strongly contrasted with the humble dress and characteristic deportment of "The Oyster Woman," whom he chose as a partner.

The Stewards were indefatigable in their exertions to render the entertainment worthy of their guests; and on their part nothing was left undone to add to the comfort and convenience of those that assembled to join in the enjoyment of the evening. The dancing was kept up with great spirit during the night, and it was only when the lights were nearly burnt out, five o'clock in the morning, that the company were reminded that it was time to depart.

Cork Ball.—The Master, Wardens, and Brethren of the First Lodge of Ireland, return their best thanks to the Patrons, Ladies Patronesses, Stewards, and Committee of Management of the late Grand Fancy Dress Ball, for their assistance and co-operation in forwarding the object for which the honour of their support was requested, and by which the sum of 202*l.* 5*s.* 2*d.* has been raised in aid of the funds of the Masonic Female Orphan Asylum.

To the Nobility and Gentry, civil and military, who promoted the interests of the Charity by their attendance at the Ball, many of whom came from considerable distances for the purpose.

To Lieut.-Col. Wyndham and the Officers of the Royal Scots' Greys, for their ready compliance in granting the services of the Band of that highly distinguished regiment.

To Captain M'Quarrie, Royal Scots' Greys, for his valuable and unremitting services as Steward, by whom a considerable number of tickets were disposed of, and a large sum realised.

To Captain Atkins, 60th Rifles, First Lodge of Ireland, for his kind assistance on this, as on all similar occasions.

Masonic Female Orphan Asylum, Cork, *Feb.* 23.—Received from R. B. Tooker, Esq., Honorary Secretary to the Committee of the First Lodge of Ireland, conducting the late Grand Fancy Dress Ball, 202*l.* 5*s.* 2*d.* sterling, including the following donations:—

Anthony Perrier, Jun., Hon. Treas.

| | £ | *s.* | *d.* |
|---|---|---|---|
| Right Hon. the Earl of Shannon - - - | 20 | 0 | 0 |
| Hon. Mrs. Bernard - - - - - | 1 | 0 | 0 |
| Lady Chatterton - - - - - - | 1 | 1 | 0 |
| Rev. Boyle Townsend - - - - - | 5 | 0 | 0 |
| Mrs. Tooker - - - - - - | 1 | 0 | 0 |
| Captain Westenra - - - - - - | 1 | 0 | 0 |
| Mr. O'Leary, Perfumer, South Mall - - | 1 | 0 | 0 |
| (Savoyard) Mr. O'Hea - - - - - | 0 | 7 | 4 |
| (Jeremy Diddler) Mr. Gregg - - - | 0 | 7 | 6 |
| (Showman) Mr. Mahony - - - - | 0 | 3 | 6 |
| A. Perrier, Jun., Esq., First Lodge of Ireland - | 1 | 0 | 0 |

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The Governors of the Masonic Female Orphan Asylum beg leave to return their sincere thanks to the Master, Wardens, and Brethren of the First Lodge of Ireland, for the very handsome sum acknowledged above, obtained under their auspices, and for their invariable attention to the interests of the Asylum as a Lodge and individually; the Governors also beg to offer their best thanks for the foregoing donations.—*Abridged from the Cork Constitution.*

We have just heard that Brother Ribbans has lately presented to the Masonic Female School in this city, twenty copies of his work entitled "Doctrine and Duties, or Faith and Practice." The Masonic world knows well enough that our Brother Ribbans is not the Master Mason to remain long dormant in his intentions to do good. We may take the opportunity of observing to the excellent Mason, that a similar present to the Dublin Female School would be most acceptable.

KILKENNY, *December* 27.—In celebration of the Masonic Festival of St. John the Evangelist, the Brethren assembled at their rooms in High Street, at twelve o'clock, noon, and proceeded to the installation of the several Officers elected for the ensuing six months; and after the usual observances incident to this mystic ceremonial, other business was transacted. In the evening the members re-assembled, and, soon after six o'clock, sat down to a banquet. The admirable regularity and good taste with which the evening's festivity was arranged, under the special direction of the worthy Treasurer, left nothing to be desired that could ensure true social comfort and a happy evening to the assembled Brotherhood. After the removal of the cloth, the new Master proceeded to give the usual Masonic toasts, which were honoured with appropriate "Salutes," and to several of them the musical Brethren present contributed their vocal aid. The Chair was very efficiently filled by the Worshipful Master.—*Kilkenny Moderator.*

CARLOW, *December* 27.—The members of Lodge No. 116, assembled in great strength at their Hall, in Dublin Street, at twelve o'clock, for the celebration of the Festival of St. John, according to the ancient and accustomed solemnities—also for the installation of the Master and other Officers, for the ensuing year. The meeting was one of the most numerous and respectable that took place during a quarter of a century, and afforded the greatest gratification to those who are interested in the prosperity and extension of Masonry. The ancient ceremonials on such occasions were duly observed, and the Master solemnly installed, after which the Lodge was re-opened on the first degree, and the meeting adjourned. At seven o'clock, the Brethren, thirty-two in number, assembled at dinner in full costume at the Club House. The Chair was taken by the Worshipful Master, Brother Benedict Arthur Yates, of Moone Abbey.

LISMORE, *March* 10.—The Grand Lodge of Ireland having consented to grant a warrant for the opening of a Lodge at Lismore, in the county of Waterford, that beautiful town presented a most animated scene on the occasion. The novelty caused considerable excitement amongst the usually quiet inhabitants, and the frequent arrivals of the Brethren from distant parts of the country contributed not a little to the animation of the scene.



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The ceremony of opening the New Lodge, &c. commenced at six, P.M. After the usual preliminaries and forms had been gone through, Bros. Nugent and Drew passed the Chair; and Bros. Justin Courtenay, John Courtenay, and Edward Drew were respectively installed in the Offices of W. Master, and Senior and Junior Wardens of the new Lodge (No. 164); a candidate was initiated in the first degree; other business having been transacted, the Lodge was closed and the Brethren proceeded to the supper room; about thirty sat down; the new Master, Justin Courtenay, Esq. in the Chair, and the Senior Warden acting as Vice-chairman. After the usual loyal toasts were given, healths proposed, and thanks returned, several songs were sung by Brother John Courtenay, and a worthy Brother "fra the north," Thomas Bisset *of that ilk*, whose comic Scotch songs elicited unbounded applause. Among the company we observed Thomas B. Gardner, Esq., W.M. of Lodge No. 68; Thomas John, Esq., P.M. Lodge No. 68, and many others, who contributed by their presence to enhance the pleasure and gratification of a very pleasant evening.

CHARLEMONT.—On Friday, Dec. 27, the officers and Members of that ancient and venerable Lodge, No. 395, assembled at Mr. Robert Thompson's inn, Charlemont, to commemorate the anniversary of St. John. After the usual ceremonies of opening the proceedings had been gone through, Lieut. Charles Harpur, was unanimously elected Worshipful Master; Mr. William Jackson, Senior Warden; Mr. Samuel Robinson, Junior Warden; and Mr. William Hughes, Secretary. When the ordinary business of the Lodge was concluded, and the hour of six o'clock had arrived, a splendid entertainment was served up in the Assembly-room. The cloth having been removed, and the officers and Members decorated with badges and devices, emblematic of their various degrees and orders, Brother Charles Harpur, as Worshipful Master, was called to the chair; and Brother William Jackson, as Senior Warden, acted as Vice-President on the occasion, each of whom discharged their respective duties in an able and efficient manner. The following toasts were given:

"The Queen, the illustrious Monarch of these realms."

"The Royal Family of Great Britain, and may their unwearied attachment to the ancient Society of Freemasons be duly appreciated by every Member of the Craft." "The Grand Lodge of Ireland." "Our Brethren round the Globe." "Our military Brethren who have honoured us with their company this evening."

Brother Brighton, of the Royal Artillery, returned thanks on behalf of his military Brethren; and after describing, in glowing terms, the progress of Freemasonry in the British Army, under the happy auspices of some of its royal commanders, adverted to the memorable period in its history, when the gallant General Graham had nobly and most praiseworthily interfered to cement, in closer union, the Parent Grand Lodge of York, and that of the British metropolis; and stated that military valour had never been sullied by Freemasonry.

"The Worshipful Master, Lieut. Harpur."

Brother Harpur rose amidst hearty cheers, and begged to express his sincere acknowledgements for the distinguished honour they had conferred on him, in electing him to fill the important office of Master of their society, an office which was always accompanied with serious responsibility, and involved duties which should be discharged with

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great fidelity and zeal. There stood enrolled in their society many of his relatives whom he regarded as ornaments, to whom none had stronger claims upon his regard, than his Brother Sinclair Carrol, of Armagh, whose exertions in their cause had elicited the praises of the various Lodges of Ulster. His lamented maternal grandfather, the late Charles Mann, had the honour to be an officer in their venerable body, and the esteem in which he was held by his Brethren in life had not vanished in death, for the vast concourse of Brethren which accompanied his mortal remains to the silent tomb, gave irrefragable evidence of the affection which they entertained towards him. He (Brother H.) had found that, in eulogizing the memory of a beloved relative, he was trespassing on their time,—(cries of no, no)!—but he could assure them the fond remembrance of these things he would ever warmly cherish, and would ever draw forth emotions of his sincerest gratitude towards his Brethren. He must, however, bring his observations to a conclusion; and begged to propose "The health of their esteemed Senior Warden, Brother William Jackson." This toast was drunk with rapturous applause.

When the cheering had subsided, Brother Jackson rose to express his unbounded gratitude to the gallant Worshipful Master, for the kind manner in which he had proposed his health, and to his Brethren, for the warm and enthusiastic manner in which they had received it. He had the honour to be three years a Member of their fraternity, and he could truly testify he had not grown cold or lukewarm in their cause; that was the happiest evening he had yet spent amongst them, and he trusted their society was yet progressing to greater honours. A statute had recently been enacted, which strictly enjoined that all members of their body, should be enrolled in the records of the Custos Rotulorum of the county, and the great promptness with which their Lodge complied with the provisions of that statute would, he hoped, be warmly responded to by their neighbouring Lodges. He could now congratulate them on the stability of their cause, as well as on the legality of their proceedings; for whilst other societies (some of whom he deeply regarded) had either been unsupported by Parliamentary authority, or, by too much supineness and the absence of zeal, had almost imperceptibly dwindled away, he could console himself in the delightful prospects of their venerable Society, which had withstood the shock of ages, had flourished prior to the Christian era, and existed in the antedeluvian world; and which, he believed, would be commensurate with time itself. He concurred with the opinion of his military brother, who a short time ago addressed them, in reference to the heroism of many British Officers who were Members of the Craft, and some of whom gloriously fell, fighting for their country: he also revered the name of Graham, one whose services had been so beneficial to their cause. Nor could it be forgotten that their cause enjoyed the patronage of royalty. The great General Sir John Doyle, Governor of the old Fort of Charlemont, had also been distinguished for his attachment to Masonry; while royal favours were bestowed upon him in generous profusion, in testimony of his gallantry during the late American and Peninsular campaigns. The invincible Wellington knew full well the great value of that principle which binds Masons together; for, whether he put to flight the Gallic usurper on the tented plains of Salamanca, or lighted the torch of British glory on the ridges of the Pyrennees, he was alike sensible of the aid which the cause of Masonry had afforded him in climbing to the summit of his great fame. The great Napoleon Bonaparte was constrained

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to tender his meed of praise in behalf of many of his brave men, whose consummate skill and courage were much to be regarded, and whose names stood emblazoned on the imperishable records of the French Masonic Society. The Mediterranean Islands abounded with votaries to the worthy cause, while the banks of the Nile, and the shores of old Egypt resounded the honours, and had borne in proud triumph the splendid trophies which Masonry had won. Their cause was almost universal, and its benign influence was experienced in every quarter of the globe. The sterile plains of Hindostan and the luxuriant soil of Erin, had reared scions for their cause; and, although to some it seemed veiled in mystery, it required only to be known to be admired. To Erin's only Duke their cause was highly indebted; and, if time permitted, he could quote the names of many who had well earned their gratitude; but fearing he had wasted too much of their time, he begged to thank them for their patience, and to propose "Prosperity to Lodge 395."

Brother Hughes, Secretary, felt he could not sit in silence, nor repress his feelings, after the eloquent observations which had just fallen from the Senior Warden, without expressing his happiness at the conviviality of the meeting, and the prosperity of the Lodge to which the toast referred. He trusted it would always maintain that character for which it was so highly distinguished, and stand, as it ever had done, pre-eminently high in the estimation of the Grand Lodge of Ireland. Since he had enrolled his name on the records of their Lodge, he marked the absence of some who had gone to their eternal reward, and sincerely hoped that when any present would bid adieu to earthly enjoyments, they would be ushered into the society of the just, and for ever to enjoy the glories of their GOD. Brother H. here made reference to an old respected Brother present (Steenson), whose hairs, he said, were blossoming for the grave, and down whose cheeks the tears ran in copious effusion, and earnestly enjoined the Lodge to imitate his upright and steady deportment.

"The hostess, whose attention contributed so much to the evening's entertainment."

Mr. Thompson returned thanks.

Messrs. Glenn, Robinson, and Hare severally addressed the Lodge; when, after the Master expressing his approbation of the proceedings of the evening, the Lodge retired, highly gratified with the good feeling that prevailed on the occasion. It was then some minutes past ten o'clock.

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## FOREIGN.

Our advices from Paris, Rotterdam, and Malta, are merely expressive of good wishes, and convey subjects of no particular intelligence.

We have not heard from Sydney or Hobart Town since our last.

GUERNSEY.—MASONIC CELEBRATION OF HER MAJESTY'S MARRIAGE.—On Monday, the 10th Feb. the Brethren of Doyle's Lodge of Fellowship, No. 99, assembled at the Masonic rooms, States Arcade, to celebrate the auspicious day of her Majesty's marriage, and to initiate a candidate. Never were feelings of combined loyalty and devotion more triumphantly felt and expressed, than on the health and happiness of her Majesty

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being proposed by the W.M. The response was one of deep and heartfelt attachment to a sovereign beloved, and also as the daughter of an illustrious departed Brother, and niece of two Royal Grand Patrons of the Order. It is only a just tribute to the Brethren and respected visitors present, to say that it was apparent, that each and every one felt proud of the Masonic tie, which links in one common bond of union of "true honoured Masonry," the sovereign and subject, and of that obligation which alike enjoins adoration to God, fidelity to our sovereign, and peace and good-will to all men.

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# INDIA.

TO CORRESPONDENTS.

Having entered into arrangements with

MESSRS. W. THACKER AND CO., ST. ANDREW'S LIBRARY, CALCUTTA,

we refer our Friends and Correspondents to that firm, who have an ample supply of the Freemasons' Quarterly Review on hand, and who will promptly execute orders.

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CALCUTTA.—Our Masonic affairs are not so cheering as could be wished; but we are by no means discouraged. Dr. Grant will shortly be in possession of the opinions and sentiments of the zealous Masons with whom he is desiring to exchange credentials; and as soon as he does begin, we feel satisfied he will put into active operation his high moral power, and draw around him that support which Masonic principle is certain of affording him. Brother Robert Neave, and Brother Alexander Grant, are expected with much interest.

BOMBAY, *Jan.* 1, 1840.—TO THE EDITOR.—DEAR SIR AND BROTHER,—I am sure it will be very gratifying to yourself, and the Brethren at home, to learn that Masonry on this side of India has, at last, been so completely revived, as to encourage in us the hope that it will maintain, for the future, the position to which it has now been advanced; and whilst this is a matter which calls for our gratitude, it is, at the same time, necessary that we should acknowledge, in the most public manner possible, that the present advanced state of Freemasonry here, is entirely to be attributed to the unceasing exertions of that distinguished Mason, Brother Doctor James Burnes. We trust that the Grand Lodge of England may be induced to take an early opportunity of acknowledging the claims which this excellent and worthy Mason has upon its consideration. He enjoys the confidence and Brotherly affection of *all* classes of Masons under this presidency, and he is well deserving of both. You were one of the first to do justice to his merits as a Mason when in England. Since that period up to the present, he has been constantly engaged in the *good work* of Masonry; and, by his bright example, has diffused such a spirit of Brotherly love amongst us, as makes us all, as it were, *one* in feeling and interest. On Brother Burnes's re-election to the Chair of the Lodge "Perseverance" for the present year, it was proposed that a memento should be presented to him for the warm interest he has taken in the Lodge since his return to India. It was most cordially received, and carried unanimously. The R.W.

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Brother's address to the Brethren assembled surpassed every thing I ever heard, both in matter and manner: an application has been made by the Lodge to have it recorded on the proceedings and published. I shall conclude this by subjoining the account of our proceedings on St. John's day, as taken from the public prints.

"We have the greatest pleasure in giving our readers a copy of the eloquent and elegant address of Dr. Burnes on the occasion of the meeting of the Lodge Perseverance, on the peculiarly Masonic anniversary of the festival of St. John. On no former occasion has a Masonic meeting in Bombay been convened under more imposing auspices, and never has a gathering of the Craft in this country been made under more propitious circumstances than those under which the fraternity assembled on the eve of "Good St. John." The address of Dr. Burnes, though particularly Masonic in its character, will be read with pleasure by every member of the community. It is not addressed to the petty prejudices of a party. Its precepts are such as must meet with the concurrence of every honest heart, and every honourable mind. It is more than Masonic; its sentiments find an echo in every bosom. We who have not the honour to belong to the fraternity over whom, in this part of India, Dr. Burnes presides with such honour to himself, and advantage to the Masonic Brotherhood, have yet as vivid a perception of the great and universal principles of right laid down in his admirable address, as if we had been present at their delivery, and been subjected to the influence of the speaker while in the act of swaying the minds of his auditors.

The success of the Lodge Perseverance must be gratifying to every one. It has quadrupled its members, attracted the general consideration of society, and drawn forth a gratifying evidence of good-will on the part of Government; and it will be remembered among the other good acts of Mr. Farish's administration, that our worthy ex-governor had the liberality to devote a public building for the meetings of this Lodge. Long may it live and flourish, supported by the good wishes and the active exertions of the virtuous members of the community: and may its worthy Grand Master live to see the prosperity of the Institution, and long enjoy the honourable badge of brotherhood, which has been so deservedly voted to him.

The Address of the Right Worshipful Brother James Burnes, *K.H.*, P.G.M.W.P.I., on his being installed into the chair of the Lodge Perseverance, No. 546, at Bombay, on the festival of St. John the Evangelist, A. L., 5839.

Right Worshipful Sir and Brother. — I have been deputed by the Brethren of Lodge Perseverance, No. 546, to express to you their anxiety that your truly eloquent and Masonic address to the Fraternity on the Anniversary of St. John's day should be preserved in the records of the Lodge, and, if possible, made public; and to request that you will commit it to paper, and oblige them with a copy of it for their purposes.

I am, Right Worshipful Sir, and dear Brother,
With every sentiment of regard and esteem,
Your's very faithfully and affectionately,
W. C. Harris, D.P.G.M.

To the Right Worshipful Brother James Burnes, *K.H.*, P.G.M.; and W.M. of Lodge Perseverance, No. 546.

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"It is with natural feelings of pride, that I again find myself installed, in due and ancient form, into the chair of this most worthy and worshipful Lodge; and I entreat you all to accept my heartfelt gratitude, for the ready brotherly love, and unsought suffrages, by which so marked, and, according to the customs of 'Perseverance,' so unusual a compliment has been conferred upon me. I have never concealed from you, my Brethren, that although honoured with a fair, or probably rather an undue share of consideration in other respects, I have invariably esteemed my Masonic distinctions above all the rest; and that claiming, as I do, the character of a working Brother, I naturally feel one of the proudest of these to consist in presiding over the active and efficient Lodge, which may be almost said to have resuscitated Masonry in this portion of the globe.

"It cannot be otherwise also, my Brethren, than the gratification of a just and honourable ambition, to be placed thus prominently foremost amongst a body of chosen and enlightened individuals, free to elect, but under the influence of paramount duty; and linked together by such high and unerring principles as we are; and while I can entertain no apprehensions for the future on behalf of the Lodge, need I add how inexpressibly the pride I now personally experience is enhanced, by reflecting that during my past year of Mastership, no ripple, however trivial, has disturbed the even current of our harmonious proceedings; and that neither within the sacred precincts of the Lodge, nor amidst the more free though innocent enjoyments of the refreshment table, has a single occurrence taken place, which could interfere with the Masonic decorum, or gentlemanlike deportment. I may still go further, and declare, that although fully empowered by the office which I have held to institute a rigid scrutiny into the character and conduct of the Brethren over whem I have ruled, both in and out of the Lodge, nothing has transpired to force upon me the painful conviction, that even the least instructed amongst us has for a moment either forgot the solemn obligations he had entered into, or soiled in the least degree the pure badge with which he had been invested.

"I feel this to be but a just tribute to one and all of the Brethren of Lodge Perseverance, with whom I have acted in concert; although, at the same time it is due to the great and excellent institution, of which we are sworn members, to express my conviction that none other, ever contrived by the utmost ingenuity of man, could have spread the sweet cement of unity over a body constituted like ours; amidst a society, where, unfortunately, Freemasonry is still too little understood and extended to be duly appreciated; and in a country, where although glorious examples of men pursuing the plumb-line of conscience are daily before our eyes, yet principles widely opposed to those inculcated by the level and square are naturally on the ascendant."

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"When the worthy Past Master, in that fervent and earnest strain, so indicative of the pure Masonic feelings with which he is imbued, recounted to me from this chair on last St. John's day, the noble struggles in which the Lodge had been engaged, not only to maintain Masonry, but even to support its own existence; and charged me,—by considerations which I well knew to imply the deep debt I owe the Craft, and the obligations imposed on me by the elevated station in it to

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which I have been raised by the Brethren of my native land,—to come forward and take the front; although I did not hesitate, my Brethren, I felt that a course of no ordinary trouble, perplexity, and probably disappointment, lay before me. The pledge which I then recorded in presence of the assembled Brethren has not, however, I hope, been altogether unredeemed. To the utmost of my humble ability I have attended here, and officiated; nor is there a single occasion during the twelvemonth on which I can accuse myself of having neglected my signs and summonses.

"Under the favour of the Great Architect of the Universe, and through the strenuous and united efforts of all the Brethren, but particularly of those whose badges now lie before me, and whom I shall presently proceed to re-invest into office, the doubts and difficulties which hung over us last year, are now entirely dissipated. Forty new Brethren, all endowed with the incomparable gift of enlightening education, and occupying a respectable position in social life, have passed into the Craft through the portals of 'Perseverance,' under circumstances, which, judging from the zeal they have evinced, convey to us the proud conviction that, having understood our tenets and objects, they are prepared to cultivate them for their own improvement, and to the benefit of their fellow men. Nearly an equal number of old Brethren, whose Masonic energies had slumbered, have become re-animated into effort; and are now affiliated amongst us to aid us in our good work. The Lodge has quadrupled its members: and while it has attracted the notice, and excited the interest, of society generally; it has received a gratifying proof of consideration from our rulers, in one of the chief public buildings having been allotted to its use by the excellent individual who lately resigned the reins of Government; and from whom, as his life is *charity*, nothing could be more acceptable to us as Freemasons, than such a compliment to the Craft.

"On the other side of the picture we have equal reason to bend with humility, resignation, and thankfulness; for, although a few of our Brethren have left us to return to their native country, in which they will have ample scope for the exercise of their fraternal duties; and others are now absent, and engaged in upholding the glory of our nation in Central Asia, where a still wider field for Masonic practice and forbearance lies open to them; it is gratifying to think that the great Leveller has passed gently over us, and that we have but to mourn the death of two members of 'Perseverance.' One of these sealed his respect for the Craft by entreating, in his dying hour, that the Brethren of the Lodge should attend his remains to the grave.

"We have but to proceed, my Brethren, in the goodly structure, whose foundation is brotherly love, which we have been erecting; and if, in addition to working together in unity of purpose, sinking all trivial points of collision in the great and common aim of advancing Masonry, and improving ourselves; we admit only as participators in our labours, men under the tongue of good report, well vouched for, and true, animating them by steady example to walk uprightly,—live within compass,—and act upon the square,—and instilling into them the great Masonic precept of *Veritatem Sequi, Beneficere Aliis*—to follow after true knowledge for just and practical objects, and to do all the good they can to their fellow-creatures—we need not doubt that we shall be achieving one of the chief ends of our creation; and may humbly hope,

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that the blessing of the Almighty Master will continue to descend upon us."

The R.W.M. thereafter proceeded separately to address the following worthy Brethren, whom he was pleased to invest, agreeably to the ancient usages of the Order, with the various insignia of office in Lodge Perseverance, for the ensuing year; viz., Brother John Mullaly, as Past Master; Bros. William Blowers, and J. H. Chalmers, Wardens; Bros. H. J. Barr, and T. Gardiner, Secretary and Treasurer; Bros. W. Willis, and J. Harrison, Deacons; Bros. W. K. Fogerty, and T. Burrows, Guards; Brother G. Kingston, Lodge Steward. Brother Blowers, S.W. having, on behalf of himself and the other officers, rendered a highly Masonic and suitable acknowledgment, the following trusty Brethren were appointed, in addition to the Office-bearers, members of the Board of Stewards of L.P. until next St. John's day, viz., Bros. R. Frith, Geo. Rowley, Frederick P. Webb, J. C. Ibbs, and Robert McKim.

It was then proposed by the Past Master:—That, on the present occasion, the officers and members of the Lodge Perseverance feel it their duty to acknowledge, with sentiments of deep-felt gratitude, the many claims which the R.W. Brother Dr. James Burnes, *K.H.*, P.G.M. for the Western Provinces of India, has upon them for the warm interest, and the kind and Brotherly consideration which have, in a peculiar manner, marked his conduct towards the Lodge since his connexion with it; and, although they feel that any testimonial which could be offered to so exalted and excellent a Brother Mason as our R.W.M., would but very inadequately convey a due sense of his merits, or their obligations to him; still, that he be solicited to accept, as an humble mark of the high estimation in which he is held by the Brethren of Lodge Perseverence, of a gold badge, or some other token that may be deemed more appropriate. This motion having been supported by Bros. Blowers, S. W., Chalmers, J.W., and Wellis, S.D., was unanimously adopted by the Lodge.

The Lodge Perseverance had, on the occasion of this festival, the proud satisfaction of seeing within her walls nearly a hundred "Brethren of the mystic tie," including many of the most distinguished members of society of Bombay. Such a Masonic assemblage never having before occurred in Western India. Brethren at a distance will readily believe that they were not forgotten; and that the evening was spent in that spirit of "freedom, harmony, and love," which has characterised, throughout all ages, the meetings of the Craft.



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# REVIEW OF LITERATURE.

*Theocratic Philosophy of Freemasonry.*—Having received intimations that the names and addresses of several which have appeared in the list of subscribers are incorrect, we shall with pleasure continue to receive and forward to the learned author any further corrections; requesting, however, that such may be sent as speedily as possible, the work being nearly ready. The following are additional subscribers:—

The Library of the Lodge 341, New Church, Lancashire.
James Taylor, P.M.
Edmund Ashworth, P.M.
James Nuttall, SEC.
Thomas Pindar, Sleaford
Thomas Cave, P.M. 412, Yeovil, (2 copies.)
— Clarke, P.M. 607, Wolverhampton.
— Harris, P.M.
H. Conway Robins, W.M. 653, Wells.
J. Chalmers, W.M. 120, Montrose.
David Plenderberth, TREA.
Charles Straton, SEC.
James Calvert.
James Rischer, STEWARD.
Wm. Robbs, W.M. 466, Grantham.
Jos. Roberts, P.M.
Robert Turner, P.P.G.J.W. Lincolnshire.
Jno. Wood, P.G.J.W.
Jos. S. Langwith, P.G. SUP. WORKS.
F. P. Newcombe, S.W. 466.
Jos. Evans, J.W. & P.G.S.
Thomas Wood, SEC. & P.P.G.S.
George Pawson, P.M.
Fred. Malim, J.D. & P.G.S.
T. Prindur.
Richard Sucker, W.M. 640, Bourton Dorset.
J. T. Shapland, S.W. 610, South Molton.
E. W. Firminger, W.M. 184, Sheerness.
W. Edgecombe, P.M.
Lieut. T. Heales, *R.N.* S.W. 156, Cornhill.
Adam's Lodge, 184, Sheerness.
E. Foxall, P.M. 523, Kidderminster.
F. C. Rudkin, S.W, 315, Derby.
John Strong Bingham, P.G.J.W. Nottinghamshire.
R Collinson, Mansfield.
Thomas Wakefield, Esq. 55, & 576, Nottingham.
S. B. Mason, 55.
Rev. Willoughby Brassey, P G. CHAP. Dorset.
John Matthewson, S.D. 29.
John Thomas, late of 194.
— Johnson, W.M. 29.
— Cross, S.W. 85.
— Tancred, 10.
— Parkinson, 54.
— Puttock, P.M. 212.
— Harder, P.M. 40.

*Testimony of the Bible against the Corn Laws.* Parker and Co.—The subject is discussed in a Sermon by a Minister of the Gospel, who takes for his text words of powerful denunciation, "He that withholdeth corn, the people shall curse him."—Prov. xi. 26. The reverend author certainly adduces much argument against the Corn Laws, from that pure fountain of knowledge and truth, "the Book;" he appeals, with an earnestness most creditable to his holy calling, in favour of the repeal of laws which press so hardly upon the suffering poor; and he draws a vivid picture of the probable advantages that would result to the country from that repeal. The discourse is written with much force, and the author is evidently earnest in the cause he advocates.

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*A Sermon in aid of the Aged Masons' Asylum.* By the Rev. H. R. Slade, Lecturer of Hampton, Middlesex.—This discourse was preached on the 27th December last (St. John's day), at the parish church of St. James Clerkenwell, and is published, by request, for the benefit of the Charity.

*"And even to your old age I am He; and even to hoar hairs will I carry you: I have made and I will bear; even I will carry, and I will deliver.*—ISAIAH XLVI. 4."

The reverend Brother enters boldly into his subject, with a determination to speak out from the pulpit words that may reach the heart, and direct its impulses to the exercise of charity. After quoting "the example of Him, even Jesus, who went about continually doing good among all," he observes—

"I find, too, on searching the archives of our Ancient and Honourable Order, that charity is a principle every where recognized by the general acts of the Brethren, but specifically so in more recent years. There can be, therefore, no just grounds for apprehension, lest we go out of the *beaten paths, and make new ways for ourselves.* But the surprise, in truth, is, not with respect to the question of precedents, nor to the agitation of a fresh feature in the economy of Masonic philanthropy; but how such an Institution, as the one in contemplation, should have been *so long* unerected and unendowed, side by side with other beneficent foundations which grace the list of Masonic Charities."

The author next pays due respect to the opinions of the Rev. Dr. Oliver, and presents, in favour of his own argument, some elegant extracts from the writings of that distinguished Mason. The probable sneer of the popular world, that Freemasons have no Asylum, is met by a fervent hope that such apathy may not longer exist. His apostrophe to the female sex merits attention.

"Am I reproaching you for your lack of zeal and liberality in this service—am I doubting your compassion and interest, when I turn and behold the galaxy of feminine beauty and tenderness which our benevolent object has summoned this day around me; and can I doubt of their sympathy and generous aid, when I regard those soft and gentle eyes beaming with intelligence, and every emotion of charity, bedewed with the pearly drops of virtue's incense, at the bare recital of what may be a Brother's woe! Oh, I am transported with the thought of the encouragement their sisterly presence gives to my feeble efforts, to vindicate the claims of the Worthy Aged and Decayed Brother, upon our hearts, our consciences, and our funds. By their endearing influences, I shall reach the humanities of their fathers, their brothers, and their husbands, and their betrothed, reaping a harvest of plenty, and to spare, for the comfort and repose of the Old Mason, and the fond partner of his thorny, way-worn pilgrimage."

The fear of the Asylum being the means of injuring the Schools, is combatted with fairness and truth; and, in pleading, he says—

"With regard to any apprehension that the establishment of the Asylum will detract from the prosperity of the two other standard charitable institutions of Freemasonry, the Boys' and Girls' Schools, I foresee no such sordidly calculated result. God forbid, that because I would contribute my mite towards instituting, and endowing so necessary a refuge for the worthy destitute Freemason as the Asylum, I

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should withdraw, or halve my subscription to the Schools. Oh, no! rather let me deprive myself of some trifling luxury and personal indulgence in the year, than be guilty of so flagrant an affront to the truly Fraternal spirit of Masonry. The accumulation of a number of such sacrifices, from small selfish gratifications, would richly content the Treasurer of the Asylum, without infringing upon the claims of the other Charities. The world is composed of atoms, wisely combined by the skill of the Grand Architect, to act for its destined purposes. Drops make up the shower which refreshes and fertilises the earth. The greatest rivers, our own majestic Thames, flow from the smallest rills."

As a moral reproof to the threatenings that are conveyed in other quarters, and which breathe any thing but peace and good-will, the following words of our author stand nobly contrasted:—

"Charity to the poor is, therefore, a duty to the performance of which *every* man is bound. How much greater the obligation of that duty from a Mason to his Brother in Poverty and Decay!

"Lastly.—The example of our Lord Jesus Christ gives an additional force to these principles of nature and reason. The example of Christ is a mixture of precept and instruction. He having been sent to teach men the true way of salvation, His example is to be considered as a command to us to imitate Him, as well as a rule of direction, shewing us how we ought to walk. Wherefore, consider well the nature of that example of Brotherly kindness and Charity which Christ has set before us. He loved mankind in a perfect degree. His love to us had not the least grain of alloy. It was pure and invincible. It led Him to suffer the most grievous things on our account, and to die for us. No instances of ingratitude could cool the ardor of His affection. No injurious treatment could stop the current of His love. To the most amiable tenderness and sensibility of heart, He joined the most active and the most laborious exertions, in healing those who had bodily diseases, in doing general good, in preaching the Gospel to the poor and the unlearned, and in forming in men that temper and that course of life, which is conducive to their present happiness, and introductory to their final salvation. For the afflicted, the suffering, and the unhappy—for the distresses of mankind He ever shed tears of sympathy.

"But who is He that speaks to us in this example to 'Love one another,' and 'to do good to one another?' God, Himself, is speaking to us in the Person of His Son, our Lord Jesus Christ. Can there be a higher authority than this? Can any obligation to the observance of this duty be conceived of a more solemn nature than that which is constituted by a voice from above, speaking to us in a written mandate, which co-operates with natural sentiment, and with the dictates of our own reason, and with the benignant rules of our Ancient Order, commanding us to love one another?

"What object more in unison with the spirit of that heavenly Mandate than the Asylum, whose cause I am pleading? What authority will be regarded by us, if we contemn those Laws which Heaven has revealed, and antiquity confirmed to us, for the purpose of increasing our reverence for the duty of Brotherly Love, and of showing us more distinctly what it consists in?"

We are in the mood to multiply our extracts, and sincerely thank Mr. Slade for his excellent discourse.

*A Treatise on the Real Nature of the Sin of Adam, &c. &c.* William Carson, Grafton Street, Dublin.—This is an *original* work by an anony-

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mous author, upon a very abstruse, metaphysical, Old Testament dogma. The writer cleverly meets, in the preface, some infidel objections against the authenticity of Revelation, by cutting the ground of their argument from under them, and placing them in the weak position of a total misapprehension of the subject of the Mosaic History. The *test* of Man, he ably and learnedly states, was *obedience* to the *will* and *decree* of his Maker, and his *sin* originated in an act of gross *disobedience*, whether it were by eating an apple, or devouring a holocaust. The argument is indeed profound, ingenious, recondite, and pious. The author appears to be a Mason, and we cordially join issue with him in his sound remarks upon the talented O'Brien's Round Towers of Ireland, and are proud to recognise the names of distinguished Fathers and Prelates of the Church as having been Grand Masters of our ancient Order, in the list he cites in his *notes*. The work is published at a very appropriate season, when society is threatened with a deluge of the tenets of atheistical Socialism, and is worthy the perusal of all who love scriptural simplicity and truth.

*Monthly Magazine, for January, February, March*, 1840. Sherwood and Co.—Our attention has been drawn to our "Monthly" contemporary, by some correspondents, who have expressed their doubts of the sincerity of the opinions published in that periodical respecting Freemasonry. Our object is not to "break a lance" with the Monthly, but merely to satisfy those who appear somewhat anxious in the matter. In the first article, then, headed "Sketches of Theosophy and Freemasonry," there is more ingenuity than sincerity displayed.

Ex. gra. p. 45, the writer says.—"We mean to bring the *light* before the public; for the very same disinterested reason that induces a lad to offer you a link in a November fog."

And in pp. 58, 59.—"We must not destroy the wheat because of the tares which spring up amidst its wholesome verdure. We are bound to preserve the wheat, at all events; and, as far as we can, to eradicate the noxious weeds that entangle its progress to maturity."

Again, in p. 58.—"You may ennoble, exalt, enlarge, and purify her (speaking of Freemasonry); but she is stamped with the seal of immortality, and you will never crush or annihilate her."

In the second article, or chapter, the author indulges in many sophistries and pleasantries, which have probably given rise to the anxiety of our correspondents; but, however they may feel on the matter, we agree with our Theosophist, if such he be, that Freemasonry can never be crushed—although his simile of the lad and the link may not throw that light on his own views we ourselves could wish; in truth, we cannot understand whether the "Theosophist" be in joke or in earnest—he is probably aware that we are not singular in this opinion.

We avoid any particular allusion to the honesty of publishing matter confessedly charged with the absurdest mistakes; and we could wish to pass a verdict of acquittal upon a not improbable charge of selfishness, which we fear in the result, will be included among the "absurdest mistakes"—Republication of error does not make out the truth; and although the prurient taste of the *profane world*, may for a time relish the change of literary diet in the Monthly, they will not be fed upon it—the appetite will fall off, a sickness of stomach will ensue, and they will be disgusted with the *cum grano salis* system, which, while it

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excited did not enlighten them ; and they will clear out of the November fog without any further aid from the lad and the link.

Chapter the third, is merely a continuation of the same subject. The colour of the wrapper is changed ; *cui bono*, is there a moral in it?

In an eloquent article on "the Press," the Monthly speaks out well upon a little book by a Student at Law ; and the writer observes, with much force and dignity—

"The intelligent man is always intelligible ; for a touch of *thought*, like a touch of feeling, makes the whole world kin. Yes, write your best —even for the sake of the best, though you get neither office, fee, nor emolument. The discerning few will then know what metal you are made of ; first-rate thinkers will take you to their ambrosial fellowship, and the whole world will at last crown you with the laurels. Cast your bread on the waters, you shall find it after many days. So it was with Pope. When that philosophic poet first introduced the Liebnitzian theory of optimism and universalism into his far-resounding verse—heavens! what a cry arose among the descendants of Bavius and Mævius! But he lived it down, and wrote it down. Where live their names now, but in the very lines which impaled their foolery? There, suspended on the cross of his conscience-thrilling satire, they still seem to writhe and agonize—still dying, never dead—damned to immortality of fame."

Freemasonry is in no bad hands, if it shall find no shrewder opponent than the "Theosophist ;" who, in his remarks on "Jack Sheppardism," p. 233, justly denounces it as "a safe speculation in a recognized market ;" and compliments it, inferentially, through the elegant Caliban, as founded on a filthy lust of lucre. The advertisement of the Monthly, we observe, was headed "Freemasonry *revealed* ;" and concluded as containing matter highly interesting to the inquisitive. How very high-minded! We are bound to admit—and we do so cordially and cheerfully—that the Monthly has lately exhibited many evidences of pure literature, many classic sparklings from the philosophic spring. Its forte, we should say, lies more in the better, and more honourable development of talent and genius, than in the doubtful course of pretending to Freemasonic revelations!

Having quitted the Monthly, we pass to Frazer's Magazine, No. 123, for March, 1840, p. 295, and have much pleasure in giving the following extract :—

"Byron.—The following instance of spontaneous and flattering homage to genius, is worth noticing. In 1815, Byron visited Cambridge at the time when the University confers its degrees ; and attracted by a kindred feeling, as well as perhaps by a love of display, the poet, accompanied by the late Dr. Clarke, went to the Senate House to be a spectator of the interesting scene. After remaining a few minutes under the gallery, Lord Byron proceeded to the other end of the room (the Senate House is a noble hall, lofty and spacious, but externally its Grecian architecture harmonises ill with the colleges), in order to address the Vice Chancellor. He had only gone a few paces when he was recognised by the sons of Alma Mater in the gallery, and immediately a chorus of voices repeated, almost simultaneously, the two well-known opening lines of the *Bride of Abydos* :—

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime?"

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Lord Byron stopped and smiled, but the Vice-Chancellor rebuked the breach of collegiate discipline and decorum. 'I know not what possessed us,' said a man of Trinity, whom we heard relate the circumstance, 'but it was a sort of Freemasonry feeling—we could not restrain ourselves.''

This extract might appropriately be headed "Freemasonry feeling:" and we have, in former Numbers, been gratified to notice the very delicate manner in which Masonic matters have occasionally been touched upon in this periodical. The Order has been treated with respect, and the remarks have been made with a gentlemanly candour. We may not be followers of the political opinions of "Frazer," but we can understand consistency, and on that account often we read him as we do the other periodicals, with much pleasure.

*Manners and Customs of the New Zealanders*, 2 vols. By J. S. Polack, Esq. Madden and Co. By some unaccountable error, the review on these interesting volumes has been mislaid.

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The following report was not received in time for insertion in its proper place.

DUBLIN, March 19.

The solemn ceremony of the dedication of the new and splendid hall, at the Commercial Buildings, for the use of the Craft in this city, took place under the patronage and in the presence of his Grace the Duke of Leinster, Grand Master of Freemasons in Ireland, and a respectable assemblage of the Brethren. The new and ample hall has been fitted up in the Gothic style, the throne of oak, carved with Masonic emblems, surmounted by a canopy, the draperies richly ornamented *en suite*. The stalls surmounted by the helmets and banners of the K.G.C., with shields, bearing the heraldic devices of the several Members of that high and distinguished Order. The hall is altogether worthy of the position the Order now holds, the Grand Lodge of Ireland maintaining its Masonic rule in all "peace, love, and harmony," in every quarter of the globe.

The Officers and Brethren, in full costume, attended his Grace the Most Worshipful Grand Master, at the old Lodge-room, at five o'clock in the afternoon, when the Grand Director of the Ceremonies formed the procession, which moved up the grand staircase to the new hall in Masonic order.

These arrangements having been made, an anthem was sung, and an exordium on Freemasonry given. The Lodge being tyled, the business of Freemasonry was resumed. The Grand Secretary informed the Grand Master that it was the design of the Fraternity to have the hall dedicated to Freemasonry, according to ancient usage; upon which he ordered the grand officers to assist in the ceremony, during which solemn music was continued, excepting only at the interval of dedication.

The first procession was made around the Lodge. When the Grand Master arrived at the east the music was silent, and the Grand Chaplain delivered the following

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CONSECRATION PRAYER.

"Almighty and ever glorious and gracious Lord God, Creator of all things, and the governor of every thing thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper 'all our works begun, continued, and ended in thee.' Graciously bestow upon us wisdom in all our doings; strength of mind in all difficulties, and the beauty of harmony and holiness in all our communications and work. Let faith be the foundation of our hope, and charity the fruit of our obedience to thy revealed will.

"'O thou preserver of men,' graciously enable us now to consecrate this Lodge to the honour and glory of thy name, and mercifully be pleased to accept this service at our hands.

"May all who shall be lawfully appointed to rule in it, according to our Constitutions, be under thy especial guidance and protection, and faithfully observe and fulfil all their obligations to thee and to the Lodge. May all who come within those consecrated walls have but one heart and one mind, to love, to honour, to fear, and to obey thee as thy majesty and unbounded goodness claim; and to love one another as thou hast loved us. May every discordant passion be here banished from our bosom. May we here meet in thy presence as a band of Brethren, who were created by the same almighty parent, are daily sustained by the same beneficent hand, and are travelling the same road to the gates of death. May we here have thy holy word always present to our mind, and may religion and virtue, love, harmony, and peaceful joy reign triumphant in our hearts.

"May all the proper work of our institution, that may be done in this Lodge, be such as thy wisdom may approve, and thy goodness prosper. And, finally, graciously be pleased, oh, Thou Sovereign Architect of the Universe, to bless the Craft wheresoever dispersed, and make them true and faithful to Thee, to their neighbour, and to themselves. And when the time of our labour is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through 'the valley of the shadow of death,' supported by 'thy rod and thy staff," to those mansions beyond the skies, where love, and peace, and joy, for ever reign before thy throne. Amen."

The Brethren answered—

"Glory be to God on high, on earth peace and goodwill towards men."

The Grand Master then said—

"In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this hall to Freemasonry."

The Grand Chamberlain then strewed corn (wheat) over the Lodge; and the grand honours were given.

A piece of music was then performed, and the second procession was made round the Lodge; when the Grand Master arrived at the east, the music ceased, and he said—

"In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this hall to religion, virtue, and science."

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

The music was resumed, and the third procession was made round

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the Lodge; when the Grand Master arrived at the east, the music ceased, and he said—

"In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this hall to universal benevolence."

The Grand Chaplain then dipped his finger in the oil and sprinkled it over the Lodge, and the grand honours were given.

The Grand Chaplain standing before the Lodge, then made the following

INVOCATION.

"O Lord God, there is no God like unto thee in heaven above, or in the earth beneath, who keepest covenant and mercy with thy servants, who walk before thee with all their hearts.

"Let all the people of the earth know that the Lord is God, and that there is none else.

"Let all the people of the earth know thy name, and fear thee.

"Let all the people know that this house is built and consecrated to thy name.

"But will God indeed dwell on earth? Behold the heaven, and the heaven of heavens cannot contain thee; how much less this house that we have built?

"Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer of thy servant and thy people.

"That thine eyes may be open towards this house night and day, even towards the place consecrated to thy name.

"And hearken thou to the supplication of thy servant, and of thy people; and hear thou in heaven thy dwelling-place, and when thou hearest forgive.

"For they be thy people, and thine inheritance. For thou didst separate them from amongst all the people of the earth, to be thine inheritance."

Response by the Brethren—

"The Lord is gracious, and his mercy endureth for ever."

The Grand Chaplain then pronounced the following blessing:—

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

Response by the Brethren—

"Glory be to God on high, on earth peace, good will towards men."

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

An admirable address was then delivered by the Grand Chaplain, Rev. Thomas Flynn, after which an anthem was sung.

The address was, on the motion of the M.W. Grand Master, ordered to be printed.

The Lodge retired to refreshment, when upwards of sixty of the Brethren sate down to dinner,—his Grace the Duke of Leinster in the chair; and, after an agreeable evening, separated.



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# TO CORRESPONDENTS.

## INDIA.

AN INDIAN MASON.—Brother John Macdonald, father of the indefatigable Major, was Prov. G.M. for Sumatra in 1797. We decline entering into the other subject that our Correspondent complains of: the Grand Lodge is open to him.

A MASON, (Bombay).—Why not give name and address? small justice is rendered to us by concealment.

* *.—The packet, per Zenobia, was costly; the date is June 1.

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WE know not in what manner to reply to numerous friends, on a subject most interesting to our self-love; to notice editorially the liberality, the generosity, and, under present circumstances, we should say, the high-mindedness of so many kind and devoted Brethren, would be pardonable, however incorrect; to pass over the circumstances would be ungrateful on our part. We refer our readers, then, to the advertising pages, among which, they will find the names of those staunch supporters of the Editor of their *Review*, who, by this expression of their approbation, have turned darkness into sunshine. Time and circumstance enhance the value even of this compliment.

Dr. Crucefix very gratefully acknowledges fraternal invitations from Coventry, Wales, Liverpool, the beautiful West, the Emerald Isle, and bonnie Scotland. Although it is impossible to accept such friendly marks of attention, Dr. C. deeply appreciates the Masonic sentiment that dictated the compliment.

We have been directed, also, to convey to Brother Alderman Wood and Brother J. Lee Stevens assurances of increased respect, for their Masonic independence of conduct in support of the Asylum, and in refutation of slander.

☞ We, following the example of our betters, prepay postages, and shall expect our Correspondents to do likewise.

☞ We recommend that the *first article* of the Constitutions, concerning "GOD AND RELIGION," should be read publicly as the commencement of the installation of a Master.

☞ Several Masonic addresses to the Queen have reached us, but too late for insertion.

☞ We are desired by the Author of "Ten Years' Experience" in Freemasonry, to state that the Work is in progress, and that due notice will be given of its publication; the delay is caused by MOST IMPORTANT CIRCUMSTANCES.

A STEWARD states that Brother ——— has been promoted to the Presidency of his Board, and that Brother ——— has resigned; our Correspondent inquires the reason—this, with due submission, we decline to do, although we have a shrewd guess.

BROTHER WM. JACKSON, (395, Ireland).—It affords us much pleasure to advance *true* Masonic principles.

M. M. (229).—By art. 7, By-Laws, one black ball is decisive.

LOGOS must be in error; the Britannic Lodge, 38, is not only in the Calendar, but the Senior Warden, Brother Melmoth Hall, is a Steward for the Girls' Festival; Brother Sirr, is the New Master. The Grand Master is the Father of the Lodge.

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J. S.—The melancholy tidings have been duly recorded.

R. F.—The report is duly attended to.

A MEMBER OF THE M. AND P. M. CLUB.—"Who shall bell the cat?" as a "Philippic" hath a Masonic inference, but may be reserved for a better opportunity.

NO JUDAS.—The article is trite and pointed, but may be misunderstood; otherwise, the allusion to Peter's apostacy and repentance is not inapposite. The cat and the monkey then is no fiction, both have tails; alas, poor cat! to be duped by the mischievous ape.

A BROTHER SPORTSMAN, to speak in his own humour, "is poking his fun;" the black filly "Crucifix," appears to have won well and handsomely; but why send us lines on horse-racing; there is, however, some taste and good spirit in them.

A MEMBER OF No. 2.—The letter may be true as truth, but it is possible to make truth appear the reverse; and verily the sycophant speech is as like the reverse as pea is to pea: but as no one believes in the jargon, and as the noble Brother may never know of the *delicate* offence—let it pass.

A LOOKER IN AT 324 is, we hope misinformed. True dignity and false pride are the antipodes of each other; we will inquire and report.

PHILOS.—Yes; the Grand Lodge did sanction Lectures in Masonry; the admission was One Shilling. They were delivered in 1775, every Tuesday Evening, at seven, at the Mitre Tavern.

A GRAND STEWARD is entitled to attend the Prestonian Lecture at the Lodge of Antiquity. Let him go and report.

A GOVERNOR OF THE BOYS' SCHOOL.—The delinquent alluded to, and the slanderer, are different persons.

A GRATEFUL BROTHER.—A copy of the Constitutions published in 1738, would be highly acceptable.

A. K.—Any documents and tracts will be acceptable, and what we do not require shall be carefully returned.

A PAULITE is liable to misconception,—the data are incorrect;—e. g., instead of the parties presented at the Grand Feast, it should stand thus:—"Mr. R. W. Jennings, Mr. William Comerford Clarkson." Other mistakes are equally glaring.

Bro. T. R.—The Chevalier Ruspini, the Institutor of the Girls' School, was appointed G.S.B. 1791, and we believe continued such until his decease.

A CONSTANT READER would have been more welcome with name and address.

BRO. HENRY.—Always welcome. The communication has been noticed.

HINT.—We now recognize a Brother whom we always respected. The letter is considered confidential.

MINOS.—How the slander cast upon a Most Worshipful Brother has escaped penetrating observation, we know not; perhaps the source is too foul for examination.

HOMUNCULUS.—Let the "Egomet" alone, he will take himself down a peg and not know it,—already he is on the wing.

BRO. M. SANGSTER.—Many thanks.

SHADE OF HARODIM (formerly of quondam 467).—Alas poor ghost! we will patiently listen to your story, but why depart at cock-crow? We have no power to look at the archives of No. 2, once No. 1;—but marry come up!—out with the details, they must be interesting, and with all the fear and trembling which the shadows cause, we will give them publicity; we love antiquity—there is a substance in faith.

Bro. W. E. Aytoun.—The communication was welcome, and well-timed. We are deeply thankful.

CONSISTENCY is not really in the secret; without imputing bribery, there is much virtue in "an order to the play." The "distinguished" could not withstand the temptation, and he condescended to permit ladies to sing in the Hall at the Festival.

BRO. W. SIMMONS.—The communication is noticed.

A GERMAN.—The Pilgrim Lodge certainly; it should be supported by all friends of the "Father Land."

BRO. STEBBING.—We do not remember to have received the communication, but court his Masonic acquaintance and correspondence with lively interest.

LORD * *.—The King of Hanover was initiated on the 11th May, 1796, at Lord Moira's house; was afterwards present at the Grand Feast on the same day; presented with the decoration, and took rank as Past Grand Master.

A BRO. SURVEYOR.—A Grand Architect (!) was appointed in 1799; the office is now more properly styled the Grand Superintendant of Works.

ALUMNUS.—The philippic is severe; but the party is not over sensitive. The article must be altered and amended, or the Old Bailey will be in prospect.

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246.—Without name and address we can only notice the letter thus:—1. Justifiable case for the Board of General Purposes. 2. Ditto. 3. No. 4. No. 5. Case for Board. 6. Yes, 7. No, 8. No.

PROTEUS is hardly fair to us,—but we yield.

PILGRIM is requested to continue the examination so interesting. His last letter came too late.

A MEMBER OF THE G. S. L.—The fact is just the reverse. The majority decided in favour of Dr. Crucefix having the honour of entertaining the Lord Mayor of Dublin and his distinguished friends, at the Grand Stewards' Lodge, in May last.

BRO. JAS. DUNN.—The melancholy account is inserted.

A LIVERPOOL MASON.—The article from the mail appeared, p. 514, 1839.

A STEWARD.—The freaks of the "distinguished" are no secret.

A PAST STEWARD is in error; Dr. Crucefix has served twice on the Birthday Festival; the first time with the late Sir Thomas Farquhar, Brother Prescott, and others; last year, with Lord Worsley, Brother R. Steuart, *M.P.*, and others.

AN ARTIST.—The portraits of the "Four Brothers" complaining to ———, are capitally sketched, but are reserved for better colouring; at present they look too snappish.

A QUONDAM MEMBER OF THE BOARD.—The bad man fears,—the upright man scorns.

CAMBRIDGE ADVERTISER.—There being two other papers in the town, the proposition, if accepted, would subject us to similar arrangements with the other papers.

A MASON.—Not having seen the allegorical prints, we can give no opinion.

BRO. EALES WHITE.—The particulars relating to the Duke of Wellington have already appeared: *vide* p. 442, 1836.

BRO. G. P. PHILIPE.—The report was taken from a Chester paper, especially forwarded; whose reporter should be written to. Has our correspondent so written? The letter to us does not mend the matter.

BRO. FERGUSON.—The obliging communication has been received and acted on.

BRO. HILL (Weymouth).—The courteous letter is duly acknowledged.

BRO. SHAPLAND.—Kindness was never more acceptable. Want of room prevents us from inserting his contribution.

K.—A dozen will be useless; 1500 of the "Pseudo-principle prospectus" is necessary, and we would give them a better publicity than being burnt by the Tylers of Lodges.

TIM.—Zoological portraits are not in our way; the kangaroo is a good one—so is the ferret—the others are but so-so. TIM—TIM—be cautious, there is a "tendency."

MASK.—The sycophant was excluded for non-payment of dues.

THE GHOST OF SHEM.—Should himself state how many creeping and unclean things entered the ark.—He may be aware that it was before our time. True, "coming events cast their shadows before them."

PARAPHRASE.—The fable of the lion and the mouse are not bad, but the allusion is too strong. According to the spelling-book fabulist, the lion was grateful;—Paraphrase rules the story otherwise.

BRO. COLLIER.—Want of room prevents us at present from availing ourselves of his contribution.

QUIZ.—True, by the ghost of Gilkes!—The gad-fly tried it on, but there is virtue in the scratch of a pen.

BUZ.—True again.—The "fire among the straw" was in the ascendant.

J. W. B.—Name and address are indispensable to publication. The Brother alluded to has been active, zealous, and enterprising, and has made Masonry to shine in his district with unprecedented lustre; his retirement (if such be the case) will be regretted by none more sincerely than by ourselves, to whom he may probably develop his reasons.

A MASON.—We regret that we have no communication from Birmingham through the usual channel.

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BROTHER BARHAM will perceive that we have anticipated his suggestion.

ANTIQUITAS.—There is nothing ungrammatical in the repetition (three times) of the words "acting by immemorial constitution," in the summons; one announcement would be sufficient and in better taste. Thanks for the MS.

A LIMERICK BROTHER.—The letter refers less to Masonic matter than to a public trial; we do not therefore publish it.

CORRECTOR.—The list of Lodges, &c. from which the "distinguished" has retired, is preserved. The Corrector does not state what Lodge the party is a member of: the name was lately withdrawn from one.

A CLERICAL MASON.—Confidence is a compliment.

A. C., C. A.—Why not give name and address, and why reverse the initials?

SUFFOCATORIUM.—The "distinguished" did it all. The "permission" ticket was a pet of his own; it was a wicked trick, however, to cause a kangaroo-like exit from the "Ladies' chamber."

A PROCTOR.—Thanks for the cuttings from the *Times*, in particular, we shall reserve Sir H. Jenner's summing upon certain evidence, until time and circumstance may render it necessary for our lance-corporal to inflict punishment.

(No. 1.)—Report inadmissible—it cannot be true.

BROTHER R. enquires, what can have induced the un-Masonic attack? We can only reply we know not; certainly not to extort money from us, they have had enough already. We only wish that just debts were paid. To be cheated and abused is *rayther* too bad. The moment selected for the attack was dastardly in the extreme.

A HUMBLE BROTHER.—Thanks, kind Brother, hands like yours held up in Grand Lodge, would teach a moral; it is for such as you that we have toiled day and night.

A MASTER.—The four packets of prospectuses are received, and will be used as directed, "in case of need."

A SUBSCRIBER TO ———.—We decline entering at present into our reasons for declining the office; it is enough that we set it afoot, and hope that we may not be forced into explanations.

ANTEDILUVIAN.—"Scenes in the Ark, in a Series of Letters," is under consideration; the portraits will require touching up to make them tolerably decent.

A SURREY MASON.—It would be ungenerous to republish from another print, what has already caused sufficient sensation; ingratitude is not our sin.

SEMPER FIDELIS.—The account from Heckmondwick came too late.

QUERIST may be right. We ourselves never credited the party as a messenger; vanity prompted the assumption of such an office; but we do not acquit him of pouring into the ear the "leprous distilment."

EACUS.—The libeller and his witnesses were in attendance on the 24th, but the case stands over.

BROTHER KEY, (Saturday night, March 28).—Altogether too late.

## DISCIPLINE AND PRACTICE.

THERE CAN BE NO DOUBT, BUT THAT PENDING AN APPEAL, THERE CAN BE NO SUSPENSION OF ANY MASONIC FUNCTION OR PRIVILEGE, AND WE ARE SATISFIED, NO LAWYER OF ANY STANDING WOULD GIVE A CONTRARY OPINION.

TYRO.—We are informed that the G.M. stated to a Brother upon some doubtful point, that if he would attend the Antiquity Lodge of Instruction, he would be set right; this, we consider, sets the question at rest, and that any Brother, properly qualified, can enter such Lodge of Instruction. There is but one public law for all.

A BROTHER OF KENT.—As long ago as 1799, erasure was the penalty attaching to all Lodges that did not comply with taxation, and expulsion of its members was ruled to be the duty of every Lodge; but we could enumerate instances where the law has been evaded—and where too a different example should have been set.

BROTHER W. H. WYNN.—There is no law against a Brother continuing to hold office in a Provincial Grand Lodge, although he may have ceased to be a subscribing member to any Lodge in the province. It is *imperative* that Brethren initiated in Scotland and Ireland should on joining an English Lodge, pay for their registration and certificate, the same as naturally initiated Brothers.

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* * *.—The discrepancies that so frequently occur in the declarations of subscriptions from members, as described by Secretaries of Lodges and the returns in the Grand Lodge Books, are too obvious to pass unnoticed. We have observed these facts at the Board of Benevolence, as well as at the Girls' and Boys' Schools, where the petitions often prove the direliction of Lodges; the subject calls for serious attention.

MASONIC DECENCY.—We do not insert the communication, having understood that the scrutineers have expressed their regret at having misinterpreted the circular.

ONE OF THE OFFENDED.—The same answer; for reason that the Board disapproved the introduction of *improper* persons into Grand Lodge.

## ROYAL ARCH MATTERS.

BRO. W. GREATWOOD.—A R. A. Mason, *as such only*, does not rank as a Past Master, nor can he wear the emblem of one on his badge. The Constitutions of the R. A., as well as of Craft Masonry, will shortly be re-published.

P. Z.—1. Zerubbabel or Shesbazzar, son of Shealtie, son of Jehoiakim, King of Judah.
2. Haggai the Prophet.
3. Joshua, son of Jozadack, the son of Seriah.

P. Z.—Reverential deportment is at all times praiseworthy, but we are not advocates for carrying the principle into ridicule.

H.B.—As the Chapter 324 is still in durance on the old question, H.B. should enter some other Chapter,—the difference may cease, and his wish may be gratified.

PHILOS (324).—The third constellation still exercises its ungenial influence over the destiny of this once favoured Chapter. The withdrawal of a name, on the 7th February, that should have been accepted with marked respect, is unworthy of the Chapter, whose roll numbers so many excellent persons. Let the matter be referred to the Grand Principals; and if they decline to deal with it, bring the affair before Grand Chapter. Were it our own case we would do so.

CHARITAS.—The —— has not been twelve months a Master Mason, and therefore, as yet, he cannot pollute the Grand Chapter.

## TEMPLARS.

Q.—One black excludes at ———. The name has not been proposed.

THE NUMBER OF 3.—Even if ——— shall become a R. A., there are three encampments to which he will be inadmissible.

PILGRIM begs to thank Noachida Dalruadicus for his obliging communication on the Templar possessions in Ireland, which is valuable, as furnishing materials for the yet unexhausted history of the Templars. The few notes which have appeared on the subject are the result of a very cursory reading, and doubtless many readers of the Review are able to contribute better. One in particular, distinguished both as historian and antiquarian, must be particularly qualified to fill up a blank, viz., the learned author of "The Antiquities of Freemasonry;"—but it were presumptuous to intrude on his valuable time.

A CAPTAIN.—The name has not been proposed in either encampment.

## ASYLUM.

TRUTH.—As far as we know, the first intimation of the Asylum upon record is in the Freemasons' Quarterly Review for July, 1834, p. 167.—The next, p. 285, and again p. 365. The first subscriptions received by the treasurer were in the month of April, 1835, from the Richmond, Romford, and Burlington Lodges. "The Snuff Box" commenced its march about the same time. The first public meeting was held on the 22nd June, 1835. The Neptune Lodge followed so closely in the race, as to be entitled to every honour. The Bank of England was scarcely behind.

In reply to numerous correspondents, we have to state that the more the "principles" of the Asylum are tested, the more satisfactory they prove to be; and we are directed to express on the parts of many provincial friends, their perfect approbation of the proceedings of the Committee and General Meetings.

A MEETING OF THE FESTIVAL STEWARDS WILL SHORTLY BE CONVENED; AND THERE APPEARS A GOODLY PROSPECT OF A SUCCESSFUL HARVEST.

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THE

# FREEMASONS' QUARTERLY REVIEW.

JUNE 30, 1840.

## THE QUEEN.

THE hand of the assassin has been raised against the "Lord's anointed;" but Providence, in its mercy, averted the intended murder; and the Queen of these Realms, we are most happy to state, is receiving the daily homage of the great and noble at court, and loyal addresses from her subjects in all parts of the world. How awful it is to contemplate the uncertainty of human events! Our Queen might now have been the tenant of the tomb, and the nations over which she rules, instead of thus congratulating Her Majesty and her Princely Husband on their providential escape, would have been plunged into the deepest sorrow for her loss.

Our business is not to narrate the particulars of this traitorous act, but merely to record the fact. The foul attempt was made by a mere stripling, Edward Oxford, on the 10th of June, by the discharge of a brace of pistols, at the Queen and Prince Albert, as they were riding in an open carriage upon Constitution Hill.

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Among the addresses of congratulation to the throne, are a great number from Provincial Grand Lodges, including that from the Grand Lodge of Edinburgh, on the 17th of June; the Grand Lodge of Dublin, on the same day; and from the United Grand Lodge of England, on the 24th;



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upon the latter of which we cannot refrain from making a few remarks.

On that occasion an assertion was hazarded, and followed immediately by a deliberate act disproving its truth; for, after the address had been carried by acclamation, it was proposed that a copy of it should be forwarded to His Royal Highness the Queen's Consort by the Grand Master, who said this could be done, and that it was the only way in which Grand Lodge could communicate with a subject—so far, so well; but he afterwards went on to say, that that Grand Lodge could not vote an address *to any but the Sovereign of the land.* And now let it be remarked, scarcely had this opinion been given, when a Grand Officer rose *to propose an address, previously submitted to the Grand Master, for adoption by Grand Lodge,* to the illustrious mother of the Queen, congratulating her on Her Majesty's providential escape, which the Grand Master was to present to Her Royal Highness. This being put to the Grand Lodge was, of course, carried by acclamation. But, why this wavering? And why should there not also have been an address to His Royal Highness Prince Albert? Surely this want of common feeling did not follow merely because at a late Grand Lodge it was ruled to be improper to address him on his marriage—not that it was felt by the many to be improper—but that the proposed address did not emanate from the highest quarter. Is it for this that the Grand Lodge is to be told that it is irregular to address any other than the Sovereign of the Realm, and yet on the instant called on to adopt an address to a subject (most worthy indeed of all praise love and duty), and which had been proposed under his direction?

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### THE PRO-GRAND MASTER.

THE Earl of Durham, unhappily for Masonry, remains too indisposed to take any part in the proceedings at this eventful time, when his valuable advice would prove most serviceable, and never was so much needed. Masons

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devoutly hope that his Lordship may be restored to better health, and the exercise of his high talents.

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THE BOARD OF GENERAL PURPOSES.—This department of the executive has undergone its annual mutation. To the events of some of the past transactions, we shall not advert here; they are commented on at some length in their proper place, and they may call forth a few remarks hereafter.

It is not an agreeable task to speak of the probable future; we confess that our hope, more than our confidence, is with the present members. And it is with a deep regard to the interests of the Craft, that we charge them, in the name of peace, kindness and good order, to do no act that is likely in the slightest degree to require interference; that thereby the labours of the Board may not be made weightier than shall grow out of the easy and simple performance of routine duty.

It is with a feeling of pardonable pride that we have to state, that every case submitted to the opinion of "our own Private Board of General Purposes" has been satisfactorily arranged, and that we have prevented more cases reaching the Board than they have themselves sat upon, whereby *secresy* has been observed—*fidelity* exemplified—and *obedience* proved.

Our court remains open at all times, and undergoes no annual mutation.

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The Financial department is in a most flourishing state.

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THE CHARITIES.—The reports from the Schools are highly favourable. The Festival of the Girls' School produced nearly eight hundred pounds!

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THE ASYLUM.—This noble institution, whose opponents could never urge a better reason for the prejudice by which they assailed it, than that it must to a certainty injure the

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existing charities, has again put out of court all sophistry and malice, by the aid of its own supporters; the collection this year for the Girls' School exceeded any thing before or since the Jubilee Festival. However, our present business is with the Festival of the Asylum itself, which took place on the 24th of this month, and was attended by above 160 Gentlemen and Brethren. The Hon. Henry Fitzroy, *M.P.* presided, and right worthily did he fill the office. His advocacy came from the heart of a Mason determined to do his duty; and he gave token that, notwithstanding the difficulties thrown in his way by meanness and artifice, it was not possible to shake his principle, nor to turn him from the clear course of charity. An outline of his several addresses has been attempted; they have left an impression on his Masonic hearers that will be effaced by time alone; and they have given evidence of the true principles of Freemasonry among many who were present, and who in all probability next year will be associated in the same cause, and in the same place, as members of the Order and supporters of the institution. The amount declared was seven hundred pounds! Among the contributors will be found the Marquis of Kildare, Earl of Mansfield, Lord Southampton, Ald. Thomas Wood, the honourable Chairman himself, and his friend Mr. Forbes M'Kenzie, *M.P.*, Prov. Grand Master for Peebles. A very numerous list of ladies' subscriptions was also announced, including the Viscountess Anson and the Hon. Mrs. Fitzroy, the latter of whom was present, and expressed herself delighted with the attention of the Stewards. But if these signs and tokens are gratifying, how much still more so is the patronage of Queen Adelaide, who sent a liberal subscription, and thus set a noble example to the wives and daughters of Masons?

Is the Asylum in danger?—Can any institution be in danger that is thus fostered and protected?—The Honourable Chairman stated his belief that next year the Hall would be full, and the subscription still greater, and that his own exertions had been inspirited by the lesson he had received,

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as well as by the base means taken to turn him from his course by anonymous libels. The general effect, however, has been to rally around the Asylum its staunch advocates; and we cry "Hurrah for the Asylum!" with all our heart and with all our soul, in a tone of triumph.

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THE PROVINCES.—The return is favourable, particularly from Grenada, Hayti, Jamaica, and Malta; all advices prove that Masonry is on the ascendant. The appointment of two Provincial Grand Masters for Jamaica, or at least one chief with two deputies, would within one year effect such an increase of members, and thereby so spread the principles of Masonry, as to prove that while nothing is more fatal than the want of an executive, so nothing is more cheering than a *good* executive. But in INDIA, where the embers of Masonry three years since were all but smouldered, a spirit has been enkindled that will long continue to animate the Craft. Happy was the day when such Masons as Brothers Neave, Grant, and Macdonald, were awakened; they imbibed the precious nourishing principle, and by their industry, zeal and talent, HAVE REVIVED MASONRY IN INDIA. In the distance we greet them cordially, and shall feel but too happy in giving to an admiring fraternity all possible evidence of their transactions and success. Good conduct by publicity becomes an examplar, and bad conduct by the same means is exposed and detested. We are no friends to any hole-and-corner government of Masonry.

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A glance at our quarterly Obituary will create a melancholy interest. The withdrawal from the scene of their earthly labour of so many of the "true workers" of the Order, leaves *vacancies* to be dwelt upon with thoughts of deep and weighty consideration. A monarch, whose life has passed during the most eventful period of European affairs —a gallant Brother, whose earliest years were renowned equally by his bravery as his mercy, and whose evening of life (passed in that very country to which he was opposed,

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and in which he had been imprisoned) has been devoted to the exercise of charity and the encouragement of virtue—the merchant, who in his own character upheld "a class," of which he was the distinguished one for honour and for integrity,—have with many others passed like shadows, and have become tenants of the tomb. Pause, Masons! and ere the debt of nature is claimed at your hands, act as these Brethren did; so that if you are withdrawn in youth, it may be that in purity you appear before your Judge; and if the summons be delayed until reason is matured by age, that reflection may not impede *your appeal* at the Grand Lodge above.

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## PRESENT STATE OF AFFAIRS.

"Men should be what they seem."
"Non sunt quod simulant."

It is not hazarding too strong an opinion to say, that for a time at least, a cloud has o'ercast the Masonic horizon—the shadow of a spirit unfriendly to the just and liberal interpretation of true Masonic freedom; and that the strong arm of power, countenanced by the vain-glorious and unopposed by the timid, has sullied the purity of an institution, and assailed the sanctuary it should have defended.

In the early progress of its shadow, the energies of many well meaning Brethren were suspended in doubt as to what the cloud itself betokened. The Brethren to whom we allude, comprise those of the Order who are at all times disposed to view, with considerate kindness, the occasional aberrations of humanity, and to trust to a re-action of better feelings, clearer reflections, and the happy results of a healthier judgment. But upon this section of the Craft, the active, the ardent, the honestly determined, can only reckon in the event of some successful effort of Masonic principle, against un-Masonic power. Alas! that even justice itself should be imperilled by the unready, inatten-

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tive, or irresolute—that in them the Masonic virtues should be negative.

That a heavy blow has been struck, the friends of good order, whether active or passive, must seriously deplore; and that it should have proceeded from so high a quarter, is of still more lamentable consideration; because it was fondly hoped, that history would have finally crowned with a coronal of gratitude, the chief of an era far surpassing in time and fruition any previous period of Masonic prosperity. The wound rankles the deeper because it has been self-inflicted—the stain is the more indelible, because it so defaces the achievements which had been previously emblazoned on that chieftain's Masonic shield, as to leave it utterly irreparable by the most persevering and earnest efforts of futurity. And we are left to mourn in sorrow, commingled with bitterness, that the glory of a long and useful life has been eventually dimmed by the repudiation of prudence and wisdom, for the reckless exercise of power in the cause of folly and injustice.

Whilst yet the storm is lingering around us, if we cannot allay it with the wand of Prospero, let us at least examine the unnatural phenomenon as calmly as we may. It is no common, no elemental strife; but the contention of human passions with Masonic principles. Nor is it the less virulent because ignorance engendered it; for wickedness has supported it, and power has made it destructive. Even its examination is dangerous; but danger should never deter the independent journalist. To him the past is a portion of history, which it is his undoubted duty to record. The present, a period of practical application, he must not venture to evade. The future, the uncertain day in which his labours will have to be judged by their motives or effects. And we will endeavour to perform this duty without fear, as without favour, towards the highest born or the lowliest one. We will speak the truth, however unpalatable; we will encourage the innocent and, exposing, punish the guilty.

We aver, then, that there is too much of pretence in the

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assumed immunity 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 profess the most extensive practice, and the peculiar protection of these virtues; and if we repudiate those professions 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.

We can readily understand how much those who have perverted both truth and justice, desire to have their delinquencies kept secret. Nay! we are satisfied, that even from the Craft generally, as much as from "the profane world," they would screen their evil doings, were it possible; and thus, to Freemasonry, as well as to society, we are performing an imperious duty, in the words of truth and in the cause of justice.

There have been two great questions before the Masonic world; the one arising out of a report of a General Meeting of the Asylum, wherein three Brethren were charged with *disloyalty* to the Grand Master; which pretended report states that persons not Masons were present. Now that being the case, it could not be a Masonic meeting, and therefore its proceedings were not amenable to Masonic jurisdiction—this objection is honestly taken. But presuming the exception to be rejected, should there not have been the sem-

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blance of justice in the course of the prosecution? We refer the reader to the proceedings, wherein Masonic justice became *deaf, blind and lame.* And, in the Grand Lodge, where the case was ridiculously *pretended* to be re-heard, this curious result was arrived at:—the principal party against whom the charges pointed with the most unnecessary severity, simply expressed his regret that any observation he made should have borne a construction he himself never intended; scarce had the words passed his lips, than the Grand Master evinced his joy, and calling him to him, shook hands with a promptitude that shewed how glad he was to release himself from a difficulty. Hey!—presto!—and Grand Lodge unanimously voted, that in the case of that Brother all should be buried in oblivion! Mark, reader, this case was the only one upon which one iota of blame could by possibility rest. *Hands* were shaken—aye, and *heads* were also shaken!

Now for the second case. Brother Stevens's punishment, *notwithstanding his appeal,* was within seven days of expiration! It is difficult to treat seriously of the charges affected to be brought against him; indeed, the fact of his sentence being only for three months, and that of the former Brother for six, speaks pretty clearly that he could not have been disloyal over much. Yet, because, for the reasons he justly assigned, he could not be expected to adopt any other course than an examination of the real merits of the case by the evidence, which was *refused,* his appeal was cut short in the midst, and his *sentence confirmed!*

The proceedings in the case of Brother Stevens, both at the Board and in Grand Lodge, are well worth the time necessary for their perusal.

"Call on the third case," was the direction of the Grand Master, which was readily obeyed. The moment was important—the charges and sentence were read, and also the appeal; but, before the appeal could be entered on, the Masonic Attorney-General, or, as he is technically termed, the Grand Registrar, rose and denounced it as *informal,*

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and of none effect! The satisfaction of the Grand Master at this ruling was too apparent to escape notice; and the third Brother, who had never during the previous proceedings once opened his mouth, was about to hear the malignant sentence confirmed, when he rose, approached the covenant, placed his hands on the Sacred Volume, and boldly addressed the Grand Master on the enormity of the injustice about to be practised. It is probable the Grand Master felt the force of his argument—it would have been well for Masonry had he acted upon it. Although "Felix trembled," yet on the retirement of the Brother, the sentence was speedily confirmed! And this is "a court of honour!"

Let us now inquire what would have been the conduct of a high-minded Grand Master. Would he have presided at a tribunal where the proceedings implicated his own honour?—would he not rather have left his character in the care of the great body over which he presided? We fearlessly state, that in the "profane world" such would have been the course; and why was it otherwise in this case? He could direct an act of oblivion against the principal, but could sanction, nay, direct, through his legal (!) adviser, that by the paltry subterfuge of a flaw in the appeal, the sentence should be confirmed against another, himself sitting as judge in his own case! In common law the judge would lean to the defendant, and the law would be interpreted in his favour. In Masonry the judge reverses the order of things, hugs the non-Masonic law, and pounces upon the victim.

This momentary victory would have failed but for the absence of a great number of Grand Lodge, who were at Epsom races,—sufficient to have carried a majority the other way, notwithstanding the "whipping-in" of Lords and Commons, There were those present on this occasion who during their year of office could not find time nor inclination to perform their duty; yet could find both to commit an offence against common decency. Will they

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come again?—Yes, if whipped up; and they must be well whipped, to keep with the pack.

We now take the other question.

Many have read with much surprise articles in the public press touching an address in which an illustrious member of our Order some months since thought fit to indulge. He therein committed a serious fault, which as yet remains unexplained; for it is not possible to consider as explanation the deprecatory suggestion that we should not be led away by "an exaggerated sense of propriety," to give to such an address the severity of Masonic reprehension. Alas, for Freemasonry! that those to whom its destinies are confided for the holiest purposes, should not only lack the honesty to admit a fault, but should condescend to promise explanation from time to time, and yet, breaking the word of promise on a subject so important, come without hesitation into the Masonic court, listen to the invocation to the Deity on behalf of Charity, and yet set at nought her dictates by becoming a despotic advocate against that principle.

On the 19th of March, the Grand Master of Masons, in a vast assembly, where perhaps not twenty Masons were present, very coolly and deliberately pledged the whole Craft to certain views of a religious and political nature. Now we by our ancient charges being "resolved against all politics," and being desirous to prevent all dissension upon the important question of religion, declare that no such topics shall under any circumstances be entertained; consequently this declaration of the Grand Master was totally at variance with his obligation, and the deliverance of such sentiments by him was likely to subvert the existence of the Order itself. Have any measures been taken to bring such conduct before the Grand Lodge? No! it appears he may do wrong with impunity. It cannot be said there is no law; for even the Grand Master can be dealt with by Constitutions, p. 31, art. 11. "If the Grand Master should abuse his power, and render himself unworthy of the obedience of the Lodges, he shall be subjected to some new regulation, to be dictated by

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the occasion; because, hitherto, the ancient fraternity have had no reason to provide for an event which they have presumed would never happen."

Why has not a notice of motion been filed against such a *monstrous dereliction of duty* as that committed by the Grand Master? Has he not *abused his power, and rendered himself unworthy of obedience?*

It is true, a memorial was presented to the late Board of General Purposes, requiring them to summon *a Past Grand Warden* before them, to account for his conduct in having reported such things; which was rejected, because it had been printed and circulated by the public press! Is the infatuated wretch who attempted the life of Her Most Gracious Majesty, the Queen, and her Illustrious Consort, to escape, because his atrocity has been made public?—Or are we to believe that the members of the Board of General Purposes are not strainers at gnats, and swallowers of camels? Time will prove. And if a subservient Board determines to gloss over so gross a Masonic offence, let the Craft take the correction in their own hands. *They have the power* AND THE RIGHT.

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"When evil counsel prevails, the post of honour is the private station." Dr. Crucefix, we observe, has resigned his connexion with English Craft Lodges, under the eighth Constitution; and has also resigned into the hands of the Grand Master his distinction as a Grand Officer.

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Notwithstanding the untoward circumstances that have been detailed, no fear need be entertained as to the stability of Freemasonry. So far from being in danger, it may be *purified* from the stain. Its influence is too holy to be subverted by unholy means. Let but a little time pass, and the Craft will ride proudly through the surges, triumphantly answer the helm, and display its banner pure and unsullied amid the wholesome breeze of honest opinion. THE ARK OF THE COVENANT IS NOT ENDANGERED BY THE ACCIDENTS OF IGNORANCE AND FOLLY.

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# ON FREEMASONRY.

## EVIDENCES, DOCTRINES, AND TRADITIONS.

### (No. 2.)

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

In the rapid sketch of the Evidences of Freemasonry which falls within the compass of a quarterly periodical, I pass on to the middle ages, when we find the Craft flourishing in its Operative state; but imbued with the true spirit of Speculative Masonry; without which the vast designs, and ornamental details of the art, which distinguish this period, and still exist in our ecclesiastical edifices, could scarcely have been accomplished. Nothing can be more systematic than the construction of Freemasonry in these times. And a correct arrangement was necessary, for the purpose of concentrating the privileges which the Brethren had received from the Roman Pontiffs; and confining the exclusive enjoyment of them to their own Order. We learn from Wren's "Parentalia," that when any great work was in hand, temporary buildings were erected in its immediate neighbourhood, for Lodges of Masters, Wardens, and Brethren. The architect was the Master of the work—every division of labour had its Warden, who reported daily to the Master the conduct of his Lodge; and none who had not been initiated, were permitted to engage in any thing but servile employments.

The splendid specimens of genius and talent produced by these masons, are exhibited in our cathedral and collegiate churches; some of which, I am inclined to think, surpass the finest architectural works of antiquity. Having, in a former series, borne ample testimony to the brilliant results which attended the efforts of our ancient Brethren in the sciences and arts, I am bound to assign some reasons which induce me to entertain the opinion that they were excelled, if not eclipsed, by the Christian masons of the middle ages; who succeeded, by reducing to practice the pure principles of our art, in constructing edifices which spontaneously excite a reverential awe, and dispose the heart to piety and devotion.



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The science of architecture is progressive; and though in point of execution, exhibited in the sculptures of the friezes, metopes, and other details of their sublime edifices, our ancient Brethren of Egypt, Greece, and Rome attained an eminence which it is difficult to surpass; yet the style was much improved by the Freemasons of the middle ages, as is evidenced in the religious fanes with which Christendom is graced. And the improvement was effected through the medium of closely tyled Lodges. "The body of Freemasons," says Hope, "composed of so many lesser societies dispersed and united all over Europe, was alone initiated in all the secrets of the pressure and counter pressure of the most complicated arches, so essential to the achievement of constructions after the pointed fashion; and so intricate, that even a Wren confessed his inability to understand all their mysteries; and kept these secrets from the knowledge of the world at large."

In their zeal for the production of superb edifices, the Freemasons did not reject any aid which might be brought into requisition with effect. Thus they formed their style on the just principles of Greek and Roman architecture; and added judicious improvements from the Moorish, the Saracenic, the Persian, the Egyptian, and the Indian systems; and from these elements they succeeded in constructing a new and attractive style, which was denominated Gothic. In a work which I published some years ago, I have taken a comparative view of the science displayed in the construction of religious edifices by Christian and heathen artists; and the argument has given predominance to the former. Indeed, our cathedral and collegiate churches generally exhibit a pleasing specimen of that wonderful art and contrivance by which Christian architects have manifested their great practical knowledge of geometry, in a style of building apparently fantastic, amusing the imagination of the spectator by its singular decorations, while the constituent parts are disposed to such advantage, as to form one beautiful, dignified, and harmonious whole. If we trace the variety of this singular application of geometrical properties throughout the complicated operations of those majestic edifices, the union of Wisdom, Strength, and Beauty will be found complete. An ample base is first marked out, to secure the permanent stability of the fabric; and instead of a line of dead wall, massive and unsightly, all the parts of its elevation are subdivided into light branches and abutments, so contrived as to counteract the effect of its per-

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forations; while an abundance of arch-work and tracery is so elegantly disposed and intersected, as to partake equally of the circle and the triangle in their powers and in their graces; thus reciprocally uniting their aid to support and to decorate the intended building.

Even in the construction of the pillars, necessarily massive for conveying strength to sustain their vast altitude, the gloomy effect of an unvaried pile of stone is entirely avoided, by the clustered columns which adorn their prominent surface. No part of the edifice exhibits the ungraceful appearance of what is called dead wall. The spacious windows, which occupy the greatest extent of the extremities and sides of the edifice, are constructed on a principle which affords a firmness and grandeur equal to the more solid parts; and the imagination is diverted from the disgusting effect which an unbroken surface would produce upon it, by the scientific and uniform disposal of niches, intersecting arches, projecting outlines, carved ornaments, and variegated mouldings. In these particulars, and others to be noticed, we may perceive a remarkable contrast to the whole principle and style of Grecian and Roman temples, which were generally massive and dark; oblong in form, with plain and solid walls; almost every part constructed on the principle of straight lines; and except some entablature, their chief beauty consisted of pillars with ornamental capitals, as supporters to the roof, while the demi-gloom of a cavern pervaded the whole interior.

There can exist no comparison between the science exhibited in the construction of religious edifices by Christian and by heathen architects. The semblance of a grove, with a noble avenue of lofty trees, has been rather fancifully, but not unaptly, traced throughout the "long drawn aisles" of majestic Christian churches and cathedrals; and when placed within the west door, the idea will reign prevalent in the mind, and may be carried on even in the subordinate tracery of the magnificent windows; while in the appearance of most heathen temples (always excepting the portico or colonnade) the mass conveys no idea in accordance with nature in any of her elegant productions. It would, however, be an indication of vicious taste to withhold a just tribute of praise to the grandeur and beauty displayed in some of the sacred edifices constructed by the Greeks and Romans.

But notwithstanding the acknowledged splendour of the Grecian columns, pilasters, and porticos, many of which

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were almost sublime, they could scarcely be repeated in the same building without impairing, if not destroying, the intended effect; a disadvantage for which they possessed no adequate remedy. But in the Gothic style of architecture, the ingenious artist may tastefully repeat his decorations with almost unlimited profusion. Here all is variety, all is harmony. The dull and weary effect of a continuous line is avoided by the introduction of light arcades, composed of pointed arches, and ornamented with trefoils, quatrefoils, devices, and all the varieties of enriched mouldings, repeated in different stories with new and increased effect; until the building is raised to a sublime height, equal, if not superior, to any work produced by a heathen architect. In its columns the style of Christian architecture infinitely surpasses every other, both in the qualities of dimensions and strength. The vast but requisite mass of stone placed at the principal points of English erections, and especially in the piers employed to sustain the central tower, is so tastefully grooved and subdivided on its surface, as to form elegant groups of slender columns, rising to an inconceivable height; and from their upper termination, the vast design is continued by the ingenious expedient of springing new arches in various directions. This style at once conveys the united idea of lightness and stability, and affords a degree of strength equal to the intended pressure. In a word, the multiplicity of arch-work which forms and supports the roofs, fills up, at the same time, the intervening spaces ornamentally; thus combining the most exquisite richness of decoration with a strength and durability which time itself can scarcely shake or moulder to decay.

On the exterior of these venerable edifices, a variety of ornamental pinnacles, pannellings, niches, and mouldings, are usually introduced by the expert architect, to break and destroy the injudicious effect of a continued sameness of straight line or blank wall; and a multiplicity of flying buttresses are so disposed, as to leave it apparently doubtful whether the artist had most in view, a fanciful ornament or real utility, when his actual design was to form a happy combination of both. It may be doubtful whether the same quantity of materials could, by any exertion of talent or genius, be combined within the same dimensions with equal grace and lightness in appearance, or permanent strength in real effect, as in the chaste construction of these sublime edifices. Let their age, the nature of their materials, and the graceful effect of their extraordinary combinations, be

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considered; let them be examined with critical exactness in all their parts, and then viewed as a connected whole, and what early prejudices soever may have been imbibed in favour of Grecian architecture, they must yield to a superior feeling of admiration and respect for the taste and execution of the Christian architect; and produce a conviction that his style, beyond all others, is the most suitable for the construction of temples appropriated to the worship of that Great Being, by whose all-powerful word the heavens themselves were made; who laid the foundations of the earth, and was the Supreme Architect who planned and constructed the spacious universe and all that it contains.

In such a display, the triumph of Speculative and Operative Masonry united, in the hands of talented Brethren, is clearly revealed; and the evidence promises to be as permanent in duration as time itself.

It will be unnecessary to refer in this place to the catalogues of Patrons and Grand Masters of Masonry during this period, because they are usually inserted in all Masonic publications, and consequently are well known. They contain the best and greatest names in all ages, both lay and ecclesiastical. But passing on to the reign of Henry VI. we find a statute enacted condemnatory of the Order;* prohibiting the meeting of the Brethren in Tyled Lodges, under the penalties attached to felony. It does not appear, however, to have been attended with any disastrous consequences to Freemasonry. The Act was procured by the influence and intrigues of the Bishop of Winchester, in the heat of his feud with the Lord Protector, during the King's minority, but the latter having openly taken the Fraternity under his protection, the fulminations of the Bishop were perfectly harmless. Four years afterwards, the Latin register of William Molart, prior of Canterbury, informs us that a Lodge was held in that city A.D. 1429, under the patronage of Henry Chicheley, the Archbishop; at which Thomas Stapylton was the Master; John Morris, the Warden; with fifteen fellow Crafts, and three entered Apprentices, all of whom are particularly named.

In the same reign, the manuscript first mentioned in the article inserted in this Review for March, was written by the King himself; which Mr. Locke thought resulted from "an examination of some one of the Brotherhood; amongst whom he entered himself, as it is said, when he came out of

* 3 Hen. VI. c. 1.

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his minority; and thenceforth put a stop to the persecution that had been raised against them."

A record in the reign of Edward IV. runs thus:—"The company of Masons, being otherwise termed Freemasons, of auncient staunding and good reckoninge, by means of affable and kind meetynges dyverse tymes, and as a lovinge brotherhode use to doe, did frequent this mutual assembly in the tyme of Henry VI. in the twelfth yeare of his most gracious reign. The charges and laws of the Freemasons were seen and perused by King Henry VI. and by the Lords of his most honourable Council, who have allowed them, and declared, that they be right good and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes."

The celebrated antiquary Elias Ashmole, as we learn from his life, "was elected a Brother of the company of Freemasons; a favour esteemed so singular by the members, that kings themselves have not disdained to enter themselves of this society. From these are derived the adopted Masons, accepted Masons, or Freemasons, who are known to one another all over the world by certain *signals* and *watchwords*, known to them alone. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed; nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make the least discovery."

The ancient Charges of Masonry are preserved in a manuscript, written in the reign of James, possessed by the Lodge of Antiquity; and also in an ancient manuscript in the British Museum, already referred to; and they provide, among many judicious operative regulations, "yee shall call all Masons your fellows, or your brethren, and no other names. Yee shall not take your fellow's wife in villany, nor deflower his daughter or servant, nor put him to any disworship. That the Mason to be made, be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have. That every Mason receive and cherish strange fellows when they come over the countrie, and set them on worke if they will worke, as the manner is." And the manuscript concludes thus—"These be all the charges and covenants that ought to be read at the instalment of Master, or making of a Freemason or Freemasons. The Almighty God of Jacob,

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who ever have you and me in his keeping, bless us now and ever. Amen."

Having thus presented the reader with a desultory view of the chief evidences which prove the perpetual existence of Freemasonry in this island, down to the commencement of the records existing in the Grand Lodge, about the beginning of the last century, which are continued with great regularity down to the present time—my task is finished. It is a record of facts, and may hence be usefully consulted by the Brethren who are anxious to know the real foundation on which the institution claims to be received on account of its antiquity.

The evidences of Freemasonry are not however sufficiently regarded by the Brethren at large, who generally rest satisfied with a formal profession of respect for the institution, without inquiring into the validity of the proofs on which its title to their respect is founded. They feel a reluctance to leave the beaten path, lest they should incur censure for presumed innovations; or sustain the disgrace of failure in the investigation of new or abstruse sources of knowledge. Satisfied with an attention to the trifling details of the system, the broad outline is overlooked; and thus the true and only rational enjoyment which arises out of the system is exchanged for an acquaintance with a few technicalities, or to acquire a facility in the interpretation of what Preston felicitously terms, "the keys of our treasure;" *viz.* a series of hieroglyphical signs, tokens, or initial letters, which when known are of little comparative value towards the cultivation of the mind, or the improvement of the morals.

This is one reason why the science of Freemasonry has made such slow progress in the dissemination of its philosophical beauties until a very recent period. The Brethren have been afraid to bring it before the public; lest, in their zealous endeavours to magnify and exalt its merits, they should unconsciously betray a sacred trust, or inadvertently let slip any desultory hints which might be quoted to the disadvantage of the institution. But these apprehensions are imaginary. Freemasonry is of such a nature as to acquire increase of respect from the world, as well as from the Fraternity, in proportion as its principles and doctrines are familiarized to the imagination, and impressed upon the heart. Hence the practice of disseminating Masonic knowledge through the medium of the press, of which the "Freemason's Quarterly Review" is a noble example, becomes entitled to the patronage of the Fraternity at large.

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# MASONIC DIDACTICS;

OR,

## SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

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### No. XXXIII.—THE REIGN OF INIQUITY SHORT, WHETHER IN POLITICS OR MORALS.

Iniqua nunquam regna perpetua manent.—SENECA.

THE converse of the proposition advanced in the Thesis would be a denial of the existence of a superintending Providence, who decrees and overrules the destiny of nations as well as men. The Jewish history exemplifies the truth, both of the proposition and its consequence, in the judgment that befell the sin of Jeroboam, who made the nation of Israel to sin: the Roman history, in the downfall and annihilation of the family of Tarquin Superbus, who obtained his sovereignty by *iniquity*, and maintained it on the same principle: in English history, by the records of the reign of Richard the First, who acquired his usurped authority by the most atrocious measures, and ended his days, as they began, in violence and bloodshed,—the very tomb in which his remains were deposited becoming a horse-trough at a road-side inn. These are only isolated examples, abstracted from a multitude of the same forcible character.

A government under any system, unless it be directed by integrity and justice—equal laws and equal rights—becomes a burthen to the people; and, notwithstanding every effort may be made by the "powers that be" to prop the tottering fabric by patch-work legislation and acts of time-serving expediency, its own venal weight and short-sighted provisions must ultimately prove the cause of its overthrow and ruin. Overwhelmed by the groans of the oppressed, the complaints of the poor labourer who lifts his clasped hands to Heaven in agony, supplicating for bread to feed his starving offspring, the murmurs of the turbulent, the discontented, and the disaffected, a weak, tyrannical, unjust, or party-spirited government must eventually sink, paralysed by the accumulation of such menacing circumstances. It is not possible that any thing which offends, from its iniquitous nature, a just and righteous Being, and, upon similar grounds, excites the detestation of all good and honest men, should be permitted to annoy our vision longer than the period required to fill up the cup of its own wrathful retribution. It is this sentiment alone that saves many a faithful servant of the Most High from seeking refuge from the cruel machinations of the "workers of iniquity," in melancholy suicide. God is just, and the avenger of his people's wrongs, who cry day and night to him for safety from the hands and snares of the oppressor. It would be as unreasonable as irreligious to suppose that any body of men invested with legislative functions, whether monarchical, aristocratic, or democratical, have any just right, derivable from scripture or reason, to tyrannise over another body,

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or that the aggressed are not authorised by the law of self-preservation, inherent throughout nearly the whole animal creation, in restraining and putting down such unnatural power by every feasible and legal means. It is a self-evident proposition in every page of every history, either sacred or profane, that all civil and judicial authority in a state originally emanated from the people, being entrusted to rulers, whatever their local or peculiar national denomination, for *their good*, and, whenever *that good* is neglected or frustrated by iniquity, that trust will be withdrawn, and the magisterial power passed into other hands. But all these evils are avoided in our own eminently happy country, where, under the blessing of a wise constitution which has been formed out of the events and actions of bygone centuries, still susceptible of additional improvement, according to the exigencies and spirit of the times, one power is admirably checked, restrained, and controlled by the other two estates of the realm, so that each and all co-operate *ad summum bonum et publicum*.

## No. XXXIV.—FORBIDDEN THINGS TOO OFTEN THE OBJECT OF OUR DESIRE AND AFFECTION.

Illicita amantur excidit quicquid licet—SENECA.

Although mankind are prohibited, both by the precepts of the Sacred Volume and the "still small voice" of Reason, following after the enticements of vice, and the allurements of unlawful pursuits, being commanded and admonished to love and practise those things which are "lawful and right;" yet, such is the pertinacious perverseness of their fallen nature, that vast numbers too often are engaged in vain occupations and forbidden things, rather than labour after the solid acquisitions of virtue, and the elevating, though moderate, gains of honesty. We are taught, and believe, for he bears internal testimony and visible marks of the fact, that man, as originally created, was a pure and spotless being of innocence, unsusceptible of sin, until in an evil hour, to prove man's insufficiency in himself of moral strength and rectitude, the tempter was permitted, for his probation, to attain for a season dominion over his soul, corrupting the source and current of his desires and affections, leading him astray from his Maker and his Maker's will, until the abhorrence with which Adam viewed his first transgression, was entirely obliterated in the tumultuous indulgence of human passions and carnal gratifications. Consequently, the appetites and aspirations of mankind in general ever since that one fatal act, have flowed in a channel whose course is mapped in the page of history by false religions, and worse morals, traced in characters of blood, violence, and rapine. His moral, like his physical organisation, became subjected to disorder, disease, and death. Dead unto every principle and motive that can truly make him great and noble—the love of God, and the love of his fellow-creature. Such, too, is the effect of this spiritual malady on the mental vision, that the judgment and taste in questions of "good and evil" are vitiated and obscured. Vice is often stripped by the blandishments of fashion and opinion of half its deformity, while virtue is also robbed of all its beauty and dignity by the absurd prejudices of society.

The "lust of the eyes and the pride of life," with the "love of money," constitute the cupidity of most men, either separately or together in their operation, and it would not be an unapt simile to compare their



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influence to the tantalising elusion of some tormenting fiend, who, in the tales of fiction, hurries on his eager victim through a labyrinth of odoriferous shrubs and fairy scenes, seductive to the senses and fascinating to the imagination, till suddenly emerging upon the brink of a frightful precipice, he leaves him no resource, but, either to plunge headlong into crimes and scenes of a darker hue, or abandon the path he has been lately treading with such delusive rapture and self-abandonment to every call of *duty* and *morality*. However mortifying the reflection, a self-accusing conscience, which is ever at work in the civilised and not utterly depraved, will do its honest and resolute work. It *will* attain the ascendancy over the corrupt affections of our evil nature, despite all efforts to silence its reproofs. It *will* tell us what is *right*, although we are persisting in doing *wrong*. And, therefore, though man be obstinate in committing an offence against religion, reason, and nature, he stands a self-condemned culprit before the bar of his own conscience, which will be to *him* the "worm that *never* dieth, and the fire that is unquenchable." No human being is or can be perfect now while tabernacling this "vale of tears." *Vitium sequimur, virtutem fugimus*, such is the moral blindness of man. But we may learn to discriminate between what is lawful and what is expedient, striving to better our species by each avoiding that which is *evil*, and doing that which is *well*.

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Importance of Religion to Society.—"Few men suspect, perhaps no man comprehends the extent of the support given by religion to the virtues of ordinary life. No man, perhaps, is aware how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would benevolence be, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and support of chance, that no superior intelligence concerns itself with human affairs, that all their improvements perish for ever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheard in Heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is every thing to us, and death is total everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we believe, that were the sun quenched in the Heavens, our torches could illuminate, and our fires quicken and fertilize the earth."

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## TO HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.

MOST WORSHIPFUL SIR,

THE events which have recently taken place in Freemasonry, the present disunited state of the society, and the party feeling which has usurped the place of Brotherly love, call imperatively on the Brethren to declare to your Royal Highness, fearlessly and candidly, the causes of the evil, and the only mode by which it may be remedied.

Is there among all your Royal Highness's friends and adherents one bold enough to do this? I fear not, and therefore take the task upon myself.

Four years since the Brethren were united as one family—they reverenced your Royal Highness as their father—your least wish was to them as a command, and their greatest pleasure was to gratify it. Is this the case now? The proceedings at the Grand Lodge on the 3rd of June will answer the question. How this change has been brought about it is my duty to relate.

It is no secret to the world that the objects of Masonry are Friendship and Charity, and the Brethren best consult the welfare of the Order, who assist the most in carrying out these principles.

With this view certain Brethren, seeing the partial inefficiency of one of the present Charities, the Board of Benevolence, suggested about four years since the propriety of providing pensions and a home for their Aged Brethren in distress, and called the proposed Charity "The Aged Mason's Asylum." The idea was not new; it had been in practice by other societies for hundreds of years, and had worked well; but it was new to Freemasonry. The plan, if not perfect, was at least reasonable, and deserved fair and impartial consideration.

Your Royal Highness's first error was your opposition to this charity without due consideration; your second was the mode of conducting that opposition.

As the head of the Masonic body, it is the duty of your Royal Highness to carry to their fullest extent the principles of the Fraternity—Charity and Friendship; and upon the proposition of another Charity, it was incumbent upon you to investigate its merits openly, to hear all that might be said in its favour, to give your opinion to Grand Lodge, and then to support or oppose it as Grand Lodge should decide.

You adopted another course; you concealed your objection to the Charity; you informed some of the Brethren privately that you approved the principle, but you secretly opposed its success. When it was brought before Grand Lodge for its approval in December 1837, you expressed by letter that you approved the principle, but only feared that there was not room for another Charity in Masonry, and that its introduction must necessarily injure each of the other Charities to the extent of one-third of their subscriptions.

This course was neither candid nor wise. It was not candid; because your Royal Highness now say that you always did object to the Charity, and if so, the proposers had a right to hear those objections, and to answer them. It was not wise; because the only objection then stated by your Royal Highness has been proved to have no foundation.

On the 6th of December 1837, Grand Lodge came to an unanimous

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resolution, recommending the Aged Masons' Asylum to the favourable consideration of the Craft, and then at least all opposition on your part should have ceased. If the resolution did not accord with your opinions, it was your duty to request Grand Lodge to re-consider it; or it would have been better to believe that the large number of Masons then assembled were right, and your Royal Highness mistaken, and to pay to Grand Lodge that deference which is due to the Supreme Body, by withdrawing any further opposition.

You did not adopt either of these courses; you adhered to your own opinion, and without any apology to Grand Lodge, opposed the Charity more vehemently than before.

The natural effect of these proceedings was to alienate the affections of the Brethren to a very great extent, and your subsequent conduct has daily added to the number.

A ball was proposed to be held in January 1839, for the benefit of all the Masonic Charities, the subscribers to the Asylum being its principal supporters. You took this occasion to write to Grand Lodge a letter, couched in language insulting to the supporters of the Asylum, declaring your determination to oppose the Charity with your utmost power.

Up to this period, the supporters of the Asylum were most desirous of obtaining your Royal Highness's approbation, and all their applications to yourself and Grand Lodge had been marked by the utmost deference to your opinions. They now saw that although every reasonable objection to the Charity had long been proved untenable, your Royal Highness was still determined to oppose them, and confident as well of the justness of their views as the number of their friends, they determined to carry on the Charity even in direct opposition to your Royal Highness.

They accordingly commenced the working of the Charity, by setting aside a certain annual sum, to be distributed in pensions to the Aged Masons, and elected five pensioners on the fund.

To their great surprise, they heard from your Royal Highness in Grand Lodge, that you highly approved this course, and that if the Brethren would defer building the Asylum until a sufficient sum were set apart for annuities, the Charity should have your support.

Anxious as they had ever been to obtain your Royal Highness's favour, the supporters of the Asylum endeavoured immediately to meet your wishes, and agreed to a plan, which they were assured by those friends of your Royal Highness who were in communication with you, would coincide with your Royal Highness's views, viz. deferring the building of the Asylum until a fund of 7,000*l.* had been raised to support the annuitants, and they humbly requested your Royal Highness to meet a deputation of their number to arrange the details.

If the Asylum supporters were surprised at your Royal Highness's promise of support, they were more surprised at the answer sent to their request, in which your Royal Highness declined to receive their deputation, for fear of their misrepresenting your opinions, and declared that unless they immediately abandoned all idea of ever building an Asylum, your Royal Highness would not only hold no communication with them, but would commence the formation of a fourth Charity, for granting annuities alone.

This uncourteous letter opened the eyes of the Asylum supporters; they saw that your Royal Highness, for some reason which they could

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not understand, was still determined to oppose them, and they therefore respectfully, but firmly, refused to abandon the Charity.

Now, in every stage of this proceeding your Royal Highness was wrong. You were wrong, in the first instance, in not openly objecting to the Charity, and at the same time in secretly opposing it. 2dly. You were wrong in approving the whole principle, but objecting to the introduction of the Charity on untenable grounds. 3dly. You were wrong in opposing it after it had received the sanction of Grand Lodge. 4thly. You were wrong in afterwards declaring your decided opposition to the whole principle of the Charity, which you had formerly approved. 5thly. You were wrong in offering to patronise the Charity, if the supporters would meet your views; and when they did so, you were wrong in declaring that unless they abandoned a principal part of their plan, you would hold no communication with them. 6thly. You were wrong in threatening to introduce a new Charity, by adopting part of the principles of the Asylum, which you had previously declared met with your decided opposition. And, lastly, you were wrong throughout the whole proceeding, in the want of courtesy, amounting at times to insult, with which you treated a very large and influential body of the Craft.

If in this proceeding your Royal Highness has not acted courteously or wisely, and has thereby wounded the feelings and the pride of a very numerous body of Masons, your friends and supporters, who in this instance must be identified with yourself, have acted still more unwisely in the course they have adopted, and which, together with your own conduct, has created the confusion and party feeling now existing in Masonry.

It was not to be supposed that the course of opposition pursued by your Royal Highness, and your want of courtesy to the Asylum supporters, would be passed over in silence, particularly when they were backed by the insults of one of your Royal Highness's supporters; and therefore, at a meeting of the subscribers to the Asylum, when your Royal Highness's letter was read, it might naturally be expected that observations not very palatable to your Royal Highness might be used, and not the less palatable because they were true. At this meeting observations upon your Royal Highness's conduct were made, certainly in milder terms than it deserved, which formed the ground of a complaint against three Brethren, who were summoned to the Board of General Purposes, for having thus dared to canvass the actions of their Grand Master when he might be in the wrong.

It is well known that your Royal Highness appoints eleven out of the twenty-five members of this Board, the remainder being elected by the Craft, and therefore it is not surprising that at times it should contain a majority in your favour. Aware of this majority, the Board have published the result of their wisdom by declaring, 1st. That words (true or not) used at a public meeting not Masonic, if spoken of a person who happens to be a Mason, are punishable by their tribunal;—2nd. That objecting to the misconduct of a Mason is punishable, if such Mason has been guilty of misconduct, because in that case it is an insult;—3d. That although three or four witnesses only prove the facts, and the same facts are disproved by fourteen or fifteen, the smaller number must of course be preferred. And, therefore, acting upon these premises, they suspended the three Brethren from their Masonic functions for different periods, viz. two of them for six, and the other for three months.

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If any one had desired to ruin the small remains of popularity possessed by your Royal Highness, it could not have been accomplished so successfully as by this vote of the Board, so directly in opposition to evidence and common sense, unless perhaps by the mode in which it was done, and by your conduct afterwards.

The mode was, by deciding the week after Grand Lodge, in order that their conduct might not be questioned for three months, except by your Royal Highness's consent. And your Royal Highness's conduct was, in refusing that consent in the unusual manner of giving no answer to the request of the Brethren aggrieved.

It might have been supposed that your Royal Highness would have been satisfied with the excitement of the opposition which had arisen from all those proceedings, had you not proved the contrary by pledging the Masonic body to certain political opinions on church government, which, if they had not been denounced by individual Masons on the part of the whole body, might have had the effect of depriving us of those immunities which we possess as a secret society, on the sole ground of our entertaining, as a body, no political opinions whatever.

I stated in the outset that the principles of Masonry were Charity and Friendship; but in order to carry these to their utmost extent, there is a third principle, viz. a total abstinence from political and religious discussions.

Your Royal Highness has ingeniously contrived to contravene them all. You have objected, without reason, to the extension of our Charities; you have set the Brethren by the ears; and you have pledged them as a body to particular religious and political opinions.

I have thus shown your Royal Highness how the present opposition has arisen, an opposition which must increase daily by a perseverance in the conduct which has created it; but great as it is, it is not incurable. Retrace your steps for the last three years—give up all foolish idea of victory, and prove the superiority of your mind by freely and openly withdrawing all opposition to the Aged Masons' Asylum. It is not asked that you should patronise it; but the subscribers have a right to demand that no further difficulties shall be thrown in its way. Behave with candour and kindness to Brethren, who apply to you in Masonry, and abstain from hurting the feelings of any Brother by pledging him to opinions which he does not entertain. Thus, and thus only, can you regain the affections of the Brethren, and I should blush for your Royal Highness, if such a victory were not more prized than any advantage to be gained (even if success were certain) in a conflict with so large a body of your Brethren.

I am your Royal Highness's humble Servant,

PYTHAGORAS.

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# PERSECUTION

OF

## BROS. ALDERMAN THOMAS WOOD, JOHN LEE STEVENS, AND ROBERT THOMAS CRUCEFIX, *M. D.*

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph."—2 SAM. i. 20.

"And Felix trembled——" ACTS xxiv. 25.

"To-morrow my appeal comes on,
Without your help my cause is gone."
SWIFT.

"Lydford law—First hang and draw,
Then sit in judgment after."
BLOUNT'S POPULAR TENURES.

IN order to make our readers fully acquainted with the particulars of a case of persecution, hitherto, thank God! without its parallel in Masonry, (for even that of the deceased Brother Preston bears no analogy to the present, and that of Brother Bonnor, as referred to by the Grand Master on the 29th of April last, is equally out of comparison,) we refer our readers to our Twenty-fourth Number, page 461, containing proceedings of a general meeting, under date the 9th of October 1839, whereat a letter, dated 26th August, addressed by the Grand Master to certain Brethren, in reply to a note from Brother Crucefix, containing resolutions passed at a previous general meeting of the Governors of the Asylum for the Worthy Aged and Decayed Freemason, was read.

To which follow certain consequent resolutions, drawn up with logical perspicuity, and embodying sound argument with equal respect and decision. The meeting was numerously attended, and the resolutions were carried against a puny minority of five.

A motion to print and circulate the Grand Master's letter, with the resolutions thereon, was also carried—the minority again being only *five*.

On the 13th of November, pursuant to notice, an especial meeting was held, for the purpose of confirming the previous resolutions, which meeting was still more numerously attended, for probably between eighty or ninety were present. Dr. Crucefix was called to the chair, and the following is an extract from the minutes, as recorded in the handwriting of the late Secretary, Brother Wm. Farnfield.*

(Extract from Minute Book, page 193).

"ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

At a Special General Meeting of the Governors and Subscribers, holden at Radley's Hotel, Bridge Street, Blackfriars, Wednesday, November 13, 1839,

BROTHER ROBERT T. CRUCEFIX IN THE CHAIR,

An anonymous printed paper (a copy of which is filed with the papers of this Institution) having been circulated by one of the waiters, he was questioned as to the authority by which he acted, he replied that a gentleman,

* Brother Farnfield was at the time, and is still first clerk in the Grand Secretary's office, fulfilling his duties with exemplary fidelity.

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whom he did not then see present, requested him so to do. It was then moved and seconded,

"That Mr. Radley, the landlord of the house, be requested to attend, for the purpose of asking him if he allowed his waiters to deliver papers to any meeting held in his house, without first obtaining his sanction?"

After considerable discussion and delay, a person rose and stated, that he was the individual who requested the waiter to circulate the papers; that he was the author; and that his name was William Jackson, a member of the Caveac Lodge, No. 205.

On which the motion requiring the attendance of Mr. Radley was by consent withdrawn. It was then moved and seconded,

"THAT BROTHER WILLIAM JACKSON HAVING CIRCULATED IN THIS MEETING AN ANONYMOUS PAPER RELATIVE TO THE AGED MASONS' ASYLUM, THIS MEETING IS OF OPINION THAT SUCH PAPER IS FALSE AND SCURRILOUS, AND DESERVING THE SEVERE CENSURE OF THE MEETING."

The question being put thereon, it passed in the affirmative, there being only two dissentient.

The minutes of the Quarterly General Meeting on the 9th of October last were read, and after much discussion confirmed, (dissentients 10).

The Secretary (Brother Wm. Farnfield) stated, that it being now beyond a doubt that a difference of opinion existed between the M. W. Grand Master and the promoters of this Institution, and fearing, from the situation he held in the Grand Secretary's office, it might operate to his injury were he to continue in the office it had pleased the subscribers to elect him to, since the commencement of the Institution, he therefore, after thanking them for past favours, begged to tender his resignation of that office.

Resolved,—"That this Meeting regret that Brother Farnfield should feel himself called upon to resign the office of Secretary. That the subscribers are deeply grateful to the Brother for the industry and ability with which he has filled the office from the time of his appointment, and that the consideration of the resignation be referred to the next meeting of the Committee."

Resolved,—"That this Meeting having complied with the directions they consider to be contained in the letter of His Royal Highness the M. W. Grand Master, to be laid before the framers of the several resolutions, deem it respectful to place before His Royal Highness the result of two consecutive meetings, and that a copy of the foregoing resolutions be transmitted to the Grand Secretary, requesting he will take an early opportunity of placing them before the Grand Master."

"The thanks of the Meeting were unanimously voted to the Chairman. —Adjourned."

25, Tibberton Square, Islington, May 30, 1840. (A true copy.)
ROB. FIELD, Secretary.

We now come to the mildew which has for a time brought a blight upon the Masonic corn. Within the temple itself, and immediately before the opening of the Grand Lodge in December 1839, the following circular was issued as extensively as its author and friends could effect. Whilst it requires no comment, we regret that, in order to give a clear elucidation of the case, we are obliged to publish so offensive a libel upon the worthies of Freemasonry—a libel which does not exempt from its baleful pestilence even the Most Worshipful the Pro-Grand Master, the Earl of Durham.

"*To all Worthy, Free, and Accepted Masons.*

GENTLEMEN AND BRETHREN,—Being for the most part a stranger amongst you, and as a very young Freemason,* I feel the greatest diffidence in intruding upon your notice. But have I not a solemn duty to perform towards the poor, our Brethren, and our Most Worshipful Grand Master?

* Scarcely six months!—ED.

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Towards the poor worthy aged, and decayed Freemason, in urging his just claims; towards our Brethren who are likely to be misled, and whose best interests as a society are greatly endangered; and towards our Most Worshipful Grand Master, in boldly repelling the revilers of his good name? Such being the case, and with the knowledge that "the good I stand on is my truth and honesty," I most respectfully entreat your attention to the following statement of facts.

On the 13th of November a public meeting of Governors and Subscribers to the Aged Masons' Asylum, was held at Radley's Hotel, Bridge Street, Blackfriars, in pursuance of a circular notice; and for the purpose of confirming certain resolutions passed at a former meeting, and for general business. Having perused that circular notice, and being a subscriber, I attended; and before the commencement of business, caused the following printed letter to be in the hands of every person present.

THE ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS,

ALIAS

THE WORKHOUSE QUESTION.

BRETHREN,—Are we to have a Workhouse, or not? Are we to have an Institution calculated to relieve worthy, aged, and decayed Freemasons, or not? These are important antagonist questions, which the Brethren must decide. When we look to the *persons* most forward in proposing and maintaining these questions, the mind hardly hesitates one instant in its decision.

His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master, proposes and maintains that we ought to have an Institution "calculated to relieve" worthy, aged, and decayed Freemasons. And is His Royal Highness an adventurer, seeking or calculating any personal profit in the matter? No. Whatever he proposes or maintains is solely for the benefit of the Craft.

But if we consider the question of a Workhouse, and look the proposition practically in the face, we instantly see *Job, Humbug, and Co.* in a long train of surveyors, builders, bricklayers, carpenters, plumbers, painters, glaziers, upholders, tailors, butchers, bakers, tallow-chandlers, doctors, and lawyers—every man Jack of them seeking a Masonic charitable contract, which will put solid pudding into their own hungry stomachs, and send the real claimants—the worthy, aged, and decayed Freemasons—empty away. For will it be maintained, that they will buy ground for nothing—build the Workhouse for nothing—furnish it for nothing—clothe the paupers for nothing—feed them for nothing—and physic them for nothing? And when all these somethings are put together, will not the remainder be something like the Irishman's stocking—no feet without any legs?

Let not Brethren be offended at the word Pauper; for surely the Workhouse proposition is a recruiting for paupers; as they declare that they only want to help and relieve those who are "destitute of all resources, except what charity supplied." God bless those poor destitute! Their best (self styled) friends say, "Good people, we have a sum of money in hand, but we cannot relieve you; it is devoted to a building fund; our Brother Turnstyle has got the contract, and he must be paid." Which is, properly speaking, giving a Brother a stone when he asks for bread; and inclines us to believe, that when certain persons relieve paupers they "cry for pleasure," * that *themselves* will have relief without *appearing to claim* charity.

Thus far even a comparison of the persons proposing these two questions ought at once to decide the matter with any reasonable mind. Shall His Royal Highness's advice be followed, who seeks to benefit the real claimants for charity, without personal profit; or the advice of some smooth-

* *Vide* Freemason's Quarterly, p. 344.



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tongued adventurers, who speak of paupers, and mean themselves? As for the latter, "happy go lucky," we will have nothing to do with them.

But then, again, the *thing* proposed. The Workhouse people say, "We will have a Workhouse." And why?—

1. Because it will be a job for ourselves;
2. The Grand Master sanctions it;
3. The subscribers have given their money upon the faith of it;
4. The Annuities granted prove its utility;
5. We will have a Workhouse, because we will have a Workhouse; and
6. O lovers of truth! because an Annuity scheme would peril the other charities.

To which we answer—

1. Your first reason is enough to disgust us;
2. The Grand Master never did sanction it;
3. Many subscribers never did, and never would have put down a farthing for a brick-and-mortar-workhouse job had they known it;
4. The utilitity of the Annuities only proves the correctness of His Royal Highness's views;
5. We do not believe that you will have a Workhouse, for the Craft will never support it; and
6. A judicious Annuity scheme, so far from periling, will rather relieve and promote the other charities.

So that there is no sense, but selfishness, in all those cunningly-devised resolutions, which give the *lie direct* to our Worshipful Grand Master, and seem to have been drawn up with a *sly view of insulting him out of the Craft.* And, really, when we compare these direct insults with the affected adulation and reverence sometimes paid to His Royal Highness, and the mockery of being "desirous of deferring to the wishes of His Royal Highness, and to the opinion of the Grand Lodge," we scarcely know which to admire most, the insolence of the insult, the degradation of their fulsomeness, the impudence of their affected reverence, or the apathy of the Brethren who are thus led by the nose.

His Royal Highness has, with prophetic view, fully described the adverse position as "useless expenditure"—"a waste of money"—and his own proposition of granting Annuities will be the amplest, best, and most satisfactory method of relieving worthy, aged, decayed Masons, because—

It will have instant operation, and not be a hope deferred.
It will be most extensive in its application.
It will be most easy in practice.
It will be least expensive in practice.
It will curtail jobbing.
It will not make a prisoner of the Annuitant.
It will not degrade the Annuitant.
It will be well and nobly supported.

So then, we say, Hurrah for the Annuities, and no Workhouse!

In conclusion, Brethren, we have a strong suspicion that this Workhouse Question is to be made use of for *political purposes.* We know the peculiarity of our Masonic organization; we know how *important* an instrument that organization would be for a political adventurer, seeking admission to the *highest power* in the Government; and surely the deposition or resignation of His Royal Highness would (apparently undesignedly) make way for that adventurer. The question then is, will you be such mean and despicable animals as to pander to any man's personal ambition? Perish the thought!

There remains but one course for right-minded and honourable Masons; *viz.*, to move and carry the following resolutions:—

"That having misunderstood the gracious intentions of His Royal

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Highness, all Resolutions founded on such misunderstanding, are and shall be null and void.

"That this Meeting agrees with His Royal Highness, that the erection of an Asylum will be a wasteful and useless expenditure.

"That His Royal Highness be respectfully requested to develope his plan for granting Annuities to worthy, aged, and decayed Masons."

CAVEAC, 205.

[Then follows the letter of the Grand Master, which has already appeared, *vide* p. 462.]

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This letter I wrote and published as a commentary upon the circular calling the meeting, because, as Brother J. C. M'Mullen told them in his own case, the temper of their former meetings was such, that adverse statements could not obtain a fair hearing. And, therefore, the fair and manly, and almost the only course to be pursued was, to print and circulate that letter, that it might be read.

This course of procedure excessively annoyed the Workhouse advocates, and caused Dr. Crucefix and Ald. Thos. Wood to bully the waiter most grossly, asking him how he *dared* to distribute those papers? As I found them disposed to treat the paper as an anonymous production, although it is subscribed with the name of my parent Lodge, which Ald. Thos. Wood ignorantly misrepresented as a "Law Term," I forthwith avowed myself its author, which several persons in the room well knew I came on purpose to do.

Whereupon Mr. Sangster, an attorney, moved, and, I believe, Mr. Stevens, a reporter and Secretary to the Masonic Life Assurance Scheme, seconded, a resolution, to the effect that the contents of that paper were scurrilous and false.

Upon which I requested permission both to *read and justify* that letter, confessing I would cheerfully withdraw any *errors* I might have committed, but that from my soul *I firmly believed the truth of every statement in that letter.* These lovers of fair play permitted me to commence reading, but the instant I was inclined to argue and *justify* the statements made, I was charged with garbling the letter, and not allowed to proceed. The meeting called upon Dr. Crucefix to read the letter, which he did most admirably, and *appeared to feel every word of it.*

Although I avowed myself the author, Messrs. Ald. Thos. Wood, Bell, and Stevens, insisted upon treating it as an "*Anonymous*" letter; and, perhaps *believing they were reviling some friend and acquaintance of their own,* designated the writer as a lying, scurrilous person, bred in Billingsgate, a lawyer's clerk, and no gentleman.

I pointed out to the meeting that the vulgar, absurd, and untrue observations of these men did not touch the real questions at issue raised in that paper; *viz.*, the utility of the annuity plan, (which even their impudence cannot deny); the useless expenditure and waste of money which would be caused by building the Workhouse; and, above all, the gross disgusting insults heaped upon His Royal Highness, the Duke of Sussex. Ald. Thos. Wood again interrupted me, and in a most vulgar, brutal, foul-mouthed speech, which received every countenance from the Chairman, attempted, *as he said,* to prove (but as we only had his assertions, *his word* with me weighed for nothing)—

That His Royal Highness the Duke of Sussex is a grossly selfish man, and an enemy to the Craft;

That His Royal Highness always endeavoured to destroy every plan proposed for the good of Masonry, unless it emanated from himself;

That His Royal Highness is a tyrant, wanting to ride roughshod over the Craft;

That His Royal Highness would if he could crush the building scheme, but he defied him, and would defy him to his face;

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That His Royal Highness might be King of the Craft, but that personally he owed him no respect, and implied that His Royal Highness never paid his Subscriptions, nor for his aprons and jewels, and was altogether a most contemptible person;

That His Royal Highness often said one thing at one time, and the contrary at another;

That as His Royal Highness had often eaten his words, so he expected him to repeat that feat in this matter;

That His Royal Highness had, in fact, said and done that which His Royal Highness has declared he NEVER did either say or do; *viz.*, give his consent to the building of the Asylum or Workhouse.

So that, altogether avoiding the other parts of the case, Ald. Thos. Wood, attorney, in solemn verity and substance, repeated most disgusting falsehoods and scandalous insults against His Royal Highness; adding, and *I here believe him*, that "as he happened to be a Trustee, so long as he lived he never would part with the money subscribed, except for the building."

* * * * the answer, as far as they would hear me, was, that "the bad word of *some men* was no disgrace to any man, much less to His Royal Highness; and that I had not heard a single syllable to induce me to alter the decided opinions I had expressed in that letter.

Some person then requested I would withdraw the letter; but as I valued truth beyond the report of *any such persons*, I would not, and did not retract it.

The question was then put by Dr. Crucefix and carried; but with some few *honourable dissentients*.

The minutes and resolutions of the former Meeting were then read, and proposed for confirmation.

Brother J. C. M'Mullen moved that they be not confirmed; and expostulated with Alderman Thomas Wood upon the *disgraceful* language he had used, and the *base motives* he had imputed to His Royal Highness. Being interrupted,

Mr. Udall reproved Brother M'Mullen for inconsistency, in coming to undo his own works.

Brother M'Mullen showed that there was no inconsistency in his having said, at a former Meeting, that if certain concessions were made he thought His Royal Highness would listen to them; but he utterly disclaimed having said that he brought a message to the Meeting from His Royal Highness.

Mr. Stevens made a speech to the effect that His Royal Highness the Duke of Sussex is no gentleman, because he had declined receiving a deputation, and imputed "King Craft," that is deception, to His Royal Highness,

Brother Barnard assigned his reason for voting against the Workhouse—that with the monies to be expended on bricks and mortar, more good would be done by granting Annuities.

Brother Warriner called the attention of the Meeting to the singularly *garbled* manner in which His Royal Highness's letter, dated December 6, 1837, had been printed by the Committee.

Mr. Sangster attempted to show that *leaving out* whole sentences was not garbling! The question of confirmation was then put and carried; but with many *honourable dissentients*.

Mr. Stevens then moved some rude resolution about forwarding the proceedings to the Worshipful Grand Master.

Mr. Bell wished the resolutions were more *courteous*: But

Mr. Stevens hoped that with respect to His Royal Highness there would be no more "*soft sawder.*"

Mr. Bell did not understand the terms "*soft sawder;*" they were not Masonic.

Mr. Stevens referred him to "Sam Slick."

The Secretary, Brother Farnfield, then tendered his resignation in consequence of these painful proceedings, and the Meeting shortly broke up.

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GENTLEMEN AND BRETHREN,—With this brief statements of facts, I must leave the case in your hands. I have endeavoured to the best of my abilities to do my duty, and it now remains for you, as *gentlemen and brethren*, in a most distinct and emphatic manner, to make known your sentiments, showing that the High Masonic Character of His Royal Highness the Duke of Sussex, is duly appreciated by you—that the services H. R. H. has rendered the Craft, receive your most grateful approbation—and that most especially are your thanks due to H. R. H. for the anxious care he has exhibited in behalf of Worthy, Aged, and Decayed Freemasons. In a word, *His Royal Highness must be supported.*

I have the honour to remain, Gentlemen and Brethren,
No. 14, Bucklersbury, Your humble faithful Servant and Brother,
November 26, 1839. WILLIAM JACKSON, Caveac. No. 205.

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The attention of the Pro-Grand Master was drawn to the subject of the distribution of this Circular, but with that sense of propriety and decorum for which he is so highly distinguished, he successfully prevented a public *emeute*. He ruled that the Grand Lodge did not exist until opened, and that however wrong the conduct of the individual was, he could not then notice it. Alas! for Freemasonry, that the lamented illness of this highly esteemed Mason, and upright man, prevented his judgment and advice from being brought to bear upon the consequences of this atrocious violation of Masonic principle! That proceedings should have been taken against the slanderer would not have struck any one as unlikely, but that some of the principal objects of his scurrility and abuse should have been singled out for further persecution, will for ever sully the fair fame of ALL those who have lent themselves to this unholy work—FOR UNHOLY IT IS. The demon of darkness has from first to last influenced the proceedings; which the HOLY ONE has permitted for his own wise purposes.

Come we now to the next steps in the persecution, the Memorial and Summons.

"*To the Board of General Purposes of the United Grand Lodge of England,*

"The Memorial and Complaint of the undersigned Freemasons, Members of Lodges.

"SHEWETH,

"That a printed paper, bearing the signature of Brother William Jackson, of the Caveac Lodge, No. 205, and dated from No. 14, Bucklersbury, the 26th of November last, has been very generally circulated through the Craft, professing to give an account of the proceedings which took place at a meeting of the subscribers to the proposed Aged Masons' Asylum, held at Radley's Hotel, Bridge Street, on the 13th of the same month, at which meeting Brother R. T. Crucefix presided as chairman; that meeting was convened for the purpose of considering the subject matter of a communication from His Royal Highness the Duke of Sussex, as Most Worshipful Grand Master.

"The paper of Brother Jackson states and asserts, that various calumniatory expressions were at that meeting publicly uttered by Brother Thomas Wood, Alderman, and Brother John Lee Stevens, against our M.W. and Illustrious Grand Master; and that Brother Crucefix, Past Grand Deacon, the chairman of the meeting, did not, as in duty bound, check or call the speakers to order, but on the contrary, gave them his sanction and countenance.

"We have every reason to believe that the printed paper of Bro. Jackson gives, in substance, a correct account as far as it goes of the language and expressions used by Bros. Thomas Wood and J. Lee Stevens, to slander the Most Worshipful Grand Master, and which we are prepared to prove by

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witnesses before your Worshipful Board, as well as the countenance given by Brother Crucefix, the chairman.

" The offences of these parties are aggravated by the circumstance of there having been present at the meeting individuals who were *not Masons*, by whom the falsehood of many of the assertions could not be ascertained.

" The three Brothers against whose conduct we complain, are Past Masters of Lodges; we therefore charge them with having, by such language and conduct, endeavoured to subvert the grand principles on which our Order is based; with breach of allegiance to our Grand Master; and with a violation of their solemn pledges given as Master Masons, and also of the promises made by them upon their installation into the chairs of their Lodges.

" We therefore pray the Board to call before them the said Bros. Thomas Wood, John Lee Stevens, and Robert Thomas Crucefix, to answer our complaints, that the honour of the Craft may be vindicated, and the high character of the Grand Master protected against the calumnies and aspersions thus wilfully and unjustly cast forth against him.

" We have annexed a copy of the printed paper, to which we refer, in which we have marked with red ink the passages setting forth the language of which we more immediately complain.

" (Signed) P. THOMSON, P.M. 227.
L. THOMPSON, P.M. 66.
W. T. BOND, P.M. 66.
JOHN B. KING, W.M. 66.

" London,
the 24th December,
A.D. 1839.

" The passages or portions more immediately referred to in the complaint are printed in italics.

" Alderman Thomas Wood again interrupted me, and in a most vulgar, brutal, foul-mouthed speech, *which received every countenance from the Chairman.*

" *That His Royal Highness the Duke of Sussex is a grossly selfish man, and an enemy to the Craft.*

" *That His Royal Highness always endeavoured to destroy every plan proposed for the good of Masonry unless it emanated from himself.*

" *That His Royal Highness is a tyrant, wanting to ride roughshod over the Craft.*

" *That His Royal Highness might be King of the Craft, but that personally he owed him no respect, and implied that His Royal Highness never paid his subscriptions, nor for his aprons and jewels, and was altogether a most contemptible person.*

" *That His Royal Highness often said one thing at one time, and the contrary at another.*

" *Mr. Stevens made a speech to the effect that His Royal Highness the Duke of Sussex is no gentleman, because he had declined receiving a deputation; and imputed 'King Craft,' that is, deception, to His Royal Highness.*

" Mr. Stevens then moved *some rude resolution* about forwarding the proceedings to the Most Worshipful Grand Master.

" *Mr. Stevens hoped that with respect to His Royal Highness there would be no more 'soft sawder.'*

" In answer to a question from a party present, *Mr. Stevens referred him to 'Sam Slick.'*"

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" *To the W. Bros. Ald. Thomas Wood, J. Lee Stevens, and Robert T. Crucefix, P.J.G.D.*

W. BROTHER,—Your attendance is hereby required at a meeting of the Board of General Purposes of the United Grand Lodge, to be holden at this place on Tuesday the 28th day of January instant, *at three* o'clock in the afternoon punctually, to answer the charges or complaint preferred against you by Bros. Peter Thomson, P.M. of the Lodge No. 227, Laurence

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Thompson and William Thos. Bond, Past Masters of the Lodge No. 66, and John B. King, W.M. of the Lodge No. 66, a copy of which complaint is herewith inclosed. And you will bring with you such witnesses and evidence as you may deem requisite in your behalf.

By Order of the Board,

Freemasons' Hall, WILLIAM H. WHITE, G.S."
Jan. 2, 1840.

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*January* 28.—The first case entered into was that of Brother Alderman Thos. Wood. Brother Dr. Crucefix was permitted to be present.

Brother Alderman T. Wood having since then received from the Grand Lodge the most favourable consideration of his case, we shall advert to the proceedings therewith concerned as briefly as possible; indeed, we should have altogether dismissed them, but that we might thereby have limited our means to do justice to the two other persecuted Brethren. We hope it may not be necessary to re-open this question, and to extend our remarks by giving an elaborate report of the whole case.

The charges were read by Brother Dobie.

The President called upon the Alderman to admit or deny them, who emphatically took the latter course, and entered a decided protest against the power of the Board to deal with the case at all, as the meeting was not a Masonic meeting; and declared that if he had used any expressions that could by possibility have been constructed as disrespectful, he had never intended they should have borne such a construction; that he was not amenable to the Board; and that Masonic law could not interfere with public law.

Brother HENDERSON, Vice-President (who sat on the right of the President, and not in his proper place) observed the Board was a COURT OF HONOUR, and would take no undue advantage; he pressed for an admission of having spoken under excitement.

Brother J. L. STEVENS was then called on to acknowledge or deny the charges; to the truth of which he gave the most positive denial.

Brother Dr. CRUCEFIX was then called upon in the same manner. He said he felt qualified to give his opinion of the proceedings, having acted as Chairman on the occasion alluded to. He thought the Board had travelled out of the record, in *ferretting him out as an accessory, before they had proved the charges against the principals.* That his position as Chairman had been most difficult; and his best solace was, that he had concluded the business of that evening with as much satisfaction as circumstances permitted. In fact, that parties prosecuting should change places with the accused, as the whole of the disturbance complained of, was owing to their unmasonic conduct. Nevertheless, he stated his willingness to meet the charge, provided the case was honourably proceeded with; but that he should except to two Members of the Board, viz., Bros. Bossy and M'Mullen, by reason that they having publicly declared their belief in the truth of the charges,* they were disqualified from sitting in judgment, and he was not safe in their hands. He also adverted to the fact, that he could except to several other Members of the Board, owing to certain well-grounded causes; and even to the President himself, from his general unfriendly bearing towards him (Dr. C.) in Grand Lodge, but he would trust his honour, nevertheless, to the President's high-mindedness.

The persecuted then retired on the question raised by Alderman Wood, as to the power of the Board to try the case; and they were called in, after very considerable delay, and informed that the case would commence on Saturday, the 1st of February.

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* At the Grand Officers' Mess, December, 1839.

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Brother KING quoted the *Freemasons' Quarterly Review*, in proof that the meeting was Masonic. Brother PETER THOMSON pledges his honour as "a Man and a *Mason*," that the charges were true; and Brother LAURENCE THOMPSON (*who was not present at the meeting*) was *equally certain.* Brother BOND—had not a doubt on the subject!

There was considerable excitement at the Board, during which Brother HENRY UDALL sturdily stood forth, as a judge should do, against the evident tendency to defeat justice, which was manifested in this very early state of the proceedings.

Brother CRUCEFIX then called upon Brother WHITE, the Grand Secretary, to pledge himself to transmit a letter to the Grand Master, which was promised.

*February* 1.—The three Brethren being in waiting, Brs. Alderman WOOD and Dr. CRUCEFIX were desired to attend the Board.

The PRESIDENT entered on the case of Alderman Wood, who repeated his objections, and delivered in a written protest.

Dr. CRUCEFIX repeated his objections to the two excepted Members of the Board, and requested a note to be taken of his objections. He read a letter from Brother White, and stated that he had only received it a few minutes before; that he had already read a copy of his letter to the Grand Master, and considering there was in reality no seal of secrecy directed in the Constitutions, which was the law, the construction put upon the letter by the Grand Master was not borne out. Copies are printed hereafter.

Bros. BOSSY and M'MULLEN declared that they would on no account vacate their seats at the Board, but they would *not give any opinion, or vote* upon the present case.

THE CASE OF ALDERMAN WOOD WAS THEN PROCEEDED WITH.

Brother PETER THOMSON was called upon to prove his charges: his explanation of them was brief, and little to the purpose, merely stating his great regret at being a public prosecutor; but, "as a Man and a Mason," he could not resist a public duty, a task to which he felt totally inadequate. (This was true enough, for had he not been prompted by his fellow-prosecutors, we honestly believe the Board could not have had even an excuse for supporting him.)

Brother FARNFIELD gave his evidence in a very straightforward manner. He could not declare the charge to be true. Was sure the words, "His Royal Highness is a grossly selfish man," *were not used.* Has some recollection that the Alderman said that "His Royal Highness was opposed to measures that did not emanate from himself." Did not hear the word "tyrant" used. The words "rough-shod" might have been used.

The witness was then directed to retire, and an attempt was made, by some Members of the Board, to stop the case upon Alderman Wood's admission, at the previous Board, that he disclaimed any intention or motive to show disrespect to the Grand Master.

Brother KING (a Prosecutor) stated, if with such admission of inadvertence, the Alderman would concede that the charges were not improperly made, and that no counter-charges should be preferred, he would gladly forego further proceedings, from a desire to act with Masonic forbearance, he having abundant evidence to prove the charges.

Brother Alderman WOOD disclaimed the slightest intention to admit any guiltiness of conduct.

After some interruption by Brother LAURENCE THOMPSON, the case proceeded.

Brother FARNFIELD recalled.—On reconsideration, the address of Alderman Thomas Wood was on the whole disrespectful. He had contemplated an honourable suspension of the office of Secretary to the Asylum before

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the meeting, until matters became more pleasant, but thought it prudent to resign altogether after the proceedings.

Brother TRUMAN, W. M., Caveac, 205.—Jackson's paper gave a true account of the proceedings. Could not state from memory in what particulars. Saw the paper three days after the meeting. Saw the paper in the prosecutor's witness-room, just before coming in to the Board.* Heard M'MULLEN use the words, "*King of the Masons, and therefore we are bound to obey his commands.*" Thought about forty persons were present. Could not say if there were eighty.

The prosecutors stated they had three more witnesses to examine. The Alderman stated there were from fifteen to twenty Brethren waiting in his witness-room to refute the falsehood of the charges. Adjourned until the 7th.

*February* 7.—Brother STRACEY WOOD—Declared the paper to be *all* true, and that the words "His Royal Highness never paid for his aprons, jewels, nor his QUARTERAGE," were spoken by Ald. Wood; never heard M'Mullen use the term "King of the Craft;" *and would swear he never did;* and would swear that *Ald. Wood did use those words.*

JACKSON (the author of the libellous circular †).—The papers were printed and circulated by him; about fifty persons were present at the meeting; the waiter was called in; the author was called for; much discussion took place on the avowal; applied the word *liar* to Ald. Wood, because the writer was called a lying, scandalous, scoundrel, bred in Billingsgate. Was called to order by Dr. Crucefix. Jackson, in continuation, on being asked what was the meaning of the several stars thus, * * * replied, "ask the printer." *The Board, however, ruled that the question as to the name of the printer should not be put!*

Brother BARNARD—Saw the first Circular in draft; did not assist in publishing, but did not prevent it; saw the second Circular in draft; did not make any material alteration; and did not remember what alteration he did make. M'Mullen used the words "KING OF THE CRAFT."

PETER THOMSON, the prosecutor, was then absolutely called as a *witness!!* but really gave no evidence, excepting by tapping his breast, and making some incoherent declaration about his being "a Man and a Mason." But he observed, that *he could not account why his own witnesses had not spoken the whole truth!*

[*Evidence for the persecution declared to be closed.*]

FOR THE DEFENCE.

Brother J. C. BELL—Gave a straightforward, unqualified refutation of the whole charges.

Brother G. W. TURNER—The same.

Brother J. L. STEVENS.—The persecutors having called Peter Thomson, the Alderman availed himself of the same course. Brother J. L. STEVENS, although assailed with many catch questions, avoided the intended traps by fearlessly telling the whole truth, and completely disproved the charges.

Bros. W. SHAW, WATKINS, J. PIKE, J. N. BLOOMFIELD, E. FRAZER, M. SANGSTER, and W. LEE WRIGHT, all Past Masters, refuted the charges as wilfully untrue.

Brother BROWSE appeared to have forgotten that the previous minutes were read over twice at length, and repeatedly, in parts, before they were finally put; for he stated that M'Mullen spoke more than once, and used the words "King of the Craft," and yet that he the witness left before the minutes were confirmed. He declared the paper to be false as far as he could judge.—Adjourned at half-past twelve.

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* A refresher for the persecution.

† See p. 467, No. 24, Freemasons' Quarterly Review, "That the pretended report of the proceedings at that meeting is a wickedly-distorted, false, illiberal, and scurrilous statement."



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It should be borne in mind that ALL these witnesses deposed to *M'Mullen's* having said "that his Royal Highness was King of the Craft, and that we were bound to obey him." And all agreed, "*that if the designation of the Asylum, and the names of the parties described in the paper, were left out, they should not have known the Circular to be a report of the meeting.*

Alderman WOOD was desired to enter on his defence at the next meeting.

For reasons previously stated, we shall not charge this account with too stringent a censure upon the attempt made to press for a conviction by one member of the Board, nor with the collusion with the persecutors by another, unless future circumstances should render it necessary. The unanimity of the witnesses for the defence, *who were never previously examined*, was so apparent—for nothing is more consistent than truth—that their expressions were termed "Class Words:" and one of the persecutors was so galled by the fact of their perfect unity, that he was instigated to declare that the evidence had been got up—an inuendo for which he was *not* reproved by the Board.

*February* 12.—Alderman Wood not being in attendance, the case was adjourned until the 18th. Dr. Crucefix was not summoned for the 12th, but was in attendance.

It is proper to remark, that occasionally Dr. Crucefix was prompted to put a question, feeling that his own case *was* involved, but was as often checked by a direction, not always very courteously given, that it was not his case, and that he must be silent; and that when his case came on, he could then, and then only, cross-examine.

*February* 18.—The PRESIDENT communicated a resolution, that the Board would examine *such of its members as were present at the 13th November.*

Alderman WOOD objected to this. The case for the persecution having been declared closed, he had attended to enter upon his defence, and put in a protest against such a violent course.

The PRESIDENT stated that the questions should be confined to the following:—

Were you present?

Who spoke?

What was the nature of the speeches?

Brother ACKLAM—Was present. Alderman Wood spoke, but not in the language of that paper; perhaps what he said in the heat of argument he might not have said on cool reflection.

Brother BOSSY (*previously pledged to give no opinion*)—Was present. Alderman Wood did speak disrespectfully; he called him to order, and *so did M'Mullen* (!). (Alderman Wood strongly objected to the mode of examination.) *Did not say, at the Grand Officers' mess, that the paper was true!*

Brother LEE—Was present. Thought Alderman Wood spoke disrespectfully, *but could not remember* any particular words.

Brother M'MULLEN (*also previously pledged to give no opinion*)—Was present. The Alderman spoke highly disrespectfully; not perhaps in the words stated. In the course of his speech he said, "*I pay for my subscriptions and jewels,*" THEREBY MEANING THAT HIS ROYAL HIGHNESS DID NOT!

Brother RULE.—Was present. Disrespectful language was used, but would not bind himself to precise words.

Brother H. UDALL—*Considered it so improper for a member of the Board sitting as a judge to be examined as a witness, that he declined to answer any question.*

Brother WARRINER—Placed every confidence in the witnesses for the defence, but would not follow the example of Brother UDALL. He stated that the Alderman said, "I have paid for my jewels and subscriptions;" but

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that *he applied the context to the author of the Circular*, and *not to His Royal Highness*. That *M'Mullen* said His Royal Highness was *King of the Craft*.

Brother Alderman Wood then called

Brother Laurence Thompson.—Did not print that paper. Would not state who did.

Brother Dr. Crucefix.—Was chairman of the meeting. That paper was so untrue, that he was ashamed of it; and so unfair, that he was disgusted with it. Neither M'Mullen nor Bossy addressed him as chairman to call Alderman Wood to order. No rude resolution was ever passed. Brother Farnfield's resignation was tendered on the confirmation of the minutes. He had previously given that Brother the best advice he could.

Brother King.—Disrespectful language was used, *but he did not address the Chair to order!*

The Alderman then stated, that as *new* matter had been admitted, he should call fresh evidence, and *complained strongly of the injustice and partiality of the Board*—that he was prepared to enter on his defence before the new regulation of the Board to examine itself—that the Board having admitted him to examine some further evidence, he was entitled to call more—and that these circumstances altered his mode of defence.

The Alderman's case was then postponed until the 25th, at three o'clock.

DEFENCE OF ALDERMAN WOOD.

*February* 25.—The Alderman was summoned without Dr. Crucefix, but it was afterwards agreed that the Doctor should be present. It appeared that Brother Warriner had altered his evidence on an important point. He *now* believed that the allusion to jewels and subscriptions pointed at the *Grand Master*, and *not* to the author of the Circular!!!

The Alderman entered on his defence, which took up considerable time, and was very conclusive in its argument. We would give it at length, but the proceedings, however abridged, will still be inconveniently long. The chief points were as follow—

The Masonic public would demand some history of the appalling course that had been adopted, and would have to be in some way or other supplied. He spoke in favour of the Asylum, at meetings of which he had presided, with some credit and great satisfaction, and believed himself to be persecuted on that account. The pretended messengers from the Grand Master had used disrespectful arguments, it afterwards appearing that they were altogether unauthorized. He alluded to the evil tendency of the scandalous printed libel—the permission of the author to be a witness against him in support of his own infamy—and the refusal to put proper questions to witnesses. He condemned the infamous allusions to the Earl of Durham; and the folly of assuming that His Royal Highness's name was not to be mentioned but with a Masonic curb on the tongue. He contended that the conduct of the Chairman was correct; that the charges should have been made against the libeller; and that whilst the course of proceeding was altogether unmasonic, not a single charge had been made out. That the evidence proved that others, and not himself, had used the name of the Grand Master with disrespect; and that he hoped His Royal Highness would punish the dastards who had been the occasion of thus occupying the time of the Board and of the defendants.

Laurence Thompson replied to the address of Alderman Wood, but as we have scarcely given an outline of the one, we shall merely observe, that for violence and vulgarity, the reply has rarely been exceeded. We have verbatim copies of the address and reply.

*February* 29.—The Case of Dr. Crucefix.

Before giving the daily proceedings at the Board, we insert copies of a letter to the Grand Master, and the correspondence between Dr. Crucefix and the Grand Secretary; partly referred to before.

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"*To His Royal Highness the Duke of Sussex, M.W.G.M., &c.*

SIR,—Having been informed by the Right Worshipful Brother W. H. White, G.S., that your Royal Highness is fully cognizant of the complaint, or charge, preferred against myself and others, and that the Board of General Purposes had directed our attendance this day, I feel it my duty to inform your Royal Highness that we did so attend, and that I took exception to two members of the Board, viz., Bros. F. W. Bossy and J. C. M'Mullen, as having disqualified from sitting in judgment upon the case, by reason of their having publicly declared that the charges are all true; thereby proving that they cannot bring an unbiassed judgment upon a question involving the great principle of "character." The consideration of the Cause is postponed until Saturday.

The Board having decided that the Brethren named are competent to this duty, I venture to claim, as a Mason, the protection of your Royal Highness as our Grand Master, and most dutifully solicit that I may not be deprived, in Masonry, of the privilege which the meanest English subject can boldly claim in the face of his country—to challenge on justifiable grounds.

I await, with equal anxiety and confidence, the gracious intervention of your Royal Highness, unless I am protected, the Cause cannot be justly examined.—I beg to subscribe myself, most respectfully,

Your Royal Highness's dutiful and devoted humble servant,
R. T. CRUCEFIX, P.G.D."

Lancaster Place, 28th Jan. 1840.

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"*To the Worshipful Brother R. T. Crucefix, P.J.G.D.*

WORSHIPFUL BROTHER,—I have received the Grand Master's commands to acknowledge the receipt of your letter addressed to His Royal Highness, and I am directed by the Grand Master to lay the same before the Board of General Purposes without any comment whatsoever, as from the nature of the charges, the honour, and interests, and character of the Grand Master, are more or less implicated in the inquiry; and he is determined most strictly to avoid any influence which might be thrown upon the conduct of the Board, either by a remark or any opinion of his.

The Grand Master further directs me to call your attention to the fact of your having made a direct appeal to him as Grand Master, *and that all communications of that nature are under the seal of secrecy, and cannot be circulated or told out of the precincts of a Lodge, nor otherwise than under the Masonic obligation, and, consequently, that any attempt to disobey such injunction, the Grand Master would feel himself justified in bringing against the Brother as a breach of his Masonic obligation and duties*;* to which circumstance the Grand Master has more than once alluded in the Grand Lodge.

I am, Worshipful Brother, fraternally,
Your obedient servant,
WILLIAM H. WHITE, G.S."

Freemasons' Hall, London,
1st Feb. 1840.

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"*To the Very Worshipful Brother W. H. White, G.S.*

VERY WORSHIPFUL SIR AND BROTHER,—I am duly favoured by a further summons to attend the Board of General Purposes on the *charges* (!) preferred against myself and others.

I have to request from you some explanation upon the letter addressed to me under date the 1st instant.

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* Will the Grand Secretary point out where the Grand Master can have discovered this construction, or any part of it, in the Constitutions?—ED.

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That letter contains two paragraphs, the first of which I shall not enter into, as it has some tendency to explain itself.

The second is, however, to me altogether incomprehensible, which I presume His Royal Highness the Grand Master does not intend it should be.

I am not aware of any communication under the seal of secresy, any more than I am cognizant of matters that have been told or circulated out of the precincts of a Lodge.

Neither am I aware of being impressed with any intention to disobey any injunction.

The Grand Master is, by your letter to me, evidently made to be justifying some course of imputing *to me* a breach of my Masonic obligation and duties—is this true?

It is upon the contents of the second paragraph of the letter that I call upon you, as a Mason, to give me such a clear explanation as will prevent me hereafter from considering myself *misled*, and that I may thereby be *deceived* in the course such a letter may lead me to adopt.

I have examined the Book of Constitutions, and as *I felt*, so *I find*, that book is no witness against me.

Your early compliance will oblige

Yours fraternally and obediently,

Lancaster Place, 5th Feb. 1840. ROBERT THOS. CRUCEFIX, P.G.D."

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*" To the Worshipful Brother Dr. Crucefix, P.J.G.D.*

" WORSHIPFUL BROTHER,—In reply to your letter received on Wednesday evening, I beg to say, that my letter of the 1st instant was written in the precise terms of the instructions communicated to me, in writing, by the Most Worshipful Grand Master, who was at the time in Denbighshire, I consequently am unable to answer your questions without His Royal Highness's directions. I went to Kensington Palace yesterday, to lay your letter before the Grand Master, but was not fortunate enough to see His Royal Highness, and shall therefore go again to-morrow for that purpose.

I am, fraternally,

Freemasons' Hall, Your obedient servant and Brother,

7th Feb. 1840. WILLIAM H. WHITE, G.S."

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*" To the Very Worshipful Brother W. H. White, G.S., &c.*

VERY WORSHIPFUL BROTHER,—A suspense of several days has not tended to relieve my mind. I, for the second time, claim your explanation on the points referred to in your letter under date the 1st instant, and trust that you will save me the pain and trouble of any further correspondence on this subject.

Yours fraternally and obediently,

14th Feb. 1840. R. T. CRUCEFIX, P.G.D."

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*" To the Worshipful Brother Dr. Crucefix, P.J.G.D.*

WORSHIPFUL BROTHER,—In reply to your letter of this date I beg to state, that I had the honour to lay before the Most Worshipful Grand Master your letter of the 5th instant, but that I have not received from His Royal Highness any commands upon the subject.

I am fraternally,

Freemasons' Hall, Your obedient servant and Brother,

14th Feb. 1840. WILLIAM H. WHITE, G.S."

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Dr. CRUCEFIX stated that it was not his intention to call a single witness out of the great number who had volunteered their evidence; he should merely examine Laurence Thompson and Peter Thomson. That as by his not taking notes of the evidence much time would be saved, he should be content that a copy of the evidence as taken by Brother Jennings (*who had all along taken evidence for the Board*) should be supplied him, in order to complete his defence. *To which the Board agreed.*

EVIDENCE OF LAURENCE THOMPSON.

Are the papers signed "Caveac" and "Jackson" true?—*I know nothing of these papers except what I have heard here.*

Do you know the author?—Only as he avows himself in this room.

Have you known him long?—I never knew him until a fortnight after the last Grand Lodge, or saw him to know him personally.

You have before intimated that you were not in town, but I now ask, were you present at the Meeting on the 13th of November?—*Certainly not*, nor knew of it until I saw the paper in Grand Lodge.

Were you in Paris at the time, 13th of November?—I was not in Paris on the 13th of November.

Who told you first that the contents of the paper were true?—I cannot say, there was a general conversation about it. *I heard that the Duke was insulted*, and I inquired of many, particularly Peter Thomson, and it was from what he told me, I protest, I determined first to lay this memorial before the Board.

Then you were the first who determined to lay this charge?—*After inquiry, and being told by Peter Thomson that this statement was true*, I determined to lay this charge.

Then you and Peter Thomson determined on this business?—We did; but we all four had consulted together, and——

After you and Peter Thomson had determined to prefer the charge, you brought the other two to your council and determined to lay the charge?—Not so, we had all four talked it over together first.

You admit you were the first person to propose this memorial?—I was.

Is the memorial itself in your handwriting?—It is not.

Do you know in whose handwriting it is?—*I don't choose to answer that question.*

Then without being present at the Meeting, and without declaring who wrote the memorial, you actually signed that paper?—I did.

Before or after Peter Thomson?—After, *and in his presence.*

Do you recollect on what day you signed it?—No, I do not.

Witnesses withdrew at desire of Brother Philipe, and he inquired of Brother Crucefix his object in putting these questions.

Brother CRUCEFIX.—I think that the probability is, that instead of his establishing these charges, I shall be able to show he is not very clean.

After long discussion it was determined as to certain questions which Brother Crucefix would be allowed to put, and on return of witness he proceeded.—

Have you ever attended any meetings to mature the evidence on this charge?—I have seen two or three friends at my own house, never at any other place.

Who were present?—*I decline answering that question.*

Was Jackson present?—*I decline answering.*

Was Brother Samuel Stracey Wood present?—I will not answer.

Was Brother Barnard present?—I will not answer.

Was Brother Truman present?—I give the same answer as before.

Was Brother King present?—Same answer.

Was Brother Bond present?—Same answer.

Brother Crucefix applied to the Board on these refusals, and the President required Brother L. Thompson to answer the six questions, and he then said,

I believe all the Brethren hereinbefore named were present.

Then without being present at the Meeting, you believe that paper to be

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true, and that the Chairman is guilty of sanctioning wilful and unjust calumnies and aspersions being cast upon the Grand Master?—I do.

Cross-examined by Brother KING.—Was Truman present at your house?—I am not quite certain as to Truman.

Was Stracey Wood present?—Certainly NOT.

By Brother JENNINGS.—Did you know the contents of the memorial before you signed it?—I did.

By Brother KING.—Was not the meeting at your house to arrange the evidence—to mature it?—It was so to arrange and mature the evidence that we might ascertain what evidence to produce.

Had you the paper present at the time?—I don't recollect.*

Dr. CRUCEFIX then expressed his regret that Brother Peter Thomson was not present, as he intended to examine him, and that he must therefore postpone his address until after such examination. He was desired to attend on Monday, at five o'clock.

The Board adjourned at half-past eleven.

*March* 2.—Brother KING stated, that as the evidence proved that Dr. Crucefix did not call either Alderman Wood or Stevens to order, he should *not call any further evidence!* (*Thus all chance of cross-examination was got rid of!*)

The charges were read, the Doctor denied their truth, and impeached the motive for them as malicious and unmasonic.

Previous to entering upon the examination of Peter Thomson, Dr. Crucefix acknowledged the general correctness of the evidence taken by Brother Jennings, a copy of which he had received; and, to save time and trouble, he would, on receiving the guarantee of the Board that he should be supplied with a copy of the forthcoming evidence of Peter Thomson, dispense with taking notes. Which request was agreed to.†

The Board then directed the Doctor to withdraw, that they might determine the points to which the examination should be confined. He was afterwards informed that *he must not touch upon any matter not included in the charges;* consequently, many important questions were over-ruled.

EVIDENCE OF PETER THOMSON.

Dr. CRUCEFIX.—The name, Peter Thomson, to this paper, is it your handwriting?—It is.

Are the charges in your handwriting?—No.

Do you know in whose handwriting they are?—I do not; they were shown to me to know if I would sign them, and I believed them to be true.

You say this paper was brought to you to sign, by whom was it so brought?—By Brother Laurence Thompson.

Where were you when it was brought you to sign?—In the front shop, 75 Cornhill.

Did you sign it first?—I did.

At the same place and time?—Yes.

Did you witness the signature of Brother Bond?—I witnessed no signature to this paper.

Do you know who printed this paper?—I do not.

Do you believe the contents of this paper, on which you have founded your charges, to be true?—Yes, I do substantially true.

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* This examination is in the handwriting of Brother Jennings, and was enclosed with the following note:—

SIR AND BROTHER—I have to apologize for not furnishing you with the above at an earlier date, but have been prevented transcribing it myself, and of course could not allow any other person to do it.

Yours fraternally,

To Dr. R. T. Crucefix. R. W. JENNINGS.

† The copy was not however furnished until May 26. The evidence is very fairly taken.

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Were you present at the Meeting?—Yes, I was.

In this paper, which you state to be true, is the following passage about bullying the waiter—did I bully the waiter?—Question objected to, and overruled.

In what manner did I countenance any disrespect to His Royal Highness?—In not calling the persons who abused His Royal Highness to order. You did not yourself use any disrespectful language.

Did you yourself call my attention to Alderman Wood's address?—The noise was so great that you were surrounded on all sides by calls to order, I will not say that I did myself call your attention to Wood's address.

Did you call my attention to Stevens's?—Why Stevens—I think there were ten or twelve at one time calling "order" to Stevens's language, I myself did. I don't know that I called Crucefix by name. I did not address the Chair to order on Brother Stevens's address, but I called out order.

Did you call my attention as Chairman to Brother Stevens's speech?—I believe I did not.

Did I not call the author of this paper to order several times?—You did, and he was the only one you did call to order.

When Bros. Stevens and Wood were speaking, did you call "order order, chair chair?"—Yes, decidedly I did, and many more besides me.

Did you call "order, order," when Brother M'Mullen was speaking?—No.

Was not the Chair taken in the small room?—It was.

Was there the slightest indication of disturbance in the small room?—No.

On the adjournment from small to large room did not much time elapse?—Not long.

Was it not half an hour?—Perhaps it was.

Do you remember what caused lapse of so much time?—I should think that the cause was the paper.

What was the first business when I took the Chair?—The Chairman's attention was called to the paper, so far as I recollect.

When the waiter was called in, did he not say he could not see the author of the paper in the room?—Yes, he did.

Did I not address the Meeting, that unless protected from rudeness and vulgarity of the author, I must leave the Chair?—Yes, you did.

Did not the discussion of that paper interrupt and delay the proper business of the evening?—Yes, I think it did.

Was there not a vote of censure passed upon the author?—Yes, there was by a large majority, I think.

Was not the Chairman directed by the meeting to read that paper?—Yes.

On what account?—Because the individual, who avowed himself the author, in reading it, suppressed a word. It was supposed he was only reading part, and, therefore, it was proposed that the Chairman should read it.

Did you hear me, throughout the evening, utter a single expression disrespectful to His Royal Highness?—Certainly not.

Did you ever hear me do so?—Never.

You have often been present when I have spoken of His Royal Highness?—I have.

You have often been present when I have been Chairman at Masonic Meetings?—I have.

Did you know of the existence of the first paper before it was distributed?—I knew of no paper until the papers were distributed in the room, and the Grand Lodge.

Do you remember Brother Shaw addressing the meeting?—No, I do not.

You do not recollect that Brother addressing the meeting in a forcible, Masonic style, requiring the author to withdraw the paper?—Yes, there was, but I don't know who he was.

You state there were individuals present who were not Masons; do you substantiate that?—There was one.

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Do you believe there were more?—I don't know—I can't tell.

In the charges you state there has been a breach, [quotes the charges] how do you prove it?—By your not keeping order, and your suffering Masonic business to be conducted in a meeting where there were non-masons.

Did you ever call or write to me on these charges?—No—I wrote to say I could not come on Saturday.

Was there not a unanimous vote of thanks passed to me on that occasion?—I left before the meeting broke up, but I have heard there was.

Have you heard from any person whatever that such vote of thanks was at all opposed?—No.

Cross-examined by Brother KING.—What did Brother Crucefix call Brother Jackson to order for?—Wood was vilifying the Grand Master, and Jackson rose to order, and the Chairman then called him, Jackson, to order, and desired him to sit down.

Did he call Jackson to order for any language he used derogatory to the Worshipful Grand Master?—Certainly not.

Did Jackson behave rude and vulgar towards the Chairman?—I do not consider he did; he only called the attention of the Chairman to the language used by Wood, and Chairman called Jackson to order.

Questions by Brother FOURDRINIER.—This was a very disturbed meeting, was it not?—Yes, very.

Was it quite possible for Brother Crucefix to have heard all that passed?—There were so many speaking at one time, that I do not think he could understand all that passed.

Questions by Brother DOBIE.—Do you believe Crucefix was aware of the language spoken by Wood and Stevens?—My conviction is that he was.

Are you certain, on your Masonic obligation, that the Chairman was cognizant of the language complained of by Wood and Stevens?—Decidedly yes; the uproar had ceased before Wood had half done.

Did he give any intimation of being aware of it?—He must have heard it; they were close to him; I should say decidedly so.

How do you come to the conclusion that Crucefix was cognizant of that language?—Because Wood stood close by his side.

How near was Wood to Chairman?—He was next but one or two—as close as I am to the Chairman. *

How near was Stevens?—Not so near—about six or seven yards—opposite nearly.

Name who were present that were not Masons.—His name I think was Solomon; his brother-in-law told me he was not a Mason.

Was Brother Crucefix cognizant of disrespectful language to His Royal Highness being used by Wood and Stevens?—Decidedly so.

Questions by Brother PHILIPE.—Was the meeting quiet at the time Wood was speaking?—It was until the language complained of was used by Wood, when there were calls to order.

Did Stevens use any language which you considered disrespectful to His Royal Highness?—Decidedly.

What was his language?—With respect to His Royal Highness, his language was not very courteous. He said, "Use no more soft sawder to His Royal Highness."

Was the meeting quiet when Stevens spoke?—Yes, except calling order when he used this language.

Did a noise and disorder take place in consequence of what he said?—Yes, decidedly so, at that time.

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* Witness was within a yard of the President.



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REJECTED OR NON-PERMITTED EVIDENCE.

*February* 29, 1840.—LAURENCE THOMPSON.

*Questions overruled by the Board.*

Is that your usual mode of signing papers? (*Alluding to not knowing who wrote them*).

On what day did you sign the memorial?

Have you not been charged at the Board of General Purposes for Masonic irregularity?

Have you never been excluded from a Lodge?

On what account?

Was it not for default of payment of dues in 1829?

*March* 2.—PETER THOMSON.

*Questions that could not be put, as not relating to the Charges.*

Who printed that paper?

Then, by your not requesting the Chairman to call Alderman Wood and Brother Stevens to order, did you not equally give them your countenance and support?

Have you been Steward to the Asylum Festival?

Before the Annuities were suggested?

Did the Chairman bully the waiter?

Did not the waiter, on being called in, state that he could not see the person who employed him to distribute the papers?

Did you ever say to me, or to any one else, that the Asylum ought to have been the first object of Masonic benevolence, and not the last?

Did you ever say to me, or to any one else, that the Grand Master ought either to give up his Birthday Festival, or to make it the Festival of the Aged Masons' Asylum?

Did the Masonic treason levelled at the Pro-Grand Master, in the paper, escape your attention?

Did you never state to me, or to any one else, that the Duke of Sussex had violated the Articles of Union?

Dr. CRUCEFIX then stated, that before he entered on his address—being desirous of avoiding a repetition of the insults to which he had been twice exposed by the unblushing and calumnious imputations of Brother Laurence Thompson—it was his intention to retire immediately on concluding his address, without waiting to hear any reply from the prosecutors.

The address of Dr. Crucefix was very elaborate, and embraced the whole question, from the meeting of the Asylum to the closing of the evidence. We subjoin the heads or points.

1. The triumphant evidence in favour of the defence.
2. Maliciousness of the charges.
3. History of the proceedings, shewing the utter falsehood of the charges.
4. Conduct of the author of the Circular.
5. Vote of censure passed upon him.
6. M'Mullen's vain-glorious epithet applied to the Grand Master as "King of the Craft."
7. The fact that none of the prosecutors addressed the Chairman to order.
8. The unanimous vote of thanks to the Chairman.
9. The correspondence quoted.
10. The objectionable mode of taking evidence.
11. The Board at once judge, witness, advocate, juror.
12. Contradiction in evidence of M'Mullen and Bossy—their conduct at the Grand Officers' mess.

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13. The conduct of the Board unbecoming a court of honour.
14. The fact of a member of the Board being allowed to amend his evidence.
15. The insolent and unreproved attack of one of the prosecutors during the proceedings of the Board.
16. Scandalous attack upon the Pro-Grand Master in the Circular.

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## BROTHER J. LEE STEVENS.

When Brother STEVENS's case was proceeded with, he first asked the President of the Board if the Complainants, or any Members of the Board would be admitted as witnesses against him; and being answered in the affirmative, he put in the following protest:—

"I hereby protest against any evidence being given by the Complainants "in this case, or by any Members of the Board, because the former, in "their character of Prosecutors, and the latter in the character of Judges, "cannot be witnesses also without violating the principles of justice, and I "respectfully request that this my Protest may be entered upon the minutes "of proceedings."

When this had been received he tendered another, which was at first objected to, and the room cleared to have the point discussed. On his return the Protest was accepted in these terms:—

"I am cited before your Worshipful Board to answer certain charges or "complaints founded upon a printed publication issued by William Jackson, "of the Caveac Lodge, No. 205, and dated from No. 14, Bucklersbury, "November 26, 1839, especially with reference to certain alleged proceedings "at a meeting held on the 13th day of that month.

"I am informed and believe, that on the 4th day of December last, two "members of your Worshipful Board, namely, Bros. Bossy and M'Mullen, "did severally declare, at the Grand Officers' Mess, that the contents of the "said publication were true; that to the veracity of those declarations they "pledged their fidelity as Masons; and that Brother Bossy added, that the "said alleged account of the proceedings of the 13th November, was as "accurate as if it had been taken by a short-hand writer.

"As it is the manifest duty of your Worshipful Board to render strict "justice to all parties, without favour or prejudice towards any, and as it is "*not possible* that justice can be truly administered by those who have "already *prejudged the case* I take exception to the sitting of Bros. Bossy "and M'Mullen at your Worshipful Board during the present proceedings; "and I respectfully request that this my exception to their exercise of "judicial functions, for the reasons assigned, may be inserted in the minutes "of the proceedings of your Worshipful Board."

And this he followed up by a third Protest, as follows:—

"I deny the power of your Worshipful Board to call upon me to answer "charges on complaints founded upon the *belief*, and not upon the declared "knowledge of the Complainants, because it partly relieves them from the "onus of proof and the consequences of disproof.

"I also deny the power of your Worshipful Board to call upon me to "answer charges or complaints founded upon an alleged account of proceed-"ings, in which account the writer merely draws his own inferences of the "meaning or intention of certain expressions used, but does not give the "precise words assumed to have been uttered; because, in all cases of libel, "the words actually declared to have been used should be set out, that they "may be literally proved or disproved, and if proved, their meaning be "determined in court.

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" And I respectfully request that these my denials of your right to exer-
" cise such powers, and the reasons assigned, may be inserted in the minutes
" of the proceedings of your Worshipful Board."

These preliminaries settled, the Complainants proceeded to call evidence, and examined, in support of their case, Bros. Barnard, Jackson, and Truman, of the Caveac Lodge, No. 205, and Brother Farnfield the Assistant to the Grand Secretary.

1. To sustain the complaint that Brother Stevens " *made a speech to the effect, that His Royal Highness the Duke of Sussex is no gentleman, because he had declined receiving a deputation,*" Brother BARNARD stated, that Brother Stevens said, " He considered His Royal Highness guilty of discourtesy, or ungentlemanly conduct, in not receiving a deputation from the Asylum;" and on his cross-examination, as to what were the words used, replied, " That the meeting had an evidence of his want of courtesy, or gentlemanly conduct, in his refusing to receive the deputation."

Brother TRUMAN's reply differed. " I don't recollect all that he said. A portion of it was a complaint against the Duke of Sussex for not having received a deputation from that meeting, or the Asylum." Again: " The impression on my mind was, that Brother Stevens was blaming His Royal Highness chiefly for not receiving the deputation."

Brother JACKSON averred, that " Brother Stevens said His Royal Highness was no gentleman, because he had not received some deputation appointed by the Asylum Committee, or Meeting."

Brother FARNFIELD, in reference to this charge, declared that he " had no recollection whatever."

So that, upon charge the first, Brother Barnard *qualified* the expression by the alternatives " *discourtesy*, or ungentlemanly conduct;" Brother Truman defined it to be a *complaint;* and Brother Jackson, only, stuck to the correctness of the words quoted *in his printed libel.*

2. To prove the charge that Brother Stevens " *imputed King Craft*, that is *deception*, to His Royal Highness," the evidence ran thus:—

Brother BARNARD.—" Bro. Lee Stevens, *in reply to words used by Brother M'Mullen*, said, that His Royal Highness had used King Craft towards that meeting, in having sent a message to that meeting and now denying it, or sending another to a different purport." On cross-examination, being pressed for the words used, Brother Barnard replied, " According to my impression, that having agreed to do a thing at one time and refused to do it at another, was a *species* of King Craft." And then qualified both versions by adding, " The term King Craft, used by Brother Stevens, *was a play upon the words King of the Craft, first used by Brother M'Mullen!*"

Brother TRUMAN.—" Brother Stevens made some allusion to a remark of Brother M'Mullen's, that *there had been enough* of King Craft."—In reply to the question, of who first used the words " King Craft," he answered, " I believe, Brother M'Mullen;" and as to who used them besides, " To the best of my recollection, *no one but Brother Stevens and Brother M'Mullen.*"

Brother JACKSON, always the boldest, because the most deeply implicated in the transaction, declared that " Mr. Stevens imputed King Craft, *and* imputed a deceptive mode of dealing to His Royal Highness the Most Worshipful Grand Master," *absolutely exaggerating the charge*; then " he *played upon* the words King Craft, and spoke of the implied sanction of His Royal Highness, through Brother M'Mullen, to the Asylum scheme." When waxing warmer under the excitement of uncontrollable falsehood, he ventured flatly to *contradict* the evidence of his *co-witnesses* (as well as of all others), by declaring, that " the words 'King of the Craft,' were used once or twice before, *by Alderman Wood*, and by Brother M'Mullen;" and as a closer, " I *decidedly say*, that Brother Alderman Wood used the words *first!*"

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Thus, Brother Barnard made it "*a species*" of imputation; Brother Truman, that "there had been *enough* of King Craft," without alleging its being imputed to any one in particular; and Brother Jackson only (as in the first charge) pretended to make it a direct imputation; although he admitted, with Barnard, that it was a play upon the words previously used by Brother M'Mullen. And whilst Brother Truman expressed his *belief*, and Brother Barnard his *conviction*, that Brother M'Mullen first used the words "King Craft,"—a fact afterwards borne out by every other witness—yet Brother Jackson gave this emphatic contradiction to the truth, "I *decidedly* say, that *Brother Alderman Wood* used the words first!"

3. Upon the third portion of the charge, that "*Mr. Stevens then moved* SOME RUDE RESOLUTIONS *about forwarding the proceedings to the Most Worshipful Grand Master*," not a tittle of evidence was offered by the Complainants! But although they were conscious they could not sustain it, they had not the candour to make such an admission; nor, as our readers will learn, had the Board of General Purposes *sufficient honesty* to give Brother Stevens the advantage of an acquittal upon this very material point. Brother Stevens very properly examined the witnesses for the Complainants on it; succeeded in disproving the charge most conclusively; and at the same time involved them in a curious mesh of incidental contradictions. And let us here assure our readers, that in making these extracts from the evidence, we omit nothing of importance as affecting the decision, although much that might add, we think unnecessarily, to the contemptible position in which the precious triumvirate, Barnard, Truman, and Jackson, have placed themselves.

Brother Barnard was referred to the paragraph respecting the resolution—

Brother STEVENS.—Is that correct?

Brother BARNARD.—I could understand no other but that, from the reply of Brother Bell.

Brother STEVENS.—Did you hear the resolution read?

Brother BARNARD.—I did not.

Brother STEVENS.—Did you observe me put it in?

Brother BARNARD.—I did not.

Brother STEVENS.—Did I put any resolution in?

Brother BARNARD.—I do not think you did. I cannot take upon myself to say that you did; neither do I think that you did.

Re-examined by Brother WARRINER.—Was the resolution submitted by Brother Stevens in writing?

Brother BARNARD.—*I consider, and I have said, that it was not written.*

Brother Barnard subsequently replied to Brother Jennings, that when the resolution was proposed *he was himself talking to Brother Stevens;* and thus attempted to establish the fact, that the resolution was *not* written, and that he *must* have been aware of it if otherwise.

But Brother Jackson (if there had been no other means of disproof) thus directly contradicted his coadjutor—

Brother STEVENS.—You call the resolution proposed some rude resolution; did you take the words down?

Brother JACKSON.—*I did not.*

Brother STEVENS.—How was it submitted to the meeting?

Brother JACKSON.—*It was handed in by you, on paper, to Brother Bell.*

Brother Truman did not take part in these contradictions, but was content, in this part of the examination, to *contradict himself.* He was referred to the printed paper, and asked if its contents were true, and replied, "*I should say, substantially correct.*" Yet when requested to read the part describing "the rude resolution," he answered, "*I did not hear the resolution read,*" and "*I can't say of myself that it was a rude resolution!*" Here, then, was a witness declaring that to be "*substantially correct,*" of which he was immediately afterwards compelled to admit his ignorance! Like many others

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who have taken part in these impure proceedings, who, *as they could not say of themselves*, have been much too willing to be misled by those by whom *falsehood is sanctified as a means to an end.*

Let us, however, return to the charge under examination. Brother Farnfield's evidence finally disposed of it. The original resolution, *in the handwriting of Brother Stevens*, had been put in as evidence in the case of Brother Thomas Alderman Wood, and a copy, *in the handwriting of Brother Farnfield*, was put into his hands by Brother Stevens, which he declared to be correct; *and its correctness was admitted by the Board, after it had been compared with the resolution.* Our readers will be able to judge for themselves of the *animus* in this affair, and of the reliance that should be placed on the testimony of such witnesses as Jackson, Barnard, and Truman, or on the veracity of the Complainants and their Supporters, when they have read this *rude* emanation from the pen of Brother Stevens.

"THAT A COPY OF THE MINUTES OF THE LAST MEETING, WITH THEIR CONFIRMATION THIS EVENING, BE TRANSMITTED TO THE GRAND SECRETARY, WITH A REQUEST THAT HE WILL TAKE AN EARLY OPPORTUNITY OF LAYING THE SAME BEFORE THE MOST WORSHIPFUL THE GRAND MASTER."

Well might Members of the Board exclaim, when comparing this resolution with that proposed by Brother Bell, and adopted by the meeting, (the first having been withdrawn,) "Which is the *rude* resolution?"

4. And to prove the words, that "*Mr. Stevens hoped, that with respect to His Royal Highness* there would be no more 'soft sawder,'" the following was the evidence:—

Brother BARNARD.—"Brother Stevens said, there's no further occasion for 'soft sawder.'"

Brother TRUMAN.—"He did not want any more 'soft sawder,'—*he, himself, Brother Stevens—as applied to the resolution.*"

Brother FARNFIELD.—"Brother Stevens said, let's have no more *soft soap.*"

Brother JACKSON, however, again flatly contradicts the already contradictory statements of his confreres, and feeling that he was himself indirectly upon trial, re-iterated the exact words in the charge; "Brother Stevens said he hoped, that with respect to His Royal Highness, there would be no more 'soft sawder.'"

Having now given the chief points of the evidence for the Complainants, on the charges against Brother Stevens, we will elucidate, still further than these have afforded the means, the utter worthlessness of the unmasonic triad, as tested by their own evidence. This can be most satisfactorily done by examining their testimony respecting the correctness of the printed libel published by Brother Jackson, and adopted by the Complainants.

Brother Barnard was asked by Brother Stevens if the paper contained a correct report of the meeting, with reference to the position in which his name was mentioned?

Brother BARNARD.—*It decidedly contains a correct statement with reference to that portion.*

Brother STEVENS.—Read the last paragraph which refers to Brother Farnfield's resignation. Is that correct?

Brother BARNARD.—*Brother Farnfield stated that there was now no doubt of the difference between His Royal Highness and the meeting, and he should therefore resign.*

Brother STEVENS.—Is the position of that paragraph correct as to the period of the occurrence, as well as to its statement?

Brother BARNARD.—*It is. At that time a great number of the meeting had left their places.*

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Brother STEVENS.—Do I understand you, then, to say, that the paper in your hand conveys a correct account of the proceedings at that meeting?

Brother BARNARD.—*As a whole, it contains a very accurate account of the proceedings of that meeting.*

And yet, immediately after, he gave the following evidence, involving a very material proof that the printed statement *is most inaccurate;* and dealing a death-blow to *his own* testimony.

Brother STEVENS.—You have enumerated Brother Watkins among the speakers at that meeting. What did he say?

Brother BARNARD.—*Brother Watkins was appealed to by some Brother as to whether Brother M'Mullen had brought a message from His Royal Highness.*

Brother STEVENS.—Was it Brother M'Mullen who so appealed to him?

Brother BARNARD.—*I think so.*

Brother STEVENS.—You think so?

Brother BARNARD.—*Yes.*

Brother STEVENS.—What did he say?

Brother BARNARD.—*He appealed to Brother Watkins to know if he had stated that he, Brother M'Mullen, had brought a message from His Royal Highness to the meeting.*

Brother STEVENS.—What did Brother Watkins say?

Brother BARNARD.—*As near as I can recollect the words, they were, that Brother M'Mullen had not said that he had brought a message from His Royal Highness, but that the words used by Brother M'Mullen conveyed an impression, that if certain modifications were made, that the Duke would then agree to the plan.*

Brother STEVENS.—Were those observations attended to by the meeting?

Brother BARNARD.—*They were.*

Brother STEVENS.—What occasioned them?

Brother BARNARD.—*In consequence of some observations made by another Brother, Brother M'Mullen wholly denied having brought any message from His Royal Highness.*

Brother STEVENS.—Did you consider that denial as an important communication to the meeting?

Brother BARNARD.—MOST UNQUESTIONABLY, *inasmuch as the* FIRST LETTER, SIGNED "CAVEAC," HINGED UPON THAT POINT.

Brother STEVENS.—Refer to the paper. Does this important communication appear in that account of the proceedings?

Brother BARNARD.—*It does not.* BROTHER WATKINS' STATEMENT IS NOT IN THE PAPER!

Brother TRUMAN, referred to the printed paper by Brother Stevens, was asked—Are the contents of that paper true? to which he answered, *I should say substantially correct*; although he had previously admitted, on being asked if he knew Brother Watkins, *that he did know him*, and that he had *some idea that Brother Watkins spoke relative to Brother M'Mullen's coming down with a message from the Grand Master.*

And Brother JACKSON, cross-examined, gave this evidence:—

Brother STEVENS.—Are you the author of that paper?

Brother JACKSON.—*I am the author of a similar one. I have no doubt this is a copy of it.*

Brother STEVENS.—Who is the printer of that paper?

Brother JACKSON.—*I shall not tell you.*

Brother STEVENS.—Are the contents of that paper correct?

Brother JACKSON.—*They are.*

Brother STEVENS.—Refer to the last paragraph in your paper, respecting Brother *Farnfield's* resignation. Is that paragraph correct?

Brother JACKSON.—*Substantially it is*; FOR BROTHER FARNFIELD TOLD ME SO SINCE IT WAS PRINTED.

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So that, thus far, of these three witnesses, Brother *Barnard* invalidated his own evidence, positively and distinctly, as to the accuracy of the paper, *by proving that a very important part of the proceedings, which his own recollection supplied, was omitted.* Although, as he subsequently admitted, he saw the statement in MS., and added, *I should not have hesitated to have suggested an alteration if I thought it to have been inaccurate.* Why he did not correct it in this particular is evident. Had he done so, the denial of Brother M'Mullen (or the appeal, as Brother Barnard otherwise termed it), would not have stood so conspicuously recorded, if followed by the version given by him—lame as it is—of Brother Watkins' reply. It was never the object of either Jackson, Barnard, or their abettors, to elicit the truth.

Brother TRUMAN invalidated his own evidence upon the same point, although not so completely or directly as Brother *Barnard.*

And Brother JACKSON having declared that the contents of his paper were true, as generally applied, when asked if the paragraph respecting Brother Farnfield's resignation, "is that paragraph correct?" replied, "*substantially it is; for Brother Farnfield told me so since it was printed.*"

Yet, when Brother FARNFIELD was examined with direct reference to this point, he testified thus—

Brother STEVENS.—Refer to that paper. Have you ever admitted to Brother Jackson that the contents of that paper are true?

Brother FARNFIELD.—*No! I never spoke to him upon the paper since he brought it to me at the office.*

Brother STEVENS.—Did you admit that the contents were substantially true when he brought it?

Brother FARNFIELD.—*I did not. I had never read it.*

Brother STEVENS.—Did you ever admit that the last paragraph was substantially correct?

Brother FARNFIELD.—NEVER!

And in this manner, to the fullest extent possible, falsified, unhesitatingly and emphatically, one of the most important and (with one exception) most easily tested points in the evidence of the most prominent party in the inquiry. A direct and unqualified assertion of the chief witness for the complainants irrevocably demolished by the clear and unqualified contradiction of another, and one whose evidence is unimpeached by either party.

Let us estimate the value of Brother *Barnard's* and Brother *Truman's* evidence by *the same standard.* The former was re-examined by Brother *King*, with this question—

Brother KING.—Brother Stevens asked you a question about Brother Farnfield's resignation. Did he resign at the close of the meeting, or after the resolutions of the preceding meeting were confirmed?

Brother BARNARD.—*Distinctly not immediately next—not the very next—after the confirmation of the resolutions of the previous meeting.*

Brother TRUMAN having been referred to the paragraph respecting Brother Farnfield's resignation, fixed the period still more definitely by an affirmative reply, than his colleague by a negative, thus—

Brother TRUMAN,—*Brother* FARNFIELD *tendered his resignation at the close of the evening, very shortly after the remark about Sam Slick.*

Now Brother *Farnfield*, independently of *his positive denial* that he had made *any* admission to Brother *Jackson* in the words already quoted, when re-examined by the Complainants, who called him as *their witness*, as to whether Brother *Jackson* had not shown him the last paragraph in the printed paper, and whether he (Brother *Farnfield*) had not admitted it to be correct, says—

Brother FARNFIELD.—*I don't think he pointed out or said a word about it. I went to the meeting prepared with a letter to resign my situation as Secretary. I therefore* COULD NOT *have said so.*

Having previously given the following evidence—

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Brother STEVENS.—When did you resign the Secretaryship?

Brother FARNFIELD.—*In the course of the evening's proceedings I resigned the Secretaryship.*

Brother STEVENS.—At what period of the evening?

Brother FARNFIELD.—*Previously to your resolution having been handed in.*

Brother STEVENS.—How long previously?

Brother FARNFIELD.—IMMEDIATELY AFTER THE CONFIRMATION OF THE MINUTES OF THE PRECEDING EVENING.

Evidence so strong and conclusive as this, from a Brother, who, either as the party most intimately concerned in that portion of the proceedings, or as the Secretary keeping the minutes of those proceedings as they occurred, *should have been considered fatal to the case;* seeing that it falsified, in the minutest particular, the testimony of the other three witnesses upon this part of the subject. But if a single doubt existed as to the veracity of Brother *Farnfield* (none could surely remain as to the WANT *of veracity* on the parts of Bros. *Barnard, Jackson,* and *Truman*), that doubt must have been dissipated by the confirmation of Brother *Farnfield* in every detail, afterwards given by Brother *Field,* who was present at the meeting, and as Secretary to the Institution has charge of the minutes of proceedings of the 13th of November, in the handwriting of Brother *Farnfield*; *proving, in short, that three distinct motions were put and carried after Brother* FARNFIELD'S *resignation!*

Why it was left to Brother Stevens to draw out evidence touching the correctness of the paper upon which the charges were founded, by a cross-examination of the witnesses for the complainants, our readers will readily infer; by considering a question that arises still more naturally; which is, *why the complainants did not examine their own witnesses upon that point?* No other answer can suggest itself than this—*the complainants dared not test the correctness of the very foundation of their charges;* they already *knew* that it was as false as they had been anxious to have it considered to be true; but then they *possessed not sufficient candour, they cherished not a sufficient love of justice, to acknowledge their error, and thus partly to make amends.* Yet, after all, they were perhaps the best judges of the case, and in the course they pursued evinced the soundness of their judgment; themselves the mere instruments of the more designing, they performed the task allotted to them without either fear or compunction, relying, as the result proved they might safely do, that *however imperfect, contradictory, or impossible* the evidence might be, their *employers* would *obtain* for them, or *give* a decision *in their favour.*

But on the mind of Brother Stevens no such impression appeared to be made; he still looked at the proceedings, hostile as they had hitherto been conducted towards him, not less on the part of the Board than on that of the complainants, as being likely to be influenced by *some* considerations of justice, however small; and when the evidence for the complainants was closed, he good-humouredly, but with evident sincerity and confidence, asked *if it would be necessary* for him to call *any* evidence to rebut the inconclusive and contradictory testimony that had been given? In *any* other court, he observed, the presiding officer would declare *that no case had been made out,* and that it would be a wanton waste of time to call witnesses for the defence. But he addressed a tribunal that had *predetermined* to sacrifice him, and if possible his brother respondents, without the slightest regard to either truth or justice, to what *they* assumed to be the *honour of the Grand Master;* as if his Masonic character could be alone sustained by sacrificing the characters of others!

Finding, then, that the Board was not accessible to any just or honourable feelings and being unwilling to leave its members the remotest shadow of an excuse for the perversion of their functions, which he began to think would ensue, Brother Stevens proceeded to call witnesses for the defence.



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On the first charge he asked these witnesses if he made a speech to the effect that His Royal Highness the Duke of Sussex is no gentleman, &c. To which they answered as follows—

Brother FIELD.—Certainly not.

Brother WHITMORE.—Decidedly not.

Brother ROWE.—No! decidedly not.

Brother BELL —Certainly not; nor to the effect or purport, or anything that could be so construed.

Brother CRUCEFIX.—Certainly not.

Brother WRIGHT.—Certainly not, as far as the term "*no gentleman*" is concerned, as far as I can trust my memory or ears. *I was particularly attentive.*

And to the general question if at that meeting he said *anything* disrespectful to His Royal Highness, the following were the replies—

By Brother BLOOMFIELD.—I should say not.

By Brother TURNER.—Certainly not.

On cross-examination by the complainants, as to the purport of his address, it was thus described—

By Brother FIELD.—As "*expressing regret* that His Royal Highness had not received the deputation appointed at the previous meeting, which he described as consisting of two Trustees of the institution, the Treasurer, and a Grand Officer, Brother M'Mullen."

Brother WHITMORE.—I recollect distinctly *there was nothing disrespectful.*

Brother ROWE.—He *regretted* that His Royal Highness had treated them so uncourteously as not to receive them (meaning the deputation.)

And when re-examined by Brother Phillipe as to the use of the term "*no gentleman,*" Brother Rowe replied "*Certainly not.*"

Brother BELL, also, in re-examination by Brother Phillipe, replied "*Certainly not;* he did not charge him with ungentlemanly conduct, but *spoke in a tone of regret.*"

Brother BLOOMFIELD, cross-examined by the complainants.—"No, I did not hear it; I believe he used no such expressions." And to the question if he spoke in a tone of reproach or regret, replied "*Regret.*"

Brother WRIGHT, similarly questioned, said "*Most decidedly regret.*"

Brother WHITMORE.—"I heard him make remarks, but not complaints. He *expressed his regret, and wished His Royal Highness were more accessible.*"

Brother TURNER, when cross examined as to the words used, said, "I think Brother Stevens was referring to the Grand Master not receiving the deputation; and *he very much regretted* that deputation was not received, consisting as it did of the Treasurer of the institution, two Trustees, *elected as he supposed agreeably to the wishes of the Grand Master,* and a Grand Officer, *who was the medium of communication between the Grand Master and the Committee of the Asylum.*"

Touching the second charge, that Brother Stevens "imputed King Craft, that is, deception to His Royal Highness," the following evidence in negation was given by the witnesses called for his defence.

Brother FIELD. cross-examined by the complainants, said, "The word King of the Craft had been *previously used by Brother M'Mullen,* and Brother Stevens, *playing upon the words,* expressed *his regret* that there had been used so much of the Craft of Kings, and so much less of the courtesies of general life, in the refusal to receive the deputation; or something to that effect. I cannot say the exact words. *There was nothing applying King Craft in an offensive sense by any means.*"

Brother ROWE, cross-examined, said, "Brother Stevens, alluding to what had been said by Brother M'Mullen, *who called the Grand Master the King of the Craft,* expressed *his regret* that the Most Worshipful Grand Master had made so much use of King Craft, and so little of the Craft Masonic,

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*by hedging himself in and preventing an interview with a deputation appointed by this Charity, which, if he had received, would have obviated the difficulty.* That deputation consisting of two Trustees of the institution, who were understood not to be objectionable to His Royal Highness, the Treasurer of the institution, and a Grand Officer, who had been the organ of the Grand Master to the institution."

Brother BELL described the passage thus—" Brother Stevens stated, as near as I can recollect, ' I am sorry that His Royal Highness (referring to the term King of the Craft previously used) has shown so much of the King Craft, and by so much less of the Craft Masonic, as to have hedged himself in from his Masonic subjects, and declined to receive a deputation, consisting of the Treasurer of the institution, two Trustees, who were represented to be approved by His Royal Highness, and a Grand Officer, who had been the organ of communication between His Royal Highness and the Committee; *because he was convinced that if His Royal Highness had received that deputation, as they were so authorised by the Charity, they would have made such concessions to His Royal Highness, and have given such explanations, as would have prevented our being placed in this unpleasant situation as regards His Royal Highness.* THAT IT WAS A SITUATION TO BE LAMENTED OR DEPLORED.' "

When examined by Brother Jennings, as to the meaning of the term King Craft, Brother Bell said, " Brother Lee Stevens *gave a definite meaning to it,* describing the hedging in of the Grand Master from his Masonic subjects."

Brother BLOOMFIELD, cross-examined—" After Brother M'Mullen had used the words King of the Craft, Brother Stevens spoke, and stated (it was in reference to a deputation) to the effect that King Craft was used something more than the Craft-Masonic; and he regretted this, for the deputation appointed to wait on the Worshipful Grand Master would have so explained the resolutions or proceedings connected with the Asylum, *that the Asylum would have gone on more prosperously if the illustrious Grand Master had received the deputation.*"

Brother TURNER, cross-examined, said—" I think Brother Stevens was referring to the Grand Master not receiving a deputation, and *he very much regretted that deputation was not received,* consisting as it did of the Treasurer to the institution, two Trustees, elected as he had supposed agreeably to the wish of the Grand Master, and a Grand Officer, who was the medium of communication between the Grand Master and the Committee of the Asylum." And further, " I think Brother Stevens alluded to the expression previously used by Brother M'Mullen of King of the Craft, and said, if His Royal Highness had used less of the King Craft, and more of the Craft Masonic, *it would have been the means of affording the Committee an opportunity of explaining to His Royal Highness the particulars of their plan in regard to the difference of opinion that existed.*"

To the question " How did you understand the term King Craft to apply?" he answered, " *Not in any disrespectful sense whatever.*"

And in reply to the question from Brother Jennings, " What do you understand to be the meaning of the term King Craft?" he replied, " *The art of governing.*"

Brother CRUCEFIX, cross-examined by the Complainants.

Com.—Did you hear Brother Stevens use the words King Craft?

Brother CRUCEFIX.—I did.

Com.—Did he apply it to His Royal Highness the Duke of Sussex?

Brother CRUCEFIX.—He did not, in my opinion.

Re-examined by Brother Stevens.

Brother STEVENS.—Previously to my using the words King Craft, had these or similar words been used by any other person?

Brother CRUCEFIX.—*Words much more offensive.*

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Brother STEVENS.—What were they, and by whom used?

Brother CRUCEFIX.—The words were, *His Royal Highness is King of the Craft, and as such we are bound to obey his commands.*

Brother STEVENS.—Who used them?

Brother CRUCEFIX.—Brother M'Mullen.

Brother WRIGHT, cross-examined by the Complainants, said—"There was *a jingle of the words* King Craft and Craft Masonic, arising out of the previous use of them, or of similar words."

Com.—Did he complain of His Royal Highness for not receiving the deputation?

Brother WRIGHT.—He did; he said he thought His Royal Highness was wrong in so doing.

Com.—Did he say that he had exercised a species of King-Craft?

Brother WRIGHT.—He certainly likened it to something of the kind; not a direct charge. The words were used to illustrate the meaning. *He questioned the policy of the Grand Master.*

Com.—What do you understand to be the signification of the words King Craft?

Brother WRIGHT.—I look on it to be the Craft of Kings, as of other professions; as an art; as an attainment.

And when asked if these words were uttered in a manner indicating reproach or regret, he rejoined, "*Most decidedly regret.*"

The third charge, that Brother Stevens moved "some rude resolution about forwarding the proceedings to the Most Worshipful Grand Master," was distinctly denied by Bros. Field, Whitmore, Bell, Crucefix, and others, and corroborated by the resolution itself.

And to the last, or fourth charge, that Brother Stevens "hoped with respect to His Royal Highness there would be no more soft sawder," and that in answer to a question from a party present, he had "referred him to Sam Slick," the following appeared upon the examinations.

Brother FIELD.—You used those words (soft sawder); but *not in the way it is put here.*

Cross-examined by the Complainants.—"The term 'soft sawder' was used in a manner not of any extreme or unnecessary tone of complaint as to the motion. Brother Stevens did not appear to wish that any superfluous words should be used. I cannot tell you the precise words. I have told you the sense of it as conveyed to my mind." Again, "He merely expressed a wish that no soft sawder should be used with respect to the speech of Brother Bell."

Com.—Did he use the term Sam Slick?

Brother FIELD.—I think not. *The name of Sam Slick was mentioned from several parts of the room.*

Brother STEVENS.—Did you understand me to apply any of the terms assumed to have been used, in a disrespectful sense towards His Royal Highness?

Brother FIELD.—Certainly not.

Brother WHITMORE examined.

Brother STEVENS.—Did I use the words alleged to be used with respect to His Royal Highness?

Brother WHITMORE.—Not with respect to His Royal Highness; but you used the words 'soft sawder,' certainly.

Cross-examined by the Complainants.

Brother WHITMORE.—My impression is, that Brother Stevens thought it better to place before His Royal Highness the proceedings as they had occurred, *rather than interlard them with any fulsome flattery or adulation, which might not be acceptable to His Royal Highness.*

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Cross-examined by Brother Phillipe.

Brother PHILLIPE.—When the words 'soft sawder' were used, was any body spoken of?

Brother WHITMORE.—No *person* was spoken of, but the *resolution.*

Brother ROWE examined.—You used the words, *but not with respect* to His Royal Highness the Most Worshipful Grand Master. It was in allusion to Brother Bell wanting to improve or amend a resolution.

Brother STEVENS.—Did I oppose the alteration?

Brother ROWE.—Certainly not. You said, "Do as you please with it, only don't let us have any soft sawder."

Re-examined by Brother Jennings.—Was the term 'Sam Slick' used?

Brother ROWE.—Yes; but certainly not by Brother Stevens.

Brother BELL, examined by Brother Stevens.—Did I use these expressions in the way in which they are stated?

Brother BELL.—Certainly not. *If used with respect to any person, it certainly must have been myself.* But I don't think it was intended to be used towards *any person* at all.

Re-examined by Brother Jennings.—Was the term 'Sam Slick' used?

Brother BELL.—Certainly it was, by Brother Stevens. The term was used in a little *badinage* between Brother Stevens and *me.* The whole affair occurred in this way. I said to Brother Stevens, *You see how liable we are to misrepresentations;* are you wedded to particular terms for your resolution? *Then* I had not seen the written terms of the resolution. *He said certainly not.* I said, I am anxious not to be misrepresented in what we do here, or misunderstood. Brother Stevens looked over his shoulder as he spoke. He was walking away towards the fire-place.

By Brother Phillipe.—Was the *tone* of Brother Stevens *discourteous?*

Brother BELL.—*Certainly not.*

Brother BLOOMFIELD.—'Soft sawder' was particularly directed to Brother Bell. I cannot form an idea of what Brother Bell thought of it. There was little difference in the resolutions; *and the expressions were used more as small talk than any thing else.* It *might* have had reference to those who were not friendly to the society.

Did you hear the words 'Sam Slick' used?

Brother BLOOMFIELD.—Yes; by Brother Stevens *and several other persons at the same time.*

Brother TURNER, cross-examined by the Complainants, gave the following evidence.

Com.—Did you hear Brother Stevens move the resolution about forwarding the resolution to the Grand Master?

Brother TURNER.—I do not recollect the terms; it was merely a simple resolution that the proceedings should be forwarded to the Grand Master; moved at a time when several of the Brethren had got up to leave the room. Brother Stevens commenced by observing, as on previous occasions we had been in the habit of having the proceedings referred to the Grand Master, he wished to have communicated the result of the present proceedings; *and he thought it would be only respectful to His Royal Highness to do so on the present occasion.*

Com.—Was it carried?

Brother TURNER.—It was about to be put, when Brother Bell wished that the resolution—as our proceedings had been liable to misconception—should be couched in terms that could not be misunderstood. Brother Stevens said, "Well, well, *do as you please, I have no objection.*"

Com.—Was the term 'soft sawder' used?

Brother TURNER.—Yes, by Brother Stevens, in this way; after the conversation about the resolutions, Brother Bell wished his resolution to be put, and Brother Stevens said, "*Now, my dear fellow, don't let's have any soft sawder.*"

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Com.—Did he say "I do not understand that term?"

Brother TURNER.—Yes; and, among others, I REPLIED, "Sam Slick."

By Brother Phillipe.—How did you understand the terms 'soft sawder;' to what did they apply?

Brother TURNER.—To the manner in which the resolution was to be framed. I considered it meant "*fulsome adulation;*" that I understand to be the meaning; and *I considered it to be applied to the resolution.* It *did not* apply to His Royal Highness in *any way*, any more than to Brother Bell, or to any one else.

Brother CRUCEFIX, examined by Brother Stevens.—Did I use any words in reference to this clause that could be applied to His Royal Highness?

Brother CRUCEFIX.—Certainly not.

Cross examined by the Complainants.

Com.—Did you hear Brother Stevens use the words 'soft sawder?'

Brother CRUCEFIX.—I did.

Com.—Did he apply it to His Royal Highness the Duke of Sussex?

Brother CRUCEFIX.—*He did not, in my opinion.*

Com.—How did he use the term 'soft sawder?'

Brother CRUCEFIX.—He applied it in *badinage* to Brother Bell. I consider he did, although *I have no right to say he did.*

Com.—What was the occasion of his applying the term?

Brother CRUCEFIX.—In reply to an observation of Brother Bell's.

Com.—What was the observation of Brother Bell?

Brother CRUCEFIX.—Brother Bell said, "We'll have the resolution something—I think as satisfactory—as possible." No; Brother Bell spoke first, and said, "I can alter this resolution, and make it, I think, to be more satisfactory; will you agree to that?" Your (Brother Stevens's) answer was, "You may do just as you like, only let's have no soft sawder."

By Brother Dobie.—With reference to the previous answer. Did not the words apply to the wish of Brother Bell that the resolution should be more courteous?

Brother CRUCEFIX.—I have no right to say so.

By Brother Phillipe.—What was the manner of Brother Stevens, *was it loud, soft,* or *sarcastic?*

Brother CRUCEFIX.—*Perfectly collected.*

Brother Phillipe had previously asked Brother Rowe, referring to Brother Stevens, was there *any asperity* in his tone? and thus answered—

Brother ROWE.—No; *Brother Stevens was extremely cool.*

Brother Wright, when asked if the printed statements of this charge was correct, replies—

Brother WRIGHT.—Most assuredly not, as far as respects His Royal Highness. The term 'soft sawder' was used in allusion to a resolution which Brother Bell proposed. *His Royal Highness's name was never mentioned.*

Cross-examined by the Complainants.

Com.—Did Brother Bell object to the resolution of Brother Stevens?

Brother WRIGHT.—He said he thought that another resolution differently worded might be advantageously substituted.

Com.—Why?

Brother WRIGHT.—Because he thought it would more clearly express the line of conduct we had been pursuing.

Com.—Did he not object to the wording of Brother Stevens's resolution?

Brother WRIGHT.—*Not* that there was any portion of the wording in it *objectionable; but he thought his own resolution better.*

Com.—Did he say it was not sufficiently courteous?

Brother WRIGHT.—I have no recollection that he did say so.

Com.—How do you apply the term 'soft sawder,' used by Brother Stevens?

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Brother WRIGHT.—I really do not know. I cannot remember any particular phrase which should have drawn from Brother Stevens the observation. Brother Bell's amendment *was more lengthy, more formal.* Brother Stevens might consider that it was unnecessary, and that his own resolution was sufficiently explanatory. *I understood 'soft sawder,' as then applied, to be unnecessary verbiage.*

Not to weary our readers with continuous extracts from the evidence, we may briefly add that, with the exception of the three witnesses for the Complainants, Barnard, Truman, and Jackson, who either invalidated each other's or their own testimony on every point, and *who would have been scouted in any other court of inquiry had they so conducted themselves,* all others concurred in testifying in the most positive manner to the scandalous incorrectness of the printed statement, upon which the whole proceedings were grounded. And whilst some of them proved—as had previously been admitted by Barnard and another of the witnesses for the complaint, *in contradiction of* themselves—that important passages were entirely omitted, every one agreed in stating that Brother Farnfield's resignation occurred immediately after the minutes of the preceding meeting had been confirmed; and not at the termination of the meeting, as could only have occurred if the printed statement had been "substantially correct;" or if, as regards this part of the case, the deliberate assertions of Barnard, Truman, and Jackson, were not falsehoods of the deepest dye.

One remarkable coincidence of recollection and concurrence of opinion we must notice. Every witness, *without a single exception,* gave evidence that during the whole of the proceedings of the 13th November 1839, Brother Stevens *was not once called to order.* How was it that the combative, violent, and pervertive Jackson did not call him to order, if he was so often speaking disrespectfully of the Duke? What kept that restless busy-body Barnard quiet? Who restrained the tatler Truman? Why was the mischief-maker M'Mullen silent? How came Peter Thomson to forget that he was "a Man and a Mason?" Was the acute J. B. King asleep? And were Bossy and Bond bemuddled? We ask no such question respecting poor Laurence Thompson—he was away at that period; and only arrived home in time to assume the functions of a *public prosecutor,* and make his *coup d'essai* upon *belief.* Happy Laurence Thompson! there is a heavy harvest of other people's quarrels into which thy puny sickle may be thrust; whilst thou mayst console thyself with the reflection that *thou art too contemptible for retaliation!*

To economise our space, and to place the proceedings in as clear a manner as possible before our readers, we have not followed the course adopted by the Board, *who heard the case of Brother Crucefix before that of Brother Stevens was decided;* nor have we given the dates against each portion of evidence in the latter, as it occurred, but have arranged it, as Brother Stevens did in his defence, under separate heads. The hearing of evidence in his case occupied three days; and on the last he was disappointed in the arrival of witnesses for his defence, some having been wearied out with so many previous attendances, and others deeming it *impossible* that there could be any risk of a hostile decision on the part of the Board. A letter from Brother Cullington, a much respected gentleman, and an able Past Master, will give a fair transcript of the opinion that prevailed among all who were not behind the scenes.

"*To J. L. Stevens, Esq.*

DEAR SIR,—I should regret that I shall not be able to be with you in Queen Street this evening, did I believe my absence could be of the slightest importance to you; but I feel that my testimony could add nothing to that of the many witnesses who have been, and I hear yet are to be, examined. I could merely say (and, as a lawyer, it appears to me no evidence at all)

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that I never at any time heard you say that the Most Worshipful Grand Master was not a gentleman, or use any terms to that effect. With regard to the "soft sawder," it appears to me so perfectly ridiculous, that a body of gentlemen should be seriously deliberating upon such a subject, that willingly I would not be a party, even as a witness, to such an absurdity.

I remain, dear sir,

47, Craven Street, Strand, Yours faithfully,
29th Feb. 1840. DAN. CULLINGTON."

Having examined the witnesses in attendance, Brother Stevens asked for an adjournment of the Board to another day, to give him time to bring up others; but was refused, and requested *immediately* to sum up his defence. To this he very naturally demurred, observing that Brother Alderman Thomas Wood, an able lawyer, had been allowed ample time to prepare himself, and it was only reasonable that a civilian should have similar indulgence; yet, in spite of this, the Board at first attempted to force Brother Stevens to proceed at once (only one of many instances we could mention of their gross injustice towards him), and then imperatively called upon him to be ready on Monday, the 2nd of March, it being at the moment late in the evening of Saturday, the 29th of Feb., although he pressed very urgently for a longer period, observing, "there have been so many witnesses examined, and at such length, that it is impossible for me to go through their evidence, and prepare even an *imperfect defence*, WITHOUT DESECRATING THE SABBATH." *And this they forced him to do!* He might as well have applied to Commissioner LIN for a license to import opium into China, as to appeal to the *moral* or *religious* consideration of the Board of General Purposes.

However, on Monday, the 2nd March, Brother Stevens attended, and having first read a written defence in a manner that must have cut many of his hearers to the quick, but particularly Brothers Bossy and M'Mullen, *who took their full share of the iniquitous work, notwithstanding the protest against their sitting at the Board,* delivered the document to the President, with a parting observation to this effect:—I shall now retire, Brother President of the Board of General Purposes, and leave the Complainants to say just what they please in reply; for I will not remain to hear a repetition of the impertinence I have already been obliged to suffer from them, without the protection of the Board, *when I am not at liberty to protect myself.*

It was naturally expected by every one excepting the Members of the Board of General Purposes, that the cases would be disposed of so as to be reported to the Grand Lodge on Wednesday, the 4th of March; but having given Brother Stevens *part* of *one business* day (the Board always meeting at three A. M.), and the *whole* of a *Sunday*, to prepare his defence, took SEVEN BUSINESS DAYS and a Sunday to prepare their decision, which, with a continuation of the narrative, will be found in the following correspondence.

### *To the Worshipful the Board of General Purposes.*

W. BROTHERS.—I am this morning in receipt of a copy of the resolutions of your W. Board, dated the 1st inst., and signed by the Grand Secretary, which was left at my chambers last evening after office hours, and which I here transcribe:—

"At a Board of General Purposes of the United Grand Lodge of England, holden at Freemasons' Hall, London, on Tuesday, 10th day of March, 1840.

"The R. W. Brother Benj. Bond Cabbell, President, in the Chair.

"The Board having heard the several parties in the case of the complaint of the W. Brother Peter Thomson and others, against the W. Brother John Lee Stevens, and the evidence adduced, as well by the Complainants as by Brother Stevens, and having fully and maturely considered the same,

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"Resolved, that the *tendency* of the expressions used by the W. Brother John Lee Stevens, P.M. of the Lodge of Fortitude, No. 122, at the Meeting of the 13th of November last, at Radley's Hotel, was *intentionally* disrespectful to His Royal Highness the M. W. Grand Master.

"Resolved unanimously, that Brother John Lee Stevens be suspended from all Masonic functions and Privileges for the term of three calendar months.

"By order of the Board,

"WILLIAM H. WHITE, G. S."

In the Book of Constitutions, under the head of "*Board of General Purposes,*" article 5, page 110, it is declared that "The Board has authority to hear and determine all subjects of Masonic complaint or irregularity, respecting Lodges or individual Masons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft. It may proceed to suspension, admonition, or fine, according to the laws of the society; and its decision shall be final, *unless an appeal be made to the Grand Lodge*, &c."

And under the head "*Of Appeals,*" page 101, it is declared that "As the Grand Lodge, when congregated, is a representation of every individual member of the Fraternity, it necessarily possesses a supreme *superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft. Any Lodge or Brother, therefore, who may feel aggrieved by the decision of any other Masonic authority or jurisdiction, may appeal to the Grand Lodge against such decision*, &c."

In accordance with those articles, I hereby give you notice of my appeal to the Grand Lodge, against your decision so communicated to me, of which decision I complain, as contrary to the evidence and to justice.

I was informed and I still assume that it had previously been the practice of your W. Board, whenever the parties interested had personally appeared, to inform them in person of your decision; and I could not, therefore, expect any deviation from your common practice in my case; much less so, as, after I read my imperfect, because hurried defence to your W. Board on Monday, the 2d inst., I was requested by your R. W. President to remain below until you had decided upon it. I cheerfully complied with that request; and after waiting about an hour I was told by your Tyler that your W. Board had broken up, and that I need not wait any longer. I could then only conclude that your W. Board had been unable to come to a decision that evening, and that I should have due notice of the next meeting.

Your W. Board is, of course, aware that I received no such notice, and that no opportunity has been afforded to me of appealing against your decision until my receipt of the communication from the Grand Secretary.

I mention these facts, because I was last evening refused admission to the festival in aid of the Boys' School—of which Charity I am a Life Subscriber, and served the office of Steward in 1836—by the W. Brother Phillipe, P.G.S.B., the President of the present Board of Stewards, and a member of your W. Board, in consequence, as he '*officially*' stated, of my having been suspended from my Masonic Privileges by your W. Board; but to which declaration, under such very peculiar circumstances, I refused to give credit, although compelled to submit to the penalty of exclusion. Nor am I even now satisfied of the truth of that statement, because, if the copy of your resolutions be correct, your W. Board *has not suspended me without appeal*, inasmuch as no date is declared from which the suspension shall commence.

But if any instructions were really given to suspend my Masonic Privileges, in the interim between the decision of your W. Board and the very first opportunity afforded to me of appealing—a grievance into which early inquiry would have to be made—I respectfully, but firmly and confidently request, that they may be immediately countermanded, as I have this evening to preside as W. M. over the Bank of England Lodge, No. 329.



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*I believe it would be something as new in the annals of Freemasonry, as I am sure it would be singular in the popular history of the nineteenth century, that punishment should be inflicted pending an appeal.*

17, Ironmonger Lane, I am, W. Brothers, yours obediently,
Thursday, March 12, 1840. J. LEE STEVENS."

A similar communication was made to the Grand Secretary, with the following addition;—

"I beg the favour of your placing the accompanying notice of appeal in the hands of the R. W. President of the Board of General Purposes, without a moment's delay."

To which this reply was received—

"*To the W. Brother John Lee Stevens.*

WORSHIPFUL BROTHER,—In accordance with your desire, I have to acknowledge the receipt of your letter of yesterday, addressed to myself, and inclosing one addressed to the R. W. the President of the Board of General Purposes, which I shall not fail to place in his hands at the earliest opportunity, and shall lay before the Board your letter to me.

The only points in that letter which it appears necessary for me to reply to are two—

The first is, that of your having remained here on the 2nd instant until the Board had broken up. The President certainly requested you not to go away directly, but the Board having, after a short time, decided that your presence would not again be required, the Tyler was desired so to acquaint you, for such was the intention; and I am confident the Board will learn with regret that you were so long detained.

The second point is, as to the time when the period of suspension commenced. I apprehend there can exist no doubt, because the date (viz. the 10th instant) when the Board came to their decision and passed the resolution for suspension is given with the resolution, from that day therefore the time is to be computed. I am, W. Brother,

Fraternally your obedient servant,
Freemasons' Hall, London, WILLIAM H. WHITE, G.S."
March 30, 1840.

SENTENCES.

[We omitted placing the sentences passed in the cases of Bros. Alderman THOMAS WOOD and DR. CRUCEFIX in their proper places, and supply the omission here.]

"At a Board of General Purposes of the United Grand Lodge of England, holden at the Freemasons' Hall, London, on Tuesday, March 10, 1840,

"The R. W. Brother Benj. Bond Cabbell, President, in the Chair.

"The Board having heard the several parties in the case of the complaint of the W. Brother Peter Thomson and others against the W. Brother Ald. T. Wood, and the evidence adduced as well by the Complainants as by Brother Wood, and having fully and maturely considered the same,

"Resolved unanimously, That the W. Brother Ald. T. Wood, P.M. of the Tuscan Lodge, No. 14, at the meeting at Radley's Hotel, on the 13th of November last, used language highly disrespectful of His Royal Highness the M. W. Grand Master.

"Resolved, That the words used by Brother Ald. Thomas Wood, were INTENTIONALLY disrespectful to His Royal Highness the M. W. Grand Master.

"Resolved, That Brother Ald. T. Wood be suspended from all Masonic functions and privileges for the term of six calendar months.

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" Resolved unanimously, That it is the opinion of this Board that the charges made against the W. Brother Robert Thomas Crucefix, P.J.G.D. for not checking or calling to order at the meeting on the 13th of November 1839, at Radley's Hotel, the W. Brothers Alderman Thomas Wood and John Lee Stevens, when those Brethren were making observations and using language disrespectful to His Royal Highness the M.W. Grand Master, are fully proved.

" Resolved unanimously, That the W. Brother Robert Thomas Crucefix, P.J.G.D., be suspended from all his Masonic functions and privileges for the term of six calendar months.

" By Order of the Board,
" WILLIAM H. WHITE, G.S."

The first step afterwards taken by the three Brethren was to present a dutiful memorial to the Grand Master, requesting him to call an especial Grand Lodge for the consideration of their case; *but the Grand Master did not condescend to take any notice of such memorial!*

The next step was to appeal against the decision of the Board of General Purposes, and appeals from each were duly presented according to the Constitutions.

On the 24th of March, Bros. Crucefix and Stevens waited on the Board of General Purposes, to obtain, if possible, an elucidation of the Masonic law by which such extraordinary proceedings could be warranted; especially with reference to the manifest injustice, not to say the gross absurdity of inflicting punishment pending an appeal. Having sent in their names at the opening of the Board, they were kept in attendance until just as the Board was about to break up, and then informed by the Grand Secretary *that the Board declined seeing them!* Brother Stevens then furnished the Grand Secretary with the necessary documents to enlarge his appeal, so as to comprise these five points, as set out in the joint memorial of Bros. Alderman Wood, Dr. Crucefix, and himself, presented to the M.W. THE GRAND MASTER—

1st. That the Board of General Purposes had no jurisdiction.
2nd. That their decision is not supported by the evidence for the complainants, and is disproved by the evidence for the defence.
3rd. That none of the expressions charged are declared to be proved; and the Board should have declared what were the words used, for the information of Grand Lodge.
4th. That there is no law in the Book of Constitutions applicable to the question; and that if there be such law, it was incumbent on the Board to set forth the particular law under which they decided.
5th. That the conduct of the Board during the investigation was partial and irregular.

Although common sense plainly indicated that an appeal being made, the operation of a sentence from a lower tribunal was as a matter of course suspended until final sentence should be confirmed by the Grand Lodge, yet the three Brethren, fortified still further by the very generally expressed opinion of a vast number of the community, and still desirous to avoid the barely possible imputation of contumacy, resolved upon taking counsel's opinion; and the following opinions were given by eminent Barristers in different branches of the Legal Profession, viz. by

Mr. CROSS, of the Temple, PLEADER;
Mr. HARE, of the CHANCERY BAR; and
Sir FRED. POLLOCK, M.P., the late ATTORNEY-GENERAL.

## CASE.

At a meeting of the Board of Management for the Antient Fraternity of Freemasons, usually called the Board of General Purposes—three gentle-

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men, viz.—Alderman Thomas Wood, Dr. Crucefix, and John Lee Stevens, Esq., were suspended from their Masonic functions. Alderman Wood and John Lee Stevens, Esq. for having, at a public meeting, used words alleged to have a tendency of disrespect to His Royal Highness the Duke of Sussex, the Grand Master of the Order; and Dr. Crucefix, for being in the Chair at the said meeting, and allowing such language to be used. The above-mentioned Board is entrusted with full power to suspend any Brother of the Order, as will be seen by the extracts of their By-Laws of Government, called the Book of Constitutions. A short time after the Board of General Purposes had so suspended these gentlemen from their Masonic functions, they lodged an appeal with the Grand Secretary, (such appeal being allowed by the laws of the Order,) to the Grand Lodge, and gave the proper notices. And it is as to the effect of such appeal that your opinion is requested.

The question submitted is, whether, upon the true construction of the following laws, the appeal suspends the execution of the judgment until the Grand Lodge shall finally determine the appeal. A case will be submitted in the course of a day or two, stating the Masonic rights of these gentlemen, and requesting your opinion as to the legal remedy, should they be obstructed in the pursuit of them; but at present, your opinion is only required as to the operation of the appeal.

"OF APPEAL.—As the Grand Lodge, when congregated, is a representation of every individual Member of the Fraternity, it necessarily possesses a supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft; any Lodge or Brother, therefore, who may feel aggrieved by the decision of any other Masonic authority or jurisdiction, may appeal to the Grand Lodge against such decision. The appeal must be made in writing, specifying the particular grievance complained of, and be transmitted to the Grand Secretary. A notice and copy of the appeal must also be sent by the appellant to the party against whose decision the appeal is made."—*Page* 100, *Const.*

"SECTION 5.—The Board has authority to hear and determine all subjects of Masonic complaint, or irregularity respecting Lodges or individual Masons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft. It may proceed to suspension, admonition, or fine, according to the laws of the Society: and its decision shall be final, unless an appeal be made to the Grand Lodge. But should any case be of so flagrant a nature as to require the erasure of a Lodge, or the expulsion of a Brother, the Board shall make a special report thereon to the Grand Lodge, with which body alone, the power of erasure and expulsion resides." *Page* 110, *Const.*

"SECTION 9.—When the Board has investigated and decided on any case which, in its judgment, requires the admonition, fine, or suspension of a Lodge or Brother, the fact alleged as the offence, shall be fully stated in the minutes, shall be declared to have been proved, the law relating to the offence (if particularly provided against) quoted, and the decision recorded, and then acted upon."—*Page* 112, *Const.*

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"I am of opinion, that the sentence passed by the Board of General Pur-
"poses against these parties, cannot, consistently with the Masonic laws,
"be carried on to execution, until the appeal (supposing it to have been
"properly made) has been finally determined by the Grand Lodge. The
"Board of General Purposes may, it seems, proceed to suspension, admo-
"nition, or fine, and its decision will be final, UNLESS an appeal be made to
"the Grand Lodge; it appears to me, therefore, to follow, as a necessary
"consequence, that a decision by the Board of General Purposes *will not be*
"*final*, or, in other words, cannot be legally carried into effect, in those
"cases in which an appeal to the Grand Lodge has been properly made,

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" until the Grand Lodge has finally delivered its decision upon the appeal; " indeed, if this were not the case, the parties would be effectually *deprived* " *of their appeal*, which, in my opinion, would be directly at variance both " with the words and spirit of the Masonic laws. And although it appears " by section 9, that when the Board has investigated and decided upon any " case, its decision shall be recorded, and *then acted upon*, it is quite clear to " me, that this can only apply to those cases in which no appeal has been " made, otherwise the effect of it would be, completely to nullify that clause " of the Masonic laws which gives the parties an appeal to the Grand " Lodge.

" New Court, Temple. " W. S. Cross."

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" I am of opinion, that the appeal in this case must necessarily have the " effect of suspending the execution of the sentence which has been pro- " nounced, until the determination of the case by the body in whom the " ultimate authority is vested. Many circumstances may be suggested, and " do, in fact, occur in our Courts of equity, in cases where the question " turns on the right to the possession of property, in which an appeal to a " higher Court does not prevent effect being immediately given to the " decree of the Court below; but all the cases in which the Court has " refused to stay execution of its decree pending appeal, proceed upon the " principle that, assuming the judgment appealed against to be right, the " delay in acting upon it would inflict a wrong upon the party in whose " favour it has been given; and if the decree should be found to be errone- " ous, it would be in the power of the Court to replace the appellant sub- " stantially in the situation from which the execution of the decree had " removed him. But this principle is wholly inapplicable to the adminis- " tration of a penal law, to which class the sentence belongs. *To inflict a* " *penalty under a decision against which the party has a right of appealing,* " *during the prosecution of that appeal, is manifestly an incongruity which* " *cannot be supposed to exist in any system of law.* I am not aware of any " system of penal jurisprudence which does more, in such a case, than pro- " vide that the offender shall be forthcoming, and amenable to its juris- " diction when the ultimate decision shall be pronounced. To proceed " further than this would be obviously contrary to the first principles of " justice.

" The Book of Constitutions, (as stated in the foregoing case), gives the " Board cognizance of all complaints and irregularities; and it mentions " five different penalties as applicable to offences committed by Lodges and " individuals; namely, erasure, expulsion, suspension, admonition, and fine. " The jurisdiction of the Board, so far as to giving sentence, is excluded " from cases where either of the first two penalties are proper; and with " regard to the last three penalties, it is final only when there is no appeal. " The 9th Section of the Book of Constitutions is plainly intended to point " out what shall be the order of, or steps in, the proceedings of the Board in " cases which they consider proper for admonition, fine, or suspension. " First, the offence must be fully entered in the minutes. Second, the " proof of the fact must be declared. Third, the provision made for the " offence must be stated. Fourth, the decision must be recorded; and " lastly, when all the proper steps have been taken, and not till then, it must " be acted upon. There must be an offence, proof of it, cognizable by the " laws of the institution, and obviously a *final* decision. The effect of the " 9th Section is to provide an additional protection to the accused, by " securing regularity of proceeding; and it cannot, in my opinion, be con- " strued so as to take away or render nugatory that appeal which is pre- " viously given by the law.

" Chancery Lane. " Thomas Hare."

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" I am of opinion, that the parties under sentence of suspension, may " (pending the appeal) exercise their Masonic rights and privileges, until " the final decision on their respective appeals has pronounced them either " innocent or guilty. By the 5th Constitution an *appeal* is given. It is of " the essence of an appeal that it should stay the execution of the judgment " appealed against; and this may be supported by analogy from every exist- " ing code of laws. In many cases, a contrary doctrine would lead to the " greatest injustice, and the grossest absurdity, as if a judgment affected " *life* or *limb*. The case of Mr. L. Stevens, in an inferior degree, is a spe- " cimen of the same sort. The punishment will have been suffered before " the justice of it can be enquired into, unless it be held that the appeal " suspends all proceedings under the judgment; *which, in my opinion, it " does.*

" Temple. " FREDERICK POLLOCK."

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That this step became absolutely necessary for the protection of their Masonic honour will appear by the following startling facts:—

The sentence of the board was passed at ten o'clock on Tuesday night, the 10th March. Did the Board wait to confirm their own minutes?—Oh! no. Did they wait until the sentence was approved at the " Masonic Horse Guards?"—Let us see.

On the following day, Wednesday the 11th, the Boys' School Festival was announced to take place: a double quick movement was therefore necessary to give to the affair a kind of Drum-head Court Martial; for, on one of the " suspended" calling at the Grand Secretary's office to confer with the Grand Secretary, that official was not in attendance, whereon the " suspended" made for the Masonic Horse Guards aforesaid, and using a little of the Craft-royal, enquired if he could see *Mr. White*, and was told that *he* was then with His Royal Highness. Again, at FIVE o'clock on this very day, the official messenger delivered the sentence in the most obnoxious manner to one of the Brethren; and at the door of the Festival of Charity, another was actually refused admission to eat with his fellows, and was thereby prevented from contributing to the funds of the institution. Shortly after this, the natal-day of the Grand Master (who was born January 27th, 1776) was celebrated, and the Board of Stewards were driven to the necessity of passing a vote of exclusion, because their President (!) had declared in their name that such had previously taken place, which in fact was not the case!

The next complimentary tribute was passed at the Grand Festival, from which they were also excluded.

But as evidence of the true character of this persecution, we must give the following episodical description. The reader may be incredulous, for the facts are startling.

WEDNESDAY, APRIL 29, 1840.

*Time, half-past four—Scene, Grand Secretary's Office.*

Dr. Crucefix having requested of the Treasurer to the Grand Officers' Club to give him the customary admission ticket to the Grand Festival, (as a member of the Grand Officers' Club), was informed that " *they* had told him, that Dr. Crucefix was not to have a ticket;" and on Dr. Crucefix's inquiry who were meant by the word *they*, could get no satisfactory answer; upon pressing the party more closely, he then stated to Dr. Crucefix that he was " suspended."

Dr. Crucefix replied, that he had appealed against such suspension, and that pending the appeal he was free to enter Grand Lodge.

Dr. Crucefix was at this moment expressing his indignation at the discourtesy, when the Grand Master came out of his room, and in a very excited manner addressed Dr. Crucefix, stating—

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That he, the Grand Master was surprised at the conduct of that Brother in presuming to present himself as he had done; that he was under suspension, and that until his *appeal had been heard,* * he was bound, by submission to the sentence, to show that he was influenced by a pure spirit of Masonry.

That the Grand Master had not acted on his own opinion alone, but was fortified by the opinion of *lawyers of eminence;* † that Dr. Crucefix had grossly misconducted himself, *and was a disgrace to Masonry;* that he the Grand Master had tried every means of reclaiming him without effect, and that an example, the strongest possible that Masonic power could suggest, should be made; that since the time of ——,‡ no one had done so much injury to Masonry as he had done; that he pretended to know the laws of Masonry, and had led the Brethren astray; that he had taken every means to insult the Grand Master; that in return for the mark of confidence placed in him, and for his promotion, he had conducted himself with baseness and ingratitude; that he had sown the seeds of discontent where all was peace and good order, and by his *vile paper* § he had caused considerable mischief, the effects of which it would take all the care and consideration of the Grand Master, assisted by the Grand Lodge, to correct; that he had published counsels' opinion on his own case; that he had entered Lodges and presided as Master, which was a gross violation of discipline; that he the Grand Master acted solely from conscientious views; that he (*the Grand Master*) did not force himself on the Craft to build a reputation, or advance his private interests; and that Dr. Crucefix might be assured that his own character as a man, and reputation as a Mason, would deeply suffer by his shameful conduct.

As well as Dr. Crucefix could edge in a few words, (for the Grand Master was both excited and voluble,) he stated that his conscience acquitted him of disrespect or indiscipline; *that his appeal protected him until heard;* that it was then neither the time nor place for explanation, but that he would attend any commands of His Royal Highness; that having now received the personal orders of the Grand Master, he should consider of them; and that after what had been stated, he should exonerate the Brethren from any intended discourtesy, as the responsibility of such conduct now devolved upon a higher authority; that he knew nothing of Brother ——'s affair, but would look into it; that his conduct was to be judged by the Craft; that what the Grand Master had stated was matter of opinion, *and that some of it was not true,* and that he himself would justify whatever he had written or said; that he could not understand the allusion of the Grand Master in regard to Masonry and private character; that his conscience acquitted him of intentional wrong.

The outline only of this scene can be given, for the Grand Master was so violently excited as to render it impossible to give a conversational report.

Dr. Crucefix wished the Grand Master "good day," then returned to the ante-room of the Hall, and informed the President, Secretary, and other Members of the Board of Stewards, that he had been commanded by the Grand Master not to enter the Hall, and that he Dr. Crucefix acquitted the Board of any intended discourtesy.

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The anniversary festival of the Girls' School, in May, afforded the friends of discord another opportunity to vent their spleen. The newly-appointed Grand Registrar, who, as a Masonic light, is unrivalled, at any rate, in the heat of his zeal, which is most fervid, managed to out-manœuvre a very considerate vote of the Board, that the Brethren should be admitted; and the consequence was, that Alderman Wood and Dr. Crucefix being again

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* So that on the 29th April, the Grand Master probably did not contemplate so monstrous a violation of the law as to stop the appeal.

† Then why abuse Dr. Crucefix for taking the same course?

‡ The name is suppressed for obvious reasons.

§ Ah! the paper—the vile paper—there's the rub.

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insulted, dined together, *tête-à-tête*, under the same roof, and were visited by several Stewards and their friends. We are thus particular in the details not only to prove the wrongs, but to show, that unless proper rights had been asserted, the wrongs could not have been proved.

GRAND LODGE.—QUARTERLY COMMUNICATION.

The grand scene now remains to be described. The 3rd of June 1840 will exist in the memory of the greatest number of Brethren ever assembled since the Union; and this account of it will be read by far many more with mingled feelings of regret and disappointment. Of regret, that the case was ever permitted to be entered into at all; and of disappointment, that justice has been REFUSED.

"PRELIMINARY MATTERS."

Brother Stevens presented himself at the door for admission, and was refused permission by the Grand Poursuivant, in these words: "*I shall not allow you to sign the Book, Brother Stevens.*"

Brother Crucefix attended to be marshalled in his rank, but was informed that he could not be admitted. He persisted, however, in asserting his right, unless the Grand Master interdicted him; on which the Director of Ceremonies retired for orders, which were expressly to forbid the Doctor from entering, but ordering him to be in attendance until summoned; whereon he retired to the glee-room and took refreshment.*

Present, in Grand Lodge, H.R.H. the Duke of Sussex, *K.G.*, M.W. G.M., on the throne. Bro. R.W. Hon. A. Moreton, *M.P.*, P.G.S.W., as S.G.W.; — Bodkin, *M.P.*, as J.G.W.; Earl of Zetland, Dep. Grand Master; the Earl of Scarborough, Lord Worsley, *M.P.*, J. Ramsbottom, Esq., *M.P.*, Hon. Fox Maule, *M.P.*, John Easthope, Esq., *M.P.*, and an unusual number of Grand Officers and other Brethren, amounting to 322.

Before the minutes of the Board of General Purposes were read,

The GRAND MASTER said, as they inculpated three Brethren who had been suspended by that Board, AND HAD APPEALED, he should direct that those Brethren be present to hear the report read, but as they were under suspension, chairs should be placed for them in the centre of the Hall.

About half past nine, the three Brethren were marshalled into the Hall by a guard or deputation (the reader may take his choice of the term) of Grand Stewards. On their entrance there was a general welcome offered by their friends, which was instantly reprehended by the Grand Master, with a threat that he should direct, *that any one who repeated such offence should retire.*†

*Three chairs being placed midway in the Hall, on which the "three" were directed to sit, with a Grand Steward standing by each, either as a guard of honour, or for the security of their persons!*

ALDERMAN WOOD'S CASE was the first considered.

The sentence of the Board was read previous to the appeal being read. The alderman repeated, in a few words, *the qualified declaration he made at the Board*, and which he had also incorporated in his address to that body,

* A little bit of an interlude was here played. The glee-room communicates with the gallery of the Hall, and the waiter was observed to be officiously moving about, on which he was directed to lock the door and take the key. Sir George Smart, however, being in the organ gallery, and alone, as some time elapsed, wished to stretch his legs, and came to the door, hoping to walk about. Sir George, not exactly aware, demanded to be let in, and was not over pleased at being kept out. Indeed, it took some time for the waiter, when summoned, to explain to the Grand Organist the relative position of all parties, in Masonry! Sir George shrugged his shoulders, and played the Grand Master in.

† The Constitutions *direct* that no one shall HISS at a Brother, but it was reserved for the Grand Master of 1840 should rule, that approbation is to be suspended at his bidding, which he enforced whenever any applause was elicited by the appellants, or those who supported them.

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when the Grand Master most exultingly declared that his honour was satisfied. A motion was made and seconded, that the affair, as regarded the Alderman, should be buried in oblivion. The Grand Master called Alderman Wood to the Throne; thereat was "shaking of hands," and thereon followed a clapping of hands, which echo resounded all round the Hall.*

## THE APPEAL OF BRO. JOHN LEE STEVENS

Was then called on, and the Grand Secretary, after reading the charges and the decision thereon by the Board of General Purposes, (which we have already given,) read the Appeal dated the 24th of March, but omitted even the slightest mention of that of the 12th of March!

Brother STEVENS commenced his address by observing that it was impossible for him to adopt a similar course to that pursued by the worthy Brother Ald. Thomas Wood, and he would state sufficient reasons. The sentence of the Board of General Purposes had been carried into effect, in his case, in the most offensive and unmasonic manner, even *before the decision of the Board had been communicated to him;* for before it was possible for him to receive the Grand Secretary's letter, conveying the result, he had been insulted in the face of hundreds, at the Festival for the Boys' Institution, by being prevented from re-entering the Hall after he had taken his place at the dinner table; and that, too, by a member of the Board of General Purposes, who had evinced hostility towards him in every stage of the inquiry. This conduct had been followed up by the Board, generally, *in refusing him an interview* on the 24th of March, when he was desirous of ascertaining if the Board concurred in the opinion expressed by the Grand Secretary, that notwithstanding the appeal had been entered in conformity with the Book of Constitutions, punishment was still to be inflicted. Besides, there was this remarkable distinction in the two cases,—the worthy Brother Alderman Thomas Wood, had not, if he understood aright, abstained from the exercise of his Masonic functions and privileges; therefore the wrong he had sustained was trifling compared with what he (Bro. Stevens) had suffered, for he had most religiously abstained from every Masonic observance, and had submitted, for the time, to the construction of the law by the Masonic authorities, *however erroneous or absurd*, in the full confidence that he should obtain *ultimate justice.* Under these circumstances, it would be nothing short of a gross fallacy on his part, innocent as he could prove himself to be of every charge, if he were to compromise the case in any way; especially when it was remembered, that only one week remained from that very day of the three months' suspension that had been passed upon him so unjustly, *and inflicted in a spirit utterly devoid of gentlemanly courtesy or of Masonic principle.* And having given these reasons for proceeding with his appeal, and read copies of his protests, he would now convince the Grand Lodge, *by referring to the evidence itself,* that the Board of General Purposes had come to a conclusion in direct opposition to the testimony of the witnesses examined both by the complainants and for the defence.

Brother HARRISON, Grand Registrar, interrupted Brother Stevens, saying that the Grand Lodge had no power to inquire into the evidence, which must be *assumed* to be in accordance with the finding of the Board; but if the Brother had *any point of law* upon which he could raise an objection, that would be fair matter of discussion under the appeal.

Brother STEVENS said he did not come there to discuss points of law, but *to seek justice according to the merits of the case,* upon the absolute facts. He would not pretend to compete with the forensic eloquence or the legal abi-

* *The Grand Master did not check this demonstration of applause on his own case.*



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lity of the Very Worshipful Grand Registrar; but, as a much older Mason—as one, he believed, much better read in the Book of Constitutions—he called on the learned Brother to *point out any* portion of the *Masonic law* which deprived the Grand Lodge of the power of inquiring into the facts of a case, when called upon to pronounce judgment upon those very facts.

Brother HARRISON replied, that his two predecessors in office agreed with him entirely in the opinion he had expressed. It was quite clear the Board of General Purposes had alone the power of examining witnesses, and deciding upon the evidence, as was seen from the whole tenor of article 5, page 110—"The Board has authority to hear and determine all subjects of Masonic complaint or irregularity, respecting Lodges or individual Masons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft. It may proceed to suspension, admonition, or fine, according to the laws of the society; and its decision shall be final, unless an appeal be made to the Grand Lodge," &c.

Brother STEVENS rejoined by observing that the opinion of the Grand Registrars, present and past, was of no value unless it were based upon the Book of Constitutions. Without that it was *mere assertion;* of *no value in this case,* whatever it might be in courts of law. He wished the Grand Registrar, in *that Grand Lodge of Freemasons, to discuss the question according to Masonic principles, and Masonic law;* and he was sorry the Very Worshipful Brother had not been fair enough to quote the Book of Constitutions on the subject in question, that of appeal, as declared under the head "Of Appeals," page 101—"As the Grand Lodge, when congregated, is a representation of every individual member of the Fraternity, it necessarily possesses a *supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft. Any Lodge or Brother, therefore, who may feel aggrieved by the decision of any other Masonic authority or jurisdiction, may appeal to the Grand Lodge against such decsion,*" &c. He (Brother Stevens) was at issue with the Board of General Purposes *upon the facts,* and he claimed the exercise of the "supreme superintending power" of the Grand Lodge to do him justice by examining the facts. If this were refused upon the special pleading of the Grand Registrars, *of what use was an appeal?* He contended, emphatically, that he had a positive right to have the disputed facts examined under any circumstances; and that right had been tacitly conceded by the Board of General Purposes, in *accepting* the appeal upon that point, in these words—"That their decision is not supported by the evidence for the complainants, and is disproved by the evidence for the defence." It had also been acquiesced in by the Grand Lodge then assembled, for the proceedings had been opened *by reading the appeal containing that passage.* And if his right to go into the facts had been questioned, it would have *only common fairness,* to *say nothing of Masonic feelings,* that the Board of General Purposes, or the Grand Secretary, *should have intimated the doubt.* As it was, they had, with the Grand Lodge, *formally recognised the appeal,* and *it would be a positive denial of justice to reject any part,* even if the Book of Constitutions were not in his favour.

Brother HARRISON again rose, but was interrupted with cries of "spoke, spoke."

The M.W. THE GRAND MASTER said, "That rule does not apply to my Grand Registrar. He has a right to reply to all arguments as they arise."

Brother HARRISON then reiterated his opinions; and whilst he admitted that there was no precedent in Freemasonry, contended that the case should be considered, by *analogy* with the law of the land.

Brother SANGSTER was of opinion that Grand Lodge ought to be guided by *common sense.* That as the law in question gave an appeal against the decision of the Board of General Purposes, and that decision having been come to upon hearing evidence, of course Grand Lodge had the power of

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calling for the evidence, that being the *only* mode whereby they could learn if the Board had formed a *correct judgment*; and it was of the utmost importance in this case, because the principal ground of appeal was, that the *decision was directly contrary to the evidence.* He contended further, that if the Grand Lodge relied upon analogy to the law of the land, then the evidence ought to be produced; and he instanced the courts of appeal in the ecclesiastical jurisdictions. The Court of Chancery as a court of appeal from the Vice-Chancellor or the Master of the Rolls; and the House of Lords as a court of appeal from Chancery; all of which courts always read the evidence produced before the inferior court; and, *by analogy*, Grand Lodge would have *the same power.* Therefore, both *according to law* and *common sense*, Grand Lodge was *bound* to look at the evidence produced to the Board of General Purposes.

Brother HENDERSON, Past G.R. and Vice-President of the Board of General Purposes, said, he agreed in the construction that had been put upon the Constitutions by the learned Grand Registrar; and would ask the Grand Lodge to consider the great *inconvenience* that would result from going into the evidence, which he believed took many days in examination, although he would not use this as an argument, for, if the Brother had a right to conduct the appeal in this way, no argument arising from inconvenience ought to interfere with the *right.* But an appeal of this kind was in the nature of a writ of error, and no objections could be taken that did not occur upon the face of the sentence itself. And then the *inconvenience* would be manifold. Not to admit evidence on the appeal was consistent with the proceedings of the superior courts. This was not a case of new trial, where the matter was referred back to be reviewed. The case must be taken as it was reported by the Board, *whose decision on the question was final, and binding on Grand Lodge!* It was therefore evident that the only objections that could be entertained were those that were apparent on the proceedings.*

Brother J. C. BELL stated that he challenged the learned and Very Worshipful Grand Registrar to show a single instance in the case of appeal in which the evidence was not gone into. The question was most important, as regarded not only the present case, but as a precedent in future cases. The whole of the arguments against considering the evidence in the appeal were arguments as to the *expediency*, and not as to the *justice*, and he hoped the Grand Lodge would pause, and not on a mere question of *expediency* or personal convenience, come to a decision which would *most unjustly shut out the consideration of the principal points of the case.* As it was stated law was the perfection of reason, it would be most *unreasonable*, and therefore most *unjust*, to shut out the consideration of the evidence on which the whole case depended. He appealed not only to the Grand Registrar, but also to the two learned predecessors of that officer, whose practice in the courts had made them more particularly conversant with such questions, that in *all* cases, and in *all* courts, from the lowest to the highest, when an appeal was given the evidence was gone into; whether it was an appeal from the conviction of magistrates to the quarter sessions, from the quarter sessions or any inferior court to the Court of Queen's Bench, from the Vice-Chancellor to the Lord Chancellor, or from the Lord Chancellor to the House of Lords, in all cases the witnesses were either examined, or the evidence taken in the court appealed from was transmitted. The analogy in this case was greater between the trial of a fact sent by one of the superior courts to a jury for decision, in which one of the parties felt aggrieved and applied for a new trial. In that case the court had the notes of the learned judge who presided at the trial, subject to correction by the notes of the counsel engaged

* *Passim*, let the reader turn back to page 161, where the same Brother described the Board of General Purposes as A COURT OF HONOUR!

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at the trial; and this brought him again to the question of expediency. It might be inexpedient to examine all the witnesses in Grand Lodge, and therefore the evidence taken either by the Grand Secretary, or by the President, or some other member of the Board of General Purposes, ought to be laid before the Grand Lodge; but to refuse to hear the evidence in *any shape would be most unjust to the appellants,* and place the Grand Lodge in the dilemma of *deciding without the facts.*

Brother POLLOCK, Past Grand Registrar, would contend that this was not like the case of an appeal in which the evidence was gone into at quarter sessions; for that was under a particular statute. He agreed in opinion with Bros. Harrison and Henderson.

Brother KENYON PARKER, S.G.D., said, that allusion having been made to the Court of Chancery, and being connected with that court, he would observe that the present were entirely dissimilar proceedings; for there the evidence was part of the record, and the whole record was of course examined.

Brother HENRY UDALL contended that the appeal was entirely nugatory, unless the evidence was considered on which the judgment had been given. That to decide and not to examine the evidence *was making the authority o the Board of General Purposes independent of Grand Lodge,* which was *quite contrary* both to the *letter* and *spirit* of the BOOK OF CONSTITUTIONS. That book gave THE GRAND LODGE a *supreme superintending power over all other Masonic bodies.* He pointed out to the Grand Master how *serious* it would be to *make* such a *precedent to guide future Grand Lodges.* The decision of the Board might be arrived at by a simple majority, and yet the question could not be investigated further; and thus by the decision of *one individual* a Masonic stain might be cast on a Brother for life. As to the construction put on the Constitutions by the legal authorities, he expressed *his unfeigned surprise,* and particularly at the speech of a gentleman of the legal acquirements of Brother John Henderson. One fallacy pervaded the whole of that Brother's speech—the confounding an appeal against a judgment which had been given *on an examination of testimony* with an appeal against a judgment given *on facts admitted and arrived at by arguments on the law.* Brother Henderson argued as though there was *no mode* of appeal except by writ of error, *although he must be well aware of the distinction.* An appeal, by the very force of the term, implied *a power to examine the jndgment appealed against,* and how could a Court of appeal *ascertain* whether the judgment was *correct* or *incorrect* without *going through the same process* as the Court below had done *before giving a decision?* Where the *Courts* below arrive at their judgments by *an examination* of the *law,* the *Courts of appeal do the same;* where the Court below decides *on evidence, so does the Court above;* such was the distinction in this country, and the universal rule from the lowest Court of Petty Sessions to the House of Lords, and he challenged Brother John Henderson *to give one instance in any system of law, English or Foreign, in which the practice was to the contrary.* Besides, the present appeal was analogous to a criminal proceeding, and *would depend mainly on the credence given to the testimony of the parties examined.* He said he thought it would be clear, so far as *analogy* went to other laws, *that the evidence must be examined.* But there was that which more nearly resembled the present proceedings than anything that had been yet noticed—he alluded to the proceedings of both Houses of Parliament. Those bodies continually appointed select committees to investigate a particular subject, which committees made their report, *the report was printed, and the discussion came on by an examination of the evidence whether their report should be adopted.*

THE DEPUTY GRAND MASTER, THE EARL OF ZETLAND, here said: "In such cases the committee report the evidence."

Brother STEVENS asked why had not the Board of General Purposes reported the evidence? He had himself taken a close note of all that was

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given, upon which the most implicit reliance might be placed; *but he would be content to have* reference made to the evidence taken by the Worshipful Brother R. W. Jennings, (!!) under the authority of the Board, *and he called upon the Board to produce it.*

Brother B. BOND CABBELL, P.G.S.W., and President of the Board of General Purposes, denied that the evidence had been taken by the authority of the Board. "*The* INDIVIDUAL *who had said so had stated that which was not true!!!*"

Brother UDALL.—As a member of the Board of General Purposes I *confirm* the statement of Brother Stevens. I know that at the last meeting of the Board *it was said by the President that the evidence taken by* BROTHER JENNINGS *belonged to the Board;* and so much so was it so considered at a previous meeting of the Board, that before giving the evidence which had been applied for by one of the suspended Brethren, the sanction of the Board was obtained, and the seal was then broken, and Brother Jennings allowed to copy part of the evidence.

Brother R. W. JENNINGS, A.G.D.C., interrupting him, "*It's all a mistake M.W. Grand Master.*" *

Brother THE HON. FOX MAULE, *M.P.*, P.G.W., wished to observe, that, as the select committees of the House of Commons had been referred to, that the evidence heard before them was not again heard by the House. But the hon. member *forgot* the distinction between a *select* committee, and a Board of *General Purposes;* and the very important fact *that the evidence* taken before such committees is *printed for the use of every member of the House,* before final legislation.

Brother STEVENS.—Most Worshipful Grand Master, I am informed by a worthy Brother that there is a precedent in my favour. Evidence was heard by Grand Lodge in the appeal of Brother Dr. Witney of Bath.

THE GRAND MASTER.—Aye, but that was a provincial appeal.

Brother STEVENS.—I am unable, Most Worshipful Grand Master, to perceive any distinction, or why a provincial Brother should enjoy a privilege which is denied to me.

THE GRAND MASTER said he had listened to all the arguments that had been used, and he must determine that the objection of the Grand Registrar was a very proper one. *Evidence must not be gone into to support the appeal, but the Brother must confine himself to the limits pointed out by the Grand Registrar!*

Brother STEVENS declared that he deeply regretted the decision to which the Most Worshipful the Grand Master had come, however warranted by the opinions of his legal advisers. He would not quarrel with the judgment of the Grand Master, but this he would say, that *the laws, and their practice beyond the walls of that hall, had been repeatedly violated in the proceedings of the Board of General Purposes, which would never admit of their application in his favour;* and that NOW *the laws and their practice beyond the walls of that hall, according to the* DICTA *of the* GRAND REGISTRARS, *were unjustly brought in, to his disfavour, and* MADE TO SUPERSEDE THE MASONIC LAW! *This was an utter violation of every principle of Freemasonry;* and he felt it to be a duty he owed to himself, and a duty he owed to the Craft at large, *that he should not sanction by* HIS *presence* SUCH A PERVERSION OF JUSTICE. But before he retired, he begged to set the Grand Lodge right upon the order of precedence. The discussion had been confined entirely to the *second subject* of appeal; the *first* had not been alluded to at all; he would, however, save the time of the Grand Lodge by giving up the first; *and, protesting against the decision which had prevented his entering into the facts, in sustainment of the second, he would retire,* and leave the Grand Lodge to

* See this Brother's letter in a previous note. The reader, no doubt, knows what value to place on R. W. J. in *matters of evidence.*

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deal with the remaining three subjects, or with the whole appeal, JUST AS IT PLEASED.

Brother STEVENS then saluted the Grand Master, picked up his papers, and withdrew from the Hall, with a dignity of demeanour and self-possession suitable to the high grounds he had taken and sustained.

Brother HARRISON then rose and said, that as the appeal was thus unsupported by the Brother, he should move that the minutes of the Board in his case should be confirmed—which motion being seconded,

Brother BELL rose, but was met with "spoke, spoke." He wished to explain on the refusal of the evidence, and contended that the minutes of the Board should be opposed on grounds arising out of the minutes themselves; but he was clamorously interrupted by several. Brother Bell proceeded to state, that the minutes of the proceedings were so objectionable that the Grand Lodge ought not to confirm them. He admitted the respect to which His Royal Highness was entitled, not only on account of his situation as Grand Master, but also on account of his illustrious station in society, which prevented his repelling an insult in the manner in which persons in ordinary life could—in like manner the Pro-Grand Master and the rest of the members of the Craft were entitled to respect, it being a mere question of degree; now the complaint did not state the words complained of, but referred to a printed paper, which contained gross attacks, amongst others on the Most Worshipful Pro-Grand Master.

THE GRAND MASTER.—Can we notice this now, as it has not been complained of?

Brother BELL thought they could, as the printed paper being annexed to the charge became part of it. His objection was, that the parties who came to complain ought to come with clean hands; and that the Board of General Purposes ought not to have received a libellous paper. He then attempted to advert to the terms of the resolutions of the Board of General Purposes, as compared with the charge, but was interrupted by the Grand Registrar, who stated, that this was matter of appeal, and therefore could not be heard. The Brother was not allowed to proceed!

The motion was put and carried, in so hurried a manner, however, that several Brethren did not understand it.

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## APPEAL OF BROTHER R. T. CRUCEFIX.

The GRAND MASTER then called for the third Case, when the Grand Secretary read the sentence of the Board, and the appeal of Dr. Crucefix, on which

The GRAND REGISTRAR (Brother Harrison) addressed the Grand Lodge, expressing his surprise that a Brother who had such knowledge of the laws of Masonry, and who had written so much on Masonic subjects, should have put himself out of Court by so informal an appeal, which was, in fact, a mere nullity. He should, therefore, propose, that as the appeal fell to the ground, the sentence of the Board be confirmed; the Grand Master expressed himself *quite satisfied* with the opinion of the Grand Registrar, as to his construction of the law, when Dr. Crucefix rose from his chair, and approaching as near as possible in front of the Grand Master, he placed his right hand on the volume of the sacred law, between the square and compasses, and addressed His Royal Highness as follows:—

MOST WORSHIPFUL SIR,—Unprotected as I am by you, at this trying moment, when I feel that my reliance has been so bitterly mistaken, it is with the greater hope that I appeal to your God and my God that he will deign to direct us both in the line of our duty. I cannot, sir, believe that

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you are serious in your intention to act on the mistaken opinion that has been delivered; for such opinion, I solemnly declare, can be based on no sound principle of equity or justice. Is it possible, that at the moment when I am about to enter upon the defence of my honour against the foul aspersions that have been cast upon it, that I am to be met by a mere quibble of the law? Remember, sir, that our Order is based upon the illimitable principle of CHARITY, and that if there exist the slightest possible informality in that appeal, which I believe sacredly there does NOT, that I can claim, in the presence of God, and in this Grand Lodge, the most extended measure of a charitable consideration of any defect in such appeal, rather than that so mean and so disgraceful a mode of dismissing it shall be permitted. I denounce such artifice as discourteous, disgraceful, unmasonic, and unholy.

The GRAND MASTER (*interrupting the speaker*). Why, the Brother is absolutely leaning on the covenant!

Dr. CRUCEFIX.—Which *I* have never violated.

(Brother Jennings here whispered to the Grand Master, that the Brother had only placed his hand on the volume of the Sacred Law).

The GRAND MASTER.—Oh; I declare I thought he was leaning on the Covenant—the unfortunate state of my eyesight deceived me—*I beg the Brother's pardon.*

Dr. CRUCEFIX.—Might I not then, without offence, sir, draw your serious reflection to this misfortune, so unhappily felt by yourself, and so deeply regretted by all, as affording, upon this occasion, an opportunity to pause and to consider, after the events that have occurred, and particularly on this evening, whether other parties may not have been deceived by their *ears*, and whether I am a guilty or an offended Brother.

I remove my hand from that Book—it contains my creed. I placed my hand thereon that I might inwardly be preserved from the expression of a sentence, nay, of a single word, that might partake of disrespect to the Order of Freemasonry; and recollect, Sir, how much I needed the moral aid which that Book alone could give, when I have been thus suddenly called upon to protect my character; and even in my humble endeavour to do so, have been treated unfriendly by yourself.

Sir, I pray, at this my hour of trouble, that however long I may live, that I may not outlive that precious gift from Heaven, the exercise of a sound mind, and that no act of mine may disgrace my humble station. I do not consider that my present position, humiliating as it has been made, will in the slightest manner disgrace me in the estimation of my fellows, by whose kindness I have for so many years been supported, and in whose service I have so cheerfully and not unsuccessfully laboured.

Sir, I shall now make a solemn declaration which no one present can gainsay. If they can do so, let them speak. You have betokened me marks of confidence which I have never abused. I have never SPOKEN disloyally of you; I have never WRITTEN disloyally of you. Shall I prove how it is that *I* have never done these things?—because I have never THOUGHT disloyally of you. And even now, when my feelings are engaged in the moral conflict created by impassioned sentiments, I hope not to forget that I am a Freemason unjustly accused, though, I fear, about to be still more unjustly treated.

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The very silence is awful; and I take advantage of it to observe, that as it may be the lasttime I shall ever be heard here, so I shall now retire self-assured that I have not forfeited the esteem of the good Mason, by the stand I have made against this monstrous act of Masonic injustice you are about to commit. I respectfully retire, and leave my case to PROVIDENCE.

On the retirement of Dr. Crucefix,

Brother the Hon. FOX MAULE observed, that notwithstanding that the Brother had said that he had never used disrespectful language to the Grand Master, yet from all that appeared to the contrary, he was present when such language was used. *His denial went for nothing.** He therefore found it his duty to move the confirmation of the report.

Brother BELL opposed such motion; but it was vociferated from the dais that there was "no appeal," and the Brother was compelled to sit down.

Brother SANGSTER opposed the motion, amid the cry of "*no appeal.*"

Brother UDALL was at length more fortunate in being heard. He opposed the motion on the ground that the evidence for the defence had not been heard by the Board of General Purposes; that Alderman Wood proposed to call several witnesses to disprove certain statements that had been made by some members of the Board; that he was allowed to call two, but the Board would not give him further time; and as Dr. Crucefix was not suspended from any thing that he himself had done, but what was proved in the other case was the evidence on which he was convicted, he contended that the case ought to be sent back to the Board, to hear the whole evidence, before——

THE GRAND MASTER said—Brother, you are now going into the evidence, and it has been determined that cannot be done.

Brother UDALL rejoined, he did not wish to reply upon the Grand Master, but respectfully contended that the decision that was come to was, that the suspended Brethren could not support their appeal by evidence, but that on the question whether Grand Lodge should confirm the report of the Board, it was open for every member of Grand Lodge to use such arguments as occurred to him, to show why Grand Lodge should not come to such a resolution; for if there was to be no examination of the report, why was the question put? Especially was it open to him to state why he opposed the confirmation, being a member of the Board of General Purposes, and one who had been present during the whole of the examination of witnesses in the first cases.

Brother CABBELL here made some observation, which, on account of the noise on the dais, we were unable to hear.

Brother UDALL said—I most distinctly say that throughout the whole of the examination of witnesses as regards Brother Wood, and on which the Board determined, I was present. No fresh testimony was adduced against Brother Dr. Crucefix when his case—(here the noise on the dais became so great that we could not hear the sentence finished, and in the midst of which the Worshipful Brother resumed his seat.)

The GRAND MASTER then addressed GRAND LODGE. He adverted to attacks that had been made upon him in the newspapers; alluded to the letter that he had sent cautioning parties not to publish proceedings; that he was not responsible for what appeared in newspapers; that as to anonymous writers he could not of course be expected to answer them; that he had been many years the Grand Master, and was willing to continue so, but that if Grand Lodge thought a younger and more active person was necessary, he was ready to retire; *that personally it was of no consequence to him*; that it

* Had Dr. Crucefix's appeal been heard, Mr. Fox Maule's denial would have gone for still less. Shame, shame on such meanness.

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rather detracted from than added to his popularity; that it gave considerable trouble, but that he was ready to undergo while he held the office.

The Grand Master then put the motion, which was carried.

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The tavern presented an unusual scene of animation after the closing of Grand Lodge.

THE GRAND MASTER remained, with a select number of his staff, in his private room, until past two o'clock.

Dr. CRUCEFIX, and a party of choice friends, assembled in the *Star*, and enjoyed themselves over a few bowls of Mrs. Pott's supernaculum.

*The Dignified* (!) and his coterie cogitated in another apartment, with closed doors.

*The Grand Officers'* mess sipped coffee until a late hour.—Not a room but was occupied by some Brethren in debate.

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*Synopsis of Attendance of Members of the Board of General Purposes.*

— Present; 0 Absent.

| | Jan. 28 | Feb. 1 | Feb. 7 | Feb. 17 | Feb. 25 | Feb. 29 | Mar. 2 |
|---|---|---|---|---|---|---|---|
| GRAND OFFICERS. | | | | | | | |
| Cabbell, P. | — | — | — | — | — | — | — |
| Henderson, V.P. | — | 0 | 0 | 0 | 0 | 0 | 0 |
| Lewis | — | 0 | — | — | 0 | 0 | — |
| Percival | — | 0 | — | 0 | — | 0 | 0 |
| Laurence | — | — | — | — | — | — | 0 |
| Bossy | — | — | — | — | — | — | — |
| Dobie | — | — | 0 | — | — | — | — |
| Jennings | — | — | — | — | — | — | — |
| Hardwick | — | — | 0 | 0 | 0 | 0 | 0 |
| M'Mullen | — | — | — | — | — | — | — |
| Phillipe | 0 | — | 0 | — | — | — | — |
| MASTERS. | | | | | | | |
| Kincaid | 0 | — | — | — | 0 | 0 | 0 |
| Warriner | — | — | — | — | — | — | 0 |
| Wilson, R.L. | — | — | — | — | 0 | 0 | 0 |
| Wilson, S.B. | — | — | 0 | 0 | 0 | 0 | 0 |
| Head | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Udall | — | — | — | — | 0 | 0 | 0 |
| Rowsell | — | — | 0 | — | — | 0 | — |
| PAST MASTERS. | | | | | | | |
| Norris | — | — | — | — | — | — | — |
| Acklam | — | — | — | — | — | — | — |
| Key | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Rule | — | — | 0 | — | 0 | — | 0 |
| Lee | — | — | — | — | — | 0 | 0 |
| Hanley | — | — | 0 | 0 | 0 | 0 | 0 |
| Fourdrinier | 0 | — | — | — | — | — | — |

The meeting for the 12th of February was adjourned in consequence of Ald. Wood not being in attendance.

*March* 10.—Present: the President and eleven members.

M'Mullen and Bossy did not vote in the case of Dr. Crucefix, having been desired to retire. The President and another member declined voting.



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Consequently, there were but eight; of whom six were for the sentence, and two did not oppose it:

Therefore the *unanimous vote* of the Board, consisting of twenty-five members, rests after all with *six persons!*

The above account refers to the truly Masonic compliment paid to Dr. Crucefix. We have not been able to investigate precisely the *modus operandi* in the other cases.

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THE CONSEQUENCES.

It now became necessary for Dr. Crucefix to consider his position. Alderman Wood, who was declared by the Board to have INTENTIONALLY spoken disrespectfully of the Grand Master, had been most *graciously* permitted to shake hands! Brother Stevens, although he made a manful stand against the Old Bailey Masonry, had suffered his full punishment, wanting but one week, and would therefore be at such time restored to the full exercise of his *Masonic* (!) functions and privileges, of which he had been most unmasonically deprived. But Dr. Crucefix being met by a refusal to urge his appeal, that might possibly have made due impression, felt he was thereby *robbed* of the privilege given him by the Constitutions, and resolved to disentrammel himself from his unenviable position. He addressed the following letters to the Grand Master, the Grand Secretary, and the Masters of the several London Lodges with whom he had been so long connected.

Those Brethren who can enter into his feelings on this painful task, will at once appreciate the high moral compliment he has paid to the Order of Freemasonry, by the sacrifice he has made on the shrine of honour. We believe there are no Lodges where there is reciprocated such an affectionate attachment between Brother and Brother as in these three Lodges—of two of them he was the father—and at the altar of one his Masonic fealty was first pledged!

"*To His Royal Highness Prince Augustus Frederick, Duke of Sussex, K. G., &c. &c., Most Worshipful Grand Master of the United Grand Lodge of Free and Accepted Masons of England.*

MAY IT PLEASE YOUR ROYAL HIGHNESS,

SIR,—I am irrepressibly induced to address your Royal Highness, at a moment in which I find my best solace to arise from the contemplation of a duty which you, equally with myself, owe to our mutual Creator—at a moment when I dare to hope he will pardon you for having withheld from me the protective power with which you have been entrusted—and at a moment in which my reliance, with the most implicit confidence, on the exercise of your highest prerogative—justice—has been so grievously disappointed. It is with mingled feelings, among which the deepest regret prevails, that I am urged to declare—

That the Grand Master has been unmindful of the very FIRST ARTICLE of our 'ANCIENT CHARGES'—wherein, if he had conscientiously considered

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there was *error* in my conduct, he was bound to have squared his own conduct by the principle laid down for its moral government.

That the Grand Master has been also unmindful of his obligation "*to promote peace and cultivate harmony*," as inculcated by the SECOND ancient charge.

That by a partial bearing to the opinion of a newly-appointed Grand Officer, very far my junior in Masonry, the Grand Master has prevented fair discussion upon the most important subject, that of *appeal*, whereby I am shut out from communion with my Lodges; and thus the THIRD ancient charge is violated.

That by such partial conduct the FOURTH ancient charge is also disregarded, for I have been "*put to shame*," and "*the Royal Craft despised.*"

That the Grand Master has not been "*faithful to the Lord*," for I have been "*put out of my work;*" and thus the FIFTH ancient charge has been abused.

And that the general tenor of the SIXTH ancient charge has been disregarded, by reason that although I carried an appeal to the Grand Lodge against the unjust decision of the Board of General Purposes, I was (through a mean artifice) prevented from supporting it; whereas if my appeal was in reality defective, I ought to have had an opportunity afforded to me of remedying such defect by the aid of your law officers, past and present, who knew of the appeal, or by your Grand Secretary, who was advised with upon it; and erring thus, if error it were, not merely a want of justice, but the prevention of justice has intentionally been inflicted on me.

Beyond these declarations I must be permitted to call the attention of your Royal Highness to the memorable scene of the 29th of April in the Grand Secretary's office, wherein you threatened me with a power beyond the Masonic law, and expressed that threat in language so unusual and unexpected from a Brother of your exalted rank and station, as was calculated to lower the respect due to the person of your Royal Highness, and above all to the dignified office of the Grand Master.

And your Royal Highness will not be surprised to learn that I have resigned my membership in every Craft Mason's Lodge, with which I have for so many years exchanged congenial sentiments of intimacy and attachment, and worked with untiring zeal; leaving to my late helpmates in the goodly work to put upon my conduct their own construction, whether it be of my dishonour or of my innocence.

Had I not taken this step, I could not have availed myself of the only means left me to maintain my self-respect, viz. the opportunity of returning into the hands of your Royal Highness, as I hereby do, the distinction of a Grand Officer, a distinction which as I have never sullied by *thought, word,* or *deed,* I will not retain after I have assured myself that to do so would rob me of an independent spirit, and might render me despicable in the estimation of my fellows. My only distinction now among the Craft, will be that I suffer for the Craft.

With my resignation of an office unsought for by me, and which I solemnly

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affirm has neither contributed to my peace of mind, advanced my personal interests, nor promoted my Masonic reputation, be pleased, Sir, to accept my sincere wishes that the Craft may not suffer by your mistaken policy.

Thus, in declaring my personal freedom from any future attacks of "envy, hatred, malice, and all uncharitableness," by my release from Craft-Masonry and its consequent slavery, I disclaim any intention to depreciate an institution which sheds by its benign influence a blessing on mankind; I find fault only with those who promote or permit its disgrace.

And I subscribe myself, Sir,

Your Royal Highness's obedient servant,

Lancaster Place,
June 10, 1840.

R. T. CRUCEFIX."

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"*To W. H. White, Esq., G.S. &c.*

SIR AND BROTHER,—I request that you will with all possible speed place in the hands of His Royal Highness the Duke of Sussex, the M. W. Grand Master, the inclosed letter, containing my resignation into his hands of my distinction as a Past Grand Officer, together with my announcement to him that I have also resigned membership with those Lodges in the English Craft with which I have until this moment been associated.

I remain, Sir and Brother, your obedient servant,

Lancaster Place,
June 11, 1840.

R. T. CRUCEFIX."

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"Lancaster Place, June 10, 1840.

DEAR SIR AND BROTHER,—You will not be surprised at receiving from me a request to have my name withdrawn from the Lodge.

The circumstances in which I am placed by the Grand Lodge leave me no other alternative, and I therefore bend to the pressure of a power which I can only lament has in my case been exercised with so little regard to justice and every other principle of Freemasonry.

With feelings of unabated fidelity to the Lodge, and of sincere attachment to its members, I remain,

Dear Sir and Brother, your faithful friend,

R. T. CRUCEFIX."

To John Lane, Esq. . W.M. 49
To David Wilson, Esq. W.M. 113
To J. Lee Stevens, Esq. W.M. 329

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At a Meeting of Emergency of the BURLINGTON LODGE, No. 113, held at the Piazza Coffee House, Covent Garden, on Tuesday, June 22, 1840.

Present: Brother D. Cullington, P.M. as W.M., and other members.

The Lodge having been opened, Brother Cullington stated that the Brethren having already been apprised by the notice they had received of the purpose for which this Lodge of Emergency had been called, he had but to express his deep regret that any event should have occurred in Masonry to induce their excellent Brother Dr. Crucefix to withdraw from it. In this, his mother Lodge, the deprivation would be peculiarly felt, not only from the irreparable loss of his valuable services as a Mason, but his society as a gentleman. Having expressed these sentiments, which he felt assured were participated in by every Brother of the Lodge, he would read to them the communication addressed by Brother Dr. Crucefix to the Brother D. Wilson, the W.M., who he regretted was unable, in consequence of his absence from town, to preside over them on this occasion.

The letter from Dr. Crucefix was then read.

Brother John Udall addressed the Lodge, deeply regretting the loss that would be inflicted upon it by the withdrawal of one of its most influential members; and after deprecating those events which in the estimation of Brother Dr. Crucefix rendered that withdrawal expedient, moved the following resolution—

"The Lodge, in receiving the resignation of Brother Dr. R. T. Crucefix, expresses its deep and sincere regret at the loss of one of its most valuable members, and in accepting it, which they do only in conformity with the wishes of that excellent Brother, beg to assure him that he continues to possess, as he ever has done, the perfect confidence and esteem of all its members."

Brother P.M. Smith, in seconding the resolution, cordially concurred in every sentiment of respect and esteem for the worthy Brother, and forcibly expressed his regret that he should have withdrawn himself from them.

The resolution having been passed unanimously, the resignation was directed to be received, and the Secretary requested to forward to Brother Dr. Crucefix a copy of the minutes, the Lodge was closed.

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Extract from the Minutes of the BANK OF ENGLAND LODGE, No. 329, held at Radley's Hotel, New Bridge Street, Blackfriars, June 22, 1840, being a Lodge of Emergency, specially summoned "to receive the resignation of Brother Dr. Crucefix."

"Resolved unanimously, That this Lodge receives with the warmest sympathy and the deepest regret, the resignation of Brother Robert Thomas Crucefix, *M. D.*, P. M.; who, whether as a member of this Lodge or of the Craft at large, has rendered such essential services to Freemasonry.

"That this Lodge desires further to record the expression of its extreme sorrow and indignation at the events which have produced a result so deeply to be deplored.

"That the Secretary be requested to communicate the foregoing resolutions to Dr. Crucefix, and to express the very sincere wishes of the

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Lodge for his health, happiness, and prosperity, and that the sphere of his utility may be enlarged in other directions in proportion to its unfortunate limitation in Craft Masonry.

"ROBERT FIELD, P.M. *Secretary.*"

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LODGE OF CONCORD, No. 49.

An Especial Meeting was called at Wright's Hotel, in the Strand, on Monday, June 22, 1840, to receive the resignation of Brother R. T. Crucefix, P.G.D., Treasurer.

The Lodge was opened by Brother William Shaw, P.M., in the place of Brother Lane, necessarily absent at Oxford.

The letter of the worthy Treasurer, Dr. Crucefix, containing his resignation, having been read, the following resolutions were proposed by Brother E. R. Moran, P.M., seconded by Brother John Stevens, S.W., and carried unanimously:—

"That the letter containing the resignation of Brother Crucefix, now read, be received and entered on the minutes.

"That while we accept the resignation of that worthy Brother, we cannot refrain from coupling with our act the expression of our regret that any circumstances should have arisen to render such a step on his part necessary.

"That the Lodge cannot suffer his separation from it to take place, for a space however brief, without putting on record the opinion we, its members, entertain of the value and importance of his services to it in particular, and to Masonry in general, in every way in which the best qualities that cement and adorn our Order could have developed themselves.

"That a Jewel be presented from this Lodge to Brother Crucefix, accompanied with an address embodying these our sentiments; the said address to be fairly engrossed on vellum and framed before presentation.

"That having thus feebly attempted to convey to the worthy Brother the expression of our feeling towards him, he be requested to continue an honorary member of the Lodge, with the assurance that nothing of the past has diminished or can lessen the esteem and respect we entertain towards him, both as a man and a Mason.

"That this Lodge do meet on September the 11th next ensuing.

"That a committee of three, namely, Bros. W. Shaw, E. R. Moran, and John Stevens, be appointed to see to the due execution of these resolutions.

"That these resolutions be printed, and a copy of them sent to all the Lodges in England and Wales."

Lodge of Concord, No. 49,
Monday, June 22, 1840.

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COPY OF THE INSCRIPTION ON THE JEWEL.

"TO BROTHER R. T. CRUCEFIX, M.D., P.M., T., ETC. ETC., THE LODGE OF CONCORD, NO. 49, AS A SLIGHT TOKEN OF GRATITUDE FOR MASONIC WORTH AND BROTHERLY AFFECTION.

'*Tu ne cede malis, sed contra audentior ito.*'

IN OPEN LODGE, JUNE 22, 5840."

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## THE CASE OF BROTHER J. EASTHOPE, ESQ., *M.P.*

BOARD OF GENERAL PURPOSES, *April.*—The following memorial was read at the Board of General Purposes:—

"To the President, Vice-President, and Members of the Board of General Purposes of the United Grand Lodge of England.

"The undersigned Brethren, whose addresses are added, together with the name and number of their respective Lodges, feel themselves compelled to make a complaint to the Board of General Purposes of one of the most grievous Masonic offences which, according to their opinion, can possibly be committed. The complaint they have preferred is against the Right Worshipful Brother Easthope, P.G.W., who the undersigned have ascertained is the principal proprietor of the *Morning Chronicle* newspaper, and the offence is the publication of a gross slander concerning the Masonic body, and the duties of its several members, in that periodical.

"In the *Morning Chronicle* of the 20th of *March* last, the undersigned find a report of the proceedings of a public meeting held at Freemasons' Hall, at which, as appears by such report, sentiments of the most violent party character were advocated. The connexion between the Established Church and the State denounced as an union disastrous to both, and a grievous hindrance to the dissemination of true religion. Besides which, it further appears, that the main object of such meeting was to adopt a petition to Parliament against a measure shortly to be submitted to the House of Commons by the members for the University of Oxford. The undersigned further state, that it appears by the said report, and of which, should it be denied, they have evidence, to prove that the Right Worshipful Brother against whom this complaint is made, was present at such meeting. The slander of which the undersigned complain is this, that in such paper the numerous and respectable Masonic Fraternity are described as coinciding totally with those violent opinions above stated; the character of our Fraternity is therein pledged, not only to such opinions, but it is stated that if they, the Masonic body, perform their duties correctly, they would necessarily act up to them.

"It is needless for the undersigned to enlarge upon the enormity of such an offence, much aggravated as it undoubtedly is, on account of the rank of the Right Worshipful Brother who has published such a slander. At present they merely state it, and that they are ready to prove it. The undersigned have therefore to request that the said Right Worshipful Brother may be summoned before the Board of General Purposes, for having published the same, and that such investigation may take place as speedily as the Masonic laws admit; for they feel, that as long as it stands officially uncontradicted, that the Masonic Fraternity are of either party in politics. The broad shield which the legislature has thrown over them as a protection to their secret meetings is in danger of being withdrawn."

(Signed by three Members of the Grand Lodge.)

It was moved and seconded that the memorial be not entertained; to which an amendment was moved, that it be taken into consideration at the next Board.—Carried.

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*May.*—At the Board the preceding memorial was considered, when it was resolved that the memorial be not entertained, by reason that it had been printed in the public papers.

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Observe the moral contrast.—In the persecution against three Brethren, founded upon a vile and slanderous *printed paper*, published by a man not six months in the Order, the Grand Master considered "*that his character and reputation were implicated,*" and the Board of General Purposes determined to do his bidding—for it is idle nonsense to designate their conduct by any other term.

But when the conduct of the Grand Master is implicated, by the publication, in a highly respectable daily newspaper, of a fully detailed account of the procedings of a meeting at which HE PRESIDED, and at which he *spoke,* and at which meeting the proprietor of such paper was present, and therefore could judge of the correctness or incorrectness of the report that appeared in his own paper—what is the conduct of the Board of General Purposes with regard to the memorial? Oh! to do the bidding, and to "*burke*" the complaint.

Query.—Had Dr. Crucefix published a copy of the charges, or complaint of his four *worthy* Brothers (!), would the board have thought it proper to have dismissed the charges on such grounds?

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## LETTERS TO THE EDITOR.

### ATTACKS ON THE GRAND MASTER.

SIR AND BROTHER,—Without admitting that I am called upon to give any opinion on the propriety, or otherwise, of discussing the conduct of the Grand Master in the columns of the newspaper press, I deem it an indispensable duty to notice the active malevolence of the very contemptible assailants who have privately attributed those articles to me. Their object in doing so could not be misunderstood. It was intended, to create a prejudice against me on a recent occasion: and, I am persuaded, was successful with many; for nothing is more natural than that the weak should become the tools of the wicked.

But to the confusion of these backbiters, (who are inaccessible to compunction and incapable of honest regret,) and as a warning to their dupes, (who were unwittingly deceived,) I most positively declare that I have not, either directly or indirectly, contributed a single article on the subject to any newspaper, whether metropolitan or provincial; nor have I any knowledge of the writers.

And let me assure all who feel interested in these matters, that if I am driven to the use of my pen in making or repelling further personal attacks, I shall not deviate from the rule I have ever observed, in controversies wherein personal identity may be on both sides certain, of authenticating what I write by my signature. My opponents, whatever their rank or station, will always find me prepared to meet them without apprehension or disguise; for before the public, if not in *other* places, we may mutually enjoy the privileges of "a clear stage and no

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favour," and the preference of right to might—of truth to simulation—of facts to fictitious analogy—of honest advocacy to sophistry and special pleading—and of untainted justice to any purchasable perversion of the law. I beg to remain,

Sir and Brother,

Yours faithfully

June 11th, 1840. J. Lee Stevens.

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Dear Sir and Brother,—Allow me to enquire through the medium of your excellent periodical, the rank of a Past Grand Steward of one of *the* eighteen Lodges of England; it being questioned whether the broad crimson border of the one apron shall give way to the narrow garter-blue of the other, partly on the ground that one is only entitled to *silver* tassels, while the other legally wears *gold*. Also, whether an officer of a Provincial Lodge or a Past Grand Steward takes precedence? and whether a Past Grand Steward may embody his Provincial Grand Lodge position, in purple or gold embroidery, upon his crimson apron, and wear gold tassels attached to two-inch garter-blue ribbon.

These distinctions are not pointed out in our Constitutions, which only relate to Grand Lodge Processions, and the wider garter-blue ribbon.

We are agreed to be decided by your opinion, feeling satisfied that no Brother existing is better qualified to decide upon matters relating to Masonic etiquette. I am, Dear Sir and Brother,

Yours Faithfully and Fraternally,

*The Author of the Song to the air of "Poor Mary Anne," dedicated to Brother Lofty, of Lodge* 21, *inserted in an early number of the Review.*

[In a Provincial Grand Lodge, the officers thereof rank precisely as in the table of precedence laid down by the Const. p. 17. When Grand Stewards of England are present, being *Grand Officers of the year*, they are usually placed in their rank accordingly; but Past Grand Stewards retain no other rank than what their position otherwise has acquired. For example, a Grand Steward may be merely a Master Mason, not even an Inner Guard; yet as Grand Steward of the year he ranks as Grand Officer, but on the termination of the year of office his rank ceases with it. A Grand Steward cannot alter his Badge, nor can a Provincial Grand Officer attach to his Badge any of the appointments of a Grand Steward—either red and silver, or purple and gold—each must be separate and distinct.]

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Sir and Brother,—Having been called upon to give an opinion with regard to Brother Ribbans' retirement from office of P.M. in the St. Paul's Lodge, which his exertions raised from "death unto life," I deemed it most prudent to satisfy myself by consulting, if possible, the minute-book, and, by consent, I have seen that the following vote is entered as on the last visit of Brother Ribbans to the Lodge:—



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"That the grateful thanks of this Lodge are due, and are hereby "given to Brother Ribbans, our late W.M., for the unremitting atten- "tion he has invariably manifested to his duties as W.M., and that this "Lodge has great cause for congratulation in the increase of its mem- "bers during his year of office.—Carried unanimously."

This, I think, will sufficiently show the estimation in which Brother Ribbons was held *then*, and a very pretty little mark of respect and admiration of his talents and industry, shortly to be presented to him, will sufficiently indicate the esteem of his friends *now*.

I am, dear Sir and Brother, yours fraternally,
AN OLD MASON, of Birmingham.

Birmingham, May 7, 1840.

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SIR AND BROTHER,—Nobody, I think, can be more ready to agree to customs or laws than I am; but I confess I must see something like common justice in them, or I cannot willingly comply with what they may require.

Upon application for a new warrant for a Lodge, it is always very properly required to be recommended by the officers of some regularly constituted working Lodge; and those who take upon themselves the responsibility of recommending such petition may, I think, fairly claim, and are justly entitled to, the optional privilege of becoming members of such new Lodge, without the ceremony of ballot; this, at all events, is my view of the matter, it being evident that no petition can be legally attended to without being recommended, so also it follows that those who do recommend such petition have a just right to claim equality with the petitioners, and to expect, at least, (to say nothing about courtesy), to be consulted about joining the Lodge, particularly since the petition would be entirely useless without such signatures. Viewing it thus, permit me to solicit of you to state at the foot of this letter, in the next Review, your opinion as to whether my construction be right or wrong.

I remain, Sir and Brother, yours fraternally,
J. A. Moss.

Dudley, May 25th, 1840.

[We differ with our correspondent upon his construction.

The Constitutions point out the necessity of a recommendation from some regular Lodge to a petition for a new Lodge, but there is not even an implied consent that those who recommend are, because of such responsibility, eligible to enter the new Lodge, when constituted, free from a ballot—and for a simple reason, such a view of the case would destroy the independence intended to exist. First, the intent is that a Lodge may be granted, not upon the shewing of the parties seeking, but upon the recommendation of others, who have no other interest than the welfare of the Craft. As the entering of a Lodge without ballot is unconstitutional, so the parties' recommendation would, under such circumstances, be improper.

Again, suppose that certain Brethren, who might be desirous of retiring from a Lodge on account of any difference, however well or ill-

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founded, still rather than absent themselves from Masonry altogether, they seek to obtain a new warrant, and their late associates, approving of the course taken, still differing with them on other points, cheerfully recommend their petition; would it not be likely, that if, when the new Lodge was constituted, the recommending Lodge were to claim admission as members *without ballot*, that the former feuds would be renewed? It is clear that all but those petitioning must undergo the ballot. We have dwelt at some length on this case, because our opinion given here will answer to two other correspondents on the very same point of discipline.]—Ed.

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Dear Sir and Brother,—I forward you a copy of an anonymous letter, which I know to have been circulated as generally as the author's inventive talent for mischief could desire; and that you and your readers may see that in all cases the anonymous slanderer does not succeed. I also send you the best reply to his venomous attempt at the assassination of character.

Yours &c.,

June 5th, 1840. A Member of the Cambridge Craft.

"*To the W. Master of the Scientific Lodge, Cambridge.*

"Sir and Brother,—As there is a begging letter in circulation to get up a Tribute or Testimonial to a Brother Crucefix, for, as the writer says, services done to the Craft,—the whole is a delusion. All the claims the letter enumerates are acts of ambition. As to the Grand Stewardship, hundreds are yearly seeking the honour. With respect to his presiding at meetings, that has been long feeding his ambition. The Past Masters' Club has been bane to the Order. In proof of the good he has done, both Crucefix and J. Lee Stevens are suspended from all their Masonic functions, the first for six calendar months, and the latter for three months. So much for deserving a Testimonial, neither of these parties can enter a Lodge until the period of their disgrace has terminated,

"I am, W.M., yours fraternally,

"P. S.—My object in writing is that as an Honorary Member of the School of Plato, I feel a lively interest in the Lodges in Cambridge."

"19, Great St. Helens." *

Dear Sir,—I am happy to inform you that the School of Plato Masonic Lodge, has agreed to subscribe 1*l.* 1*s.* towards the funds for a Testimonial to Dr. Crucefix.

I am, Dear Sir, yours truly,

A Past Master of the School of Plato.

Cambridge, May 23rd.

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* Another paper pellet from poor little Laurence?

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# MASONIC INTELLIGENCE.

## ESPECIAL GRAND LODGE, April 29.

There was nothing remarkable except that the Grand Master stated that he had expressed his opinion very strongly to Brother Crucefix: that before his appeal and that of the other Brother should be heard, he should exact two pledges from them; one, that they would not publish any of the proceedings; and the other, that they would not take any future proceedings at law.* He adverted to some anonymous attacks upon him in a newspaper, wherein he was charged with perjury. The name of this party would only be given up upon his denial of these charges; but hard as were the terms he would do so, that he might have an opportunity to bring the delinquent before the Masonic world.†

The Grand Officers were then appointed.

| | |
|---|---|
| Earl of Durham, . . . | Pro-Grand Master. |
| Earl of Zetland, . . . | Deputy Grand Master. |
| E. T. Bainbridge, *M. P.* . | S. G. Warden. |
| No one had yet *consented!* to be | J. G. Warden. |
| Rev. W. Fallowfield & I. Vane . | Grand Chaplains. |
| R. Percival, jun. . . . | Grand Treasurer. |
| W. Harrison, . . . . | Grand Registrar. |
| W. H. White, . . . | Grand Secretary. |
| H. Parker and J. C. M'Mullen, | Grand Deacons. |
| Sir W. Woods, . . . | Grand Director of Ceremonies. |
| R. W. Jennings, . . . | Assistant ditto. |
| C. Hobson, . . . . | Grand Sword Bearer. |
| Sir G. Smart, . . . | Grand Organist. |
| W. Rule, . . . . | Grand Poursuivant. |
| — Barton, . . . . | Grand Tyler. |

### Grand Stewards for 1840-1.

| | | | |
|---|---|---|---|
| Rev. W. Rodber, . . | No. 1 | William Harvey Williter, | No. 30 |
| Andrew Henderson, . | 2 | Charles John Wishaw, . | 32 |
| John Udall, . . | 4 | Claude E. Scott, . . | 37 |
| Edw. Thos. Bainbrridge, (Since appointed S. G. W.) | 6 | Joseph Warren, . . | 66 |
| | | Thomas Gilson, . . | 72 |
| Aubrey Walsh, . | 8 | George Warriner, . . | 108 |
| William Stephenson, . | 14 | George Soanes, . . | 116 |
| J. F. Klein, . . | 21 | Laurence Walker, . . | 233 |
| George Biggs, . . | 23 | G. P. F. Gregory, . . | 324 |
| George Bentink Lefroy, . | 27 | | |

The Especial Grand Lodge was then closed.

At the Festival there were present about 280 Brethren. The addresses of the Grand Master were confined to the general topics, and the day passed off with much less satisfaction than usual.

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* These threats were abandoned—they were not sustainable by Masonic law.

† Who is the delinquent? Nobody knows. The terms *were* too hard—*there has been no denial, howsoever positively promised!*

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## COMMITTEE OF MASTERS.

*May* 27.—A brief report from the Board of General Purposes was read, containing the sentences against Bros. Wood, J. L. Stevens, and R. T. Crucefix.

The appeals of the Brethren were severally read.

### NOTICES OF MOTION.

By I. WALTON.—To alter the present mode of distributing Masonic benevolence—(*a renewal*).

By Brother SANGSTER.—1st. That in accordance with their resolution of December, 1837, Grand Lodge adopt the Asylum as one of the recognized charities.

2nd. That the Asylum receive annually the same amount as the Boys' and Girls' Schools.

3rd. That it be referred to the Board of General Purposes to ascertain out of what fund such grant should be made.

By Brother MORAN.—To move a resolution expressive of the regret of Grand Lodge, that the recent harsh measures of the Board of General Purposes against Bros. Wood, Stevens, and Crucefix, should have taken place; and to present an address to His Royal Highness, the Grand Master, requesting him to adopt such measures as he may be pleased to think conducive to healing the existing state of things.

By Brother H. ROWE.—That a Committee be appointed to make arrangements for the erections of water closets; such Committee to consist of Bros. Laurence Thompson, and others.

The following list was declared as the balloting paper for the Board of General Purposes:—

| MASTERS. | | | |
|---|---|---|---|
| Baumer, Charles, | G.S.L. | Truman, John O. | No. 205 |
| Barnes, Richard, sen. | No. 33 | Udall, Henry | 679 |
| Blake, James Joseph | 255 | Wilson, Stephen B. | 188 |
| Fourdrinier, John C. | 215 | Wilson, Richard Lea | 593 |
| Godfrey, John | 15 | | |
| Graham, Robert A. | 118 | PAST MASTERS. | |
| Hanley, William L. | 5 | Acklam, J. P. | 8 |
| Hawley, Charles | 8 | Bell, Jos. Copeland | 108 |
| Harris, Abraham | 223 | Bowerbank, J. | 79 |
| Kincaid, John D. | 212 | Fox, Thomas H. | 227 |
| Kislingbury, William | 21 | King, John B. | 66 |
| Lane, John | 49 | Lee, James | 3 |
| Moor, Henry | 32 | Rowe, Henry | 22 |
| Sangster, Martin | 79 | Rowsell, Samuel | 225 |
| Sirr, Henry C. | 38 | Rule, William | 227 |
| Smith, W. Thody | 72 | Shaw, William | 49 |
| Thompson, Laurence | 116 | Walton, Isaac | 109 |
| | | Warriner, George | 108 & 205 |

It was resolved unanimously to recommend the case of the orphan child of the late Brother Begbie to Grand Lodge, for thirty pounds.

SCRUTINEERS APPOINTED.—Bros. Godfrey, R. L. Wilson, Kincaid, Gibbins, Barnes, and Moore.

TO COLLECT BALLOTING PAPERS.—Bros. Barham, Dean, J. Udall, and Hall.

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THE GRAND OFFICERS' CLUB, *June* 3.—The assembly was too numerous for comfort. Anxiety was to be observed among the prudent—a flushing assurance among more—and a spirit of recklessness amongst a few. The Horse Guards' balloting list was ordered to be adopted, to mark the *independence* of the purple and gold.

THE MASTERS AND PAST MASTERS' CLUB, *June* 3.—Thoughtfulness, with deep regret that bad counsel had prevailed to a certain extent, was felt by all, yet a firm and unshaken reliance on the integrity of a good cause prevented despondency; and the moment, though fraught with anxiety, was unaccompanied by fear. The appeals of the Brethren were to be heard, and the voice of a high morality, it *was expected*, was about to pass judgment on appeals of unusual import.

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## QUARTERLY COMMUNICATION, JUNE 3, 1840.

The Grand Lodge was opened in ample form; for those present see page 194.

Brother BODKIN, *M. P.* for Galway, was then introduced, and invested as J. G. W., and took his seat; Brother Cabbell retiring to the dais.

The minutes of the last Quarterly Communication, and of the last Especial Grand Lodge, were read and confirmed.

The Scrutineers having collected the ballotting papers, retired to examine them.

The minutes of the Board of Benevolence were read. Brother J. C. Bell moved that the recommendation in favour of the grant of 30*l.* to the orphan child of the late Brother Begbie, be carried into effect, and spoke warmly as to the Masonic qualifications of the deceased Brother, regretting that a larger sum had not been suggested. The motion was duly seconded.

Brother H. ROWE, in a forcible and energetic speech, in which he recounted the various excellent Masonic traits in the character of the late Brother Begbie, moved, as an amendment, that the grant be for fifty pounds, which was seconded in a very able manner, by a Brother whose name did not reach us.

Brother M'MULLEN opposed the amendment, and contended that thirty pounds was ample relief. The amendment was carried by a large majority.

The proceedings respecting the three suspended Brethren were then taken, as already reported under the head "Persecution."

The Scrutineers then made their report, and the following list, forming the new Board of General Purposes, was then declared, and the Grand Lodge was closed.*

### BOARD OF GENERAL PURPOSES, 1840-1.

NOMINATED MEMBERS.

Brother W. Harrison, Grand Registrar, President.

| | |
|---|---|
| Brother B. B. Cabbell, | Brother R. W. Jennings, |
| " G. P. Phillipe, | " B. Laurence, |
| " J. C. M'Mullen, | " H. R. Lewis, |
| " F. W. Bossy, | " A. Dobie, |
| " J. Henderson, | " K. Parker. |

* The remaining minutes of the Board were not put for confirmation, the Grand Master being probably quite satisfied with what had been done.

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LITHOGRAPHED * FOR THE BALLOT.

| MASTERS. | PAST MASTERS. |
|---|---|
| Brother C. Baumer, | Brother J. B. King, |
| " R. Barnes, Sen. | " J. Lee, |
| " W. H. Hanley, | " S. Rowsell, |
| " C. Hawley, | " W. Rule, |
| " A. Harris, | " J. Walton, |
| " W. Kislingbury, | " G. Warriner. |
| " H. Moore, | |
| " H. C. Sirr. | |

PAST ORDER.

*Copy of a Memorandum for Signatures on entering the Grand Lodge.*

UNITED GRAND LODGE OF ENGLAND.

I, the undersigned, do hereby declare on my MASONIC HONOUR, that I am of the Lodge , No , meeting at , and as such am entitled to attend in the Grand Lodge as a member thereof. Dated this day of . [*What next!*]—ED.

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## ESPECIAL GRAND LODGE, JUNE 24.

This day an Especial Grand Lodge was holden, in compliance with the following Circular:—

" UNITED GRAND LODGE OF FREE AND ACCEPTED MASONS IN ENGLAND.

His Royal Highness Prince Augustus Frederick, DUKE OF SUSSEX, *K. G.* &c. &c. &c. M. W. Grand Master.

W. MASTER,—Your attendance is hereby required, together with the Past Masters and Wardens of your Lodge, at an Especial Grand Lodge, to be holden on Wednesday, the 24th day of June instant, at Twelve for One o'clock in the Afternoon, punctually, to consider an Address of Congratulation to be presented to Her Most Gracious Majesty the Queen, upon the providential escape of Her Majesty and Her Royal Consort from the atrocious attempt on the life of Her Majesty and of His Royal Highness Prince Albert of Saxe Cobourg and Gotha.

By command of the M. W. Grand Master,
H. R. H. the Duke of Sussex,
W. H. WHITE, G. S."

Freemasons' Hall,
13th June, 1840.

Instead of assembling at " One o'clock in the Afternoon, punctually," the Grand Master and his suite of Grand Officers kept the crimson and blue badges waiting till nearly two.

H. R. H. the Duke of Sussex, M. W. Grand Master, opened the Lodge, on his arrival, being supported by the R. W. Brother Lewis, Prov. G. M. for

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* A paper containing these names, a copy of which we have filed, was most forcibly pressed upon the Brethren as they presented themselves, and was circulated at the Grand Officers' Club, by which they marked their ballotting papers. Oh! the independence of Freemasons! At the head of this precious paper are these words—" *You are requested to have on your list the following names only.*" Notwithstanding this manœuvre, however, had it not been for the Derby, the minority would have been so enlarged as to have become the majority. We left enough on the race-course to *have ensured a victory*, both for the three Brethren and the new Board. Let this fact be remembered.

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Sumatra, as Dep. Grand Master; E. T. Bainbridge, Esq. *M.P.* S.G.W.; J. J. Bodkin, Esq. *M.P.* J.G.W.; and a strong muster of Grand and Provincial Grand Officers.

Suitable addresses to Her Majesty, and to H.R.H. the M.W. Grand Master, were duly proposed, and unanimously adopted; as were resolutions of sympathy to be forwarded to H.R.H. Prince Albert, and H.R.H. the Duchess of Kent.

Although the dais was well occupied, in the body of the Temple there was unusual vacancy.

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## SUPREME GRAND CHAPTER.

COMMITTEE OF GENERAL PURPOSES.—*April* 30.

PRESENT.

Comps. Burckhardt, Henderson, Crucefix, P. Thomson G. P. Philipe, Fortune, L. Thompson.

A petition for an exchange of the position of a Chapter from one Lodge to another, was referred for correction in its data.

The financial report was highly satisfactory, there being in the hands of the Grand Treasurer (after all accounts recommended to be paid), the sum of 190*l.* 14*s.* 2*d.*

Dr. Crucefix gave notice of motion, that the Grand Chapter be requested to grant an annuity to Ann Miller, the relict of the late Grand Janitor, Robert Miller. The sum first named was 5*l.*, but on the suggestion of Brother Peter Thomson it was increased to 10*l.*

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The advices from the provinces generally announce the flourishing state of Royal Arch Masonry, especially in the North—at Hull, and at Bristol.

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## QUARTERLY CONVOCATION.—*May* 6.

PRESENT.

Comps. Burckhardt, Savory, Henderson, as Z. H. J.

Comps. P. Thomson, Hope, Laurence, Bossy, White, Dobie, Philipe, Crucefix, &c., and several principals of subordinate Chapters.

The report from the Committee of General Purposes was read and confirmed.

The following appointments for the year were declared: Pro-Z., H. I., E. N., P. S., Treasurer, Sword Bearer, Organist, as last year. Comp. Bainbridge, A. S.; W. Harrison, Registrar; I. Walton, Director of Ceremonies.

Comp. Crucefix then, pursuant to notice, moved that an annuity of ten pounds be granted from the funds of Grand Chapter, to Ann Miller, the relict of the Grand Janitor, which was seconded by Comp. Henry Phillips. Companion Philipe opposed it on a question of form, but the motion was ultimately carried unanimously.

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Companion Sangster moved that the sum of ten guineas be granted to the Asylum. Dr. Crucefix rose to second the motion, which was objected to by Comps. Burckhardt, Henderson, and Harrison. Some explanation took place between the Companions, and ultimately Comp. Sangster, in a very handsome manner, withdrew his motion.*

The Committee of Laws reported that their labours had terminated, but that the report would not be laid before the Grand Chapter until the next meeting.

The following E. Companions were then elected as the Committee of General Purposes :—

The three Grand Principals and the Pro-Grand Z.

| | | |
|---|---|---|
| E. Comps. R. L. Wilson | R. T. Crucefix | D. Kincaid |
| I. Fortune | W. T. Hope | J. Henderson. |
| J. C. Burckhardt | H. Phillips | |

The Grand Chapter was then closed.

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## THE CHARITIES.

Girls' School.—General Court, *April* 9.—Present, Dr. Crucefix, *M.D.*, in the Chair. The minutes of the several meetings of the General Committee were read and confirmed.

Resolved,—"That the Audit Committee be desired to render their accounts to the next General Committee."

A motion by Dr. Crucefix, that in future the meetings of the General Committee be held at the hour of twelve at noon, was carried.

On a motion by Dr. Crucefix, the following address of condolence to the Marquis of Hastings, was carried unanimously; with a request that the treasurer, B. B. Cabbell, Esq., should sign the same, and transmit it forthwith.

"*To the Most Honourable the Marquis of Hastings, on the lamented decease of the late Dowager Marchioness, a Vice-Patroness.*

"My Lord,—The decease of your lamented parent, the late Dowager Marchioness of Hastings, having left a blank in the records of the Royal Freemasons' Charity for Female Children—of which the deceased lady was a Vice-Patroness—we beg, very respectfully, to offer our sincere condolence upon the loss you have sustained.

"We are forcibly reminded at this moment how cheerfully the late Marchioness shared the labours of your distinguished father, our revered Brother, whose memory, as well as that of his amiable relict, is endeared to all who estimate the virtues that adorn humanity; and we pray the Great Architect that their noble descendants may be blessed with health and happiness."

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* The President having ruled that such a motion should not be seconded, in which opinion he was seconded by Comp. Harrison, the mover, although certain of carrying the vote, very kindly withdrew his motion rather than cause any difference of opinion; in which praiseworthy conduct he acted upon truly Masonic principles.



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The following annual Governors were elected on the General Committee:—

| | | |
|---|---|---|
| Br. Atkins | Br. Halton | Br. Rule |
| " Andrew | " Hodgkinson | " Sharman |
| " Begbie | " Kolle | " Stahlsmidt |
| " Bolus | " Hogard | " Surr |
| " Bossy | " Leeks | " Taylor |
| " Brewster | " Lewellyn | " Thrupp |
| " Bromley | " Monnery | " Trollope, G. |
| " Burrill | " Nokes | " Tucker |
| " Cleghorn | " Pennington | " Weichbrodt |
| " Field | " Rackstraw | " Whiting. |

The following children were then declared to be elected, (without ballot): Wiggins, Bickford, Leafe, Woodfield, White, and Machan. The Chairman addressed the parents and children very impressively on their respective duties, after which the meeting adjourned.

General Committee, *April* 30.—Present, B. B. Cabbell, Esq., Treasurer, in the Chair; Bros. Shadbolt, Crucefix, Lewis, and about forty other Governors.

The following Governors were ballotted for on the House Committee:

| | | |
|---|---|---|
| L. Chandler . 39 | J. Lee Stevens . 19 | H. R. Lewis . 14 |
| J. P. Acklam . 33 | S. Staples . . 18 | A. Dobie . . 14 |
| C. Baumer . . 32 | H. Rowe . . 18 | W. H. White . 13 |
| W. Shadbolt . 31 | J. D. Kincaid . 18 | G. Warriner . 12 |
| R. T. Crucefix, *M.D.* 30 | J. C. Fourdrinier 17 | T. R. Kemp . 7 |
| Thomas Wood, *Ald.* 22 | J. Taylor . . 17 | Tenbrocke . 7 |
| | | J. C. Mc Mullen 5 |

The election was declared to be in favour of the first twelve Governors.

The following Governors were then ballotted for on the Audit Committee:

| | | |
|---|---|---|
| R. T. Crucefix, *M.D.* 23 | G. Warriner . 10 | H. R. Lewis . 7 |
| J. Cleghorn . . 22 | J Lewellyn . . 10 | R. L. Wilson . 5 |
| T. Wood, *Ald.* . 21 | T. H. Patten . 9 | J. C. Mc Mullen 3 |
| C. Baumer . . 17 | G. Wackerbath. 8 | H. C. Sirr . 2 |
| R. Field . . 12 | G. Rackstraw . 8 | |
| S. C. Norris . 11 | W Mather . . 8 | |

Whereon the election was declared to be in favour of the first twelve Governors.

The general business was then proceeded with, and the Committee adjourned.

House Committee, *May* 21.—Present, Dr. Crucefix in the Chair; Bros. Baumer, Acklam, Alderman Wood, Stevens, Rowe, Kincaid and Chandler.

A representation having been made to the Committee that three of its members (who had appealed to Grand Lodge against their suspension) were prevented yesterday, by the Board of Stewards, from attending the festival of this charity at Freemasons' Hall, it was resolved, *nem. con.* "That such discourtesy was unnecessary and unmasonic, and calculated very seriously to injure the charity; and that the Secretary be directed to write to the Secretary and Members of the Board of Stewards, inclosing a copy of this resolution to be laid before such Board."

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It having reported the amount subscribed in the Hall, yesterday, to be 771*l.* 15*s.* 6*d.*, *exclusive of the House Committee and many other deferred subscriptions*, and that Brother Baumer had attended to the subscription lists with his customary kindness and diligence, resolved that the thanks of the House Committee be offered to Brother Baumer, for his attention to the interests of the charity.

A letter from Bro. Ribbans was read, announcing a present of several copies of a tale written by him, for presentation to Wards on leaving the school. The present was gratefully accepted, and thanks to Brother Ribbans recorded.

ESPECIAL HOUSE COMMITTEE, *May* 28.—Present, Dr. Crucefix in the Chair; Bros. Acklam, Staples, Baumer, Kincaid, Rowe, and Chandler. The Abstract of Accounts for Grand Lodge was agreed upon as follows:

| | £ | s. | d. |
|---|---|---|---|
| Receipts . . . | 1941 | 6 | 3 |
| Disbursements . . . £1317 | 2 | 8 | |
| Balance in Treasurer's hands . 624 | 3 | 7 | |
| 1941 | 6 | 3 | |

LIABILITIES.

| | | | |
|---|---|---|---|
| Account unpaid for the Quarter ending Christmas, 1839 . . | 275 | 17 | 1 |
| Loan due to Grand Lodge . . | 1000 | 0 | 0 |
| Subscriptions uncollected . £54 | 0 | 0 | |

The account was signed by R. T. CRUCEFIX, Chairman,
C. BAUMER, S. STAPLES,
J. P. ACKLAM, J. D. KINCAID.

Thanks voted to the Chair.

GENERAL COMMITTEE, *May* 28.—Present, Brother Henderson in the Chair; and a considerable number of Governors, including many of the Stewards of the late Festival and their Friends.

A resolution to rescind the motion of censure on the Stewards, as passed by the House Committee, was carried.

Brother TAYLOR resigned his place at the House Committee.

Petitions were received.

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The expunging of the motion of censure by the Stewards and their friends, most of whom appeared for the first time, does not alter the *fact* of the censure, any more than it purges the Stewards of an act of gross violation of the principles of Freemasonry, in excluding Brethren from the Festival of CHARITY.

The resolution to expunge, however intentionally rude, is, after all, innoxious.

The CHAIRMAN probably felt (as a high-minded man) the importance of the lesson, that Chairmanships are not always "lifeholds."

Dr. Crucefix stood the attack right well; took part in the public business with great cheerfulness, and expressed his hope that future meetings would be as well attended as the present.

HOUSE COMMITTEE, *June* 19.—Present, Dr. Crucefix in the Chair; Bros. Baumer, Rowe, Stevens. Brother Lewellyn attended for Brother Gore, indisposed.

Account of Needlework, 7*l.* 10*s.* 11*d.*

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The following children left the School, their time having expired, viz. Mary Jardine, Louisa Tozer, and Elizabeth Byrne, and after receiving an impressive admonition from the Chairman, were presented with bibles and prayer-books.

The Committee examined very minutely into the duties of the House Committee, and made several important arrangements.

BOYS' SCHOOL.—GENERAL MEETING, *April* 13.—Present, T. Moore, Esq., Treasurer, in the Chair; Dr. Crucefix, Messrs. Crew, Fourdrinier, Gilbert, and Philipe.

Brother Philipe's account for legal expences incurred by the new premises of the Institution, amounting to about 25*l.*, was passed.

Dr. Crucefix addressed the meeting on the propriety of appointing Brother Paradice as assistant messenger, with a salary of 10*l.* A motion to that effect was carried unanimously, and the meeting adjourned.

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## THE ASYLUM.

The general business presents no other point for comment than that of satisfaction.

A Ballot for the election of One Candidate for the benefit of the Institution, will take place at the Freemasons' Tavern, on July 8th, at Three o'clock.

We shall now proceed to record the transactions of a Festival of the most gratifying and interesting description.

THE FIFTH ANNUAL FESTIVAL IN AID OF THE

### ASYLUM FOR AGED AND DECAYED FREEMASONS,

Was held at the Freemasons' Hall, Great Queen Street, on Wednesday, the 24th of June.

STEWARDS.

| | | |
|---|---|---|
| Br. T. Wood, *Ald.* | Encampment, No. 20 . . | *President.* |
| " John Yates . | P.M Old Dundee Lodge, No. 18 | *Vice* |
| " David Wilson | W. M. Burlington Lodge, No. 113 | *Presidents.* |
| " John King . | S.W. Bank of England Lodge, No. 329 | *Treasurer.* |
| " C. Tancred . | Chapter of Fidelity, No. 3 . . | *Hon. Sec.* |

| | | | |
|---|---|---|---|
| Br. J. Udall, (G. S.) | P.M. No. 679 | Br. James Vickers | No. 82 |
| " W. T. Smith, (P.G.S.) | G. S. L. | " John Powis, P.M. | " 107 |
| " Leo. Chandler, (P.G.S.) | No. 8 | " Bekir Pacha | " 118 |
| " T. Warne, (P.G.S.) | P.M. " 14 | " William Vink | " 169 |
| " P. Mountain, (P.G.S.) | " 108 | " W. Shaw, P.M. 49, | S.W. " 195 |
| " John Vink, (P.G.S.) | " 116 | " J. T. Perkins, P.M. | " 212 |
| " G. Beattie, (P.P.J.G.W.) | 580 | " Henry Deane, S.D. | " 215 |
| " J. B. Newcomb, | " 10 | " R. Rossi | " 229 |
| " John C. Crucefix, P.M. | " 49 | " S. B. Wilson, P.M. | " 255 |
| " W. Wilcockson, J.W. | " 49 | " I. N. Bainbridge, S.D. | " 318 |
| " G. W. Turner | " 53 | " Dr. Bedford | " 329 |
| " Joseph Breillat | " 57 | " Rev. C. Vink, *A.M.* Chap. | " 661 |
| " Maurice Schleisenger | " 79 | | |

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Brother the Hon. HENRY FITZROY, *M.P.*, presided on the occasion. He was supported in the chair by Brother Forbes McKenzie., Esq. *M.P.*, P.G.M. for Peebles, Brother Alderman Thomas Wood, Bros. J. C. Bell, Shaw, Rev. C. Vink, Rev. H. R. Slade, H. Udall, L. Udall, Dr. Crucefix, Dr. Bedford, Ribbans, Coletti, &c. &c.

The Vocal department was admirably conducted by Bro. Hawes, and Signor Negri, who had under their direction Messrs Giubelei, H. Seguin, Lane, Lloyd, two young Gentlemen from the Chapel Royal; Mrs. H. Seguin, and Miss Turner, also most effectively contributed to the harmony of the evening, both in the hall, and afterwards in the ladies' concert room.

The cloth having been withdrawn, and the "*Sanctus*" sung by the professional gentlemen present, and the choristers of the Chapel Royal.

The CHAIRMAN, rose to propose the first toast of the evening. He said the first toast which it fell to his lot to propose was one which claimed precedence of all others in every assembly of Englishmen, and especially so among the Brethren of the Craft; a portion of whose creed was the paramount duty of loyalty—(hear)—that toast was the health of Her Most Gracious Majesty!—(cheers)—which he well knew would at all times be received in the manner it deserved; especially at a time when the hand of the assassin had been raised to smite the Lord's anointed—(tremendous cheers). But one feeling had been called forth by this attempt; the assassin had been hated and despised by all, and he trusted that but one voice would be raised to preserve our Sovereign from the danger, and our nation from the foul stigma of such another act—(cheers). He concluded by giving the health of our Most Gracious Sovereign, Queen Victoria, which was drunk with three times three, (and most enthusiastic cheers), followed by the National Anthem, the whole company standing.

The CHAIRMAN, after a short interval, again rose. He said the next toast which he had to propose would occupy very few words. It was the health of the Queen and her illustrious consort Prince Albert—(loud cheers). The company had already so warmly expressed their feelings regarding Her Majesty, that it was unnecessary for him to say anything more in allusion to the Queen; but with respect to the illustrious Prince with whom she was allied in marriage, he begged to express his wish that their union might be productive of as much happiness to themselves, as of welfare to the nation—(loud cheers). The only occasion in which His Royal Highness had taken part in any public business was in the defence of humanity—(repeated cheers)—namely, at the Anti-Slavery Meeting at Exeter Hall, which he thought was a good omen of the advantage Englishmen were likely to derive from His Royal Highness's union with our young and lovely Queen—(loud and reiterated cheers). He concluded by proposing the toast, which was drunk with three times three, and followed by "God save the Prince."

The CHAIRMAN again rose. The next toast he had to propose was the name of an illustrious lady, whose name never appeared in public except as associated with some act of benevolence or work of charity—(hear, hear). Whether that charity was proved by affording means for providing additional instruction to the rising generation, or whether by putting her hand in her pocket to relieve the meanest subject in the land, it was the same—(hear and cheers)—an appeal was never made to her but that appeal was sure to be answered in the most liberal and gracious manner—(great cheers). A few days since, at the request of

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some of his Brethren, by whom he was now surrounded, he had taken the liberty, through Lord Howe, to lay before Her Majesty the Queen Dowager the claims of this charity, and to ask for it Her Majesty's countenance and protection by the smallest donation—(hear, hear)—which by its example would be productive of the most beneficial results—(hear, hear). He was induced to do this, not only from a knowledge of Her Majesty's charitable disposition, but also from a knowledge of the fact that her late consort, King William the Fourth, was a Brother of the Craft—(continued cheering). He had on these two grounds felt that it was not unlikely that Her Majesty would listen to the request, and the result showed that he was not mistaken in his anticipation—(hear, hear) —for Lord Howe had forwarded to him, (the chairman) ,in Her Majesty's name, the liberal donation of 20*l.*—(loud and reiterated cheers)—expressing also Her Majesty's most gracious wishes for the welfare of the institution—(renewed cheers). He (the hon. chairman) did not hesitate to say that so much virtue could not fail to go down to posterity as one of the brightest ornaments to the British throne—(cheers)—and he concluded by calling upon the company to drink the health of the Queen Dowager, and the rest of the Royal Family, with three times three—(loud and prolonged cheering). The toast was then drunk with three times three, and one cheer more—three distinct huzzas were then given.

A glee having been sung,

The CHAIRMAN again rose, and said the toast which he was now about to give them would require no comment or recommendation among Masons, namely, the health of the Duke of Sussex—(cheers). His Royal Highness had filled the high and distinguished post of Grand Master for nearly thirty years, and had proved himself to be one of the warmest and staunchest friends of the Craft—(cheers). They could not but feel it an honour to have been presided over by one of the Royal House of Brunswick for so many years—(renewed cheers)—and long might His Royal Highness continue to fill that distinguished post, his occupation of which had been productive of so much good to Masonry—(loud cheers). He concluded by giving the health of His Royal Highness the Duke of Sussex, their Most Worshipful Grand Master. Drunk with three times three and loud cheers.

The CHAIRMAN again rose and said, the next toast to which he had to call their attention was the health of their Pro-Grand Master, the Earl of Durham—(cheers). He was sure that they would all, in common with him, much regret the noble Earl's absence, and still more that that absence was caused by illness. The Chairman concluded by giving "the health of the Pro-Grand Master the Earl of Durham, and better health to him"—(loud cheers). The toast was drunk with three times three, with the most unanimous expression of feeling.

The CHAIRMAN, after a short lapse of time, again rose to propose the health of the Earl of Zetland and all Grand Officers, not forgetting the Lodges of Scotland and Ireland—(cheers). On his right hand, said the Hon. Chairman, sat one of the officers of the Grand Lodge of Scotland —(hear). He had been long acquainted with him (Mr. Mackenzie, *M.P.*); he was made about the same time that he (the chairman) was, and he believed him to be as good a Mason as he was a worthy man—(loud cheers). He concluded by giving "the health of the Earl of Zetland, coupling with it that of Brother Mackenzie, Provincial Grand Master of Scotland." The toast was drunk with three times three, amid hearty cheers.

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Brother MACKENZIE, *M.P.*, rose to return his most cordial thanks for the honour done him. The Craft in Scotland was, he could assure them, emulous of the Craft of England—(cheers)—and although they knew little of her, she knew a great deal of them—(cheers). It was a great advantage to Masonry in Scotland that some of her sons should go forth to see what was done in other countries—(hear). Some of them had seen the project for the Aged Masons' Asylum, in aid of which they had assembled to-day; and he was so much pleased with it himself, that he should do his utmost, on his return to Scotland, to establish something of the same sort there—(cheers)—and he only hoped they would assist them to the utmost of their power—(loud cheers).

The CHAIRMAN again rose. He said, in rising to propose the toast which he next had the honour of submitting to the company, it was one more especially connected with the objects of their meeting to-night—(hear). He should not say much in bringing the toast under their notice, because by so doing he should undervalue the subject itself, as well as underrate their philanthropy, by acting as if he supposed that it required the stimulation of strong argument—(hear, hear). It could not be necessary to dwell at any length on the importance of the objects which they had met together to-night to advocate. It would be as presumptuous in him to talk to Masons of the paramount necessity of charity—charity the very key-stone of the Arch upon which Masonry rested—as it would be presumptuous to press the same point upon Christians, who were taught, as part of their religion, to love their neighbour as themselves, and that without charity all other qualities were worthless—(cheers). They were told in a valuable work on Masonry, that to sooth the sorrows and tend the declining years of the aged was the greatest part of Masonry, which was well known and universally acknowledged as applicable also to religion by the whole of the Christian members—(hear, hear). He was aware, however, that there was an impression existing in the minds of some of their Brethren, although a very erroneous impression, that the advocacy of a new charity would tend to deprive the other charities of those revenues which have hitherto flowed into their aid, but he (the chairman) did not believe that such would be the case—(hear and cheers). Lord Durham had himself said, in a memorable speech of his, that the exercise of charity and the practice of benevolence should be as wide and general among Masons as the principle of admission was comprehensive—(loud cheers). He knew that the heart of a Mason was ever open to the cry of distress, and that there was no institution which should be once proved beneficial to his fellow man, that he would not go out of his way to support. But while all objects of Christian charity had claims upon his sympathies, there were some objects which more immediately called them into action, and although youth and manhood had their sufferings, what could be a more distressing picture than destitute and indigent old age?—(hear, hear). Let them picture to themselves a man, who possessed of every virtue, after toiling up hill through a long, virtuous, righteous, and industrious life, and practising the sublime precepts of their Craft, suddenly deprived of every comfort, and even necessity of old age—(hear). Behold him destitute of every support at a time when he most required it! Behold their destitute and indigent Brother with no brotherly hand to smooth his passage down the rugged hill of life, and say whether this was a picture which any Brother of the Craft could look upon coolly—hear, hear.)—Was this picture overcharged? Was it not, a very short

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time since, that such was the fate of a Brother who had often graced that room with his presence?—(hear, hear.) Let them, however, celebrate the eternal honour of those who had rescued the Craft from the stigma of being the only body which had not made a provision for old age—(loud cheers.) The prayer of gratitude would not return empty-handed on those who had begun this work!—(renewed cheers.) They would be tenfold rewarded by the recollection, in the last dark vision of life, that they had rescued their Brother from a state of wretchedness and poverty, which would cast at least one ray of brightness over the sad scene—(hear.) Charity, he had said, was the key-stone on which the Craft was raised. The Craft was founded on one of the two great Commandments, "Love thy neighbour as thyself;" and it was the bounden duty of every member of it to think of their aged and destitute Brethren. Asylums had been provided for the young, but was that a reason why they should not make provision for the old, and endeavour to furnish support and consolation for those who, in the day of prosperity, had liberally contributed to their friends in want and distress—for those who had arrived at that dark and gloomy stage of human life, so beautifully described in the sacred books? when "the years shall draw nigh in which I shall say I have no pleasure in them; when the sun, and the light, and the moon, and the stars, are darkened, and the clouds return not after the rain; when the keepers of the house shall tremble, and the strong men bow themselves; when they shall be afraid of that which is nigh, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets"—(great cheering). Much had already been done, but much still remained to be done—(hear, hear.) He (the hon. chairman) feared not the opposition which they might meet with—(hear)—he feared not any opposition or lukewarmness without—(cheers)—he feared not any opposition within—(loud and continued cheering)—for he could not feel that any Mason who had taken one step in the Craft could say that they (the promoters of the Asylum) were not acting on the very spirit and constitution of Masonry when they were providing an Asylum for those who had been their worthy Brothers—(hear, hear, hear.) It had been left to others to lay the foundation of the Institution, and should they shrink from building the superstructure?—(hear, and cheers.) They had chalked out the path, and should it be too much for them to follow in the good work?—(cheers.) No! He called upon them to come forth with one heart and one hand to provide the means of carrying the benevolent project into effect; and he was quite sure he should not make the appeal in vain—(cheers.) They would prove, by their subscriptions, that they had not forgotten one of the first, as it was one of the most ancient, duties of mankind, namely, that of respecting and supporting old age—(much cheering.) He lastly called upon them, as men of business, to come forward without delay in providing the necessary funds, and concluded by proposing, with the warmest feeling of his heart, "Success to the Asylum for Worthy Aged and Decayed Freemasons." The Hon. Chairman sat down amid general and prolonged cheering, and the toast was drunk with three times three, and the utmost enthusiasm on the part of the company, which, it is due to the Chairman to say, his spirit-stirring address, had not failed to inspire.

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The following Address, written by Brother J. Lee Stevens, for the occasion, was then spoken by Brother George Bennett.

When I was young, in boyhood's early spring,
Ere emulation falter'd on the wing—
Ere hope to prudence had her ear inclin'd—
Or fancy ceased reality to blind—
How I aspired my compeers to outpace,
And with my seniors run the stirring race;
How long'd to leave the youthful and secure,
And risk the perils of the more mature.

Selecting him in manhood's class who shone
As the most favor'd—the most happy one—
From whom of joy there was withholden nought,
I thus his life apostrophised in thought:—
"Behold him, at the concert or the ball,
All eyes attract, and ev'ry heart enthrall—
The young approach him with admiring love—
The watchful aged praise him or approve—
The fairest give him glances warm and bright—
The wisest listen to him with delight!
Again, behold him, at the altar's side,
Wedding a peerless, young and loving bride,
Whose maiden blushes seem to prelude this
As a sure advent of unceasing bliss!
See, commerce tempt him next to mend his state,
And boundless wealth on wealth accumulate;
Whilst honor, with a chaplet for his brow,
And eager homage, comes to crown him now!"

Alas! how impotent is human pow'r
To scan the future by the present hour!
Pleasure, love, honor, fortune, his may be
For years on years, yet he be doom'd to see
Pleasure diminish—love itself decay—
Honor abandon—fortune fade away—
Until poor, aged, friendless and unknown,
He walks a mourning wreck through life, alone!
Such was *his* fate—my boyhood's envied one—
For, ah! misfortune frown'd upon his path—
Death pour'd around the vial of his wrath,
Drop after drop; and there were none to share
Even his woes, or save him from despair!

Yet he, the happiest one of earlier years,
Had often wiped away affliction's tears—
Had often, with Masonic love and zeal,
Stretch'd forth his hand a Brother's wounds to heal,
Had often proved a parent to the child
Of orphanage—had often too beguil'd



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The widow's sorrow or the mother's grief;
And never, having means, withheld relief!
Shall *he*, then, totter helpless to the grave?
For *one like him* is there no friend to save?
Has Masonry no home, in such distress,
*For one the homeless had such cause to bless?*

Forbid it you, who cherish human kind!
Nor to this humble homily be blind:—
Whate'er your station now, the time may come
When *even you* may vainly seek a home
In which to shelter your declining years!
Aid, then, the noble effort that uprears
A meet ASYLUM for MASONIC POOR!
Give, without stinting, to the goodly store—
Give, MASONS! that reproach be yours no more—
That food and raiment, comfort and repose
May CHEER YOUR AGED FRIENDS, and haply SOOTHE THEIR WOES!

After which, "*The Aged Brothers,*" a Masonic Song, written for the occasion by Brother John F. Smith, and set to music by Brother Negri, was sung by Mr. H. Seguin.

RUBY wine is circling round us,
Joy in rosy chains has bound us,
And music's strains breathe sweet delight.
Our constant pledge we haste to fill,
Be mid our mirth remembered still,
The AGED BROTHER'S health to-night.

If tossing on life's troubled wave,
His hopes a wreck—no hand to save—
Or bark, or friendly port in sight,
Be THOU, GREAT ARCHITECT, the stay,—
Be THOU the guide—the beacon ray—
THE AGED BROTHER'S Friend to night.

The CHAIRMAN again rose. He said the finest ship which was ever built would be a cumbrous and useless body in the waters without hands to work her—(hear)—so would it be with this charity without the worthy treasurer (Dr. Crucefix), and the other working officers of the institution—(cheers). But from what they had seen already, they had a guarantee that it would work well, and become an edifice likely to last and the reward of Heaven would doubtless be showered down upon them. Let the company now show their gratitude to those gentlemen by drinking the toast with as much enthusiasm as they felt it deserved—(cheers). He concluded by giving the health of Dr. Crucefix, the treasurer, and the other officers of the institution. The toast was drunk with three times three and enthusiastic cheers.

Brother CRUCEFIX rose and requested, before he returned thanks for the honour done to himself and brother officers, to read the following

REPORT.

"The Fifth Annual Report of your Treasurer will not prove less gratifying for its financial explanation than creditable to those of your

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Committee, who have zealously laboured to promote your wishes by fulfilling their trust.

"There has been a steady improvement in our funds. The sum invested amounts to £2,030. Three hundred pounds are invested in Exchequer Bills, and one hundred pounds in the Savings' Bank. There also remains about one hundred pounds at the bankers, and a like amount uncollected from subscriptions and donations.

"The Report of last year announced the intention to carry your benevolent object into effect by granting annuities until the Asylum itself should be erected and endowed. That object has been effected, and several annuitants have partaken of your bounty, and bless you as the instruments under Providence of cheering their evening of life.

"Your liberality is not undeserved by them. You may rest assured that your aged friends, every one of them, do equal honour with yourselves to the noble principle of Charity, in thus exemplifying the truth of that heavenly maxim, 'that the receiver and the donor are equally blessed.'

"The correspondence is no less gratifying. From every quarter, the high moral evidence of the utility of this institution stands out so clear and distinct, that we are much mistaken if before another year is past this Charity does not stand in the proud station of parentage to others; for it is already in agitation to commence similar institutions in India and elsewhere. These happy circumstances may affect us a little in point of finance, but they abundantly prove the high character of this institution.

"There is, however, some drawback on this otherwise successful statement; but it is only to be discovered in that misunderstanding which has arisen out of falsehood, the effects of which no exertion could prevent, but which effects your Committee have left no means unattempted to remove. They unite with your Trustees and Treasurer in congratulating you on the present state of your affairs, and confidently trust to your impartiality and justice for your approval of their conduct."

The Doctor then advanced nearer the company, and addressed them nearly as follows—

"To say that he was unprepared for the generous burst of feeling that had followed the toast, which the Honourable Brother, the Chairman had proposed, would neither become him nor the friends he was addressing. It was a most delightful task to acknowledge so grateful a kindness (if he might be permitted so to speak) as shewn to his colleagues and himself; the former, at least, were not undeserving of it, and his own feelings assured him that he could join heart and soul in offering their united thanks. (Dr. Crucefix paused for some time evidently labouring under deep emotion, he however recovered and proceeded). A glance around that Hall painfully reminded him of many past scenes, and as he then stood before the meeting, *alone*—not in desolation—but the one singled out as a mark, he implored them for the sake of those whose humble advocate he had ever been, and ever must continue to be, not to allow the interests of the Asylum to suffer by any presumed unworthiness of his. It did not follow, that because might had for a season overcome right, that justice would not yet be done; and he should abide the issue of time with that hopeful expectation which his conscience supplied, as a moral guard against self-reproach. The Honourable Brother in the chair, whose rank and station entitled

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him to respect, had brought to bear in favour of the compliment a generosity of sentiment at a moment when such was much wanted. Having said thus much, he would dismiss any personal allusion to his own position. As regarded the Institution, he had never been a false prophet; the probable difficulties had always been stated, but they became light by the cheerfulness with which the friends of the Institution had met them, and by the spirit by which those difficulties were surmounted, proving that nothing could prevent the permanency of this Institution. They were now, thank God, free from false friends, and could look fairly at the case. The times elsewhere might be somewhat out of joint, but here, in this cause, they were all united; although much, as the Honourable Chairman had well observed, remained to be done, still they would conquer by energy; for the mind would find happiness in exertion. What a numerous body of friends had assembled; and by what other means, but from the holiness of the cause, and the stirring influence of a gallant band of stewards? Had not the Honourable Brother in the chair abundantly fulfilled the expectations formed of him? had he not nobly emulated his predecessors?—further, had not other noble Brethren stepped forward to aid them? Well might it be said, 'did not a meeting like this make amends for the past, and inspirit them to future labours?' Year after year this cause had been protected by the sanction of 'Woman!' The friends of the Asylum have had the high gratification to know, that in such a cause, her sense of justice had been beyond all prejudice—what she sanctioned must succeed. "To-night, in addition to that usual proud array of female support, an illustrious lady, scarcely the second in the hearts of Englishmen, had allowed her name to grace their subscription—(great cheering). Next to God, all gratitude be to her, the widow of their late Patron-King, for the example she had set, and for the good she had done—(cheers). "Ladies," (addressing the latter in the gallery,) "this cause is yours! Withhold not the countenance of that protection by which the means of future blessings may be ensured."

Dr. C. then again acknowledged, on behalf of himself and colleagues, this compliment from the Chairman and the company, and expressed their confidence that liberality would be commensurate with the means to raise the subscription to such an amount as should satisfy the sceptic, and put the slanderer to silence. (Dr. C.'s address was received with deep attention).

Brother Alderman Thomas Wood craved the indulgence of the company to introduce the health of a gentleman among them, which he knew would be received with universal approbation—(cheers). It was the name of one who, persevering in the good cause, had scorned the opposition from without, who had never quitted the true principles of Masonry, and who had added his name to the list of those who, in spite of all opposition, were determined that there should be a society which should protect the aged and destitute Freemason—(loud cheers). It was their happiness that day to meet a united and happy band, who were resolved to carry out the plan which had originated in benevolence, and which no opposite feeling should frustrate. He called the attention of the company to the zeal which their excellent chairman had manifested in their cause—(cheers)—and said that so long as Masonry lasted, and the present company lived, they would have reason to be grateful to the kind friend who had presided over them that day—(loud cheers). They were advancing step by step—the young were enlisted in the cause of the aged,

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They had to-day as their chairman a gentleman, who for the first time in his life had presided over a public meeting—(cheers). He thought they might challenge the Greeks and the Romans in the noble example they had in their excellent chairman of this evening. They lived in an age of refinement, and never were more chastened ideas expressed, or more poetical allusions made, than they had heard this evening—(cheers). It was extremely gratifying to him (Ald. T. Wood) to find cardinal principles so firmly engrafted, and so well developed, that the rising generation might copy from so bright an example—(loud cheers). He concluded by proposing the "Health of the Hon. Henry Fitzroy, their chairman"—(long continued cheering). The toast was drunk with three times three, and one cheer more, the whole company standing.

The CHAIRMAN rose to return thanks. He was sure they would not think he was using common-place and hackneyed phraseology when he said to his honourable Brother on his left (Mr. Ald. T. Wood) how much he felt the kind and flattering manner which he had introduced his health, and to them how gratified he felt at the manner in which they had responded to it—(hear). He knew he was perfectly undeserving of such a compliment, and that he could impute to himself no merit which could entitle him to the kind encomiums which had been passed upon him—(cheers). Their kind indulgence had enabled him to get through the duties of the evening, not only without difficulty, but in the most pleasing manner to himself; and he should not perhaps be out of order in thanking them for the very flattering silence with which they received the few remarks he had had the honour of making—(cheers). He should never forget the kind manner, and the generous feelings testified towards him that night. Cold indeed must that heart be whose best feelings would not be called forth by the cause which had been placed in his hands to-night—(cheers). He felt it, he could assure them, the greatest honour to be called upon to preside over such a meeting—an honour which would never be forgotten by him. He rejoiced in it because the kindness which he experienced to-night would induce him to persevere in his exertions in behalf of charity—(hear, hear)—to increase his exertions ten fold. He trusted that his eye might never turn from the sight of the sufferer, and his ear never be deaf to the voice of distress—(loud cheers). It was most encouraging to hear such a report as had been read by his esteemed Brother Crucefix, with respect to the future prospects of the institution. Opposition, as unprecedented as its motives were inexplicable—(hear, hear, hear)—had been offered to this charity—(cheers). But he was convinced that this meeting would not be unproductive of beneficial results, in respect of the names of its supporters, and the list of contributions. He concluded by hoping that he should have the honour of attending the meeting of the ensuing year, when he could not but flatter himself that the contributions would more than double those of to-night. He returned them his most sincere thanks for the honour they had done him in drinking his health, hoped they should meet on many future occasions, again congratulated them on the success of the institution, and sat down amid the loud and general cheering of the company.

Brother Dr. CRUCEFIX, as soon as the cheering had subsided, rose to read a list of the subscriptions and donations, among which were the following:—the Queen Dowager 20*l.*; the Chairman 15*l.* donation, and five guineas annually; Hon. Mrs. Fitzroy two guineas annually; the

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Earl of Southampton five guineas annually; the Earl of Mansfield a donation of 10*l.*; the Marquis of Kildare two guineas annually; Mr. Mackenzie, *M.P.*, a donation of five pounds; Viscountess Anson two guineas annually; Alderman Thomas Wood ten guineas, his second donation; the Dorsetshire Provincial Grand Lodge 21*l.*; Alderman Harmer five guineas; Brother John Udall twenty guineas, third donation of the same amount; Brother Newcomb twenty guineas. The proceeds of the ball 53*l.* The subscriptions and donations announced during the evening amounted to about 700*l.*, among which were included the contributions of upwards of twenty ladies!

The CHAIRMAN said the next toast which he had to give was "the health of the Past Chairmen of the Festivals."—(cheers). The toast was drunk with three times three and much enthusiasm.

Brother BELL returned thanks for himself and Brothers, who had in the infancy of the institution done all in their power to promote its objects—(cheers). It was a matter of great rejoicing to him (Brother Bell) to have seen the Chairman of this evening presiding over their meeting—(cheers). The conduct of her Majesty the Queen Dowager was beyond all eulogy—(loud cheers)—and the institution, which had commenced with small beginnings, by the exertions of their humble endeavours would now doubtless triumph over all that envy, hatred, malice, and all uncharitableness could bring to bear against it—(loud cheers).

Brother MACKENZIE rose to propose the health of the ladies—(loud cheers). He alluded to the pleasure which all must have experienced this evening from their presence in such numbers—they were the joy of our youth, and the solace of our old age—(cheers). Although the secrets of Masonry must to them for ever remain a sealed book—(laughter),—they might rest assured that there was nothing in those secrets which could militate against the purest loyalty to their sex—(loud cheers)—which was the pride and boast of every right feeling man—(renewed cheers).

The ladies were retiring, when the Chairman rose to acknowledge the mark of respect to them—With deep regret we confess that not being aware of the intention we had put our materials in our pocket, and became so rivetted to the speaker that we forgot our duty—the previous addresses of the Chairman were characterised by a manly spirit, and a feeling heart, but he threw into his language, and into his manner of delivery in the present—so much sincerity, truth, and beauty—as to enrapture his hearers; the father, the husband, the son, the friend, all listened in admiration.

The health of the Reverend Brother H. R. Slade was then proposed, with that of the Rev. Dr. Oliver, and other advocates of the Asylum, and was received with great cheering.

Brother SLADE, in returning thanks, declared that Dr. Oliver, himself, and others, were too warmly interested in the Asylum to desert it; for himself, he stated his determination never to abandon it, nor to forget that it was to the Treasurer's example that he was indebted for being awakened to many Masonic obligations.

"The STEWARDS, and many thanks to them," concluded the Chairman's duty. Brother Alderman Wood returned thanks for the toast.

The CHAIRMAN and friends then retired, and Alderman Wood being called to the chair, the harmony of the evening was continued some time longer.

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The CHAIRMAN was then introduced to the ladies, and remained with them enjoying the concert for some time.

The musical department, by Messrs. Hawes and Negri, gave much satisfaction—indeed we were never more gratified; Mrs. H. Seguin, and Miss Turner were in excellent voice, and evidently took delight in the scene which they animated. Are we to pass by Signor Coletti, if we did, what would the ladies say? Above, below, he volunteered, and accompanied himself; he was in excellent spirits, and his powerful tones were electrical. The Stewards were fortunate in having invited Brother Coletti, who as a gentleman is an acquisition, as a singer unrivalled.

As a farewell to this happy day, we have only to observe that it was unclouded. In the Hall, order prevailed, there was no necessity to call on the Stewards,—whence this charm—*that is a secret of the Asylum*, known only to those who have the *pass-word*.

The ladies received every courtesy from Brs. Powis, Mountain, and Breillat; to whom, in their name, we thus return thanks.

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## THE REPORTER.

THE EMULATION LODGE OF IMPROVEMENT (318)—Advances toward perfection, is always to be admired, and we therefore remind the Masonic public, and especially our provincial readers, who should never fail to visit this Lodge of Instruction, that it meets regularly every Friday evening at the Freemasons' Tavern. On the 28th of March last, there was a very numerous attendance. The Lodge was opened and closed in the three degrees, and the whole of the first lecture worked in a truly Craftsmanlike style by Brothers Robb, Houlding, Watson, Honey, Key, Brown, and Savage.

The Lodge called off at the fourth section, and took a glass of wine, resumed their labours, and concluded a most delightful task under the able guidance of Brother S. B. Wilson.

*April* 29.—Our reporter having been attacked with that very severe complaint the "*suspension fever*," sent us a note of apology.

Thus circumstanced, we looked into the papers of the next day, and cut from the *Morning Herald* the following account:—

GRAND MASONIC FESTIVAL.—The annual festival was celebrated at the Freemasons' Tavern yesterday. His Royal Highness the Duke of Sussex, Grand Master, presided. Among those present were Mr. Senior, Mr. M'Gilvray, Mr. B. B. Cabbell, Mr. Lewis, Mr. Charles Simpson, Mr. Hobson, Mr. Jennings, Sir George Smart, Mr. T. F. Savory, Mr. T. Moore, Mr. Baring, Mr. Dobie, Mr. J. Bell, &c.

There was a very numerous attendance of the Craft, nearly 300 having sat down to dinner, which has not been surpassed in excellence or abundance at any of the Masonic festivals for the last twenty years.

After the usual loyal toasts, which were responded to with all that enthusiastic devotion to the powers that be, for which the Craft are distinguished,

Mr. LEWIS, Prov. Grand Master for Sumatra, proposed "The health of the Grand Master, His Royal Highness the Duke of Sussex."

HIS ROYAL HIGHNESS briefly returned thanks; but such was the noise consequent upon the *too early introduction of the dessert*, that the Grand Master was quite inaudible. The same observation will apply to the whole of the speakers (!).

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It might be publicly suggested to the Craft to cultivate with less diligence that species of music which is produced by the violent collision between those deadly weapons called knives and forks and china plates. Such music is neither very edifying nor harmonious.

Among the toasts were those, we believe, of "The Earl of Zetland," "The Grand Masters of Scotland and Ireland," "The Stewards of the Day," and "The Ladies;" the latter of which was received with long and rapturous applause.

It was the fortune of the reporter (arriving at a late hour) to take shelter under the hospitable care of Grand Steward Doubourgh, the W.M. of the Lodge of Regularity; and certainly it is but justice to say, that there is not a more glorious Lodge in the Craft as regards catering for all sorts of delicacies, not forgetting the most sparkling champagne and deliciously cool and brilliant claret.

The order was for 320, but only 280 were present.

GRAND MASTERS' LODGE.—The burthen of the addresses were *most charitable*, the aim and end "a rush to the Grand Lodge on the 3rd of June," with a recommendation to bring up every Mason that had a vote, "to support the Grand Master."

THE ANTIQUITY.—Ditto.

THE FRIENDSHIP.—Opinions were given, but in a tone more of sorrow than anger.

THE SOMERSET HOUSE.—Partly disposed to be just.

THE SHAKSPEARE.—Shades of Gordon and Forsteen,—*Laurence Thompson* is *your* successor!

THE WESTMINSTER AND KEY-STONE.—The word of promise is not broken. Charity is studied and practised.

MOUNT SION CHAPTER.—True-hearted and sincere unity prevails, and will continue. Ten guineas to the Asylum speaks truth.

THE BURLINGTON, CONCORD, AND BANK OF ENGLAND—have been continuing their useful career. Dr. Crucefix having appealed, and thereby rendered his sentence inoperative until its confirmation on the 3rd of June, has been regular in his attendance at the former, his mother Lodge. He presided at the Banquet, owing to the indisposition of the Worshipful Master. He has since, however, resigned them all, that he may not expose himself to any further insult.

THE EDMONTON LODGE continues its prosperous career.

THE CHAPTER OF FIDELITY—In excellent order, under the able care of Dr. Leeson.

THE LODGE OF FIDELITY (3) has at last thought upon an act of gratitude, and performed it toward one of the staunchest old Masons, Brother John Wheeler, who before the union, at the union, and since the union, has never faltered in nor betrayed his trust. The subscription for a handsome cup was soon full, and the cup has been presented full to the brim, with a pleasing address, to which the veteran replied in glowing language from a cheerful heart.

### LONDON ENCAMPMENTS.

THE CHAPTER OF OBSERVANCE has met since our last.

THE MOUNT CARMEL ENCAMPMENT has not.

THE ST. JOHN OF JERUSALEM—No report.

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FAITH AND FIDELITY, *May* 30. — This Encampment presented on this day unusual activity; no less than seventeen Masonic Knights were advanced to the degrees of Ne Plus, Med. P, Knight of Malta and Rosa Crucis, a number unparalleled in London. But we speak not of that circumstance. We would endeavour to do justice to the manner in which Sir Knight H. Udall performed the ceremony of the Rosa Crucis. The solemnity so necessary to produce an effective impression on the candidates, the correct and chaste delivery of the addresses in the ceremonial, were regulated by the most cautious attention. In his official duty he was well aided by Sir Knight R. L. Wilson. The arrangements in the Chapter were conducted altogether with peculiar *éclat*, and the embellishments displayed considerable taste.

As might be expected, the hospitality of the banquet afterwards was in unison with the occasion, and the addresses of the E. Commander left nothing to be desired. One curious fact was elicited, that out of the twenty that were present, there were *three* Commanders of London Encampments, viz. Sir Knights Udall, R. L. Wilson, and Crucefix, the latter of whom addressed the seventeen junior Knights upon the events of the day at some length.

THE CROSS OF CHRIST, *June* 19.—Sir Knight Acklam, in the absence of the E. Commander, installed into the Order the Marquess of Kildare, the son of the Duke of Leinster, the Grand Master of Ireland, on the proposition of Sir Knight Crucefix. Companion Collin was installed at the same time. Sir Knight Acklam leaving early, Sir Knight Crucefix presided at the Banquet. Several addresses were made, among them the Chairman alluded very pointedly to the great advantages which the Order derived from the protection afforded to it by that highly respected and estimable nobleman the Duke of Leinster, the Grand Master of the Templar Orders, whose health was drunk with enthusiasm, and the compliment acknowledged by his son, the newly installed Knight. The health of the Marquess was then prefaced with an appropriate address, and again called forth a reply from the noble Knight, who expressed himself both on his father's and on his own part with equal spirit and kindness. The health of the other candidate was received with similar demonstration, and the evening passed with even more than the accustomed pleasure, to which Sir Knight Isaacson greatly contributed by his social powers.

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Our reporter has defaulted; but we must excuse him, having so much that calls for apology in ourselves. We trust our readers may never be compelled to make the same excuse, as arising from the similar circumstances.



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## MASONIC CHIT CHAT.

To the Editor.—Sir,—In your *Review* for September last, there appears two contradictory accounts of your celebrated Grand Organist, Sir George Smart. I beg to say Sir George was born in Oxford Street; his mother was a native of Shepton Mallet, but died in London. His father was from Tunbridge; Sir George, in his early years, resided with his grandmother at Shepton Mallet, to which place he was taken at the age of twelvemonths for the benefit of his health, when he was the playfellow of the writer of this, and where, I am happy to say, the salubrious air of the town, wafted from the Mendip and its beautiful hills, and the kind attention of his friends, restored him to perfect health. If, therefore, we cannot claim him as a native, we can as a resident and the son of a native, and as such we are proud to place him with others who have done honour to the town—with Hugh Inge, formerly vicar of Doulton, Lord Chancellor of Ireland, Bishop of Meath, and Archbishop of Dublin, Walter Charleton, son of the rector of Shepton Mallet, physician in ordinary to Charles I. and II. President of the College of Physicians, and author of "Chorea Gigantum, or an account of Stonehenge," and of the learned and unfortunate dissenting minister, Simon Browne, all three of whom were born in the town, as were the ancestors of Lord Delawar, the Lords Beauchamp, the Lords Poynter, the Dukes of Somerset, the Marquisses of Hertford, and others of the nobility; and it is pleasing, when admiring the beautiful views that surround us, to think that they have been admired by persons of such celebrity—that we are walking the same path as they did before us.

I am, Sir, &c.

*June* 2, 1840. Sheptoniensis.

The Chapter of Promulgation of the Mount Sinai Chapter will resume their meetings on the 30th instant, and continue them every Tuesday, from seven till nine, at the Gun Tavern, Pimlico, under the direction of Companion George Aarons.

Strong Man Lodge of Instruction will re-open the first Sunday in September.

Rev. Dr. Oliver, *April* 27.—At a vestry meeting, held on Monday, at Wolverhampton, to appoint churchwardens for the ensuing year, the Rev. George Oliver, *D.D.*, the incumbent, addressed the parishioners on the subject of church-rates:—"As to the legality of church-rates," said the reverend gentleman, "I continue to hold the sentiments I have heretofore professed; but when I consider that the granting of such rates is optional, and that the discussion of the subject only tends to create feud—to divide the town against itself—to set father against son, and son against father—to sever long-standing friendships, and to dissolve mutual ties; when I reflect also that the agitation of that question is little less than a scourge on the public peace of the town, I cannot consent to aim a blow so heavy, and a discouragement so great upon what I consider to be the interests of the church. I shall not give my consent, therefore, to the agitation of the question of the church-rates. My motto is "Peace;" and the banner which I this day unfurl is the banner of Unity—a banner which cannot, as it shall not, be raised to lead you into contests, in which all is to be lost, and nothing is to be gained—(much approbation). I know I shall be asked how I purpose, without a rate, to provide for the congregational expences of the church? My answer

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is simple. I have no doubt whatever of the success of the voluntary system, if it is properly tested. I shall, with the assistance of my warden, and the colleague you may appoint to act with him, give this plan a fair and a free trial; and so long as I continue the resident incumbent of this parish, I pledge myself never to go for a rate if you will support me, which, I repeat, I have no doubt you will, in defraying the congregational expences of the church by your voluntary contributions." Dr. Oliver is a truly liberal divine.

Reporting Extraordinary.—The Grand Masonic Lodge has suspended Mr. J. L. Stevens three months, for saying the Duke of Sussex, Grand Master, shewed more of King Craft than Masonic Craft; Dr. Crucefix, Treasurer of the Masonic Asylum, and Alderman Wood, six months, for not rebuking the speaker.—*Limerick Chronicle.*—[What will the Grand Master say to this? Surely he will summon the reporter before Judge Harrison and his Board to answer for such *nefarious* conduct.]

Somerset, *May* 15.—The Brethren did their duty at Davies's benefit on Friday, by giving him a "good house." We could not like the play, but Davies as Sergeant Austerlitz secured the interest of the audience for awhile. The "Mason" who possesses such a "wife" as the lady who delivered the admirable Masonic address in so animated and graceful a manner, is to be congratulated. Wallack has drawn two tolerable houses. The fire and energy which marked his performances in former days have not abated.—*Somerset Constitution, May* 16.

The Archduchess Maria Louisa of Parmo has just re-established in her states the order of the Knights of Malta, and has created three commanderies, with endowments of 2,000 francs per annum to each.

The Late Mr. Pitts.—Proposed Subscription for the Family of the late Mr. Pitts, the Sculptor. The sudden death of Mr. Pitts, the sculptor, under the circumstances detailed in the public papers, has left his widow, a daughter, and an infant child, entirely without means of support. The misery of their position is aggravated by the uncertainty whether a sum may be realized from his works sufficient to pay the claims on his estate. The high talents which the deceased possessed as an artist, and evinced in his works, among which may be enumerated the well-known Shield of Æneas—Shield of Hercules—Contest between the Centaurs and Lapithæ—Pleïades—Sovereigns of England—Illustrations of Virgil's Æneid, and the integrity and simplicity of his character will it is hoped excite the sympathies of the generous patrons of art, and of the benevolent, and procure for his unfortunate widow that pecuniary assistance which she so much needs.—*May* 30.

There is a short list—too short a one—of subscribers, at the head of which stands Sir F. Chantry, *R.A.* How is it that for the widow and family of such an artist as Pitts a committee has not been formed, embracing, in addition to Sir F. Chantry, the names of Shee, Westmacott, and all the members of the Royal Academy? there should be no squeamishness in such a cause. We hope that fair justice may be done to the memory of a man that scarcely had an equal in his art.

S. Bekir Pacha.—This excellent Brother having fulfilled his mission in this country, has returned to Constantinople, bearing with him the esteem of his English friends, and impressed with the principles of freedom and justice which a sojourn here for some years has enabled him to study and comprehend—principles which he will carry out in his

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own country. His last act here was to enrol himself as a Steward for the Aged Masons' Asylum, but his departure was too suddenly determined upon to permit his attendance on the 24th. The best wishes of the Craft attend him.

Brother Cuff—Our worthy and excellent Brother Cuff, late of the Freemasons' Tavern, is about to be presented by his friends and former associates with a very elegant silver epergne and candelabra. The design is by Brother Broadhurst, of Regent-street, who is happy to shew it to any friend or Brother.

Sir Herbert Compton.—The admirers of high worth will be gratified on hearing that a very handsome silver dinner service has been presented to Sir Herbert Compton, Provincial Grand Master of the coast of Coromandel, from the native inhabitants of Bombay, on his retirement from the important office of Chief Justice of that place. In the service is a very elegant silver vase, with the figure of Justice at the top, and the sides are supported with two figures of Fame, which form the handles. It also bears an address, which was signed by upwards of one thousand of the subscribers. The plate is now to be seen at the manufacturers, Bros. Broadhurst and Co., of Regent-street. On their taste and workmanship it reflects great credit.

Married, *May* 1.—At South Molton, Brother Richard Ley, surgeon, of North Molton, to Miss Elizabeth Nott, of South Molton.

*June* 20.—At St. Mary's, Strand, by the Rev. J. F. Denham, *A.M.*, Charles Robinson, Esq., of King Street, Holborn, to Mary, eldest daughter of Brother J. P. Acklam, of the Grand Stewards' Lodge.

Births, *March* 31.—At South Molton, the lady of Brother J. T. Shapland, solicitor, of a daughter.

*April* 27.—At Taunton, the lady of Brother Eales White, of a daughter.

*May* 25.—At Marazion, Cornwall, the lady of Brother Walter Lindesay, barrister-at-law, of Lodge 50, Dublin, of a daughter.

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## Obituary.

*Jan.* 28.—Brother Archibald Charles Windeyer, Esq. ætat. 75, Deputy Prov. G.M. for Kent, an office which he held upwards of nine years; he was initiated in No. 20, Chatham, and was a Mason of fifty years standing.

On the 10th of February, at Cuddalore, in the East Indies, Charles Whitworth Allen Dance, Esq., of the Madras Civil Service, second son of Colonel Sir Charles Webb Dance, *K.H.*, of Barr House, near Taunton, Somersetshire. He left England in April, last year, and was cut off in six months after his arrival in India, by fever, in the 21st year of his age, to the deep grief of his afflicted parents and family. He was a most amiable and promising young man, universally beloved and esteemed, and will be much regretted by all who knew him.

*Feb.* 11.—At Rome, Henry Jardine, Esq., advocate, late W.M. of the Lodge Canongate Kilwinning, Edinburgh. In him the character of

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the Mason and the gentleman were happily blended. In a late number we had to record the untimely death of his brother, Mr. James Jardine. The loss of these two estimable Masons is most deeply deplored.

*Feb.* 18.—Brother Francois, P.M., ætat. 60. He was formerly a member of No. 7, but resigned on its union with the Royal York Lodge of Perseverance.

On the 18th of *March*, aged 71 years, John Jackson, Esq., of Charlemont; he was one of the oldest burgesses, and for many years chief magistrate of that ancient borough in the county of Armagh. He was initiated a member of the Masonic society in Moy Lodge, No. 465, and evinced a striking and uniform partiality to the cause for a period of forty years; he enjoyed the confidence and esteem of his Brethren, and the community at large; he had five sons, four of whom are now honourable members of the ancient fraternity of Freemasons; he was an ornament to the Christian religion, and in all things adorned the doctrines of God his Saviour. His temper was mild and serene, and his whole deportment upright and regular; he suffered much from a protracted illness, and bore his affliction with meek submission to the will of his Divine Master. Sanctified by the aids, brightened and cheered by the glorious prospects of the Christian religion, he retained the possession of his faculties with unfailing fortitude to the last, amidst the exhaustion of a lingering illness, and the dark final struggle between the immortal spirit and mortal life.—Mark the perfect man, and behold the upright, for the end of that man *is peace.*

On Sunday, the 22nd *March*, Brother Wm. Leak, builder, of Eastgate, Louth, aged 69. He was for thirty-one years a member of the fraternity of Freemasons, and a contributor to the Louth Packhorse Club for the long period of fifty-one years —*Lincoln Gazette, March* 31.

On Easter Monday morning suddenly, Brother Peaty, P.M. 219, aged 36.

Died, on Sunday last, at Summer's Town, Chichester, Sergeant-major Hatcher, many years leader of the band of the Royal Sussex Militia, aged 58. His remains were interred at Donnington, near this city, with Masonic and military honours, a large concourse of people joining in the procession.—*Brighton Gazette, May* 7.

Died of consumption, on Monday the 11th of *May*, 1840, Brother John Begbie, P.M., Nos. 22 and 93, surviving his wife only five months. —Brother John Begbie was initiated into Masonry on the 9th of Dec., 1828, in the Neptune Lodge, served the office of Junior Warden in the year 1830, Master for the years 1831 and 1832; on going out of office he was presented with a Past Master's jewel, at the cost (by voluntary subscription) of 15*l.*, "in testimony of their respect for his Masonic services as Worshipful Master during the years 1831 and 1832, and as a further mark of their approbation of his zeal in the cause of Masonic benevolence." He afterwards acted as Honorary Secretary to the Lodge up to the year 1839, when he was re-elected Master, and served through the year with great credit and ability; he was some time a member of the Pythagorean Lodge, No. 93, at Greenwich, and served the office of Master of that Lodge. He was exalted in the Royal Arch Chapter, No. 5, and served the office of third and second Principal.

He was a regular subscriber to the Boys' and Girls' School from the year 1830, and an attentive member of both Committees. He was a life

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subscriber to the Asylum for Aged and Decayed Freemasons, and was one of its most straightforward and zealous advocates. He was most devoted to Masonry, and, although with one foot in the grave, he left his home, on the Wednesday previous to his death, to preside over a Lodge, and as Master, gave the third degree to a candidate, with that feeling which became him in the situation in which he was, and made such an impression on the candidate that never can be removed.

As he lives in the memory of the members of his Lodge, may he rest in peace!

In the above sketch an esteemed correspondent has anticipated our intention to pay a heartfelt mark of respect to as worthy a Mason as ever took our hand—the last time we met he warned us against the too probable effects of the "foul conspiracy" (his own words) then proceeding, and expressed his conviction that nothing but ——— could save Masonry—his words are now from the tomb.

Sir Sidney Smith.—This gallant veteran died on the 26th May, at his residence, No. 9, Rue d'Augesseau, aged 76. A correspondent intimates his intention of contributing a biographical sketch of this distinguished Mason; we therefore merely announce an event which, although from his age and infirmities was rather to be expected, yet as the loss of so estimable a man is deeply felt by the Order in every part of the globe, we trust to be able to do that justice to his memory which a life spent in the illustration of virtue and humanity so eminently deserves.

*June.*—On the 4th instant, near Hanover, Carlow, of a short and painful illness, Brother John Murrow, a worthy and exemplary man, who is deeply regretted by his friends and acquaintances. He was a member of the Carlow Masonic Lodge, during a period of twenty years, and acquired the respect and esteem of the Brethren for his kindness of heart, urbanity of manner, and moral worth. His loss is severely felt by his family.

Berlin, *June* 7. Death of the King of Prussia.—The King died this afternoon, at half-past three o'clock, in the 70th year of his age. Frederick William III. was born on the 3rd of August, 1770, and had therefore not completed the 70th year of his life when he was gathered to his fathers. He succeeded his father, King Frederick William II., on the 16th of November, 1797. We are promised some Masonic particulars of the deceased King.

*June* 9.—Brother Simon M'Gillivray, Esq., aged 64.—Few Masons have performed their allotted task with greater credit than our deceased Brother; in disposition amiable, in character high-minded, in honour untainted, he passed through the most important scenes of an eventful life with unsullied reputation; his opinion was often sought for, and he gave it with a rigid regard to justice. There was some humour about him, for some seven weeks since, when, although the complaint of which he died—a disease of the heart as we understand—had sadly reduced him, we met him within a few doors of the "*Chronicle* office," and had a slight conversation on the "Persecution," he quaintly said, "You are right in principle, but incautious in practice, you are not awake; call on me in a few days, at present you have not a leg to stand on, so be careful." A week elapsed, his visits at the office had became fewer—he took to his house—he died. He was right; his views of principle and practice were founded upon his knowledge of men. Brother M'Gillivray,

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in these few words, was unusually kind; the difference in his demeanor was great, for during the last two years he had estranged himself from the exercise of civilities towards us, but, alas! at the very moment when he felt a desire to act as a friend, his power to do so was gone.

About three years since he married; a widow and child survive.

Brother M'Gillivray was a Past Grand Warden, and Provincial Grand Master for Upper Canada; he received the thanks of Grand Lodge for his zeal in Masonry in that colony, and occasionally presided in Grand Lodge itself.

Since writing the foregoing, we have received the following sketch from a former correspondent and Member of the Inverness Lodge:—

"Poor Simon M'Gillivray is dead! He was initiated into the mysteries of the Order in the Shakspeare Lodge, but the writer of this never was at that Lodge during the time of his being a member. He was known to him principally in a Lodge that is not now in being, and a valued member of that Lodge he was; whenever he was present every thing went on prosperously, and in his absence the Lodge suffered reverses; that Lodge was called the Royal Inverness Lodge, and was the first warrant that was granted by His Royal Highness the Duke of Sussex, and was always in especial favour with our Grand Master. Poor M'Gillivray established the Lodge, although he was not her first Master. The first Master was Brother Col. Hamilton, but the writer of this sketch was not acquainted with that distinguished Brother during the time he was first in office, but he always understood that his Royal Highness the Duke of Sussex was present at the dedication of the Lodge.

"The Royal Inverness Lodge was constituted at its formation of the officers of the Loyal North Briton Volunteer Corps, of which the Duke was the commander, and the subject of this memoir had been captain in that corps; of course, like other volunteer corps, it was broken up at the peace, and Brother M'Gillivray, if recollection serves, presented the Lodge with the drinking-shell and snuff-horn that belonged to the officers' mess, during the time that he was Master, in 1817, he being installed in that year.

"The Lodge then met at the Freemasons' Tavern, and the Grand Master was present at the banquet, as our deceased Brother was an especial favourite with His Royal Highness. Brother M'Gillivray continued attending the Lodge until he left England in 1821; and during his absence the Lodge got very much disorganized. He continued out of England until 1824, and when he came back, set to work to get the Lodge in order again; he paid off the debt himself, amounting to 150*l.*, and every thing now went on prosperously. The number of members increased vastly, four or five being initiated every meeting; among the first that joined were Brother Potter Macqueen and Brother George Lane Fox—the latter Brother seems to have left Masonry for many years; he like the writer, no doubt, as he is past the middle of life, does not like to make new friendships, and therefore left. The Lodge went on prosperously until Bro. M'Gillivray went out of England again; soon after his return, which was in 1827, was the last time the writer saw him in the Inverness Lodge, it was at the installation of Brother Lord William Lennox, but the Lodge never recovered from the want of his vigilant care. The funds got into disorder, and the heavy expences of meeting at the Argyle Rooms, (to which place the Lodge had for several years been removed), increased the difficulties, and ultimately, and prin-

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cipally through the exertions of Brother M'Gillivray, the Lodge united with the Somerset House Lodge, of which, it is believed, our deceased Brother continued a member until his death.

"The last time the writer of this saw our lamented Brother in Masonry was at the Lodge of Friendship, seven or eight years ago. Our Brother was most uncompromising in what he thought right, nothing would make him swerve from the course of that which he considered a duty; his persevering and untiring zeal was the theme of constant praise, get him to any cause and you had him for life. He was said to be a distinguished member of Grand Lodge, but of that the writer of this sketch must leave to other hands to write about, as never having taken office in a Lodge he was not qualified to be present at the meetings, but this tribute is paid by one, who many years ago saw him act and do the part of an upright and honest Mason."

The very Rev. George Baird, *D.D.*, Principal of the University of Edinburgh, in the 79th year of his age. He was initiated in a Lodge in Dundee, whose interests he represented in Grand Lodge as proxy member for several years. His benevolence was proverbial; and as the unwearied promoter of religious instruction his name was reverenced.

Lately, Brother William Brooks, of Coventry-street, Past Master of the Lodge of Peace and Harmony, No. 72. He was a Past Grand Steward, had made himself acquainted with the working department of Freemasonry, and promoted the interests of the Aged Masons' Asylum, and served as Steward at the Festival of 1836.

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# PROVINCIAL.

We have to thank our provincial correspondents for their more than usual attention. They will readily perceive that in somewhat limiting our space for their articles, that we have only acted from a desire to give them as good an account of passing events as possible.

In our next, we trust to resume our usual practice.

Hertford Lodge, *May* 7.—On Thursday last, the Brethren of this Lodge dined together at the Shire Hall, for the last time during the Mastership of the Rev. J. Byde. The hilarity of the evening was heightened by the talents and convivial qualities of Brother Fitzwilliam.

The Lodges have addressed the Queen and Prince Albert on their providential escape from assassination.

Kent—Chatham, *June* 7.—Arrangements for the approaching Provincial Grand Lodge, to be holden at the Town Hall, Gravesend, on Monday, July 6th.

The Provincial Grand Officers to breakfast at the Puncheon Tavern.

Grand Lodge to be opened at eleven o'clock precisely. The procession to march at one o'clock precisely, to church. A collection to be made after the sermon, in aid of the Boys' School.

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The procession to return to the Town Hall, and afterwards to proceed to dinner at the Puncheon Tavern.—Dinner and desert 6*s.* 6*d.*

Joseph Ashby, Esq., of Chatham, has been appointed Deputy Provincial Grand Master of this province.

Cambridge—Royal Arch Masonry.—The annual meeting of the Companions of this Ancient Order of Freemasonry was held on Wednesday, the 13th of *May*, when a highly respectable assemblage of the members of this, the highest degree in Craft Masonry, congregated in the Chapter Rooms, at the Lion Hotel, Petty Cury, at twelve o'clock, in order to receive the Provincial Grand Superintendant, the Rev. George Adam Browne, *M.A.*, who was specially invited to preside on this interesting occasion. We cannot refrain from expressing our sincere regret that in this province, more particularly where we have ready access to such powerful advantages, the meetings of the Companions of this particular branch of Freemasonry are not more frequently convened. We feel confidently assured, that if the Brethren generally were fully alive to the importance of prosecuting their studies in Masonry, with the same efficient zeal that we have so gratefully experienced in Craft Masonry, that they would not refrain from taking advantage of the earliest opportunity of acquainting themselves most fully with the details of this highest acknowledged degree under the Constitution of the Grand Chapter of England. As it was, however, the meeting was very respectably, though not so numerously attended as could have been wished. We were, however, much gratified to witness an accession, in point of numbers, of five novitiates, who expressed themselves highly pleased in having the opportunity held out to them, and which they found themselves most happy to embrace. The day passed off most delightfully. We are not aware that we ever witnessed a higher display of eloquence on any occasion in the cause of Masonry than that evinced by the Provincial Grand Superintendant at this particular meeting. We were also much gratified by the exertions of the more subordinate members. Our very worthy, and most justly esteemed friend and townsman, John Richard Barker, Esq., was elected to the First Principal's chair, which had that morning been vacated by Brother H. F. Rowe. The other elections were unanimously agreed to, and the Brethren afterwards dined together, and the evening was spent in that true spirit of Christian charity, which is one of the brightest ornaments of the Masonic profession.—*Cambridge Chronicle, May* 16.

Edgbaston, *April* 30.—The petition to establish a new Lodge of the Fraternity at Edgbaston, near Birmingham, has been laid before His Royal Highness, the Duke of Sussex, M.W.G.M., who has been pleased to grant the prayer of the same; and a dispensation has been obtained by the members to meet accordingly for Masonic business. We understand that the new Lodge is named the *Lodge of Light*, and bears in the records of the G.L., the number 689. The meetings, we believe, are held monthly, at the Plough and Harrow.

Liverpool, *April* 27.—One of the most brilliant meetings was held at the Adelphi Hotel, Liverpool, on the occasion of initiating into the mysteries our highly respected chief magistrate, Joshua Walmsley, Esq. Since the Provincial Grand Meeting, which took place in December last at Liverpool, at which Lord Combermere attended, it has been our pleasing task to record the initiation of the son of that nobleman in an



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adjoining county, and it is now our duty to add a name to the list of the Brethren, which we are fully persuaded will sustain in unsullied purity those beautiful principles and precepts which Masonry, as a human institution, can alone inspire. It is a matter of considerable interest among the Craft generally, that there is no known instance of a chief magistrate, during his mayoralty, having joined the Masonic body; and it is not a little grateful to the feelings of every Mason in this district, that Mr. Walmsley, in that capacity, has attached himself to a "party" in which politics and polemics are never the subject of discussion and strife, but where union and friendly regard form the principal and permanent bond, united with a higher and holier feeling of daily adoration and worship towards the Great Architect of the Universe, in which the heavens declare his glory, and where the firmament showeth his handywork.

Having briefly stated the object of the meeting, we cannot lead our readers further; the Masonic business having ended, we proceed to notice

THE BANQUET.

Upwards of fifty of the Brethren, in Masonic clothing, sat down to a most sumptuous repast prepared by Brother Radley, to whose skill in these matters very many have frequently testified. Among the Brethren present we observed the Worshipful Master, Joseph Hess, who was supported by the R.W.D.P.G.M. John Drinkwater, Esq., the Mayor of Liverpool; P.G.S. James Norris, Esq.; the V.W.P.G.T., Lewis Samuel, Esq.; and Brethren Henderson, Woodward, Rampling, Statham, Eckersley, Blanch, Molyneux, Megeli, Hess, Butler, Ashcroft, Owen, Lewis Samuel, &c. The repast, consisting of the choicest delicacies, having been discussed and removed, "Non nobis" was sung in excellent style by Brethren Blanch, Molyneux, Norris, and Dodd.

The WORSHIPFUL MASTER then gave "The Queen," and successively "The Queen Dowager and the rest of the Royal Family;" "The Duke of Sussex;" "Le Gendre Nicholas Starkie, Esq., Provincial Grand Master of the Lancashire District."

Many very appropriate glees were sung between the toasts by several Brethren.

The WORSHIPFUL MASTER then gave "The R.W.D.P.G.M., John Drinkwater, Esq." In proposing this toast, he observed, it was not usual to couple the name of a Brother with that of his official capacity, except upon extraordinary events; and observing several old Members of the Craft present, he conceived the occasion would now justify it.

Brother DRINKWATER acknowledged the toast in a neat and impressive speech.

Brother HESS then rose, and said that he had had the honour to initiate into the mysteries of Freemasonry that day two gentlemen, one of whom was known as their worthy chief magistrate—(loud cheers). He rejoiced that the name had been received with the *eclat* which it deserved. They all recognized Brother Walmsley as a very worthy man, and he must necessarily be a good Mason—(cheers).

Brother JOSHUA WALMSLEY, Esq., returned thanks in an excellent and appropriate speech. He observed that the honour which had been conferred upon him should be appreciated so long as he lived. It had long been his desire to become a Member of the Masonic body, but it was never too late to do well, and he should endeavour to carry out those

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principles of fellowship which he had seen happily illustrated that evening. It was not to himself, but to the Members present, to whom all the honour and praise was due. After some further observations, Bro. Walmsley concluded amidst the most enthusiastic cheering.

Several other toasts were proposed and responded to, and the meeting soon after separated.

LODGE OF SINCERITY, No. 368, *May* 20, 1840.—A Lodge of Emergency was held this day at the Royal Hotel, Dale Street, for the purpose of initiating several gentlemen into the mysteries of the Order, and conferring superior degrees preparatory to the meeting of the Provincial Grand Lodge. After the business was ended the Brethren partook of a sumptuous banquet, when the W.M. Brother Norris, P.G.S., presented Brother Molineux, P G.D. of Ceremonies, with a splendid Past Master's jewel, bearing an appropriate inscription

The W. M. observed that he knew no one more justly entitled to the compliment paid to him than their late P.M., Brother Molineux, not only with reference to his services in that Lodge, but also to the great exertions he had made in the cause of Masonry. He was glad the presentation had taken place in the presence of the newly initiated Brethren, as it would prove to them, that whilst rank in the Order was conferred according to merit and ability, industry and zeal were also rewarded.

Brother Molineux returned thanks in a most appropriate and feeling manner. He apostrophised the Order of Freemasonry as unincumbered by the shackles of sectarianism in religion, or of political bias; and that therefore there was comparatively but little difficulty in the inculcation of leading principle, which was Charity.

LIVERPOOL, *May* 28.—The Annual Grand Provincial Masonic Meeting took place at the Adelphi Hotel in this town. It was most numerously attended by the Brethren of the Craft. The meeting on Thursday last was deprived of the presence of Lord Combermere, in consequence of his services being required to attend upon the Queen on the day of the meeting at the Adelphi. The local business of Lodge 35 commenced at an early hour, and at eleven, the R.W.D.P.G.M. and the Brethren assembled. The Lodge having been duly opened by Brother Joseph Hess, W.M. of Lodge 35, the R.W.P.G.M., and his Officers, entered in order.

On entering the Lodge, a solemn march was most exquisitely performed by Brother Thomson, P.G. Organist. The ordinary business of the province having been transacted, an anthem was sung by the professional Brethren, and the Lodge adjourned at four o'clock, for

THE BANQUET.

Upwards of a hundred Brethren were present, and rose to receive them, the P.G. Organist, Brother Thompson, performing appropriate music. The Assembly-room was laid out with two parallel tables, and an upper one transversely, at which we observed, in the chair, the R.W.P.G.M., Le Gendre Nicholas Starkie, Esq.; R.W.D.P.G.M., John Drinkwater, Esq.; V.W.P.G.C, Rev. G. Robinson; R.W.D.P.G.M. of Cheshire, Finchett Maddock, Esq.; P.G. Swordbearer, James Aspinall, Esq.; V.W.P.G. Secretary, James Norris, Esq.; P.G.M.C., J. Molineux, Esq.; V.W.P.G. Treasurer, Lewis Samuel, Esq.; P.G. Poursuivant, P. Greenall, Esq.; P.G. Architect, C. Rampling, Esq.;

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P.G. Standard Bearer, J. Naegili, Esq., and several other Grand Officers and visitors. "Praise the Lord" was then sung in very excellent style.

The dinner being over, "Non nobis Domine" was sung by the professional Brethren.

Brother WOODWARD, acting for the P.G. Pursuivant, gave

"The Queen and the Craft." Anthem—"God save the Queen."

"The Queen Dowager, and other branches of the Royal Family." Glee—"Hail, smiling morn!"

"The Duke of Sussex, the Grand Master of the Order of Freemasonry." Glee—"Push the red wine about."

"The Earl of Durham, Pro-G.M." Song—"The rose shall cease to blow."

The Rev. G. ROBINSON, V.W.P.G. Chaplain, then rose, and stated, that, owing to indisposition, he feared he could not make himself distinctly heard at the extreme end of the room, and that he scarcely possessed the faculty of giving effect to the announcement of the toast before him. It had, however, fallen to his lot to offer it, and it related to his and their own most excellent friend the Provincial Grand Master, Le Gendre Nicholas Starkie, Esq.—(great cheering). He knew, and his Brethren all knew, that their P.G.M., as a Mason, in every respect stood pre-eminent—(cheers). He would name him as an example in discharging all those moral obligations which adorn the human character. —(cheers). As a Mason, a gentleman, and a magistrate—indeed, in every public capacity—he always stood forward for the public good—(cheers). Knowing these things, and having such a man at their head, Freemasonry could not be what some ignorant persons imagined—occasional meetings held merely for convivial parties, and without any good motive—(cheers). He need not attach any further eulogium to the name of their R.W.P.G.M.—in fact, it was unnecessary, and he would at once propose

"Le Gendre Nicholas Starkie, R.W.P.G.M., for Lancashire."

The toast was responded to in the most enthusiastic manner, with Masonic honours.

Glee—"If sadly thinking."

LE GENDRE N. STARKIE, Esq. observed that he could scarcely find words to express in adequate language the feelings with which he was then animated. The flattering testimony they had heard of his character, from his rev. friend and Brother, was certainly of the most gratifying nature, more particularly in reference to his duties as a Mason—(cheers). With regard to his conduct generally, he had, he trusted, endeavoured to pursue one straightforward path, and he hoped he should always do so. It might be thought by some that he was somewhat old-fashioned in his notions, but he entertained principles to which he had been attached from his youth; they were taught in his early days, and whether they related to Freemasonry, or to the existing laws of his country, he would always act up to them as became an English gentleman—(cheering). There was an old motto which most of them would remember, *fiat justitia ruat cœlum;* it was one he acted upon in observing the laws of his forefathers, because he considered them to be the best bulwarks of British liberty and British freedom—(cheers). Of his rev. friend, who had mentioned his name so flatteringly, he could not speak too highly. His life was that of a good man, and would be perfected in conformity with those principles which united all the Brethren so firmly—(cheers). The P.G.M. concluded amidst most enthusiastic cheering.

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The next toast was by the P.G.M., who stated that it was a source of much regret and disappointment that they were deprived of the presence of a distinguished nobleman, whose kindness and courtesy are so much appreciated; one who had led British troops to victory, and whose fame would live for succeeding generations—(cheers). He would propose

"Lord Viscount Combermere, R.W.P.G.M. for Cheshire. The Cheshire Hero."

The toast was received with enthusiastic applause, accompanied with Masonic honours.

FINCHETT MADDOCK, Esq., R.W.D.G M., Cheshire, rose to acknowledge the toast. He trusted, he said, he should not incur the imputation of intrusion in briefly addressing them, when the name of Lord Viscount Combermere was mentioned, whose health they had drank so flatteringly. He was quite sure that it would be a circumstance of the most gratifying nature to that nobleman that the Brethren present should so enthusiastically welcome his name; and, before the setting of another sun, he (Brother Maddock) would communicate to Lord Combermere their happy approval of his Masonic duties—(cheering).

Song—"Friend of the Brave."

LE G. N. STARKIE, Esq. again rose and proposed the next toast; which he was sure they would all respond to cheerfully. A gentleman whose general attention and kindness they had all experienced, and to whom they were about to present a testimonial of their esteem, which, he trusted, would descend to his children and his children's children—(cheers). He would propose

"John Drinkwater, Esq., R.W.D.P.G.M."

Drank with the honours.

Brother DRINKWATER said, that after sixteen years presiding over the province as D.P.G.M., he was never more gratified than upon the present occasion, when his health was so enthusiastically drank. His duty, as they were aware, was a very onerous one, and sometimes disagreeable; it was to him, therefore, a source of the greatest pleasure that all the Lodges should have come forward so voluntarily to express their approval of his services by offering him a testimonial, which should indeed be handed down to his children and his children's children. Upon no occasion had he greater pleasure than in meeting them that day. So much harmony and brotherly love existed, not only then, but generally throughout the year. It was a most gratifying instance of the good feeling which prevailed among Masons, that not a single complaint had been brought before him, in his official capacity, upon which he had to give judgment—(cheers). This circumstance shewed the beauty of the principle upon which Freemasonry rested—(cheers). He defied them to shew him any society in which there existed so much unanimity as amongst Masons—(great cheering). He had to congratulate them on the flourishing state of the Order; it was not only progressing in a very pleasant and agreeable manner, but it was increasing in numbers and respectability—advancing, indeed, in a greater degree than ever he had known it since he had the honour of being a Mason—(great cheering). The spread of the principles of Masonry would be the means of putting down all the ascerbity and rancorous feelings that now distract society, whether political or religious. He should remember, to the latest day of his life, the kindness they had shewn him; and before concluding, he could not but advert to a very pleasing circumstance which had that day occurred, viz., the formation of a Fund of Benevolence, by contri-

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butions from each member of the various Lodges within the province, whereby they would be enabled to grant assistance to deserving applicants. Brother Drinkwater concluded amidst the warmest plaudits.

Glee—" Life's a Bumper."

Le Gendre N. Starkie, Esq., proposed the next toast. He remarked that there was one near him upon whose venerable head the winter of years had rested, and whose name in connexion with Freemasonry would be always revered. He would give the health of

" Brother Finchett Maddock, R.W.D.P.G.M., for Cheshire."

Brother Maddock returned thanks. He was sensible of the honour they had conferred, which he should remember the longest day he lived. (Cries of hear, hear.) He should never forget the kindness of the Freemasons of Liverpool, and which he had met with more particularly in that room. The acquaintance, it is true, had been short, but it had excited the most lively feeling of regard—(cheers). Allusion had been made to his grey hairs; he had been thirty years a Mason; he had had the honour of arriving at the highest point a Freemason could arrive at, and this was the mark of regard they had been pleased to show towards him—(great cheering). He remarked when they last met, that allusion had been made by their excellent friend and Brother, Drinkwater, to the key-stone at Warrington Bridge, that it might be emblematical of the union that existed between the two counties—(cheers). He thanked them cordially for the manner in which they had received his name—(great cheering). Glee—" How happily we meet."

The R.W.D.P.G.M., Brother Drinkwater, then rose and said, that by permission of the R.W.P.G.M, he would propose the health of a distinguished individual who had been recently initiated into Freemasonry, and whose name, but for that circumstance, could not have been mentioned in that Lodge; a gentleman who, by his assiduity, perseverance, and talent, had been raised to the highest station in that town, he meant his worthy and esteemed friend and Brother, Joshua Walmsley, Esq., Mayor of Liverpool—(loud cheers). And he had no doubt but that if he (the mayor) used the same diligence and attention in his Masonic pursuits as he had in other matters, and carried into effect the principles thereby inculcated, they would soon see him invested with the highest honours which the Order could confer—(great applause). Further preface to the toast was useless, he would therefore propose the health of

" Joshua Walmsley, Esq, Mayor of Liverpool." Glee—" Let Masonry from pole to pole."

The R.W.P.G.M. then gave

" The Provincial Senior and Junior Grand Wardens."

The V.W.P.S.G.W. returned thanks in a very neat speech. Song by J. Molineux.

The R.W.P.G.M. then observed that he had sincere gratification in proposing to their notice the name of a very distinguished Brother. He would propose

" The V. W. Provincial Grand Chaplain." Glee—" The Red-Cross Knight."

The Provincial Grand Chaplain returned thanks. Although labouring under indisposition, which materially affected his voice and hearing, it did not affect his heart. The Rev. gentleman sat down amidst the most enthusiastic applause.

The R.W.P.G.M. remarked, that a treasure was a very good thing,

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but a treasurer in office was better, and he should propose the health of

"The Provincial Grand Treasurer, Brother Lewis Samuel."

Brother LEWIS SAMUEL returned thanks in exceedingly appropriate terms.

The R.W.D.P.G.M. then said he had the greatest delight in proposing the next toast. Since he had had the pleasure of appointing the present Provincial G. Secretary, he had never found him absent from his post; and the Brethren present could testify to the very admirable manner in which the business of the Provincial Grand Lodge had been conducted that day—(cheers). He would propose the health of

"The Provincial Grand Secretary."

Brother NORRIS returned thanks. He said he was afraid that, in the warmth of his kind feelings, the R.W.D.P.G.M. had considerably overrated his services as Provincial G. Secretary. It was true that the duties of the office were at times rather heavy, but he had always had the greatest pleasure in performing them. In the cause of Masonry he would never cease to use his utmost exertions. He could not but feel deeply indebted to the Brethren present for the cordial reception they had given to his name, a testimonial more than compensating for any personal exertions he might have used in his official career. As "the hope of reward sweetens labour," so he then enjoyed, after his labours of the past year were ended, the fruition of reward in their kind approbation—(cheers). Before he sat down, he would claim his official privilege of proposing the next toast; but as its merits were so well known to all the Brethren present, it would be useless for him to say more than that he, as Provincial G. Secretary, gave the health of

"The ladies"—(great applause). Glee—"Sleep, gentle lady."

"The Provincial G. Officers."

Brother JAMES ASPINALL, V.W.P.G. Registrar, returned thanks in an excellent speech, replete with Masonic feeling.

Song—"Wine," by Brother Dodd, very happily.

"Prov. Grand Stewards."

"Masters and Wardens of Lodges."

Brother JOSEPH HESS returned thanks. He said, as W.M. of the Senior Lodge, he had again the pleasure of returning thanks for the very handsome manner in which they had been pleased to notice the Masters and Wardens of Lodges in that province. And he thought that the prosperous and flourishing state of Freemasonry in that county might be mainly attributed to the attention paid by them to the duties of their office. He begged to assure them that no exertions should be wanting on his part to further the kindly feelings which seemed to subsist between the different Lodges in that town—(cheers).

Glee—"Mynheer Van Dunck."

Several other toasts were proposed, after which the Provincial Grand Officers left the Assembly-room, and the meeting separated.

NORTHAMPTON, *June* 24.—The Lodge of Merit, 687, was constituted this day. Particulars reached us too late for insertion.

NORTH WALSHAM, *May* 4.—Little doing: so, for want of work, we have patronised the actors. "The play's the thing!"

HAMPSHIRE—WINCHESTER, *June* 18.—The Provincial Grand Lodge was holden at the Castle, at the city of Winchester, on Thursday, the 18th June; was opened for the purpose of laying the foundation stone of the church of St. Maurice, and the annual provincial business.

The Lodge was opened at half-past nine o'clock A.M.

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Divine service was performed, and the Provincial Grand Chaplain delivered the discourse, after which the Brethren proceeded to the site of the sacred edifice, when the R.W.D.P. Grand Master, laid the first stone.

After the business of the day, the Brethren dined together at the White Hart.

GOSPORT, *May* 9.—The Worshipful Master and Brethren of the Lodge of Harmony, 387, dined together at the Roebuck tavern, on Thursday last, to celebrate the revival of Masonry in this town, which may chiefly be attributed to the strenuous exertions of the Worshipful Master, Brother George Adams. On this auspicious occasion, they were honoured by the company of the D.P.G.M., Admiral Sir Lucius Curtis, Bart., and the Brethren of the Phœnix Lodge, Portsmouth; Royal Sussex Lodge, Portsea; and several Brethren from Southampton and other places. The W.M. of the Lodge of Harmony very ably presided, and contributed in no inconsiderable degree to the comfort and enjoyment of the assembled votaries "of the mystic tie," and Brothers Hewitt and W. N. Beattie filled the Senior and Junior Warden's chairs with credit to themselves and satisfaction to the meeting.

CHUDLEIGH.—There was a goodly gathering of the clan Masonic, to do full honour to the retirement of Brother Captain Powney from the chair, on which occasion he received the well-merited compliment of an elegant Past Master's jewel. Captain Dickson succeeds him as Master, and is in every respect worthy his esteemed predecessor. It could be wished that a little more independence generally prevailed, but, perhaps, under circumstances, things are pretty well as they are.

A most affecting instance of the value of Freemasonry was exhibited at this meeting: a Dutch captain was present who had recently sustained the danger of shipwreck, and the loss of every thing but a sick wife and child. Our correspondent writes feelingly upon this matter—hear him. "Our abused Order—our insulted Order (I may not say by whom abused and insulted—for, in high places, truth is treason)—raised a subscription, dried the tears of sorrow, and made a heart glad that was bowed down by despair." Brother Dennis Moore may be proud of his effort in favour of charity.

A Royal Arch Chapter was afterwards held, at which there was an exaltation and several propositions.

YEOVIL.—"The profane world" are chuckling at the London escapade; but let us put the saddle on the right horse, and we may ride through all our difficulties in a canter. The beautiful West is too noble a Masonic district to become a laggard in principle. It should set an example, and not want to follow.—*Extract from Correspondence.*

TAUNTON—CHAPTER OF SINCERITY, No. 237.—On Wednesday, the 6th of May, a Chapter was held for change of officers, when E.C. Robert Leigh was continued for another year in the chair of the first Principal. E.C. James Ash was advanced to the second chair as H. E.C. Charles Haseler, was elected to the third chair, J.

On Monday, the 25th of May, the above elected officers were duly installed in their respective chairs by E.C. Robert Leigh, Z., assisted by E.C. Eales White and the Rev. Francis Warre, Past First Principals, in strict conformity with them, now established by the Supreme Grand Chapter. Brother John Cridlan Egan, a member of the Taunton Lodge, was duly exalted.

The Companions are anxious to know if there is any immediate hope

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of an improved edition of the laws of the R.A. Chapter, coming from the S.G.C. The Taunton Chapter is properly sensible of the services rendered by Companion R. Leigh during the promulgation of the Grand Chapter, and also for his continuous exertions to renovate it.

*May* 20, (329).—The Lodge met numerously, and the supper was well attended. The health of Col. Tynte was received with the usual approbation; and the health of Dr. Crucefix, and success to him, was welcomed with enthusiasm.

BARNSTAPLE, *May* 13.—The Rev. Dr. Carwithen, Deputy Provincial Grand Master for the county of Devon, (in the absence of the Lord Lieutenant of Ireland, the Provincial Grand Master,) held the annual meeting of the Order at the Barnstaple Loyal Lodge, 312. The occasion attracted a very large concourse of persons. On the preceding evening, and before nine o'clock in the morning, the Lodge was thrown open to the public, and hundreds gratified themselves with a sight of the furniture and decorations. The procession was advertised for eleven o'clock; but the anxious crowds (amounting to some thousands) were kept in waiting until nearly one, when the Brethren walked in order through Cross Street, High Street, Joy Street, Boutport Street, and Paternoster Row, to the church.

Arrived at the church, the Masonic hymn was chaunted in fine style by professional singers from Exeter. The church was well filled by a most respectable audience. The devotional service was performed by the Rev. Wm. Carwithen, rector of Challacombe, and son of the Deputy Grand Master.

The devotional service being concluded, the P.G. Chaplain of Devon, the Rev. John Russell, preached an eloquent sermon, selecting for his text the 2nd verse of the 6th chapter of the Epistle to the Galatians:—"Bear ye one another's burden, and so fulfil the law of Christ." The discourse was appropriate and exceedingly well delivered, replete with good moral sentiment, clothed in choice and beautiful language; interspersed with laudatory allusions to the Order. He noticed first the evidence by which the divine origin of the gospel was supported; the benevolence of its design, and its adaptation to the necessities of man: was he guilty? the gospel presented an all-sufficient atonement. Was he a moral agent, yet lapsed and degenerate? the gospel revealed to him a divine influence, whence he derived both the will and the power to perform its precepts. And as a social being, the gospel informed him how best he might contribute to the happiness of his kind. If the influence of the gospel were paramount and universal, earth would be paradise restored: natural evil might, indeed, exist; but, in the total absence of moral evil,—turbulent passions, inordinate desires, conscious guilt,—each would feel his brother's care, and all would study to alleviate the ills which flesh is heir to. Some might imagine the picture only a dream of fancy; but it was far more; it was a blessed reality in the distant prospect; prophecy clearly pointed to it, and the era of its fulfilment was hastening. Akin to this happy state of things was the Order of Masonry: the precepts of the gospel were universally the obligations of Masonry. So far from containing aught that was inconsistent with the gospel, the love of the brotherhood, the fear of God, and the honour of the Queen, were three of the brightest jewels of Masonry —three of its richest ornaments—three of its first and leading principles. In apostolic days, all were not Israel who were of Israel, neither



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in these later times were all Christians who professed the gospel; nor was it a stigma on Masonry that the ill conduct of some of its adherents disgraced a good profession; the Order remained uncorrupted, and every unworthy brother, whether high or low, committed a three-fold offence; he disgraced himself, brought dishonour on the community to which he belonged, and hindered its profitable progress in the world. Reverting to his text, he descanted on the mutual obligations which we owe to each other, and enforced by argument and by examples from scripture, the duty of all to sympathise with the afflicted, and to administer, according to their ability, to relieve the infirmities which are incident to our common nature. He quoted the two local institutions for which he was privileged to plead,—the Infirmary and the Dispensary,—highly commended their design, gave a statistical detail of the benefits they had conferred on the neighbourhood, and energetically pressed them upon the benevolent and liberal support of his congregation.

To conclude the service the choir sang an anthem; and at the door a collection was made, amounting to 23*l.* 8*s.* 3½*d.*, for the joint benefit of the North Devon Infirmary, and the Barnstaple and North Devon Dispensary.

The Brethren afterwards dined together at the Golden Lion Hotel; and we are told the evening was spent in the harmony and good fellowship which distinguish the Craft.—*North Devon Journal.*

ALCESTER—APOLLO LODGE, *April* 15, 1840.—A Lodge of Emergency having been summoned to meet at Birmingham, for the purpose of receiving into Masonry two friends of our true-hearted Brother Blumenthal, and the Reverend F. Palmer, W.M., incumbent of Alcester, having kindly undertaken to preside, a list of choice souls assembled to *salute* him. The venerable Pastor was assisted by our indefatigable friends, Brothers Ribbans and Lloyd, in such a manner as to imprint a very favourable impression upon the minds of those who were brought to Light. Nothing could surpass the ardent desire of the Rev. Brother to make all around him happy; and it is but justice to say that the accommodations afforded by Brother Banks were replete with every comfort.

ALCESTER—APOLLO LODGE, *May* 13, 1840.—The Reverend W.M. of the Apollo, having delegated to our Brother Ribbans the authority to hold a regular Lodge for the purpose of *passing* Bros. Ratcliff and Harris; we are happy to say that the meeting was one of order, peace, and harmony. At the conclusion of the ceremony, Brother Ribbans thus addressed the *Craftsmen:*—

"The Brethren assembled on this interesting occasion congratulate you on your advancement to the second step in Freemasonry. The *real* meaning, and not the outward signs, is what every true and good Brother regards; the qualifications of the mind are what the genuine Craftsman aims at, and from daily improvement in knowledge and virtue, a daily advancement will follow in social intercourse. I will not go over the several duties of a Freemason, suffice for the present to say, that a good man makes the best Mason, and, consequently, the happiest man. As you advance, you will experience in your Masonic duties a conviction of this value, and you will reflect no greater honour on us by such conviction than you will upon yourself. We now recommend to you the pursuit of every moral virtue, taking as your foundation-stone the inspired writings of old, carefully to study the exact and spiritual defi-

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nition of every emblem of our Order. These are designed to illustrate certain virtues, and if carefully observed, will exalt your sentiments, and preserve your respect and regard for Masonry. It is absolutly necessary that you adhere most strictly to all the rules and regulations laid down in our Constitutions; and in all your visits to Masonic assemblies, we implore of you to preserve such dignity of deportment and sentiment as shall reflect honour on your Mother Lodge. Be careful, my Brethren, never to provoke offences; but in all cases, decide with integrity, caution with charity, and rebuke with mercy. I next advise you to offer your sentiments so as to study to improve the talents entrusted to your keeping, and to shew to all that the Grand Geometrician is in your thoughts, and the love of man in your hearts. I would have you, as far as your means will permit, and your inclination suggest, ever to be the foremost in "visiting the fatherless and widow in affliction," in contributing to the wants of others; and above all things, while engaged in these pious acts, to keep yourselves 'unspotted from the world.' Such is your duty as Craftsmen, and this duty you are now destined to observe, by the most trying and impressive engagements."

Bath.—On Tuesday, May the 5th, the officers and members of the Royal Sussex Lodge, No. 61, Bath, accompanied by many visiting Brethren from the adjoining provinces, proceeded by one of Brother Parker's boats (engaged for the purpose) to the Claverton Hotel, to celebrate the natal day of their Patron, His Royal Highness the Duke of Sussex. Upon landing, the Brethren were received by a salute of one-and-twenty guns, most admirably effected by W. J. Lord, and his pupils, of Combe Villa Academy. The day being fine, it may be readily imagined that the beautiful scenery which this romantic spot presents to the eye on every side contributed greatly to heighten the enjoyment of an excursion, the object of which was to unite business with pleasure.—*Bath Journal, May* 11.

Pembrokeshire.—The cause of Freemasonry continues to flourish throughout the county, and its influence is extending into the adjoining shires. Several of the independent gentlemen of the county have lately been initiated, and give the Royal Order their warmest support. The Cambrian Lodge is to be constituted at the Mariner's Inn, Haverfordwest, early in July, and it is expected to be one of the grandest Masonic doings ever witnessed in the neighbourhood. Colonel Scourfield is to be the Master, Brother Millar Senior Warden, and Brother Begoun Junior Warden. Brother Parry is to conduct the Installation, and Brother Thomas has been solicited to act as Master of the Ceremonies. Brother Mott, W.M., and the members of the St. David's Lodge, and Brother Edwards, W.M., and the Brethren of the Loyal Welsh Lodge, purpose assisting at the ceremony. There will be a procession to church, when Bros. Blexham and Bickerstaff, Chaplains, will officiate. The zeal with which the affairs of the Craft are conducted in Pembrokeshire is proverbial, and to emulate their noble conduct, several of the inhabitants of Carmarthen are about being initiated in the Pembrokeshire Lodges, for the purpose of establishing a new Lodge in that town. We wish them every success.

Birmingham.—Nothing evinces success in a cause more than increase of popularity, and nothing confirms a good cause so much as the approbation and sanction of the wise and prudent. In Birmingham, the

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metropolis of the midland counties, Masonry, until lately, had been confined to very few, indeed, so sluggish was its existence that for months, we might say, years, one of the then existing two Lodges was not fairly opened. Such a zest, however, has been manifested as to produce the most favourable opinion of the Craft by the "popular world," and to lead to quite a new era in the annals of Masonry in the province of Warwickshire. Brother Ribbans's year of office was one of exhaustless exertion, and extreme difficulty, and his efforts and success were unparallelled in the annals of provincial Masonry—he has nobly done his duty, and it now remains for others to do theirs.

The following resolution was passed, with unanimous acclamation, at one of the fullest meetings of the St. Pauls' Lodge, on the retirement of Brother Ribbans from the chair:—

"That the grateful thanks of this Lodge are due, and are hereby given to Brother Ribbans, for the unremitting attention he has manifested to his duties as Worshipful Master, and that this Lodge has great cause for congratulation in the increase of its members during his year of office."

The receipts for the year at the audit declared nearly 200*l.*

*June* 18.—This morning the first stone of the new clerical hospital, about to be erected in the neighbourhood of the town, under the immediate patronage of her Majesty the Queen and the Queen Dowager, was laid by the Right Hon. the Earl Howe, in the presence of a numerous assemblage, including most of the gentry and influential inhabitants of Birmingham and its vicinity. The project for founding a second hospital here originated with the Rev. Chancellor Law, the enlightened and liberal patron of the Royal School of Medicine, and of other institutions. With respect to the necessity felt for the establishment of a second hospital, it is only necessary to state, that hospital was opened in 1779, when the population did not exceed 50,000, while the number of inhabitants at this present time amounts to nearly, if indeed it does not exceed, 200,000.

The spot selected for the site of the proposed new hospital is considered by medical men the most salubrious quarter, being in Bath-row, about half a mile westward of the town: the old General Hospital being situated to the eastward.

Amongst the list of subscribers and benefactors, including most of the nobility of this and the adjoining counties, who have contributed to the new institution, it would be an act of injustice not to mention the name of the Rev. Dr. Marneford, who has contributed towards its funds the magnificent donation of 1,000*l.* Amongst its other benefactors are the Duke of Sutherland, the Earl of Stamford and Warrington, Earl Fitzwilliam, Lord Lyttelton, the Rev. Chancellor Law, 200*l.*, Dr. Johnstone, 100*l.*, J. E. Piercy, Esq., Warley Hall, 100*l.*, with numerous donors for smaller sums. The institution has some features of equal novelty and utility, on which, however, we have not room to dilate.

The laying of the first stone of the institution was hailed by the inhabitants as a deeply interesting and important event in the history of the town, and which was accordingly celebrated by a public breakfast in the Town Hall, at which Earl Howe presided. On this occasion about three hundred gentlemen were present, including, with the public authorities, a large number of the clergy and most respectable inhabitants. The officers of the regiment of Scots Greys, stationed in Birmingham, were

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present as guests, and the galleries being filled with ladies, the hall presented a very brilliant and imposing appearance.

Breakfast being concluded about one o'clock, a procession was formed, which left the hall in grand Masonic order, the whole of the streets through which it passed being lined with spectators.

On arriving at the ground the scene presented a very animated appearance, and, although not less than ten thousand persons were present, not the slightest accident occurred. Silence having been proclaimed, the Rev. Dr. Martle invoked the Divine blessing on the work in which they were about to engage.

The superintendent of the works then presented the plan and specifications of the hospital to the noble earl, who proceeded to perform the ceremony with the customary formalities, saying at its conclusion—"I thus lay the first stone of the Queen's Hospital of Birmingham, and may the Great Giver of All Good, and the Great Architect of the Universe, bless the work thus happily commenced, and bring it to a happy conclusion." Three hearty cheers were then given, the band playing the national anthem, "God save the Queen." Various gold, silver, and other coins, were deposited in a glass case beneath the stone, which bore the following inscription:—"This stone of a new hospital, to be called the Queen's Hospital, in union with the Royal School of Medicine and Surgery at Birmingham, was laid by the Right Honourable Richard Earl Howe, assisted by the fraternity of Free and Accepted Masons, on the 18th day of June, A.D., 1840, and in the third year of the reign of her Majesty Queen Victoria.—Bateman and Drury, architects."

The building will consist of two principal wings, to be called, after the royal patronesses of the institution, the "Victoria" and the "Adelaide," and will contain upwards of 150 beds.

At the close of the ceremony the Rev. Vaughan Thomas, *B.D.*, of Corpus Christi College, Oxford, delivered a masterly address to the assembly, congratulating them on the commencement of the great and good undertaking, in which they had that day been engaged. After referring in eloquent language, to the glorious anniversary on which they were assembled (the 18th of June) the reverend gentleman said—"Upon such occasions I must not forget—and, remembering, must not withhold—what I am sure your patriotism and piety will have anticipated, I mean the expression of our thanks and praises to Divine Providence for the merciful deliverance which the arm of the Lord, outstretched to prevent and powerful to save, has vouchsafed to our Sovereign Queen Victoria, the Sovereign of our country and the Queen of our affections. May our rescued Queen and her royal consort, Prince Albert, the partaker of her danger and deliverance—may they continue in health, peace, joy, and honour; may they live long and happy on earth, and after death obtain everlasting life and a glorious immortality." The assembly responded to the prayer by a loud and fervent "Amen!"

The procession, having again formed, returned in the same order to the Town Hall, where they separated. Altogether the day has been celebrated in Birmingham as one of general rejoicing.

York.—On Monday last, the 18th May, the Right Hon. the Earl of Mexborough, P.G.M. for the West Riding, held his Provincial Grand Lodge in the spacious and splendid room of the New Corn Exchange, Wakefield, on which occasion a large assemblage of the members of the

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Craft took place. After the business of the Lodge was concluded, the Brethren dined together under the presidency of their Grand Master, after which the evening was spent in high conviviality.—*York Herald, May* 23, 1840.

HECKMONDWIKE, *March* 16.—The foundation stone of a new Blanket Hall, to be erected at Heckmondwike, was laid with Masonic honours.

The ceremony was performed by the Right Hon. the Earl of Mexborough, P.G.M., assisted by Charles Lee, Esq., D.P.G.M., and attended by upwards of 150 Brethren of the Order, from the district of West Yorkshire, who came in procession with music and banners from the Amphibious Lodge, at Millbridge, having been met by the committee, merchants, and friends. Stages for the accommodation of the ladies were erected near the site of the building, and the interest excited in this important manufacturing district, of which Heckmondwike is the centre, caused a large assemblage of spectators. The procession arrived on the ground about one o'clock, at which time the scene was exceedingly animated and imposing. His lordship having deposited in the stone a glass bottle, containing the present coins of the realm, some medals, the Leeds Intelligencer and Leeds Mercury of the 14th inst., and a written account of the way in which the building was to be erected, with the names of the Committee attached, a brass plate was inserted, engraved with the following inscription, which was read aloud:—

"The first stone of this Blanket Hall was laid by the Right Hon. the Earl of Mexborough, P.G.M., of West Yorkshire, and was erected in shares, by the merchants frequenting the market at Heckmondwike. March 16, 1840.—Perkin and Backhouse, architects."

The stone was then lowered into its place, and after the usual Masonic forms were gone through, the address was given by the Rev. Charles Clapham, D.P G C.

The dinner, at three o'clock, was laid out in the National School, and the appearance of the room when all had assembled, was really splendid. There were two tables the length of the room, with a cross table at the top. His lordship, who had kindly consented to take the chair, was supported on his right by Charles Lee, Esq., the Hon. and Rev. Philip Saville, William Taylor, Esq., &c.; and on his left were seated the Rev. Charles Clapham, D.P.G.C., the Rev. Dr. Senior, of Batley, P.G.M.C., the Rev Andrew Cassels, Vicar of Batley, and the Rev. William Battersby, Perpetual Curate of Heckmondwike. The Vice-Chair was ably filled by Henry Oates, Esq., of Heckmondwicke, and Thomas Crossley, Esq. of Leeds, was the Vice at the other table. The Rev. William Battersby was requested to ask a blessing; and the company did ample justice to the good things set before them.

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# SCOTLAND.

EDINBURGH, CANONGATE KILWINNING LODGE.—The sessional labours of this Lodge closed in the beginning of May, after a season of considerable interest and improvement, with at least the average accession of new members admitted into Masonry, besides joining Brethren of British and foreign Lodges. During no season has the zeal and attendance of the principal office-bearers been more exemplary; and those who regretted, deeply the loss of their late lamented Master, Bro. Henry Jardine, have reason to congratulate themselves and the Craft that they have found one so worthy to fill his place. Of Brother Aytoun, the Lodge Canongate Kilwinning may be justly proud. After a year's probation, he has more than fulfilled the highest expectations which could have been formed of him or any Brother. Judgment, gentleness, decision, and ingenuousness, in all his doings and sayings, have rendered him alike esteemed and respected, both as a man and as a Mason. It is possible, indeed, that his disinterested devotion is not sufficiently appreciated by the many, or passes unobserved; for, with the characteristic unobtrusiveness of true talent and worth, he is as slow to display his Masonic merits, as his individual accomplishments. Much good may yet be anticipated by the continuance of Brother Aytoun's rule.

Brother Deans having resigned the Secretaryship of the Lodge Canongate Kilwinning, the R.W. Master Brother Aytoun appointed Brother Gibson (nephew of Sir James Gibson Craig) to act in his stead until a general election. The thanks of the Brethren were at the same time voted to Brother Deans, for the able, excellent, and worthy manner in which he had discharged the duties of his situation, during the course of several not un-eventful years in the annals of the Lodge. Without disparagement to any former functionaries, it may be justly affirmed, that the accession of Brother Deans to the Secretaryship gave a new and important impulse to Masonic discipline and practice

ST. DAVID'S LODGE.—On Tuesday, February 18, the members of this Lodge held a festive meeting, at which deputations from different Lodges attended. Brother Thomas Miller, Past Master, presided. The dormant Masonic grade called the *Royal Order*, it may be observed, has recently been renewed by the admission into its body of a number of the members of St. David's Lodge. This Order or degree has long continued in high esteem on the Continent, where the Lodges originally received it from Scotland.

ROYAL ARCH CHAPTER, No. 1.—This Chapter held some time ago a convivial assembly, Companion Alexander Deuchar on the throne, as First Principal. A visiting deputation from the Canongate Kilwinning Chapter were present. It was remarked that there has not been a single social meeting of the *Templar* Priory for years; owing to the want of a proper *esprit de corps*.

Brother W. E. Aytoun has lately accepted the office of Prior of the Canongate Kilwinning Templars. Hopes may therefore be entertained of a revival in this department, under the auspices of the historian of the chivalrous Cœur-de-Lion

GRAND LODGE OF SCOTLAND.—On Wednesday, June 17, the Grand Lodge of Scotland assembled for the purpose of addressing her Majesty

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upon her recent providential escape from the treasonable attempt upon her Majesty's life,—the Right Hon. the Lord Provost, Grand Master, in the chair. On proposing the address his lordship stated, that while all classes were vieing with each other in expressing their sentiments of loyalty and esteem upon the present occasion, he was sure the Freemasons of Scotland, whose bond was that of Brotherly love to all men, would not be behind in showing their attachment to our beloved Sovereign, especially at a time which loudly called for the sympathy of all her subjects, and their gratitude to Providence for saving her Majesty from the hands of an assassin. He had therefore lost no time in calling the Brethren together, to submit the propriety of forwarding the address, which was unanimously agreed to, and was directed to be forwarded to the Earl of Dalhousie, Past Grand Master, for presentation. Thanks were voted to his lordship for thus anticipating the wishes of the Brethren, by affording them an opportunity of expressing their regard and devotion to our youthful Queen.

Celtic Masonic Lodge.—On Tuesday, the 31st of March, the Celtic Masonic Lodge held their annual ball in the Calton Rooms, which were tastefully decorated with Masonic devices. The Brethren were dressed in their full highland costume, and the ladies wore tartan scarfs, out of compliment to the Lodge. The dancing was kept up till an early hour, under the spirited music of M'Kenzie's band; and rarely have we witnessed such a display of beauty, brilliancy, and happy festivity.

Leith.—Amid the increasing trade of the port, both as regards shipping and buildings, we are glad to notice a spirit of revival in the Masonic department. Since the foundation-stone of the Mariner's Church here was laid, under the auspices of the Lord Provost and Grand Lodge of Scotland, the Canongate and Leith, Leith and Canongate Lodge, has added considerably to its numbers, by admitting members, comprehending some of the oldest and most influential merchants of the town, and not a few of the mariners who occasionally visit our port. In keeping with this spirit of improvement, a convivial meeting was announced for Tuesday evening, April 7th, which came off in the Lodge-room, Constitution Street, with great *éclat*. Besides a full attendance of the Brethren of the Lodge, deputations from six of the Edinburgh Lodges attended the meeting, viz. the St. David's, headed by Brother Douglas; St. Andrew's, headed by Brother Simpson; St. James's, headed by R.W.M. Ramage; St. Stephen's, headed by R.W.M. Reid; Defensive Band, headed by R.W.M. Colquhoun; and the Edinburgh and Leith Celtic, headed by R.W.M. Donaldson. The chair was occupied by the R.W.M. of the Lodge, Brother Gaylor, who performed the duties with true Masonic zeal; and although the toasts were chiefly of a Masonic nature, "The City of Edinburgh and its Improvements," with "Success to the Port of Leith," were not forgotten. A number of excellent songs added much to the harmony of the evening. The company, which was above a hundred, separated at twelve o'clock, after an evening of high festive enjoyment.

Leven—Laying the Foundation-Stone of the New Bridge.—The ceremony of laying the foundation-stone of the new bridge across the river Leven, took place upon Friday the 1st of May, with the usual Masonic solemnities. The Earl of Rothes, R.W. Prov. Grand Master of Fife, officiated on the occasion, assisted by a deputation from the Grand Lodge of Scotland, by the Elgin Lodge of Leven, and by depu-

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tations from nine different Lodges—from Cupar, Kirkaldy, St. Andrews, Inverkeithing, &c. After the foundation-stone had been laid in the usual manner, thanks were returned to his Lordship by John Peter, jun. Esq. of Kirkland Works, in name of the trustees, when the procession returned to the Gardener's Lodge (the Mason Lodge being too small for the occasion), where about 140 sat down to a splendid dinner, prepared by Mr. Andrew Webster, merchant. The Lodge broke up at a late hour, after having enjoyed a few hours of the greatest conviviality.

THORNHILL, *May* 19.—Monday last was a memorable day in the annals of Thornhill,—occasion, laying the foundation-stone of a new church. Some years ago, the Duke of Buccleuch, upon whom the principal expense will fall, not only cheerfully sanctioned the erection of a new church, but personally pointed out a sunny knoll to the south, that will render the structure highly ornamental to the village, when the present badly situated school-house is removed. Mr. Burn, architect, furnished an elegant plan, and so liberal is his employer, that the expense will not be much under £4,000.

At an early hour in the forenoon, the streets of Thornhill were crowded with strangers from all quarters; the Masons mustered in great force; the St. John's Lodge, Thornhill, is of itself a very powerful Craft, and there were deputations from Cumnock, Sanquhar, Wanlockhead, &c., not forgetting the Queen of the South. At half-past two a procession was formed, and away the party went in lengthened array, preceded or followed by a company of some two thousand spectators. A brass band from Wanlockhead, did the needful well as regards music, and although the weather was decidedly unfavourable, curiosity appeared unchecked from first to last. After the usual preliminaries—deposition of coins and fragments of local history, with libations of corn, wine, and oil—the Rev. Mr. Murray delivered a highly appropriate and impressive prayer, which was listened to, notwithstanding the crowd, with the greatest attention; the Master of St. John's then applied the usual insignia of the mystic tie, and announced that the building had been securely founded amidst the cheering and good wishes of all present. Again the band struck up many a spirit-stirring note, and the procession, after being duly formed, returned in much the same order, the Kilwinning leading on account of their antiquity. At four o'clock the Brethren dined in the Lodge-room, say upwards of a hundred in number, under the auspices of the Right Worshipful Master and his Senior and Junior Wardens. The usual public toasts were given, and various enlivening speeches made.



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# IRELAND.

DUBLIN, *April.*—We regret that, owing to some inadvertence, the account of the meeting of Grand Lodge has not reached us. Should it come in time, it will appear in a postscript.

*To the Members of the Most Ancient and Honourable Society of Free and Accepted Masons in Ireland.*

BRETHREN,—Having received a requisition numerously and respectably signed, requesting of me to convene a meeting of the Grand Masonic Lodge of Ireland, in order to prepare and present an Address to our Most Gracious Sovereign the Queen, and her Royal Consort Prince Albert, congratulating them on their providential escape from the late attempt at assassination,

Pursuant to such Requisition, I do hereby require all and every one of the Members of the Grand Masonic Lodge of Ireland, to assemble and meet together at the Masonic Lodge Rooms, College Green, on Friday next, the 19th instant, at the hour of three o'clock in the afternoon, for the purpose stated in said Requisition mentioned.

WILLIAM WHYTE,
Deputy Grand Master.

17th of June, 1840.

MASONIC CHARITY SERMON.—There was a tolerably full attendance at St. Mark's church, on Sunday, the 18th of May, when the annual appeal in aid of the Masonic Female Orphan School, was made by the Rev. Daniel Flynn, *A. M.* The Masonic and civic functionaries acted as collectors, and his Grace the Duke of Leinster, the Grand Master, with his accustomed liberality, placed his annual donation of 50*l.* upon the plate.

ST. PATRICK'S LODGE.—The Brethren enrolled under Warrant No. 50, assembled at four o'clock, on Thursday, the 21st of May, to the number of sixty-four. After the admission and initiation of three apprentices, Messrs. Kenny, Spait, and Studdart, the immediate object of the meeting was proceeded with, viz, the selection of a Brother to serve the office of Junior Deacon for the next six months, when, after a ballot, the Worshipful Master, James Nixon, Esq., barrister-at-law, declared Captain Knox, late of the 5th Dragoons, the successful candidate. At 7 o'clock the Brethren adjourned from labour to refreshment. The dinner, which consisted of three courses, was the criterion of good taste and prime cookery, and the wines travelled with the conversation, which was enlivened by

"Humour's chaste sallies, judgment's solid worth."

The W.M. was supported by the Chaplain, the Rev. Doctor Wall, Sir W. Betham, Lieutenant Burdett, 17th Lancers, Colonel Kenny, Major Brownrig; Past Master Tenison was also present. During the evening

"Enchanting harmony essay'd its art."

Several songs, duets, and glees, being given by Bros. M'Grath, Magee, Welsh, Clements, Cronin, and Captain Stevens. Mons. Rudersdorf also performed on the violin a *concerto*, which afforded ample scope for his astonishing powers. We must also mention the amusing exercise of

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ability displayed by Brother Leonard in his mock Italian bravura, and other performances, which excited many a hearty laugh. On the whole, we seldom recollect a more harmonious meeting; and Brother Baldwin was, as usual, going from table to table to see that every Brother enjoyed the unalloyed pleasures of the evening.

MASONIC PLAY.—Many have been the occasions on which His Grace the Grand Master of Ireland has patronized and visited the Theatre Royal, Hawkins' Street, Dublin, but in few instances has there been a fuller or more fashionable attendance of visitors for the purpose of assisting in the support of a most praiseworthy charity, than on Wednesday evening, June the 10th, when Power appeared in two of HIS!! favourite characters, which were performed in "aid of the funds for the relief of Distressed Widows and Brethren of the Order." When the curtain drew up the Brethern appeared on the stage in full Craft clothing, and the entire theatrical force came forward and sang the Masonic version of "God save the Queen," which elicited general approbation. After the comedy of "St. Patrick's Eve," Brother Calcraft, of No. 50, attired in the apron and other insignia of the Order, spoke the following address, written by Brother Alfred Howard, of the Victoria, No. 4, with admirable spirit.

"Kind, gen'rous friends, again behold me here,
To claim th' indulgence of your pitying ear,
And make once more my annual appeal,
To you who blandly smile, yet kindly feel—
Feel for the wants of those whose helpless years,
And cheeks befurrowed with unnumbered tears,
Bespeak the sad afflictive hand of need:
Alas! my Brethren, 'tis for those I plead:
And with a time-taught confidence implore
You'll do as oft you've nobly done before.
One ray of sunshine to his wants impart,
And glad the old and helpless Brother's heart.
The widow, too, oppressed with years and grief,
Sues as a suppliant for your kind relief;
And like the good Samaritan of yore,
Full well I know the oil and wine you'll pour,
And salve those wounds how deep soe'er they be,
With that unfailing styptic—Charity.
Yet hold—Lord bless me, what am I about?
I ask a favour, yet imply a doubt.
How very silly, when before me *there*
Are ranged the good, the virtuous, the fair;
Time-honoured names! aye, foremost in the van,
When Brother seeks relief from Brother man,
Whose hands obedient to the generous breast,
Ope with delight to succour the distress'd;
Whose eyes refulgent with the noble glow
Of God-like pity, willingly bestow
Whate'er they can to swell the poor man's store,
And only grieve to think they *could* no more.
Fair sisters—pri'thee, let me call ye *thus*—
For, ever dear and ever loved by us
Must those kind beings be, who thus arrayed,
The cause of virtue to uphold and aid,
The sad to solace, and the old to cheer,
Still rally round us here from year to year—

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Our warmest, grateful, heartfelt thanks are due,
Types of divine benevolence, to *you!!*
To-night, fair spinsters, in the Farce you'll find
The author basely vilifies mankind,
And fain would make us think "a *Happy Man*"
Cannot be found "from Beersheba to Dan."
What say you, Brethren?—Ah! methinks I spy
Hundreds prepared to give the "deep loud lie."
And sure if worth and loveliness combined,
With manners polished, gentle, and refined,
Can aught contribute to our cup of joy,
With bliss o'erflowing, and without alloy,
Then must ye, swains, who now around I see,
Of all the happy, far the happiest be;
And be it ever thus—on you, on all
Assembled here, may Heaven's choice blessings fall,
Which to insure, let all your actions be
Based on these words—FAITH, HOPE, and CHARITY!!"

His Excellency the Lord Lieutenant (who is a Brother of the Craft) occupied his private box, and seemed much gratified at the Masonic display and animating scene which presented itself on this occasion.

The Stewards, during the evening, were all in their proper places, and seemed each ambitious in adding to the comforts and amusement of their fair sisterhood, and the character of the assemblage.

GRAND MASONIC BALL, *April* 24.—The members of the ancient and honourable order of Freemasons in Dublin gave a ball and supper on Friday evening, in the Rotunda, on a scale of magnificence fully in accordance with the highly respectable station the Order maintains in all parts of the civilised world. The Round-room was hung all round with Masonic banners and emblematic devices; it was brilliantly illuminated by the Hibernian Gas Company, and the floors were chalked with tasteful devices, which soon disappeared when the joyous votaries of Terpsichore commenced their agreeable and healthful exercise. The military quadrille band performed during the evening the most fashionable music, and not the least admired were the old Masonic tunes, "A free and accepted Mason," &c. The ante-room was hung with blue, white, and pink alternately, which gave it a most cheering appearance: in this the stewards, bearing white wands, and attired in gorgeous Masonic costumes of every order, were engaged, and conducted the ladies as they arrived to the throne, where they were severally introduced to the Worshipful Deputy Grand Master, William White, Esq., who filled the place of his Grace the Duke of Leinster, Grand Master of Masons in Ireland, until his Grace's arrival. From nine until near eleven the majority of the company were set down—a number arrived afterwards. The scene the Round-room presented was truly magnificent—the galaxy of beauty, heightened by the most fashionable and attractive dresses, principally of Irish poplin and Limerick lace—the Masonic costumes, heightened by the jewels of the various orders, collars, and aprons, from the Masonic blue to the gorgeous red, and more sombre black. His Grace the Duke of Leinster arrived shortly after eleven, having travelled from Athy, where the noble heir to the house had been entertained by his Grace's tenantry. His arrival was announced by the bands playing "Come, let us prepare." His Grace wore a simple collar and jewel of blue Masonry. He was conducted to the throne by the Worshipful Deputy Grand Master and the Stewards. The following members of the Supreme Grand Council of

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Rites were in attendance on his Grace:—J. Norman, Grand Insp. General Vice-Pres., &c., John Fowler, K.H. Grand Insp. General, Grand Chan., &c., William Rigby, K H.K. Past Grand Deacon, P.M. 2. 620, Thomas Wright, K.H.K. Sun. Grand Secretary, P.M. 4. 50, 141, 620, Rev. T. Flynn, K.H Grand Chaplain, G. J. Baldwin, K.H. Junior Grand Warden, W. H. Bracken, P.M. 642, G. W. Creighton, Grand W. No. 2, William Gibton, P.M. 4, 55, Edward Moore, K.H. M W. Sov. O.C., Thomas Murphy, K.H. and P.M. 2. 492, 620, Thomas James Quinton, K.H.P.M. 4, William White, K.H. and P.M. 6. Dep. Grand Master Grand Lodge of Ireland, Benedict Arthur Yeates, Godfrey Brereton, K.H., James Chittick, &c. &c.

After his Grace had taken his seat on the throne, the dancing commenced, and was kept up with great spirit and regularity, under the superintendence of Brother Newcombe. The Parisian method of exhibiting by placard the order of dances prevented confusion and loss of time, and the exertions of the director were crowned with success. At one o'clock supper was announced. His Grace the Duke of Leinster, Brethren the Right Hon. the Lord Mayor, E. Litton, *M.P.*, Col. King, J. B. West, the High Sheriff Tomlinson and Lady, High Sheriff Faulkner, &c., led the way to the long-room, which was laid out to accomodate at least seven hundred persons at supper. His Grace presided with suitable dignity. On his left sat the Worshipful Deputy Grand Master, on his right the Right Hon. the Lord Mayor and the High Sheriffs. The supper combined everything to gratify the most fastidious taste. The tables were decorated superbly, and reflected the utmost credit on the director, Mr. Ingram. The wines, champagne, &c., were supplied by Brother Joseph White, of Malborough-street, and for richness of flavour and quality left nothing to be desired. Everything was in superabundance, and of the most excellent quality. After supper his Grace the Duke of Leinster proposed the health of the Queen, which was most rapturously received. The healths of the Grand Masters of Masons in England and Scotland were drank with all Masonic honours. The W. D.G.M. having obtained the Grand Master's permission, in very felicitous terms proposed the health of his Grace the Duke of Leinster. Nothing could exceed the fervency with which this toast was received; the usual Masonic return was most cordially and correctly awarded to it. His Grace briefly returned thanks, and proposed the health of the Deputy Grand Master, who from the zealous and able discharge of his Masonic duties, left him but little to do. After expressing the obligation to his worthy and esteemed Deputy for his earnest attention to benefit the Order, his Grace gave his health. It was responded to with true Masonic fervour, and accompanied with all the honours. The next toast was, "The Lord Lieutenant, and prosperity to Ireland." This toast was drank without the usual Masonic honours, his excellency, though Provincial Grand Master of Devon, not having taken part in any Masonic proceedings since his arrival in this country. Shortly after, his Grace left the chair, and the company retired to the enjoyment of the pleasures of the dance. The scene altogether was most brilliant—the attention of the stewards unremitting—every one present seemed gratified and delighted, wishing, no doubt, that a similar evening's enjoyment would be speedily afforded to them. The company did not separate until an advanced hour in this morning.—*Dublin Mail, April* 27.

Cork.—Brother Ribbans, of Edgbaston, the Prov. Grand Senior Deacon for Warwickshire, having presented to the Cork Masonic School for

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Female Children, twenty copies of his excellent little work entitled "Doctrines and Duties," the following was agreed upon:—

"At a meeting of the Governors of the Cork Masonic Orphan Asylum, held on the 6th of April, 1840, the Right Worshipful James Lane, Mayor of Cork, in the Chair.

"A letter received through Brother James Morton, W.M., Lodge No. 1, from Brother F. Bolingbroke Ribbans, of Edgbaston, was this day read, which accompanied a gift of twenty copies of his work entitled "Doctrines and Duties," for the use of the inmates of this Asylum, the work having been, according to usage, submitted by the House Committee, to the inspection of the spiritual instructor of the Rev. W. Hall, Rector of Saint Nicholas, and Chancellor of the diocese of Cork and Ross, and his report upon its merits proving highly satisfactory, it is proposed by the Mayor of Cork, and seconded by the Rev. W. Hall, and resolved unanimously, "That the warmest thanks of the Governors be tendered to Brother F. Bolingbroke Ribbans, C.C.C., Cambridge, *F. S. A.*, for his very kind and acceptable donation of twenty copies of the above-named work, for the use of the inmates of the house, a present which the Governors receive with pleasure, being convinced that, under God's blessing, it is eminently calculated, in clear and attractive language, to promote a knowledge of those Holy Scriptures which are able to make wise unto salvation."

The following letter from the children in connexion with the above subject, was then considered.

"Cork Masonic Asylum, Monday, April 6, 1840.

"Will our worthy patrons the Governors, gratify us, by allowing us to work a Masonic apron for our Brother Ribbans, as a very small return for his affection and thoughtfulness for us; and will they be so good as to ask him to wear it for our sakes, that he may remember our gratitude to him.

"Signed, on behalf of the Masonic orphans,
"Maria Bird."

Resolved unanimously, that we most cheerfully comply with the above request, and highly approve of it.

(Signed) James Lane, Lodge No. 1,
Mayor of Cork, Chairman.
Thomas Hewitt, Sec. F.M.O.A.

Brother Ribbans has received from the hands of these little innocent sisters, one of the handsomest aprons we ever saw; and we are quite sure that our Brother will never "clothe" himself without calling to mind the genuine gratitude of the Freemasons' daughters who proposed and worked this emblem of innocence, and this bond of friendship. May he long live to wear it, in health, and happiness, and ease. And here it may not be amiss to inquire, where is the other Institution that can boast a more dignified or more delightful desire to cultivate fraternal affection for each other. We congratulate alike the First Lodge of Ireland, and our trustworthy Brother Ribbans, in this new yet enduring friendship, just formed for each other on the solid basis of a rational and laudable spirit, using the indissoluble cement of pure and disinterested regard, to unite for life, the kindest hearts and best of minds, in the unerring centre of that charity which completes the character of man.

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CARLOW LODGE, *March* 20.—A Royal Arch Chapter was held at the Masonic Hall, in Dublin Street, by the Master and the Members of Lodge 116. A deputation from Dublin, consisting of the Grand Secretary for Ireland, John Fowler, Esq., and Dr. Wright, attended by special request. The Chapter was opened at three o'clock in the afternoon, with the usual solemnities, when several candidates, after due examination, were raised to the sublime degree of Royal Arch Masonry. The proceedings closed at nine o'clock, when the Brethren belonging to this high order, twenty in number, adjourned to the club-house, where they entertained the deputation to a sumptuous dinner, consisting of every variety in season, and to abundance of the best champaigne, claret, port, sherry, &c. The chair was taken by the Worshipful Master, Benedict Arthur Yates, Esq., of Moone Abbey. Brother Thomas Crawford Butler, the Senior Warden, acted as Vice President. After the cloth was removed the following toasts were proposed:

"Her most gracious Majesty the Queen."

"The Duke of Sussex, the Grand Master of England."

"Sir James Forrest, the Grand Master, and the Brethren of Scotland."

"The Duke of Leinster, the Grand Master of Ireland."—Drank with all the honours.

The Chairman next proposed the health of a high and distingushed Mason, "Dr. Wright," who had honoured them with his company on that evening, a Brother who was not only well known as a Member of their ancient Order, but as a philanthropist in the true sense of the term —(cheers). The toast was drank with the honours of Masonry.

Brother Wright returned thanks, and after complimenting the Members of Lodge 116, for their zeal and exertions to promote the interests of the Order, he concluded by expressing a hope that he would be afforded an opportunity of dining with them on the 24th of June.

The next toast was—"The health of the Grand Secretary for Ireland," who, for half a century, had shed a lustre on the Order, not merely for his services to promote the good of Masonry, which were universally acknowledged, but for his uniform attention to the Lodges throughout the kingdom—(cheers). Few Members of the Order throughout Europe were more beloved or respected; and it was truly gratifying to the Members of Lodge 116 that they had merited his respect and approbation—(cheers.) The toast was received with great cheering, and was drank with all the honours.

Brother Fowler, in an appropriate speech, returned thanks.

Dr. Wright next proposed—"The health of the Worshipful Master," upon whose zeal and talents as a Mason he passed a high and deserved eulogium. Drank with the accustomed honours.

The Chairman returned thanks, and concluded by proposing "the health of the P.M. Brother Simon Clarke," which was received with cheering, and drank with all the honors.

At twelve o'clock the company separated after spending one of those social and convivial evenings known to Members of the Fraternity, in peace, love, and harmony.—*Carlow Sentinel, March* 28.

CHARLEMONT—DINNER TO GEORGE WILFORD, ESQ.—On Thursday, the 23rd *April,* a grand entertainment was given in the large Assembly Room, at Mr. Robert Thompson's, in Charlemont, by the Master and members of Masonic Lodge No. 395, to George Wilford, Esq., of Moy, upon the occasion of his departure for America.

At an early hour in the evening the members began to throng the

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spacious apartment, which was tastefully and beautifully decorated with festoons and wreaths of evergreens. Some well executed oil paintings were conspicuously exhibited, illustrative of Scripture, such as our first parents in their primeval simplicity, ranging through Eden's peaceful bowers—the general deluge—the Jewish Temple with its porches, &c., and a handsome representation of the venerable Fortification of Charlemont. Immediately behind the chair was a transparency of the sun at high meridian. At eight o'clock dinner was on the table, and was served up in the most sumptuous manner, and reflected infinite credit on Mrs. Thompson's skill and taste. The Chair was taken by Brother Lieutenant Charles Harpur, and Brother James M'Farlane acted as Vice-President. When the cloth was removed, the following toasts were given:—

"The Queen, the illustrious Monarch of these Realms."

"His Royal Highness Prince Albert."

"His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England."

"His Grace the Duke of Leinster, Most Worshipful Grand Master of Ireland."

"Our Brethren round the globe."

"Brother Crucefix, the talented and indefatigable Editor of *The Masonic Quarterly Review*, and may the Fraternity duly appreciate his eminent services in their cause."

The charter toast of the evening:—"Our guest, Brother George Wilford."

This toast was drank with loud cheering. After the cheering had subsided,

Brother WILFORD rose to tender his sincere thanks to the Worshipful Master and Brethren for the warm and affectionate manner in which his health had been drank, and expressed his deep concern at his intended removal from amongst them: and when he saw himself encircled by many with whom, in early life, he was warmly associated, he felt himself animated by their presence, and gladdened by their fraternal and affectionate council, he felt proud in being a member of their venerable society; and although he had not much experience in their sublime mysteries, his feeble attainments were received with admiration and respect. By them he had learned to avoid the follies and vices of youth, as the wary mariner did the rocks of Scylla and Charybdis of old; by the wisdom of their well-regulated laws he had learned to reduce rude matter into due form, and rude manners into the more polished shape of moral and religious rectitude, becoming thereby a more harmonious corner-stone of symmetry in the structure of human society, until he would be made a glorified corner-stone in the temple of GOD, "made without hands, eternal in the heavens." When he gazed upon the transparency behind the Gallant Worshipful Master, representing the bright orb of day in his meredian splendour, it reminded him that a few more setting suns and he must say "farewell Brethren," and bid, perhaps for ever, adieu to the genial and fertile soil that gave him birth. But a few days and the lovely green hills of Erin must recede from his view; but he could sincerely tell them that when he should have crossed the dark blue wave, or, to use the words of the illustrious Wesley, that "huge monster the Atlantic ocean," and in safety landed on the shores of the western world, he would think of the land of the harp, and of his affectionate Brethren who had on that evening conferred such a distinguished honour

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upon him. To the Grand Lodge of Ireland he felt much indebted for their great kindness and promptness in furnishing him with their certificate; and when he, in other lands, would look upon the parchment and its appendages, it would enkindle in his bosom feelings of grateful pride. Having occupied, he feared, too much time, he begged to propose

"The health of the Gallant Worshipful Master, Brother Charles Harpur."

Brother HARPUR returned thanks, and expressed his gratitude to his Brethren of the Lodge for the kind feelings they had uniformly manifested towards him since he had the honour to preside over them as Master. He had always observed their willingness to comply with all his recommendations for the well-being of their society, and their prompt obedience to all his official directions. He must applaud their temperance and regularity, as well as the seriousness of their whole deportment, and hoped the Lodge would evermore preserve that high character for which it was so eminently distinguished.

Brother WILFORD respectfully claimed permission to propose the health of their much-esteemed and talented senior Warden,

"Brother William Jackson."

This Brother's health was drank with rapturous applause.

Brother JACKSON then rose, and said he had felt some embarrasment in addressing them on so momentous an occasion, as he was then labouring under a slight affliction; but he trusted that they had discovered no lack of oratory after what had fallen from the lips of their Worshipful Master, and their able and distinguished guest, the latter of whom he had known from boyhood, and he could bear proud testimony to the transcendent merits of their respected guest, Brother Wilford. He remembered him at a period when placed only under the guardianship of his maternal parent, and when his father, their worthy fellow-citizen, bore a commission in the Royal Regiment of Artillery, and with his companions in arms fought side by side with the illustrious hero of Waterloo,

> "When Talavera shudders yet,
> Vittoria and Almeria's plains,
> And Salamanca ne'er forgets,
> But trembles at the conqueror's name."

In descanting, however, on the merits of the father of their guest, he felt he was diverging from the subject which ought more immediately to engage their attention. Their guest had pressing claims upon their regard, for the calmness and serenity of his temper, the gentleness of his manners, the kindness of his heart, and the generosity of his dispositions, were eminently conspicuous through the whole of his deportment; and wherever Providence might hereafter direct his path, he trusted he would pay a due regard to the sacred duties of religion, and ever bear in mind that the *orders* with which he had recently been invested were strictly consonant with the injunctions of the Holy Scriptures. The rules and regulations of the society whose benefits he had embraced did not direct him to the musty volumes of the fathers, or the dark and abstruse fictions of traditional story, but the blessed Bible, which was able to make all wise unto salvation. The beauties of their orders were as the faint glimmerings of the distant beacon to the toil-worn mariner, the nearer he approached its lights became the more brilliant, and cheered him in his onward course to the desired haven. The sentiments of an attached Brother here flashed across his mind, and he hoped that, while he quoted,



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their patience would not be withheld. "To submit to the powers that be, to obey the laws which yield protection, to conform to the government under which they live, to be attached to their native soil and sovereign, to encourage industry, to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons—peace on earth, and good will to man, are their study. Friends to church and state, in every regular government, their tenets interfere with no particular faith, but are alike friendly to all, suiting themselves to circumstances and situation. Their Lodges are an asylum to the friendless and unprotected of every age and nation. As citizens of the world, with them religious antipathy and local prejudices cease to operate—while to them every nation affords a friend, and every climate a home. Hence the unfortunate captive in war, the shipwrecked mariner, and the helpless exile on a foreign shore, have reason to glory in fraternal affection; while the disconsolate widow and her distressed orphans are cherished by the bounty of Masons. Such is the nature of the Masonic institution, and such are the advantages resulting from its establishment. It must, therefore, surely be no trifling acquisition to any government or state to have under its jurisdiction a body of men, who are not only loyal and true subjects, but the patrons of science, and the friends of mankind" —(cheers). He thanked them for their cheers, and felt he was occupying too much of their time; but when it was considered that his late parent and many members of his family had enrolled themselves under their banner, they need not marvel that he felt an unwearied attachment to their cause. He had known many worthy members of their society who had gone to "that undiscovered country, from whose bourne no traveller returns," and who were ornaments to their beauteous hemisphere, and the fond recollection of whom was engraven with indelible characters on the smooth tablets of his memory, and he earnestly hoped their meritorious career would create emulation in their successors. He sincerely thanked them for their patience; and his ardent desire was, that when the billowy ocean of life would have ceased to roll, and the hushed tempest, which in their weary pilgrimage had oft assailed, would fail to burst forth, they would shine as a glorified constellation, adorning the firmament above—(cheers).

"Brother M'Farlane."

Brother M'Farlane returned thanks, and referred to his military career. He had courageously fought the battles of his country, and his country had not withheld its reward. He (Brother M'Farlane) had, for his gallantry and conduct, been honoured with a splendid silver medal, and he had now retired to enjoy the happiness of a home, and the reward of a well-spent life.

"The hostess."

Brother Thompson returned thanks, and hoped the hostess would continue to enjoy the confidence and esteem of her numerous friends and acquaintances.

There were several toasts drank, and some forcible observations made; and after regulating the business of the Lodge, the members separated a few minutes after eleven o'clock. The most perfect harmony and good order prevailed during the entire evening.—*Newry Telegraph.*

Newbliss, Monaghan.—Tuesday, the 14th of *April,* was the day appointed for the dedication of the apartment in the town of Newbliss, in which the future meetings of Lodge No. 790 are to be held. At five o'clock in the evening the Worshipful Master Brother Rev. Charles Walsh, A.M., Curate of Clones, opened Lodge. Brother Thompson, of

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Glynch, J.P.*, and Brother Moorehead, of Annamaking House, J.P., in their proper positions as Wardens; P.M. Thos. Tenison, of Portnelligan, and Captain Stopford, Acting Deacons. In addition to the members mentioned, there were present, P.M. Alex. Dudgeon, Stirling Cottage; the Rev. W. P. Moore, Principal of Cavan College; Thomas Coote, Deputy-Lieutenant and J.P., Fortwilliam; Bros. Kearney, Clones, Eyne Coote, Bellament Forest, Thomas Phillips, Dumbrain House, J.P., the Rev. T. H. Montgomery, Killevan Glebe, Secretary and Treasurer, J. T. Hurst, *M.D.*, Clones, Captain Cottnam, Mynore, J.P.; the visitors being Bros. the Rev. Henry Winder and Armstrong, of Lodge 565, Belturbet.

The Master on taking the chair, read the permission of the Grand Lodge of Ireland, authorising the removal of Warrant No. 790, from the Dacre Arms, Clones, to Kerr's Hotel, Newbliss; he afterwards offered some explanatory observations, as an opinion prevailed that the D.G.S. of Ireland would be present and assist at the Consecration, and concluded by reading a letter from Brother Fowler, regretting that his official duties, preparatory to the General Ball on the 24th, would prevent him from acceding to the earnest and unanimous invitation of the Fraternity to partake of their hospitalities.

The customary preparation being made, and the order of procession arranged under the direction of P.M. Dudgeon, the Brethren taking the places assigned to them in the programme of Consecration, moved forward, and making the circuit of the room, performed all the ceremonies according to immemorial us.

The Rev. Brother Moore, acting as Chaplain in the unavoidable absence of the Rev. Allen Mitchell, Incumbent of Drumsnat, delivered the Exordium and read the Consecration Service; at the conclusion of which, the Rev. Bros. Walsh, Montgomery, and Winder responded

"Glory be to God on high, on earth peace and goodwill towards man."

The Rev. and Worshipful Master then, in the name of the Supreme and Eternal Architect of heaven and earth, dedicated the apartment "To FREEMASONRY, RELIGION, VIRTUE, SCIENCE, AND UNIVERSAL BENEVOLENCE!"

The Chaplain made the Invocation: response by the Brethren, "The Lord he is gracious, and his mercy endureth for ever." After which the blessing was intreated in an appropriate and beautiful prayer.

The ceremony having concluded, and truly it was an interesting spectacle, presenting a scene of moral instruction and sincere supplication, the Brethren adjourned to the *salle a manger*, where a repast, consisting of two courses, was served, to which was added Brother Snow's port and claret. When the cloth was drawn, the usual Masonic toasts were prefaced and replied to, in addresses expressive of the more honourabe sentiments of the human mind, and quaffed in

"Cups that cheer, but do not inebriate."

At eleven o'clock, the Brethren, after an evening of unusual gratification, separated, having previously made such customary collection for charitable purposes as is commensurate with the array of intelligence and respectability enrolled in No. 790.

88TH, OR CONNAUGHT RANGERS.—Sir Michael Cusack Smith, Bart., son to the late distinguished Irish Judge, has been entered, past, and raised to the degree of a Master Mason, in the Military Lodge held in this regiment.

* J.P. Justice of the Peace.

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# INDIA.

## TO CORRESPONDENTS.

Having entered into arrangements with
Messrs. W. THACKER AND CO., ST. ANDREW'S LIBRARY, CALCUTTA,
We refer our Friends and Correspondents to that firm, who have an ample supply of the *Freemasons' Quarterly Review* on hand, and who will promptly execute orders.

BRO. MAJOR MACDONALD.—We are requested by this zealous friend and Brother to correct an error which appeared in No. xx p. 527, where he is described as the first Master of the newly founded Lodge "Himalayan Brothers" at Simlah. The real founder and first Master of that Lodge was another Brother Macdonald, a very worthy, zealous, and able Craftsman, whom the indefatigable Major, however proud in emulating such qualities, is desirous should receive all due respect. The high honour of laying the foundation-stone of a Masonic Temple, by which the Craft may be extended we hope for all time, belongs to its first Master, to whom we apologize for an inadvertence accidentally committed, and which until now we had no opportunity to correct.

R.—Correspondence under date 16th April is received.

BRO. NEAVE.—If it be possible that "envy" may be permitted to keep company with the honest expression of sentiment, we are envious of your position, and well know how nobly you will wear the honours so prudently conferred. We offer our sincere thanks for the paternal and generous support we have received, the intimation of which reached us at a most trying moment, and has inspirited us in proportion to its value.

BRO. A. GRANT.—Do we not also envy thee, "kind friend?—troth, yes." You seem to have returned to a home where "reward sweetens labour,"—as we trust the sycophant and the slanderer are strangers to the "glowing Ind," and that your path may be that of peace, in promoting Masonic objects.

BRO. GEO. PARBURY.—Anticipating the pleasure of your passage for "England, ho!" we did not expect your welcome correspondence. We are absolutely bursting with envy; you may believe how sincerely we envy you the participation in scenes that must delight you; and then when you return to tell us all about it, we shall envy you the recital of what you have witnessed.

AN OLD MASON.—We do not insert the communication, because on reading the Report of the Especial Provincial Grand Lodge on the 28th of February, we surmise that all differences have ceased, and that there is nothing likely to impede the operations of the PROV. G.M.

THE FORTRESS of Allahabad in our next.

P.M. 648.—The missing or delayed letter under date 11th Jan. has been received, and shall be attended to at the earliest moment Some of the books are out of print, and others in the press.

## FREEMASONRY IN INDIA IS REVIVED!

Happy and glorious advent!—"The glowing Ind" beams out her bright effulgence, and hails Freemasonry with the full brilliancy of Eastern splendour.

Brothers R. Neave and A. Grant were the honoured heralds from England of the patent which created the Right Worshipful John Grant, Esq., Provincial Grand Master for Bengal—an appointment which has gladdened the hearts and satisfied the scruples of the whole community of Masons. Honourable and amiable, Masonry may look to him for the exercise of his office with all due regard to merit. He has overcome the many difficulties which bestrewed his path, by his courtesy; and while all whom he has appointed feel their promotion to be an honour,

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those to whom of necessity he could not extend public marks of favour, entertain too high a respect for his virtues to question the selection he has made.

The length to which our reports extend, obliges us to limit our remarks at present; but, as a new era has commenced, we purpose fully to examine into and dilate upon the various points of Anglo-Indian Masonry, believing that our friends in the "far-East" are not desirous that we should forego the advantages of that fraternal communion, which we proudly consider we have been the humble means of assisting to promote.

Our present accounts are most encouraging. Already the fraternity are looking out for a house that they can convert into a temporary Hall, until they can build a *Temple!* contiguous to which they may have school-houses for the sons and daughters of their poorer Brethren; and they contemplate an extended plan of relief for those whom misfortune may point out to their generosity.

To all this goodly work, we say "so mote it be," and may heaven prosper the workmen! It may be, however, not unbecoming in us to urge on the liberality of our distant friends, the cause of the Worthy Aged and Decayed Freemasons in that country from whence they themselves have derived their infant nurture, and to plead as powerfully as man should for his fellow man, for some trifling aid in support of so holy an Institution as the Asylum. We believe that it is favourably entertained by them; some *proof* of their kindness will do themselves both honour and credit; the very determined spirit they have already shewn to adopt all the principles of discipline and practice, makes it more necessary for us to impress upon them the necessity for early support of the Asylum; as it is but natural, when they commence active operations on their own account, they may then be prevented from extending their liberality. We dare not say that we are not abundantly paid our moral wages, by the success of our co-operation; yet, as Craftsmen, we would be clamorous in our cause, although we will not "strike." On second thoughts, we plead for help in aid of the Asylum as a fee for our future services.

> "The stone is laid—the Temple is begun;
> HELP, and its walls shall glitter in the sun."

Some idea may be formed of the intense interest created in Calcutta since the arrival of Brothers Neave and A. Grant, when it is stated that they have been scarcely landed one month, and that no less than fourteen Masonic meetings have been held

We now proceed to give the reports of the Grand Lodge, and other meetings:—

PROVINCIAL GRAND LODGE, *February 28th.*—R.W. John Grant, G.M., R.W. W. C. Blaquiere, P.G.M.; R.W. Robert Neave, D.G.M.; R.W. Sir Edward Ryan, (Judge of Supreme Court), S.G.W.; R.W. W. Burlton, (Major), J.G.W.: V.W. R. J. Bagshaw, G. Treasurer; V.W. Samuel Smith, G. Registrar; V.W. Alexander Grant, G. Secretary; W. H. B. Henderson, S.G.D.; W. C. C. Egerton, J.G.D.; W. F. W. Birch, G. Director of Ceremonies; W. G. Parbury, G. Superintendent of Works; W. John King, G. Sword Bearer; W. W. Linton, Grand Organist; W. R. C. Macdonald, W. F. P. Strong, W. William Patrick, W. Henry Torrens, W. J. F. Leith, W. Robert Frith, G. Stewards; W. A Cameron, G. Pursuivant; W. J. A. Guest, G. Tyler; W.M. Lodge Star in

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the East, No. 80; W.M. Lodge Industry and Perseverance, No. 126; W. M. Lodge True Friendship, No. 265; W.M. Lodge Humility with Fortitude, No. 279; W.M. Marine Lodge, No. 282; W.M. Lodge Courage with Humanity, No. 551.

Friday the 28th of February was a day for Masonry in Bengal, and must have filled with heartfelt satisfaction the breasts of every Brother present at the formal opening of the Provincial Grand Lodge, which took place at the Town Hall on that day. The spectacle which was there exhibited was affecting in the extreme, and almost beyond the power of the pen to describe. There are many of the community, who can recollect the palmy days of Masonry in Calcutta, when ten Lodges enrolled themselves under the provincial banner, whereas now there are but six. The same cause which affects all other human institutions has had a baneful effect on Freemasonry here,—neglect. The want of any local government in the shape of a Grand Lodge has superinduced a degree of supineness, very detrimental to the true interests of the Craft. This detriment, however, has been more in degree than in kind,—for faint though the traces may be, the true land-marks of the Order have been carefully preserved by those who have, despite all discouragements, maintained the repute and honour of the Craft. The fault of this decadence in Masonry is mainly to be attributed to the head authorities in England, who knowing that Bengal had no Grand Master, have for a long time taken no steps to remedy the defect; nor indeed does it seem, that any steps have been taken, had not some zealous and worthy Brethren seen the slough of despond in which the Craft was fast sinking, strongly urged the matter on the attention of the Grand Lodge in England, through representations made on the spot, and, indeed, where alone they were likely to be effectual. The exertions of Brother Alexander Grant, aided by the *Freemasons' Quarterly Review*,—a work never to be mentioned by Masons without gratitude to its worthy conductor—and the presence in England of other Brothers, who took a strong interest in the matter, formed a concurrence of felicitous events which resulted in the happy meeting which was witnessed on Friday last. The just claims of the Masons of Bengal were duly acknowledged; the Grand Master Larkins retired from a chair which he had worthily filled here, but the duties of which it was impossible that he, at such a distance from the scene of his former labours could perform, and the Grand Master of Masons honoured himself and the Craft in the selection of our esteemed fellow-citizen, Dr. John Grant—a name which is eulogium in itself. Of that gentleman it may safely be affirmed, that had search been made from one end of India to the other, there cound have been found none so fit and worthy in every way to fill the chair of the Grand Lodge; none to whom Masons, as well as the world at large, more look up and reverence, none under whom they would so readily, so cheerfully, so gratefully have rallied. In fact, much as Masons have to rejoice that the Grand Lodge has been restored, they have a greater cause for gratulation that it has been re-established in Dr. Grant's person, and that he may long enjoy his elevation is the ardent wish of every Mason.

The Grand Lodge assembled at six o'clock in ample form, and it was a goodly sight to see the display of purple, the pink, and though last not least—the blue aprons. The last indeed was most gratifying, as shewing the kindly feeling existing among the Craft at large towards the new authorities, and their readiness to join in the regenerating of

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Eastern Masonry. The ceremony of installation was admirably gone through by Brother Blaquiere, who gave the Right Worshipful Master an affectionate and appropriate address, which went to the hearts of the Brethren, and in delivering which he was sensibly affected. The R.W. Master on assuming the chair, among the plaudits of the Brethren, addressed them in a manner which for brevity and effect sake, we will charaeterize as worthy of himself, and it was listened to with profound attention.

The R.W.M. adverted in strong terms to the unsolicited honour which had been conferred upon him, and expressed his pleasure at being put into the chair by Brother Blaquiere, who was his own friend and the father of Masonry in India. He adverted to the cause of the decline of Masonry, which he in part attributed to the non-observance of some of our wisest laws and established usages, and more especially to the laxity which prevailed in the admission of persons, who could do but little credit to the Craft, and to the elevation to office of Brethren not sufficiently qualified to rule, govern, and direct the Lodge. In conclusion, he forcibly reminded all present, after adverting to some points in Masonry in respect to which errors had happened which required rectification, that the chief ornaments of Masonry were rectitude of conduct and the practice of all the moral virtues that adorn mankind, which he strongly recommended to all present. The topic of a Masonic hall, or place of meeting peculiarly adapted to one set apart for Freemasons, as well as the foundation of certain local charities, were alluded to as being contemplated, but as not being yet so definitively arranged as to be brought distinctly before the meeting.

After the address, the officers of the Grand Lodge were appointed and installed, according to due and ancient form, and the necessary business was transacted; then the Lodge was closed. The Brethren proceeded to the banquet, which was spread by Brother Spence, with more than his usual liberality. They were marshalled by our respected and zealous Brother F. W. Birch, of the excellency of whose arrangements too much cannot be said, and the procession was closed by the Deputy, the Past, and the Present Grand Master, preceded by their own and the Lodge banners.

The banquet was sumptuous, and the meeting one continued scene of rational enjoyment, heightened by the prospect which it held forth of the success of Masonry hereafter to be anticipated. It would be impossible to enumerate all the toasts, or to detail the speeches made on this occasion, but we will enumerate a few of the principal. The first four toasts were, the "Queen and the Craft;" the "Duke of Sussex, Grand Master of Masons;" the "Grand Lodge of Bengal;" and "All poor and distressed Masons." The Deputy Grand Master then rose and proposed the health of the Right Worshipful the Grand Master, in nearly the following words:—

"Brethren, I call on you to fill your glasses a bumper, and to drink it, if ever a bumper was drank. I shall not detain you long, because the subject does not require it, for it at once comes home to yourselves. The R.W. Master has set an example of brevity, and, in one of his speeches has advised us to leave something to the imagination. I shall not ask you to do so, as we have the personification, in the instance before us. Neither shall I make any eulogium on the person whose health I am about to propose, because, when you hear his name, his eulogy will be the spontaneous homage which will arise in every breast.

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It is, Brethren, that combination of all that is excellent in private life, and all that is pre-eminent in Masonry, our beloved R.W. Master, John Grant, Esq."—(Tremendous applause).

R.W.M. returned thanks in a most feeling speech, and concluded by proposing the health of Brother Robert Neave, the D.G.M., of whom he spoke in most handsome terms, as being an old friend, and a most zealous Mason, in proof of which he had appointed Brother Neave to be his deputy, and from which appointment he expected much good would result to the cause of Masonry.

The next toast was the health of Brother Blaquiere, the P.D.G.M., which was received with great enthusiasm by the Brethren; and the R.W.P.M. expressed his thanks with his usual feeling and felicity.

The healths of the Senior and Junior Grand Wardens, proposed consecutively by the R.W.M., met with the applause they so justly deserved. The G.M., in his address, set forth the lustre shed upon the Craft by the acceptance of office by persons whose stations in society and private worth are so well established. The R.W.S.W. returned thanks in a peculiarly elegant manner, depreciating his own merits, and yet lauding the system of Masonry, and devoting himself to carrying out its principles. It may be added in this, as in all other cases, humility is the invariable companion of merit; and however light the worthy speaker might think of himself, no one present did not esteem him worthy of the highest places. R.W.J.W. expressed his thanks in a speech replete with humour, wherein he modestly set forth his exertion in the good cause, which, as all who have known him in other parts of India, as we have, most assuredly entitle him to the high rank he now holds in the Grand Lodge.

In the course of the evening, the healths of all the other Grand Officers were duly remembered and honoured; but among them stands distinguished for the complimentary speech by which it was preceded on the part of the R.W.G.M., and the applause by which it was received, the health of V.W. A. Grant, G.S. To this worthy Brother, as the speaker said, we owe much of the revived spirit which Masonry now exhibits, and more to which for the future we look forward, for he is the main spring of the Grand Lodge. Thanks were returned by Brother A. Grant in a feeling and appropriate speech.

The Brethren, too, paid a just and willing tribute to the recollection of Dr. R. T. Crucefix, whose name is now become as deservedly endeared to the Craft on this side the world as in his own more immediate sphere of utility. What a proud satisfaction must it be to that worthy man and excellent Mason to know, that here, in this distant land, his name is on our lips; and his good deeds, living in our hearts, stir us up to imitate the noble example of devotion to the good cause, which he has shown us.

The D.G.M., with a humorous allusion to the singular propriety of the appointments to the Grand Lodge, and the analogy which existed between their secular and their Masonic duties, proposed the health of W. Brother H. Torrens and the Grand Stewards, whose politeness and attention had contributed so much to the comfort and hilarity of the evening. To the activity and exertions of Brother Torrens he particularly alluded; and the feeling of the whole meeting, in accordance with these sentiments, was evinced by the plaudits which responded.

R.W.G.M., with his usual felicity, paid a proper compliment to his Deacons, which was acknowledged by Brother Egerton, and to the rest of the Officers of the Grand Lodge, on whose behalf Brother F. Birch returned thanks.

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A STEWARD AT THE BIRTHDAY.—The words by the "filcher" were still more impudent than stated; but we do not believe that the conclave of "four" went so far as to have a man, not a Mason, to force the party out in case he should enter the Hall.

P.M. 605, 460.—Name and address.

ONE OF THE "PROFANE WORLD," evidently does not understand the "Circular," which not only puzzles the initiated, but, as we guess, also, the writer himself. As to the declaration on the 19th April, it was altogether contrary to our statutes.

A DEPUTY PROVINCIAL GRAND MASTER.—We have read the report and the letter, but a sense of honour restrains us from the republication of a serious error, that gives so much painful regret, although we have been compelled to allude to it elsewhere. We can afford to be generous, but we must be just.

ANTIQUITAS is right, but the "tria juncta in uno" is too severely written. The "filcher and traducer" has a spice of the duello. "The jontleman" is a good hit; but we cannot even yet altogether give up the third, having had some experience of what we believe to be natural good qualities.

AN EYE WITNESS.—We are aware that Brother Peter is not really a stickler for ——

A YORKITE MASON.—Sir Thomas Tancred, Bart., was Prov. G.M. for Yorkshire in 1772.

BROTHER WM. JACKSON (Moy).—The mark of kindness is duly appreciated for Masonry's sake. We hope to deserve support by exposing the servile and the slanderer.

S.S.—We may be wounded, but it is honourably in the front—we never turn our back. The assassin's dart may take that direction—but even the darkness of — favoureth them not. Truth is "LIGHT."

W. P. of L.—We comply with his request in acknowledging the letters.

W. E.—The incident is graphically written, but not sufficiently important. The "kangaroo," hungry and disappointed, lost, it seems, both his luncheon and his manners: however, the ladies were the gainers by his absence.

THE EYE-SORE.—The salve might not be applied in 1841, so *ecce*, "time by the forelock." In the other case there was no desire to give a higher grade, for reasons, "as the saying is;" besides, in 1842 the *tide may turn*.

LYNX.—Outspies and informers, although true, are not Masonic.

PROTEUS.—Why still scrupulous? The excellent article in our next.

A BATH BROTHER.—If the Grand Master knowingly permits the circulation of anonymous and slanderous libels, he becomes the principal;—but how to prove this?—the leprous distillment may be too cunningly dropped for even him to know that he is duped.

A DEP. PROV. G. MASTER, BUT NOT THE AUTHOR.—We are obliged by the Magazine—our former opinion is unchanged. The time may come when we may touch on the subject, and not disrespect our faith or fidelity. Nothing is in better taste than the introductory remarks—nothing more dishonest or degrading in publishing what is spurious.

J. S.—One degree only can be conferred at a time—twenty-eight days must elapse between each.

A MASON.—We do not recommend either—"a plague on both your houses;"—the one never approached, the other abandoned Masonic objects.

> "*Contra, jussa monent Heleni Scyllam atque Charybdium*
> *Inter utramque viam, lethe descrumine parvo*
> *Ni teneant cursus.*"

We may probably try the new Board as a Court of Requests. By-the-bye, this may be no bad notion for some others, as well as ourselves.

A GIRLS' STEWARD.—The allusien was as ungererous as impolitic, and betrayed a poor spirit; but even —— was not immortal.

BRO. CHAS. LEE, D.P.G.M., (West Riding, Yorkshire).—Thanks for Masonic courtesy.



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BRO. J. NORRIS.—We have been *compelled* greatly to curtail the proceedings.

BRO. BARNETT ISAACS.—The circular has not only *not* received the sanction of Grand Lodge, but it is IMPOSSIBLE that it ever should.

A FREEMASON.—"The Lover of Truth!"—"A soi-disant Honorary Member of a Lodge,"—the "Excluded from a Lodge"—the "Non-resident Prov. G. Warden"—and the "Printer of Libels," are one and the same party; perfectly willing to continue his several *honourable* vocations, for which he is equally adapted by nature and art.

K.—The Grand Registrar, and the —— are the parties alluded to.

A BEWILDERED LIGHT.—The letter to the Grand Registrar must stand over. It contains hard hits, but not less true because hard.

A BRO. OF BRECHIN.—The "Fox-Mauling" should be sent to a sporting paper.

BRO. SIMMONS.—We hope to do more justice in our next.

W. E. A.—The raising of the Beauseant "too late."

PILGRIM'S third letter, &c. too late.—Notitiæ Templariæ in our next.

A GRAND OFFICER OF THE YEAR.—"The Brother on the floor," was a *needless* rudeness; but yet there was some fun in it—"the prisoner at the bar" would have sounded *tremendous*—Rhadamanthus himself must have felt vain-glorious.

G. B.'s letter relative to the G.S.L. is received.

THE NEW RULE.—The threat to throw discord into "Peace and Harmony" is not quite Masonic; we decline the article altogether.

Our opinion is that such paper is not constitutional, neither the Board nor the Grand Master have the power, Grand Lodge alone can issue such edicts.

"*You must sign that paper, or you shall not enter.*" Bravo! This to a country Brother! Fie! There is no *good* rule without an exception.

BRO. STEBBING.—Too late.

A LYRIST.—The parody on "John Anderson my Jo," is too personal. "When we were first acquaint," has a moral.

A VISITOR IN JUNE.—"Nascitur a sociis," the ( ) and his brother-in-law were the honoured guests. Shade of M'Gillivray, alas!

BROTHER GEORGE WATSON.—We shall gladly avail ourselves of his MSS. at the earliest moment. The MSS. shall be returned when compiled.

W. H.—The Grand Secretary has been so mercilessly occupied by the "Persecution," that he has not had time to attend to the certificate and warrant department. We do not think with W. H., that the alteration from fees to salary, has had any weight. You can have nothing more of a cat than her skin; and we can vouch that the Grand Secretary has enough on his hands. We submit, that a Secretary for correspondence with the Provincial Grand Masters and their Deputies, and another for the Colonies, are becoming necessary as we get older; or a private Secretary for the G.M. paid by G.L.?

BRO. NATHAN.—The offer is a startling one. We hope not to be forced to accept it. We thank our Correspondent for the sentiments expressed.

BRO. A. HOWARD.—Now that our address is known, we hope for something original.

G. A. W. jocularly hints that the initials W. R. on the ballotting paper for General Purposes, means William Rex, in accordance with King Craft and its subordinations; but we understand these letters to be the initials of Brother William Rule, which become more coincident with the opinion.

AN ATHOL MASON.—Surely Peter Thomson is not *dead*. We cannot publish the obituary of one who is alive and kicking—nay, some say *fighting*.

MONOS.—The stanzas on the Siamese Twins—The King and his Bond—can wait. They are rather coarse, but we will endeavour to make them *read* respectably.

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## ARCH MATTERS.

EZRA.—"The mildew" has reached St. James's.

P. Z.—At present there is no appearance for the better. The Companions of 324 are much in the same state as announced by the last bulletin.

A COUNTY COMPANION complains that he has visited three London Chapters of the highest character, wherein there was scarcely one Companion that knew his duty. What of that? Surely he will not fall into the error of forgetting his own. Let him visit three others.

A MEMBER OF THE CYRUS is in error. If there was no member present who could perform the duty, it was better that some one should do so. If there were competent principals present, why did *they* permit the unseemliness—not on the part of him who did act, but on the part of those who did not.

## DISCIPLINE AND PRACTICE.

W. M.—If the —— did really receive a copy of the motions to be brought on in Grand Lodge, at the Grand Secretary's office, with the privity of the Grand Secretary, such consent was a breach of Masonic discipline, the —— not being a member of Grand Lodge. But why did not W. M. follow up the business?—It is a serious charge.

H.—Although not on the Board, we have been its "caged lion" for three months; and although we have not benefited by the "feeding time," as the Zoologists phrase these refreshment hours of their animals, we have looked on at our late keepers, and know to a T what suits their tastes. We will accept, conduct, and conclude the case of H. without troubling the Board. We have wigs for all the courts, from the House of Commons to the Lord Mayor's.

CRITO.—The letter is under consideration.

ARISTIDES.—Anon—the time is not yet arrived.

P. M.—The West Indies are in the district of Grand Lodge, and ruled by its Constitutions. In Craft Masonry, Craft clothing only should be worn. In Arch Masonry, Arch clothing, and no other.

R.—You cannot meet as a Lodge of Instruction but under the sanction of a regular Lodge, but you may invite Masons qualified, to a Masonic conversation, and there assist each other in secret instruction.

P.M.—The Lodge is bound to certify to a petition addressed to the Lodge of Benevolence even once *every* year. The law merely states that a Brother shall not be relieved oftener than once in twelve months.

R. M.—It would be in better accordance with Masonic propriety not to *print* the words "CHRISTIAN NAME" in the list for contributing members, particularly if such lists are sent to Lodges known to consist of members of the Hebrew nation. There is something discourteous, if not offensive, in so doing. But we must not enlighten the "profane world" too much. Suppose the words "First name or names" were introduced in all papers.

A CURIOUS BROTHER.—We are quite certain that the late S.G.W. was not aware of the liberty taken with his name in describing him as a Past Master of the Craft. He was only raised in the Lodge of Friendship last year, on the Friday previous to his appointment as S.G.W. He is, of course, aware that his preferment was not the consequence of Masonic proficiency, and is too modest to assume.

A PROVINCIAL GRAND OFFICER may write as he pleases. We affirm that the Grand Master stated that the Grand Officers of the year, and Prov. G. Masters, only, should wear *chains*, to distinguish them from the Past Grand Officers.

ORDER.—Exception *might* be taken to the confirmation of the appointment of Grand Poursuivant; but it would be *quibbling*, and therefore unmasonic. As a matter of strict discipline, such officer should have abided the fiat of the Grand Lodge in June. The office is a proper one, and when its duties are *masonically* performed, the officer will obtain credit.

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### TEMPLARS.

A TEMPLAR IN INDIA.—We were unaware that the information had been laid, and an interdict passed. Questioning as we do the propriety of this conduct in regard to a system not acknowledged nor protected, we hope that a Council of Rites will settle the matter. If an "auto da fe" is to be celebrated, a grand conclave will not be long delayed.

A TEMPLAR.—We are glad to hear that an Encampment is soon to be held at Brighton. The Grand Sub-Priors' debt must by this time be nearly liquidated, unless it grows by peculiar compound interest.

PILGRIM.—The several interesting points are necessarily delayed.

### THE ASYLUM.

BRO. R. NEAVE.—The friends of the Asylum feel greatly indebted to our esteemed Brother for his able advocacy of this truly Masonic institution.

BRO. BERNAL (Jamaica).—We are much gratified to hear that the unremitting exertions of Brother Barnett Isaacs give promise of further remittances for our cause.

A PAST MASTER.—A few copies of the unholy Circular will be acceptable. The honourable Chairman of the late Festival produced the one sent to him with a very significant remark.

SEVERAL CORRESPONDENTS must receive our thanks for their communications, and will be gratified to learn that success on the 24th was most satisfactory.

"TO YOUR TENTS, O ISRAEL!"

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The D.G.M. proposed the health of those Brethren of the Lodges, who had attended the Grand Lodge, and who, although they proved a component part of that Grand Lodge, did not bear office in it. He recommended to their serious attention the charge which had been delivered by the R.W.G.M., assuring them, on whom so much of the well being of the Craft depended, that if they acted up to what they had heard, Masonry could not but flourish.

Several good songs, Masonic and otherwise, enlivened the meeting, by W. Bros. Torrens, Linton, P.G. Organist, Gouger, and Drummond. But all things must have an end, and even this happy meeting on so glorious an occasion, fell under the same inevitable rule. At 11 o'clock, the toast was given, "Happy to meet, sorry to part, and happy to meet again," and the Brethren separated with sentiments of universal satisfaction.

The above is but a faint outline of what took place, but it must suffice for a fuller detail of a meeting, where reporters could not exhibit their skill for fear of the ———. If this happy re-union be in any way typical of the degree in which we are to look for the revivification of Masonry, we shall expect great results, and may the realization prove abundantly more fertile than our expectations One hint only we will give as a note of preparation to all the Brethren in India, whose hearts are right towards the good cause. Masons never must rest until they have a hall dedicated to Masonic purposes, nor until they have established in an efficient manner the charities by which the Craft is adorned and beautified. This subject has not escaped the vigilance of our respected Prov. Grand Master, and we await with anxiety the matured results of his deliberation.

Humility with Fortitude (279), met at Fort William, on March 2nd. It had been intimated to the W.M. Brother Chance, that the R.W. Deputy Grand Master, Robert Neave, would visit the Lodge, accompanied by the M.W. Grand Secretary, A. Grant, who were received with all due honours on their arrival. The D.G.M. assumed the chair, opened the Lodge, and returned the emblem of power to the W.M. Chance, assuring him that form only had induced the D.G.M. thus to act—for the power could not be entrusted to a more worthy hand than that of the W.M. of 279.

The business of the evening consisted of a passing and raising. Before the Lodge closed the R.W.D.G.M. addressed the Brethren in an affectionate and appropriate speech. He stated that the frequent communion between Lodges, and visitations of the Officers of the Grand Lodge, were some of the best means of promoting Masonry. He had therefore early taken an opportunity of doing what was nearest the heart of the R.W. the Grand Master. He was happy, he said, to have paid his first official visit to such a Lodge as the present; because after having seen the work, he could confidently report to the R.W. the G.M. that it was in every respect an honour to the Craft; and reflected equal credit on the Brethren and on the W.M. present, Brother Chance. The D.G.M. then observed, that he regretted that all the Brethren present could not attend the Grand Lodge, and did not hear the excellent address which the Grand Master had delivered; he then recapitulated the heads of the address and enforced its application with a suitable admonition. The address was listened to with much attention, and will it is hoped produce good effects. The Lodge was then closed, and refreshment procured. The late hour to which the work was protracted,



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and the strict order of departure at midnight, admitted not of much eloquence. The few toasts drank were enthusiastically received; and among them, the Grand Master,—the Deputy who had so kindly visited them,—the Grand Secretary, Brother Grant, the oldest Member of the Lodge,—and Dr. Crucefix, the Editor of the *Freemasons' Quarterly Review.* It was a happy meeting,, and may there be many more such.

Calcutta, March 9, 1840.

Royal Arch Masonry.—Companion A. Grant has opened his Chapter, and has already exalted eight Brethren of the first respectability —among them the Chief Justice. The Provincial Grand Master has been elected Second Principal, *vice* Companion Guest resigned.

The Prov. Deputy Grand Master has already left Calcutta for the north-western provinces, and will proceed to Agra via Allahabad and Cawnpore. He intends visiting all the Lodges in due form; at Cawnpore he will have the advantage of the advice and experience of Major Macdonald, who is there stationed, and having with him a warrant for a Royal Arch Chapter, he will probably appeint the major as Z.

Agra.—Lodge of Freedom and Fraternity lately held a meeting of emergency, to enable Brother Macdonald to take his seat as an honorary member, a compliment awarded to him in return for his Masonic assistance on a former visit. The invitation extended to all the Brethren of the regiment. Brother Gouland was again in the chair, and welcomed his friends with true Indian hospitality. A report had been prevalent that the major's regiment would have been detained in Agra, and that, in consequence, Brother Gouland would have resigned the chair to him. The major worked the first lecture, and promised that others of the Brethren would regularly introduce the sections.

Cawnpore.—Royal Arch Masonry is looking up. We are expecting Brother Neave with his warrant for a Chapter, and Major Macdonald is desirous of entering upon his public duty as a Principal. This aid has not come inopportunely, as in all Bengal there is but one regular Chapter, although some Companions have been doing their best in practising the system.

Similah.—The Lodge of Himalayan Brothers works very well. It consists of military men and men of fortune, who are very liberal in their Lodge appointments, &c. The fees are high in consequence.

Neemuch.—After two years' and a half residence, Major Macdonald has left us for Cawnpore. The relieving corps we understand contains many Brethren, who, with those remaining, will doubtless profit by the example set them by those who have left. A Past-Master's Jewel will be presented to Brother Major Macdonald by the Senior Lodge, 629, as a memorial of his public services.

Cawnpore.—Major Macdonald is here. Lodge Sincerity, 552, is composed of the aristocracy. Lodge Harmony, 641, of the middle class. The former has been in a dormant state. The Deputy G.M., Robert Neave, Esq., who arrived by dawk (post), advised that the care of the Lodge should devolve on the Major, who has revived it with great *éclat.* A meeting of the Lodge was convened by him to receive the Deputy Grand Master, at which Major Macdonald officiated as his Deputy, and addressed Brother Neave on his appointment in an appropriate speech, to which Brother Neave replied at considerable length, embracing the following points. The patent constitutes him the Dep. Prov. G.M. for

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Bengal, under that distinguished Mason Dr. John Grant. His determination to exert himself in so responsible and distinguished an office. His hopes of being supported by the zeal and fidelity of the various Lodges. The gratification he felt in the presence and support of Major Macdonald, whose name and Masonic attainments were spread over the whole Indian Empire, and whom he trusted the Brethren in the province would respect and support. The great advantage of the re-opening of the Grand Lodge in Calcutta. The difficulties that had been experienced for want of its protection. The necessity of contribution from subordinate Lodges. The MASONIC INDIAN ASYLUM, and schools for Masonic children. The abolition of that *improper* degree practised in India called "Passing the chair," now interdicted by the Calcutta Grand Lodge. That he held a charter to be attached to Lodge Sincerity, the Chapter for which he would that evening constitute in Royal Arch Masonry. Not being resident himself, he should appoint the excellent Companion Major Macdonald the First Principal. The Deputy Grand Master concluded his most interesting address by drawing the attention of his auditory to the dormant state of the Lodges, and imploring them to remove such stigma from the observation of the popular world, who notice that the *Hall* exists, but without workmen; but, said the learned Brother, by re-union in the cause, let us prove that "Harmony" fraternises with "Sincerity."

The Royal Arch Chapter was then opened and dedicated. Comps. R. C. Macdonald, Z; William Hall, (Captain 3rd Dragoons), H.; F. W. Porter, W.M. Harmony, J.; the other officers were appointed, and eight Brethren exalted. After the closing of the Chapter, and the finishing of the Banquet, the following toasts succeeded;—

By the R.W. Brother Neave—"The daughter of one Grand Master, and the niece of another—Queen Victoria."

"His Royal Highness the Duke of Sussex, M.W.G.M."

"The Pro-Grand Master, the Earl of Durham," and the

"Grand Lodges of England, and may their labours be successful."

"Dr. Grant, the Prov. Grand Master of Bengal, and his Grand Lodge."

By Brother Wemyss—"The R.W. Brother Robert Neave, Esq., Dep. Prov. Grand Master of this province."

By Brother Neave—"The eight newly exalted Companions," for which Brother Wemyss returned thanks.

By Major Macdonald—"Companion Neave, as the first Principal of Chapter of Sincerity, by whose zeal and spirit real Arch Masonry has been introduced into Cawnpoor."

Bother Neave, (after returning thanks), gave the "Health of Brother Macdonald, to whom the Masons of India were so much indebted."

Brother Macdonald, (after returning his thanks), gave "Brother Curtis, in whose steps he followed as the humble imitator of the virtues of his superior."

Brother NEAVE then addressed the Lodge, in proposing the next toast, in these words:

WORSHIPFUL SIR AND BRETHREN,—Though I fear that I shall be unable to do justice to the toast which I am about to propose, I cannot in justice to the individual who is the subject of it, remain silent. The Brother in question is not only not a Member of this Lodge, but he is not even a resident in this country, but his claim upon this meeting is as

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strong as if he had been both one and the other, and when his name is mentioned I do not doubt that it will be duly honoured, as it deserves. There cannot be a Brother here who has not heard of the *Freemasons' Quarterly Review*—(cheers). It is a publication which is not only an honour to the Craft, speaking in a literary point of view, but whichhas been of the greatest utility to Masonry. It has been the means of collecting all the scattered rays of Masonry into a focus, thus illuminating every subject, and illustrating every point, wherein information was required. This Review, so beneficial to Masonry, has been supported almost solely by the Editor, to whom it has been but slightly beneficial, in a pecuniary point of view; but the Brother cares for none of these things, or for any personal sacrifice, provided the interests of Masonry are promoted—(loud cheers).

In many Lodges in London, so general is the conviction of the utility of the Editor's efforts, that the Editor of the *Freemasons' Quarterly Review*, is a standing toast never received but with great applause. This toast I should have thus given, if I had not seen in the news last received from England, that all concealment on the subject has been dropped, and the Editor has appeared under the much honored appellation of Dr. Robert Thomas Crucefix, (great cheers).

To eulogise this excellent and worthy man and Mason according to his deserts is indeed a difficult task. We who have been able to see and experience his excellencies can alone value them. Excelling in all Masonic lore, he is ever most ready to communicate all he knows; and he was ever prompt to forward any end, aim, or object in Masonry, to which we directed our efforts. I appeal to Brother Grant, Secretary, on this subject, who can bear ample testimony to the correctness of what I say. On us, indeed, Brother Crucefix has a further claim, and that of no light kind. It is in fact also to him we owe the opportunity of meeting as we this day do, and of having a Provincial Grand Lodge in Bengal, (cheers). Others no doubt contributed very powerfully to this end, but Dr. Crucefix first set forth the awful consequences entailed on Masonry in Bengal by a total absence of all superintending authority, and thus caused the Grand Master to cast his eyes about for an officer to whom he might delegate his authority; and happy are we that the lot has fallen on that most excellent and estimable Brother whom we have this day first saluted in open Lodge as Grand Master of Bengal—(renewed cheers).

Much Brethren as we thus stand indebted to Brother Crucefix, whether as a benefactor to the Craft, or to India Masonry in particular, it is not to him in those characters that I wish more particularly to drink his health;—I propose it in the glorious capacity of the founder of the Asylum for Aged and Decayed Freemasons—(loud applause). On this subject it is necessary to make a few words of explanation, that the nature of the case may be known. We have for a long time had in London two most excellent Charities, the Boys' School, and the Girls', where the children of destitute Brethren were educated. But for old and destitute Brethren there was no receptacle. Many Brethren who had formerly been in respectable and flourishing circumstance, had been reduced to poverty, and went from Lodge to Lodge seeking relief; while as it may be said their tattered garments and grey hairs shamed the Institution of which they had been worthy Members—(cries of hear).

To remedy this crying evil Brother Crucefix bent the energies of his

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mind. For a series of years he fought and struggled manfully, supported by a few, yet staunch advocates; and combated opposition of the most fearful nature, of which I can only say, that I believe it to have been offered in a sincere yet mistaken consciousness. Success has at length most justly crowned the efforts of Brother Crucefix. By slow, yet sure degrees, he has by his exertions accumulated a fund of nearly three thousand pounds, and on July last annuitants on the fund were elected—(loud applause).

Brethren, I am confident I need add no comment to this narrative, it speaks for itself, and I therefore call upon you to drink the health of Dr. R. T. Crucefix, the leading founder of the Asylum for Aged and Decayed Freemasons—(loud cheeriug).

Brother Macdonald, as a personal friend of the Doctor, returned thanks. To hear him thus spoken of in this distant clime by a Brother so competent to do him justice, gave him (Major M.) the highest delight. He wished the Doctor was then amongst them.

Various other toasts followed, which were eloquently replied to by Bros. Wemyss, Edgeworth, Porter, &c.; the Companions then separated, having past a most delightful evening.

Brother Neave, who had been the guest of Brother Macdonald, was obliged to leave on the following evening for Allygurh.

It is out of our power to do justice to the exertions of the Major. Distance appears to be no obstacle to him. Next month he will travel 128 miles to attend a Chapter at Allahabad; and as Brother Neave will not be able to reach Chunar, it is the Major's intention, if possible, to go there, to give official explanations as to duty, &c.

MADRAS.—THE MASONIC LODGES.—The Masonic Lodges at the Presidency walked in procession to the Cathedral yesterday, when a sermon was preached to the Fraternity by the venerable the Archdeacon, and a handsome collection afterwards made in aid of the Funds of the Friend in Need Society.

We understand that James Ouchterlony, Esq., has been elected W.M. of the Lodge of Perfect Unanimity, No. 1, for the ensuing year.—*Spectator, December* 28.

Already we are profiting by the re-action in Bengal, and anticipate some important advantages on the return of Brother Barrow, who is expected to arrive shortly.

BOMBAY.—"It is rumoured that we are to have Two Deputy Provincial Grand Masters sent out from England. If so, we sincerely hope they will assist Dr. Burnes, in carrying out his beneficent and valuable sug gestions."

MASONIC TOKEN.—A meeting of Brethren of the Lodge Perseverance, No. 506, (the R.W. Brother W .C. Harris in the Chair) ,was held in the Lodge Rooms at Bombay, on the 1st February, 1840, for the purpose of carrying into effect the following resolution, which was unanimously passed by the Lodge on last St. John's day.

"That on the present occasion the Officers and Members of the Lodge Perseverance feel it their duty to acknowledge, with sentiments of deep-felt gratitude, the numerous claims which the R.W. Brother Dr. James Burnes, K.H., P.G.M. for the Westren Provinces of India, has upon them for the warm interest, and the kind and brotherly consideration which have, in a most *peculiar* manner marked his conduct towards the Lodge since his connexion with it: and, although conscious that any

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testimonial which could be offered to so exalted and excellent a Brother Mason as their present R.W.M., would but very inadequately convey a due sense of his merits, or of their obligations to him; still it is proposed that he be solicited to accept, as an humble mark of the high estimation in which he is held by the Brethren of Lodge Perseverance, of a gold badge, or some other token that may be deemed more appropriate."

It was unanimously resolved,

First.—That the sum of one thousand rupees already contributed by the Brethren of the Lodge, together with other sums that may be expected, be remitted to London by the earliest opportunity, for the purpose of obtaining the token for the R.W. Brother Burnes.

Second.—That the said token shall consist of three massive silver pillars, representing the three most noble orders of architecture, surmounted by the figures of Faith, Hope, and Charity, and each bearing on its pedestal, (which shall correspond with that of the vase already presented to Brother Burnes by the Freemasons of Scotland).

On the 1st side, the following inscription:

"This pillar, along with two others, representing the three most noble orders of architecture, was, on the festival of St. John the Evangelist, A. L. 5839, unanimously voted by the Brethren of the Lodge Perseverance, of Bombay, 546, to their Right Worshipful Master, Brother James Burnes, *LL. D., F. R. S., K. G. O.*, and P.G.M. for Western India, as a token of their fraternal affection, and to mark their deepfelt regard for his Brotherly conduct to themselves, as well as their high sense of his brilliant and successful efforts in the cause of Charity, Friendship, and love to all men."

On the 2nd side.—the armorial bearings of Brother Burnes.

On the 3rd side.—The arms of the Lodge Perseverance being the square and compass encircled by a ribband containing the name and number of the Lodge.

On the 4th side.—A suitable Masonic device differing in each pillar, and applicable to three degrees of St. John's Masonry.

Third.—That Brother John Holmes, a Member of the Lodge Perseverance, now in England, and Brother David Burnes, Esq., of Vernon Place, London, be entrusted with the execution of this important commission, and that the R.W. Brother Harris shall immediately communicate with them on the subject, especially impressing upon them that this token of fraternal love to the R.W. Brother Burnes, should be equally creditable to the Lodge and to the individual whom it thus desires to honour.

Fourth.—That Brother John Holmes be further instructed to transmit, by the earliest opportunity (overland if possible), to our R.W.M. this token of our Brotherly affection, which is to be held as having been presented to him on last St. John's day, when he delivered from the chair of Lodge Perseverance, an address which must be indelibly impressed on the mind of every individual who was present; the Brethren trusting that Brother Burnes, should he still be in Bombay on the arrival of the token, will gratify them by an exhibition of it at a special meeting of the Lodge, to be convened for the purpose.

Fifth.—That, in the meantime, these resolutions be communicated to the R.W. Brother Burnes, and be generally made known for the notice of our Masonic Brethren, wherever dispersed.—*Bombay Times Feb.* 8.

The annexed plate will show to the admirers of the Doctor, and they are not confined to Bombay, how well the artist, Mr. Benjamin Smith,

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TESTIMONIAL PRESENTED BY THE LODGE PERSEVERANCE, OF BOMBAY,
TO THE RIGHT WORSHIPFUL MASTER, BROTHER JAMES BURNES, L.L.D.—F.R.S.—K.H.
PROVINCIAL GRAND MASTER, FOR WESTERN INDIA.

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has executed his task. We ought, in justice to him, to state, that his anxiety to perform his duty has been extreme. We speak advisedly.

We have received copies of a very interesting correspondence between Dr. Burnes and Lieut. Harry J. Barr, wherein the former congratulates his friend on his marriage, and incloses him an enamelled jewel and other tokens of merit, the just reward of Masonic zeal and industry. Brother Barr is but a young Mason. The approbation of so distinguished a Mason as Dr. Burnes, is a proud testimonial. We regret that our limits prevent us giving the correspondence itself.

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## ACROSTIC.

M. Magnitude, Moderation, and Magnanimity.
A. Affability, Affection, and Attention.
S. Silence, Secrecy, and Sincerity.
O. Obedience, Order, and Œconomy.
N. Noble, Natural, and Neighbourly.
R. Rational, Reciprocal, and Receptive.
Y. Yielding, Yearning, and Yare.*

### ELUCIDATION.

Masonry teaches us how to judge of things, their just . *Magnitude.*
To inordinate Affections the art of . . . . *Moderation.*
And inspires the Soul with true . . . . *Magnanimity.*

It also teaches us . . . . . *Affability.*
To love the Brotherhood with true . . . . *Affection.*
And to pay to things sacred a just . . . . *Attention.*

It instructs us how to preserve . . . . . *Silence.*
To maintain . . . . . *Secrecy.*
And to exhibit . . . . . *Sincerity.*

To render to whom it is due, a willing . . . . *Obedience.*
At all times to observe good . . . . . *Order.*
And live within bonds of commendable . . . *Œconomy.*

It teaches us how to be in mind truly . . . . *Noble.*
Also to be in disposition truly . . . . . *Natural.*
And without reserve . . . . . *Neighbourly.*

It instilleth Principles indisputably . . . . *Rational.*
It formeth our Dispositions to be . . . . *Reciprocal.*
And requires our memory to be . . . . . *Receptive.*

It makes us to indifferent things . . . . . *Yielding.*
It induces us to aid each other with fraternal . . *Yearning.*
And to all that is truly good, willingly . . . *Yare.*

Allahabad, Bengal,
April, 1840. R. C. M.

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* Yare or Ready.—See Johnson.

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# TO CORRESPONDENTS.

SOME letters of *peculiar* interest have been received, but we take no other notice of them than to state our determination to insert nothing contrary to our duty to GOD, nor offensive to the eye of WOMAN. The paltry annoyances we have lately been subjected to may give us trouble in reading, but shall not dispose us to enter into any disgraccful controversy.

Several foreign letters have been declined altogether, being unpaid. Two that were *marked* "paid" we retained, considering the parties acted under mistake.

The "seven" packets, containing circulars from the "creeping and unclean," have been used as directed.

Name and address are indispensable to insure attention.

THE CRUCEFIX TESTIMONIAL.—We have, in reply to several letters on this subject, to request that all correspondence may be sent to the committee, to whom we have forwarded those that we have received, (*vide* advertisement), and who will readily give all necessary information.

THE SHADE OF BONNOR.—We know not if our correspondent is using his designation figuratively, or if the Brother quoted be deceased. He is quite correct in his idea that it was contemplated that the "prisoners" should, in addition to taking IMPROPER obligations, also appear on the FLOOR, *without their Masonic clothing*, and that their respective suits should be placed publickly before them. Could anything be better calculated to remind an assembly of Masons of the Tyburn days than this *Masonic* construction of the CART, CONTAINING THE OFFICIALS, THE MALEFACTORS, AND THEIR COFFINS?—Start not! More than one learned counsel declared that precedent justified the case. Indeed! then why was not the feat attempted on the third? Because the *second* precedent was a dangerous experiment—the "persecuted" were *not* the "MALEFACTORS."

A PROVINCIAL GRAND OFFICER.—There is more meant in the insinuation than in the fact of the falsehood told by a public functionary that we manufacture *our* correspondence;—he *knows* that we have declined many articles that could not be otherwise acknowledged to have been received. Forbearance has its limits, and we *may feel compelled* to publish some correspondence, in the *manufacture* of which *we* have had *no* share, but in which the functionary may appear in a conspicuous character.

A STEWARD OF THE GIRLS' SCHOOL.—The simple facts are these:—At a meeting the "hero" declared it was the order of the Board; the next day, at the Board, on being challenged, the "hero" said he thought it best to *say* so, thereby proving that he had not even looked askant at the ch. in Proverbs, v.

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THE

# FREEMASONS' QUARTERLY REVIEW.

SEPTEMBER 30, 1840.

## THE LATE EARL OF DURHAM.

A Masonic spirit of the highest order has fled to the realms of eternity—the mortal remains of the Earl of Durham recline in the silent tomb!

Freemasonry has to deplore the death of her worthiest Son—the Craft, the loss of a most honourable and devoted Brother.

But the remembrance of his Masonic virtues will live recorded in the hearts of the thousands who were inspirited by his example, and who acknowledged the quickening impulse of an honourable pride—of their association with him as Brother Masons.

It is not, however, by Masons alone, that the death of the Earl of Durham is lamented; the province from which he derived his title, feels to a man the bereavement. The name of Lambton, known even before the Heptarchy, and handed down to posterity without a break in genealogy, with the possession of the broad lands, of which Lambton



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Castle has been the unchanged homestead—the name of Lambton lost nothing in the coronet which the first earl, John George, wore right nobly—He was of the nobility of nature—and peerless among the ennobled of men.

His country, to whom he was a benefactor, cannot, among her many gifted sons, point out him upon whom the mantle of the departed shall fall.

The best evidence of his high moral worth may be drawn from a perusal of the following extracts from the public press, taken free from the influence of political bias, and yet all agreeing upon the important truths of his independent mind, his honesty of purpose, and the noble qualities of the heart in its most affectionate and enduring sensibilities. The Earl of Durham, who, while living, was by many feared—but by far more loved—was, in reality, respected by all.

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"The Earl of Durham was one of those whom his friends can ill spare, and whom even his enemies must honour. He was an honest man—a man of principle, a liberal man, and a consistent man. He was not hot in opposition, but cold in office. He was not a democrat out of place and an aristocrat when in."—*Dispatch.*

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"The noble Earl was considered by those who knew him, to be a man of straightforward truth and integrity, with little in him of a sordid or ungenerous nature, and with a heart quite capable of kind and warm affections. The faults of this nobleman came rather under the head of temper than principle * * * *. It is possible that the proneness to excitement with which he has often been reproached, may have proceeded more from unwarying and harassing ill-health than from original infirmity of the moral temperament."—*Times.*

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"It is upon the private life of the deceased nobleman, surviving friends will look back with the most of that consolatory pride which softens grief. In private life Lord Durham was exceedingly amiable. Munificent he was to the largest extent of his ample means, as some of

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his public acts prove; and the sorrow with which he is lamented by his immediate circle, demonstrates that his temper must have been warmly disposed to friendship, kindly, and affectionate * * * On the whole, Lord Durham was a man to be loved and respected * *. This is an enviable character, and it is by no means inconsistent with a public character of a different kind."—*Standard.*

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"The loss of this able and enlightened statesman and truly honest man, at a time of life when the powers of the mind are in their greatest vigour, and when, according to the course of nature, he had still many years before him, has shed a gloom over society. * * * Those who differed widely from his lordship in politics held his character in the highest esteem. * *

By universal consent, the Earl of Durham was allowed to possess a mind of strong natural powers which had been carefully cultivated. * * It was allowed by all who knew his lordship, that he had a singular tact in discovering the qualities of those with whom he came in contact, and that few men could with equal readiness obtain the individuals best qualified to execute any particular business on which he had set his mind. * * His high and generous nature attained for him almost a princely homage. The attachment borne towards him in England was not less felt for him in Russia and in Canada. His countrymen in St. Petersburgh obtained a new consideration from the kind regard shown to themselves by Lord Durham; and throughout British America his departure was lamented as a national calamity."—*Chronicle.*

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"At the close of the unfortunate war in which the Poles sought to recover from Russia their national independence, Lord Durham was sent on a special mission to the Emperor of Russia, as there is reason to believe, for the purpose of endeavouring to soften the rigour of the vindictive proceedings against that brave but ill-fated people. Lord Durham's mission of mercy failed in its great design, and he returned to England. A subsequent renewal of the benevolent undertaking gave reason to hope that relentings for the former rigorous proceedings were produced in the breast of the autocrat. To how small an extent these rigours were relaxed, every friend of humanity and lover of public freedom, acquainted with passing events, is painfully aware.

"The subsequent short period of the Earl of Durham's life was chiefly a succession of suffering from the visitations of disease. His memory will be cherished by his country, and his name and acts will occupy a prominent place in the history of his age and times."—*Globe.*

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"Lord Durham enjoyed his peerage, if he can be said to have enjoyed it at all, for a very short period. But not as a peer, as a conspicuous and influential member of society, we are called on to consider him. With many faults, perhaps of temper, of education, of position, Lord Durham had many good and great qualities; and we may, in these times, well say of him, that we could have spared a greater man. * * The devoted affection of his exemplary lady is the best proof of his domestic virtues."—*Sun.*

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"Those who had opportunities of closely observing Lord Durham, knew, that at the bottom of his character lay a refined benevolence, and a tenderness almost feminine. Akin to this, and harmonizing with it, was a generosity of sentiment at once impatient of meanness, and eager to acknowledge what was worthy in any one; and a bravery of temper which paused from no mere personal consideration. * * He was capable of taking a strong interest in questions of practical statesmanship;—within his range of vision he saw steadily and distinctly. * * He had also a felicitous instinct of divining the motives, talents, and general character of those with whom he came in contact.

"For a man who died in his forty-ninth year, Lord Durham's life has been a long one."—*Spectator.*

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We might multiply extracts from the public press, but they would be only repetitions of the general sentiment, that whatever difference might be felt in political opinion, there was, in respect to the late Earl, a perfect unity as to his claims on private admiration and public honour.

His lamented death took place rather suddenly, at Cowes, in the Isle of Wight, on the 28th of July, at nine o'clock in the morning. It was a terrible and unexpected blow to his Lady and Children, for if ever a husband was doated on by an amiable and affectionate wife, it was John George Lambton, Earl of Durham. Lord Lambton was sent for to his father a few minutes before he died. His lordship's daughters were also with Lady Durham.

"John George Lambton, Earl of Durham, Viscount Lambton, and Baron Durham, of the city of Durham, in the peerage

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of the United Kingdom, was born the 12th of April, 1792, and married—first, the 1st of January, 1812, Miss Harriet Cholmondeley, who died in May 1815; and, secondly, Lady Louisa Elizabeth Grey, eldest daughter of the Earl and Countess Grey. His lordship had issue by his first marriage three daughters, all of whom are dead; and by his second, five children, two sons and three daughters. His second son, George Frederick, Viscount Lambton (the Hon. Charles William, his eldest son, having died at the age of thirteen), succeeds to the family honours. The Ladies Mary, Emily, and Alice Lambton, were born the 8th May, 1819; 17th May, 1823; and 16th April, 1831. The deceased Earl was the son of the late William Henry Lambton, Esq., and Lady Anne Villiers, daughter of the fourth Earl of Jersey. His lordship has two brothers and one sister—namely, Mr. W. H. Lambton, married to Miss C. Ellison in 1824; Mrs. Cavendish, lady of the Hon. Colonel Cavendish, Equerry to her Majesty: and Mr. Hedworth Lambton, M. P., married in 1835 to Miss Bushe. The deceased was Lord Privy Seal from 1830 to 1833; and, as most of our readers are aware, was subsequently British ambassador at the Court of St. Petersburgh, and Lord High Commissioner of Canada in 1838. He was a Privy Councillor, a G. C. B., and Knight of the Foreign Orders of St. Andrew, St. Alexander Newsky, St. Anne, and the White Eagle of Russia; Leopold of Belgium, and the Saviour of Greece. In addition to the above, he was High Steward of Hull."

The funeral took place on the 10th of August. The body had been conveyed from Cowes to Sunderland in his lordship's yacht, and thence to Lambton Castle. The mournful proceedings, abridged from an authentic source, will be found recorded among our Masonic Intelligence.

In personal appearance Lord Durham was rather taller

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than the middle height, of a dark complexion, his aspect and mien gentlemanly, features handsome and regular, on the whole somewhat angular; his mouth was beautiful, and his smile enticing, so that he won the heart easily; no one could leave him otherwise than impressed in his favour. Perhaps the tenderness of his constitution gave an increased interest to his features. He said kind things with the fervour of a child—he gave a decided opinion with the dignity of a man; there was nothing unmeaning in any thing he said or did; he contrived on the instant to repress aught that he considered ambiguous, but he did not leave the speaker to consider himself reproved. Concealment of purpose was not among his foibles. Manly and straightforward himself, he admired and protected in others the principles of high-mindedness and truth. He was a true patriot; his country had the first place in his heart.

His constitution, always delicate, became enfeebled by a residence in Russia, to which it was peculiarly unsuited. It was remarked on his return home, that his appearance was more attenuated, his person altogether more reduced. He studied to conceal the decay by artificial means; but the close observer saw the change, and was grieved that he saw it. His physician, Sir John Doratt, in whom the Earl placed, as he well might, the most implicit confidence, used all the powers of the Heaven-gifted art, and the noble patient rallied somewhat under his care. It was thought that the climate of Madeira might have been more propitious; but the claims of his country upon the energies of his mind were imperative, and he committed himself and family to the great waters, and was wafted to the shores of Canada as its Governor-General, where his presence was welcomed with the enthusiasm due to his high character.

For too short a time was he permitted to sustain the true English policy; long enough, however, to sow those seeds of

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generous feeling and lofty principle, which it is to be hoped will ere long produce an abundant harvest; and in the garnering of a product so essential to the wants of the colonists, may they never forget that they owe their moral improvement to that wise and extended code which the Earl of Durham provided for their instruction and guidance.

Circumstances, to which we must here only refer with deep regret, induced him to return home on the instant. A nobleman so sensitive of his honour, felt that it had been wounded, and the infliction of the wound acting upon a constitution, as has been stated, weak and tender, produced additional weakness, and was the too sure precursor of death. Too late was the certainty of his impending fate perfectly known, and the patient nobleman bequeathed his reputation to his country; his love, and it was pure and spotless, to the wife of his bosom and his beloved children, and the honour of the peerage to his son George Frederick, the present Earl, now in his 13th year; to be worn, it is hoped, with all the true nobility of the father.

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We have faintly attempted to do justice to the honoured dead, in respect to his character as an English nobleman; our next duty is to inscribe on our pages the grateful record of our veneration for him as a Mason. For the great good he did while living, the lasting gratitude of the Craft will be as deep as their consciousness of his worth is sincere. Admirably adapted for the high station to which he was called by the Present Grand Master, who partook in a great measure of the honour resulting therefrom, Lord Durham won every heart in Grand Lodge and out of it, by his impartiality when on the Masonic throne; whereby peace and good order were invariably protected; as well as by the effect produced without the walls of Grand Lodge,

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by the publicity of transactions that reflected honour and credit on the Order.

His loss is a Masonic calamity, and one, indeed, deeply deplored; but there remains in the memory of his bright and noble example a precious legacy, which will, even in after ages, shed an influence over Freemasonry, and teach the Brethren of all time how priceless is honour, how majestic is justice, how beautiful is charity!

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Brother in the Order, protector of the weak, friend of mankind, how art thou lamented at the moment in which these words are written! Mayst thou find that peace in the Grand Lodge above which here thou didst promote, and may thy spirit hover over and protect the Craft!

Thy earthly motto had meaning,—

"Le jour viendra."

May the blessing of Heaven attend those who mourn thy loss, and may thy son emulate thy virtues.

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At the time of his decease the Earl of Durham was Pro-Grand Master and Pro-Grand Z. of the Grand Lodge; and Provincial Grand Master of the provinces of Durham and Northumberland. In our next we hope to give a general summary of the Masonic career of Lord Durham, and of his public services to the Craft.

A monument is about to be erected to his memory. The funds are raising by public subscription, and already the sum collected exceeds several thousand pounds.

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## THE NEW APPOINTMENTS.

The lamented death of the Earl of Durham having created a vacancy in the office of Pro-Grand Master, the Masonic Fraternity of England will feel much gratification in the announcement that the Earl of Zetland has been nominated to succeed as the Alter-Ego. His Lordship possesses the confidence and esteem of the Fraternity, and his promotion will be viewed as an assurance that their welfare could not be better secured than by such an entrustment of their best interests.

The promotion of this nobleman having placed the Deputy Grand Mastership at the disposal of the Grand Master, his Royal Highness has exercised his prerogative by the appointment of the Most Honourable the Marquis of Salisbury as his Deputy Grand Master. Perhaps a more judicious appointment could not have been made; whether it be looked at as the best means of proving to the world at large that no political bias should influence Masonic opinion, more particularly in the highest quarter; as the most fraternal, as well as politic mode of gratifying a very numerous, influential, and zealous class of the Order; or as the just and honourable requital for services rendered to the Craft—services which stand forth prominently in the fact, that previous to the appointment of the Marquis of Salisbury as Provincial Grand Master for the province in which he resides, and in which he must be well known, there was but one Lodge—if indeed there was even one—whereas now there are no fewer than SIX.

It were hardly necessary to say one word more on this subject, unless, indeed, to remark, that at the last Grand Lodge the announcement of the appointment of the present Deputy Grand Master was received with the most enthusiastic demonstration of "welcome."



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Our quarterly summary of intelligence will be read with deep interest. In the distance all accounts agree that the principles of the Order, as they become known, are diffusing the most beneficial influence on society. The short period that has elapsed since India has attracted proper attention to her wants, has been spent in the most spirited efforts to prove how grateful the Fraternity in that hemisphere feels for the attention that has been granted to its prayer. The populous and important province of Jamaica is pleading hard for a participation in those advantages, which a good system of government has it in its power to bestow; and if the wishes of the Brethren should meet proper support, the result must be, that a similar stimulus would lead to proportionate success.

In Scotland there has been a gathering on an occasion the most honourable to its character—that of doing honour to the memory of its "Scott;"—and it is a proud tribute to Masons, that in his identity with our Order, a nation has felt added respect for our institutions.

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The reports from the Charities are satisfactory.

The financial state of the Boys' School will, it appears, allow of increased liberality to the children; and in regard to the Female School, we remark, as proofs that its interests are well attended to, that on no occasion has there been any want of a *quorum* to conduct its proceedings.

The Asylum especially is maturing expectation, as will be better understood by the pleasing rumour that the necessity of having two elections during the year for candidates, instead of one, is to be taken into consideration.

The public Finance is also satisfactory.

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Our readers will doubtless observe, that the proceedings of a "Certain Assembly" are not reported in the present number. This hiatus in our general system may cause surprise to many—regret to more. The propriety, however, of

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abstaining from giving premature publicity to proceedings which involve the security of honour and independence, cannot be questioned, and, therefore, we only act conscientiously upon a principle of public justice. Those proceedings were of the utmost importance, whether we contemplate them as Freemasons or as men; and, therefore, as they may become the subject of Masonic discussion, and we trust of the most honest consideration, we shall pause for the present in giving any opinion. It will be remembered that on a recent occasion* we adopted this course, and we have good reason to believe that it was universally approved.

There is a generosity in the Masonic public which will secure us against any suspicion of pusillanimity in the course we adopt;—there is a conviction in the minds of not a few, that it is necessary for the good of Freemasonry.

Our own conduct in this important affair, however, stands out in bold contrast with that exhibited by some others, who forgetful alike of the respect at all times due to the principles of Freemasonry, have dared unblushingly to attack private character. Such persons may well be left to the endurance of that contempt they have merited; and which must follow as the best requital for their employment. Praise from such men, the object of their slander would not hope for; and he may have merit enough to render the slander harmless.—We pause for the present.

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That the present state of our Order demands the careful and honest consideration of every Mason, no one will deny. The spirit of the age will naturally glance at an Institution possessing such high claims to admiration as Freemasonry; indeed, the best compliment that can be paid to it, is the desire that the public at large feel to know what its essential principles are, that they may approve of its objects if they do not enter into its mysteries.

That the events of the last ten years exceed in importance

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* Vide page 3, No. 25.

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all previously recorded annals, will be readily admitted. Steadily and successfully has the tide of Masonic improvement flowed on—smiling at the fear expressed by some, and fearlessly explaining away the doubt of others; and by the purity of its motive, finding a generous support, under a difficulty of no common kind.

A fair examination, at any time, may tend to re-action in opinion as in mechanics; but such reaction must not endanger the "Principle." Even philosophy, when launching into discussion, contemplates those moral changes that may be likened to a planetary motion evolving into space, but requires that no greater force should be used than that which is reserved for the return, when necessary, to the proper orbit. And this is the true business of nature, which is never in error. The wants of all men grow with the spirit of the age in which they live, and should be attended to as a matter of course, with due security to the orbit in which they move.

No one can be indifferent to public opinion,—he may assume indifference, but it is far otherwise: even the journalist who records events, and treats of them for the information of his readers, is not exempt from this power; and having embarked his venture upon the tide and current of the waters, he must make up his mind occasionally to encounter some gales, which serve to convince him that there are shoals and quicksands which he might have avoided had he kept a sharper look-out. The mariner gains that by experience which is of priceless value to the world, by the very tempests which he encounters, and from which he is preserved. Therefore we shall, with the strictest scrutiny, examine our Masonic chart, and steer our course with all the zeal and perseverance which our experience may permit.

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# ON FREEMASONRY.

## EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 3.)

THE construction of Speculative Masonry, as it is now practised, has been beautifully conceived; and the arrangement embraces points which conduct the mind gradually to the uppermost step of the theological ladder, and leave it surrounded by a blaze of light and glory. The elements of Masonic morality are first propounded to the candidate at his initiation; and when his mind is sufficiently enlightened to entitle him to the advantage of new communications, he is *passed* on to a view of our scientific pursuits, and shewn the connection which exists between them and the moral lessons in which he has already shewn his proficiency. After a legitimate probation, as determined by the Constitutions of Masonry, and the by-laws of his Lodge, he descends into the bowels of the earth to search for Truth; is raised to a state of intellectual superiority, which confers actual distinction, and taught the wisdom which is derived from our history, tradition, and holy legend, to humanize the heart, and lead it to reflections which shew in strong colours the vanity of all human pursuits, the necessity of preparing for death and resurrection; and while they inculcate his duties to God, exhort him punctually to observe the points of fellowship to his Brother, by assisting him in his distresses—supporting him in his virtuous undertakings —praying for his welfare—keeping inviolate his secrets—and vindicating his reputation—as well in his absence as in his presence.

Here we find completed the true philosophy of Freemasonry. The Three Degrees blend doctrine, morality, and science, tradition and history, into a grand and beautiful system, which, if studied with attention, and practised with sincerity, will "inspire a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful, and obedient to the holy Word of God."



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The first or initiatory Degree contains the rudiments of knowledge, and has been aptly referred to the Patriarchal dispensation, when mankind were acquainted only with the first principles of religion, and worshipped God in simplicity as the Creator and Governor of the world; when His laws and precepts were few, and written in the hearts of the faithful race. These were included in the seven precepts of Noah: 1. The trial and punishment of malefactors. 2. Worshipping God, and honouring the Sabbath. 3. The renunciation of idolatry or false worship. 4. The prohibition of nakedness. 5. Murder or homicide forbidden. 6. Against fraud, dissimulation and robbery. 7. Prohibition against eating the flesh of any animal taken from it before it was dead.

There is scarcely a point of duty or morality which man has been presumed to owe to God, his neighbour or himself, under the Patriarchal, the Mosaic, or the Christian dispensations, which, in the construction of our symbolical system, has been left untouched. The forms and ceremonies, secrets and landmarks, the types and allegories of Freemasonry, present copious subjects of investigation which cannot be easily exhausted. The nature of the Lodge; its form, dimensions and support; its ground, situation and covering; its ornaments, furniture and jewels; all unite their aid to form a perfect code of moral and theological philosophy; which, while it fascinates the understanding, improves the mind, until it becomes polished like the perfect ashler, and can only be tried by the square of God's word, and the unerring compass of conscience.

For an elucidation of the signs and symbols attached to this Degree, I would refer the reader to my Twelve Lectures on the subject, and to the forthcoming Lectures on the Theocratic Philosophy of Freemasonry; but there is one expressive symbol in a Mason's Lodge which has not received its proper share of attention in either of those volumes. I allude to the third *Ornament*, which is an emblem of Prudence, and carries in its train many of the most amiable virtues which dignify and adorn the nature of man. Prudence, like a bright and blazing star, enlightens our path, and directs us to the performance of great and worthy actions. It is Prudence which arms us with moral courage and resolution to pass through the trials and persecutions of the world; not, perhaps, without endangering, but certainly without destroying our virtue, or neutralizing

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that principle of active benevolence which has been implanted by the Deity, that, like Brethren, his creatures might dwell together in unity. Prudence produces Fortitude, by which we are enabled to resist and overcome the allurements of the world; it produces Temperance in mind and body—carrying us with unshaken patience through the most severe trials, and guarding us against the snares arising from an excessive indulgence in the pleasures and pursuits of carnal gratification; it produces Justice, which is the guide and director of goodness, and embraces for its object the love of God and man—Mercy,

> Which blesseth him that gives, and him that takes,
> And droppeth as the gentle dew from Heaven
> Upon the place beneath;—

Benevolence and Charity, to soothe the sorrows of the aged and distressed; to comfort the desolate widow, and to train up the orphan to virtue and usefulness;—Secrecy, Fidelity and Obedience, Truth, Honour and Love; Gentleness, Goodness, Piety and Peace. Within the starry girdle of Prudence all these virtues are enfolded.

This quality was considered of such value in the middle ages, as to be pressed into the service of superstition; and I am afraid the Masons of the 15th century, who drew the attention of candidates to this comprehensive virtue by the conspicuous position of the above-mentioned emblem, were not exempt from a participation in studies which prevailed amongst all ranks and descriptions of men.

Prudence was the third emanation of Abrax or Abracadabra, and was placed in the centre of the Lodge as a protecting symbol to ensure prosperity and to avert danger. At this period mankind were much addicted to the use of charms and amulets; the fabrication of which was termed, in the language of art, "the facultye of Abrac;" and there can be no doubt but in an age when the follies of alchymy and natural magic were pursued with a degree of earnestness, amounting almost to infatuation, Freemasonry partook, to a certain extent, in delusions which were honoured with universal credence. Indeed, the fact is on record in a Masonic manuscript, to which much importance has been attached by the commentaries of Mr. Locke, and, after him, by the celebrated Preston. Even the greatest and wisest philosophers were not altogether free from this all-absorbing passion; and while they professedly affected to despise all worldly advantages, eagerly sought for that

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universal menstruum which was to transmute their dross into gold, and furnish them with the means of gratifying a cupidity which practically contradicted all their gravest professions.

When we consider the importance which was attached to charms of every description by the most learned and eminent men in the middle ages,—when we reflect on the virtues reputed to be inherent in holy relics—we need be at no loss to conceive why these occult practices were supposed to form a part of the investigations of Freemasonry. Amongst the philosophers who advocated their efficacy, I may mention Albertus Magnus, Wainwright, Bellini, and Baptista Porta, celebrated names, who employed much plausible argument to demonstrate the sympathetic efficacy of charms in the prevention and cure of diseases. The latter, who had been initiated into the Fraternity of Masons, calls a knowledge of these virtues "natural magic," and says that "all excellent wise men do admit and embrace it with worship and great applause." He describes a great number of charms. "If," says he, "we cut our hair, or pare our nails before the new moon, they will grow again quickly. If you would have a man become bold and impudent, let him carry about him the skin or eyes of a lion or a cock, and he will be fearless of his enemies; nay, he will be very terrible unto them. If you would have a man talkative, give him tongues, and seek out for him water-frogs, wild geese and ducks, and other such creatures, notorious for their continual noise-making."

Hollerius, another great scholar, professed to cure the headache by the virtues of an "adamant stone ritually prepared." Levinus Lemnius, a learned professor, says, with great gravity, "There is no presenter remedy to ease the torment of the gout, both in the hands and in the feet, than a young whelp, especially of one colour, if the same be put to the grief. But the whelp ought to be cut out or cloven into two parts, whilst alive, through the midst of the back; and the one half, with the inner side hot, to be laid to the grieved place. *And this I know to be an excellent thing.*" Mizaldus affirms that, on Midsummer-eve, there is found under the root of the herbs mugwort and plantain, a stone, which being worn about the person, preserves men from the attacks of plague, lightning, the quartan ague, and fire. It is quite clear that these philosophers themselves yielded implicit faith to the efficacy of such charms; for Mizaldus

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goes on to say, respecting the recipe just named, " *this I know of a truth*, for I have myself found the stone at the root of plantain, at the hour of noon on the above day, and have had experience of its virtues." Nay, they not only possessed amulets for the cure of bodily diseases, but also for those of the mind. Thus Peter Hispanus recommends to " grind mustard with vinegar, and rub it well and hard on the palms of the hands, or soles of the feet, and it will help and quicken forgetful persons." Again, " When you are melancholy, take rosemary flowers, and, making them into powder, bind them on your right arm with a linen cloth, and you will immediately become merry and cheerful." I could multiply instances of these fanciful reveries of learned men for ever. And it is probable that from this cause these sages were termed " wiseacres " in the manuscript above mentioned, from the Saxon *weisager*, wise sage philosopher or wizard; and the science of Freemasonry, the " arte of ffyndynge neue artes." Indeed, without calling in the aid of these speculative sciences to account for the great estimation which our Order acquired in these ages, and the influence which it exerted over the public mind, we need only refer to the splendid specimens of architecture which the fraternity executed in times of the grossest ignorance, to be convinced that these alone were sufficient to excite the admiration and reverence of a benighted people, and cause them to be esteemed the productions of a genius and talent something more than human.

The knowledge of natural philosophy, which was doubtless cultivated in the Masonic Lodges of those days, and the curious experiments to which it led, might easily be mistaken for magic amongst an unlearned and superstitious people. And there are good grounds for believing that the adepts themselves entertained a very high opinion of the miraculous character of their successful experiments. Chaucer gives a curious account of some exhibitions of natural philosophy which were performed in his time, and could not fail to excite the awe and wonder of the ignorant. " There are," says he, " sciences by which men can delude the eye with divers appearances, such as the magicians perform at feasts. In a large hall they will produce water, with boats rowed up and down upon it. Sometimes they will bring in the similitude of a grim lion, or make flowers spring up as in a meadow; sometimes they cause a vine to flourish, bearing white and red grapes, or shew a castle

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built with stone. And, when they please, they cause the whole to disappear." He then speaks of "a learned clerk," who, for the amusement of his friends, shewed to him "forests full of wild deer, where he saw an hundred of them slain, some with hounds and some with arrows. The hunting being finished, a company of falconers appeared upon the banks of a fair river, where the birds pursued the herons and slew them. He then saw knights justing upon a plain; and, lastly, the resemblance of his beloved lady dancing, which occasioned him to dance also. But the master that wrought this magic, then clapped his hands together, and all was gone in an instant."

We are now perfectly convinced that very surprising things may be exhibited through the medium of a proper apparatus, and with the assistance of expert confederates. A magic lanthorn, a concave mirror, or an oxy-hydrogen microscope, will produce appearances quite as wonderful as those described by Chaucer, to persons totally ignorant of the existence and nature of such instruments. The principles of natural philosophy were known only to a few in those dark ages, and, for that reason, the spectators were more readily deceived. They considered these exhibitions to be produced by magic. Even King James, in his demonology, says, that they were performed by the agency of the devil, and we cannot, therefore, wonder that they were so esteemed by the ignorant.

These pretensions did not proceed from ignorant impostors, who made a private advantage of the credulity of mankind; for we find names of still greater note than any I have mentioned in the lists of those who made public their supposed discoveries for the benefit of their fellow creatures. Who would believe that the great Bacon, whose addiction to astrology, and other speculative and mysterious sciences, is well known, could have gravely asserted that, *to his knowledge*, a certain lady had discovered an ointment, by the use of which a person might live more than 300 years? or that the philosophic, Boyle, speaking, as he says, from experience, should recommend the application of *moss from a dead man's skull* as a never-failing remedy for bleeding at the nose?

Cardinal Wolsey was a very eminent Mason, and was appointed Grand Master of the Order in 1515, which office he held till the period of his disgrace in 1530. He professed himself an adept in these occult practices. Thus Lord

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Berners, the translator of Froissart, when at the court of the Emperor Charles V. as ambassador from Henry VIII.* in a letter to the Cardinal, says, "if your Grace remember me with some crampe rynges ye shall do a thing much looked for; and I trust to bestow thaym well, with God's grace." And Dr. Magnus gravely writes to the same Cardinal, in 1526, as follows: "Please it your Grace to understand that M. Wiat, of his goodness, sent unto me for a present certain crampe rings, which I distributed, and gave to sundry mine acquaintance at Edinburgh; amongst others, to Mr. Adam Otterburne, who with one of them relieved a man of the cramp in the presence of much people. Since which time many requests have been made unto me for crampe rings at my departing there, and also since my coming from thence. May it please your Grace, therefore, to shew your gracious pleasure to the said M. Wiat, that some rings may be kept, and sent into Scotland, which, after my poor opinion, should be a good deed, remembering the power and operation of them is known and proved in Edinburgh, and that they be greatly required for the same cause both by great personages and other."†

I have been thus copious in describing the prevailing rage of those times for occult practices, for the purpose of shewing that Speculative Masons were no more to blame for entering into the profound enquiries which occupied the attention of all ranks of mankind, than the literati of the nineteenth century, who make a liberal expenditure of time and money to promote universal knowledge; and benefit the uneducated classes, by patronising philosophical societies and mechanics' institutions, which assume the same position as the study of natural magic occupied some centuries ago. Nor would it be reasonable to affirm that these investigations constituted the principal employment of the Craft in their private Chapters; for we are assured that theoretical architecture occupied their attention in a very high degree; yet

* A manuscript in the Royal Library at Paris describes a religious office, too long to introduce here, for the hallowing of cramp rings, as used by our King Henry VIII.; and that monarch, with the assistance of the Bishop and the Dean of Windsor, consecrated them by dozens, for the use of his loving subjects. Andrew Borde, in his famous book called the Breviary of Health, has an allusion to the supposed power of the King to expel the cramp. He says, that "the Kynges Majestie hath a great help in this matter in hallowing crampe rings, and so geven without money or petition."

† The above letters are preserved in the British Museum.

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there can be no doubt but the superstitious researches of those ages formed a collateral pursuit, when learning and science were exerted to their utmost stretch, for the purpose of promoting new discoveries in astrology, alchymy and magic, the latter of which are termed in the manuscript, "kymistrie" and the "facultye of Abrac;" which formed the great objects of research with all ranks; and a society, professedly founded on secrecy, would be expected to excel in the practice of abstruse and hidden arts.

In the ancient manuscript to which I have more than once referred in this paper, the Masons of the fifteenth century boast that, amongst other items of valuable knowledge, "thay concele the arte of chaunges, the wey of wynnynge the *facultye of Abrac*; the skylle of becommynge gude and parfayghte wythouten the holpynges of fere and hope." Mr. Locke professes to be utterly in the dark respecting this expression; on which Preston remarks, "Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the facultye of Abrac, I am not surprised at, nor can I conceive how he could otherwise be. Abrac is an abbreviation of the word Abracadabra. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost." As, however, it is here authoritatively asserted that the facultye of Abrac constituted one of the secrets of Masonry in an age when sorcery and divination were so prevalent, that the pretensions to supernatural communications, advanced by Joan of Arc, led to such important consequences on the continent; and even the wife of the Lord Protector of England, the noble Duchess of Gloucester, could not escape a degrading punishment on the charge of witchcraft, it may be interesting to enquire whether the explanation of that facultye be indeed lost, as it is at present totally unknown amongst the Brethren of the Craft.

Abrac, Abraxas, Abrasax or Abracadabra, was a mystical word that the Basilideans gave to the deity, symbolized by a blazing star, and referring to the Masonic virtue of Prudence. It comprehended the circle of time, represented by the solar year; for, being composed of the Greek numerals, it made the number 365 thus—

| A | B | P | A | X | A | Σ |
|---|---|---|---|---|---|---|
| 1 | 2 | 100 | 1 | 60 | 1 | 200 = 365; |

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corresponding equally with the days of the year, and the number of heavens which were believed to be contained in universal space between the earth and the highest empyrean. Each of these celestial abodes, according to the doctrine then in vogue, was created and governed by an angel; and they ascended gradually in the scale of power and intelligence, till they arrived at the first principle or primogenial mind, which was *Abraxas* or God. From this Being emanated the next inferior grade, who was denominated *Logos* or the Word; from Logos proceeded *Phronesis* or *Prudence.* This introduced Sophia and *Dynamis*, Wisdom and Strength —and so on, to the number of 365.

By the seven letters in this word was signified the seven angels, symbolized in the seven planets. St. Jerome thinks that Abraxas meant the sun, which accomplishes its annual course in 365 days. But this application would not be authentic, if Gassendus be right, for he writes the word Abrsax with six letters only. Pignorius says, that on some crystals or gems the word is Abrasax, and that the three first letters denoted the Hebrew words Ab, Ben, Rouath; and, on this hint, the whole word has been improved by Monkish writers into a distich, describing the plan of human salvation—thus,

| | | |
|---|---|---|
| A | Ab . . | Pater . . 1 |
| B | Ben . . | Filius . . 2 |
| P | Rouath Kakadosh | Spiritus Sanctus, 100 |
| A | Ανθρωπους | homines . . 1 |
| Σ | σωζων . | salvans . . 200 |
| A | αγιω . . | per sacrum . 1 |
| Ξ | ξυλω . . | lignum . . 60 |
| | | 365 |

Joseph Scaliger had an Abraxas in his possession, and Peireskius very many. They were symbols of the angels or presidents of the seven heavens, Michael, Gabriel, Uriel, Raphael, Ananael, Prosoraiel, Yabsoe—which names were inscribed upon them, together with the figures of men, beasts, fowls, plants and stars. Abraxas is represented with the body of a man, having a buckler on his left arm, and a sword in his right hand, as ensigns of power, and with serpents instead of feet. I subjoin, from the first edition of Hutchinson's Spirit of Masonry, the drawing of a Basilidean



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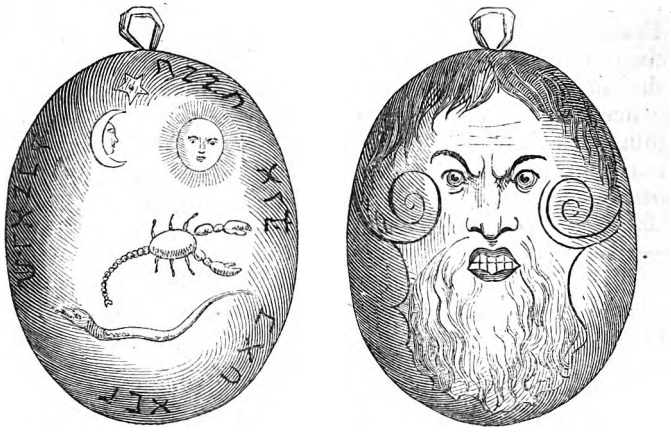
crystal in the British Museum, which is shaped like an egg:—



The head is supposed to represent the Creator. The sun and moon on the reverse are conjectured to be Osiris and Isis, the benevolent deities of the Egyptians, and figured hieroglyphically the omnipotence and omnipresence of God, or the Abrax, which created and governs the world, and directs the starry intelligences to point out the designs of Providence with regard to man. The scorpion was Typhon, the evil principle of the same people; the serpent symbolized the eternity of God; and the star was the third emanation of the Divine person, and an emblem of Prudence. The inscription is interpreted by Hutchinson to mean, "The earth shall praise thee, 1805;" or otherwise, omitting the numerals—terra declarat laudem magnificentiam tuam. Some of them had the names of Σαβαοθ, Αδοναι, Μιθρας, Ανουβισ, Σεραπις, &c., and the figures also differ: but all were reputed to be equally efficacious in conveying the Divine protection. Baronius mentions one of these gems in his custody, on which the Tetragrammaton is inscribed.

According to some authorities the whole mystery may be thus explained: Abraxas was a mysterious amulet with that word, or some other supposed to be invested with the same virtues, engraven round the border, which was worn, suspended from the neck, with great veneration, to secure the protection of the being to whom it was consecrated; and

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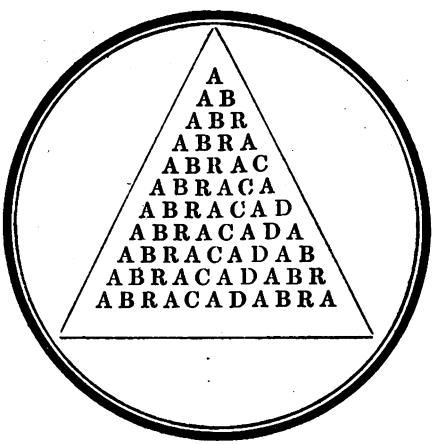
was supposed to convey the blessing of health, prosperity, and security from danger.

That universal genius, Roger Bacon, who enlightened the darkness of the thirteenth century by his successful researches into the hidden properties of natural things, has left behind him a curious manuscript, in which the "facultye of Abrac" is thus recommended to public notice as a charm or amulet, capable of being reduced to common practice as a blessing to the human race. "The letters which compose the word Abracadabra must be written in the following form on virgin parchment, with the quill of a raven, and with ink formed out of the smoke of a consecrated wax taper:




"Let the party who wishes to be cured of his disease, whatever it may be, wear the charm hung round his neck during the time that the moon performs one circuit through the twelve signs of the Zodiac; and let it be assumed on the day of the full moon when it is passing through the sign Sagittarius or Pisces. It is necessary that the wearer have a firm and confident faith in the power of the Divine Omnipotence, and a prescribed oration must be repeated when the charm is first put on; and in difficult cases it should be repeated daily."* The philosopher mentions another method of using this charm, by which a sick person may be cured

* The oration is too long for insertion here. It is addressed to the Supreme Being, under the names of Elohe, Adonai, Zazael, Tzebaoth, Helion, Paliel, Shaddai; and by the ineffable name יהוה Jehovah.

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without being privy to its application. "Let the charm be written as before, and then scrape out one line every day, saying—as I destroy the letters of this charm Abracadabra, so by virtue of this sacred name, may all grief and dolor depart from A. B., in the name of ——." I must decline repeating the adjuration, as it is little short of blasphemy. The philosopher, however, adds, "Many have healed divers diseases this way, the disease wearing away by little and little. Therefore keep it secret, and fear God."

Montfaucon has given an extended description of the Abraxas in use throughout a series of several centuries, illustrated by numerous engraved specimens of gems which he had himself seen. Some are composed of pure crystal, others of various metals, amongst which lead appears to have been in high repute; and I have in my possession one of the latter that was dug up a few years ago at a place called God's-house, which formerly constituted part of the possessions of the Abbot of Croyland, in Lincolnshire.

The most valued of these Basilidean gems was the crystal, which being prepared according to art, with magical ceremonies, was reputed to derive its virtue from the presence of a demon imprisoned within the substance of the talisman. Thus prepared, the crystal was used for the purpose of divination, and the demon was compelled to answer the queries of its owner. In an old book, entitled "The Displaying of supposed Witchcraft," we find an account of one of these crystals in the possession of Lazarus Spenglerus, a person who is represented to be "excellent both for piety and prudence." Spengler said, that "there was a person of a chief family in Norimberg, who came unto him and brought, wrapt in a piece of silk, a crystal gem, of a round figure, and said that it was given to him by a stranger, whom many years before, meeting him in the market, desired of him entertainment, he took him home, and kept him three days. When he departed he gave him this crystal, and explained the use of it thus:—If he desired to be made more certain of anything, he should request a virtuous boy to look into the crystal, and it should come to pass that apparitions of future events should be seen by the boy within its substance. And this man affirmed that he was never deceived in anything, and that he understood many wonderful occurrences by the boy's indication, when no grown up person did by looking

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into it see it to be anything else but a pure and transparent gem."*

Such is a detailed account of the far-famed Abracadabra. It consisted in the secret knowledge of fabricating charms and amulets to preserve health and avert danger, as well as to enable the possessor to foretel future events. This art, how frivolous and unsatisfactory soever it may appear to the improved understanding of the present day, was adapted to the genius of the age in which it prevailed, when the mysterious facultye of Abrac was considered as the highest attainment of science and philosophy, and by virtue of this reputation found its way into the Mason's Lodge, in compliance with the taste of the times, although we are assured that primitive Freemasonry included no such idle fancies.

We cannot, at this distance of time, conjecture to what extent the facultye of Abrac was carried in the Mason's Lodge. It is not denied that most of the philosophers who were secretly or openly addicted to these studies were Masons, including Spoulee, Yeule, William of Wykeham, Wainfleet, Islip, Wolsey, Cromwell, Raleigh and others; but how far they constituted a part of legitimate Masonic business we have no record, that I am acquainted with, except the above manuscript, to assist us in forming an opinion. The importance attached to such pursuits would certainly fluctuate in accordance with the general taste of the age. It is clear, however, that every vestige of their existence in Masonry vanished under the superintendence of Inigo Jones and his Wardens, the Earl of Pembroke and Nicholas Stone; for the royal patron's famous essay on diablerie and witchcraft furnished a hint which his officers, whatever their own private opinion might be, would not be able to resist†; and there is a strong presumption that the manuscripts which the latter unfortunately committed to

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* A crystal of this description forms the principal machinery in a wild tale published a few years ago under the title of "Five Nights at St. Albans."

† So recently as the reign of James, these superstitions were alarmingly prevalent, and it was found necessary to suppress them, under heavy penalties, by an especial Act of Parliament (1 Jac. c. 12), which provided, that "if any person shall consult, covenant with, entertain, employ, feed, or reward any evil or wicked spirit, or take up any dead man, woman, or child out of his, her, or their grave, or the skin, bone, or any other part of any dead person to be employed in any manner of witchcraft, sorcery, charm, or enchantment, he shall suffer death as a felon, without benefit of clergy." A horrible instance of this kind of

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the flames in his dotage (for he must have been more than 100 years old when he committed this rash act), would have thrown considerable light on this interesting subject; for it is not to be believed that the manuscripts would have been consigned to such a fate if they had contained nothing but architectural disquisitions, or charges and laws of Masonry.

It may, perhaps, be thought that I have been too diffuse on this point; but in an article on the doctrines and practices of Masonry, it was impossible to avoid a discussion of this abstruse subject, which puzzled the acute Locke; because, though Freemasonry, as now practised, never introduces it into its disquisitions, or makes the slightest allusion to it in any of its comprehensive lectures, the Brethren might be desirous of some extended information on a topic which Dr. Anderson, and after him, Hutchinson, Preston, and other Masonic writers, have considered of sufficient importance to merit their serious consideration.

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## EVIL SPEAKING.

"The delusive itch for slander, too common in all ranks of people, whether to gratify a little ungenerous resentment; whether, oftener, out of a principle of levelling, from a narrowness and poverty of soul, ever impatient of merit and superiority in others. * * * To plunder an innocent man of his character and good name, a jewel which, perhaps, he has starved himself to purchase, and probably would hazard his life to secure; to rob him, at the same time, of his happiness and peace of mind, perhaps his bread—the bread, may be, of a virtuous family. * * * Pride, treachery, hypocrisy, malice, cruelty, and self-love, may have been said, in one shape or other, to have occasioned all the frauds and mischiefs that ever happened in the world; but the chances against a coincidence of them all in one person are so many, that one would have supposed the character of a common slanderer as rare a production in nature as that of a great genius, which seldom happens more than once in an age."

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superstition occurred in Prussia only about four years ago. A man was arrested at Insterburg on a charge of having murdered a shepherd. When examined as to his motives for committing the murder, the fellow confessed that his object was to get a sufficient quantity of "human fat" with which to make a torch to render himself invisible. His superstitious belief was, that the possession of such a talisman would produce this effect.

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# MASONIC DIDACTICS;

OR,

## SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

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## No. XXXV.—DECISION OF MIND NECESSARY TO ENSURE SUCCESS IN EVERY UNDERTAKING.

Incertus animus, cum cupiat, timet.—SENECA.

SENSIBLE was the command of Jupiter to the suppliant waggoner, "Fellow, help thyself;" and equally so, in its illustration of the *self-exertion* God requires of man, the caution of the old lark to her young ones, in another fable, that when the farmer began to *reap his own corn*, without waiting any longer the assistance of his neighbours and kindred, it was time for them to begone. More apposite and authoritative is the example of the same principle enforced by the parable of the Talents, wherein the Just One teaches his disciples to be active and energetic, bidding them, "Occupy till I come."

The mind is a faculty liable to be influenced by so vast a variety of contingent circumstances, over which human power has no control, that it cannot be too early in life impressed with the necessity of *action*, *decision*, and *self-reliance*, under the fiat of a Divine Providence, if either *usefulness* or *solid happiness* would be attained. Hesitation and its vacillating effects, where the object of desire is brave, generous, or holy, is most pernicious, both in regard to the individual and society. And nothing more strongly indicates an untutored or an undisciplined mind, as *indecision* in a cause that has good principle for its basis.

One of the ruling noxious weeds that too often, in their far spreading wildness, absorb the healthy sap of the mind, is *imagination*, a brilliant gift of nature when controlled and cultivated, but full of deadly poison to the soul, if indulged in an unrestrained course of operation. It appals or incites, depresses or elevates to that extent, that, like the power of steam applied to machinery, it may accomplish the most beautiful works, or destroy the best arranged expectations.

The effect of this lively agent on the mind is as remarkable as particular in different physical systems. In some it is vivid as the electric fluid, producing, consequently, greater oppression over the sanity of the judgment; in others it is hardly visible, abandoning intellectual beings to almost Bœotian dulness. Thus it is that we see some individuals possessed of far more decision and perseverance than others endowed with similar talent, because they either do not possess that redundancy of imagination which is injurious to the mind, or they have acquired sufficient nerve to subdue its misleadings, when its hallucinations or unfounded fears would carry them short of their just wishes.

Then, again, imagination is mischievous, when it creates in the mind a diffidence of ability for success, while another, disdaining such coy modesty, though endued with less intrinsic worth, steps forward, and

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wins with confidence the prize which the other *desired* but *feared* to run for. A proper quantity of *assurance* is absolutely necessary to secure success in most of the pursuits of active life: and for want of that *animal* auxiliary, many minds of first rate intellect have been, and are, deterred proceeding in their schemes. How requisite, therefore, is it to prune the redundant branches of the arbor vitæ, and train them by discipline, learning, and experience, steadily to grow up both useful and ornamental trees in the garden of life; for, says the heathen poet,

Animum rege, qui nisi paret, imperat.

## No XXXVI.—AN UNDUE EXERCISE OF AUTHORITY SUBVERSIVE OF THE END FOR WHICH IT WAS ENTRUSTED.

Minimé decet libere, cui multum licet —SENECA.

All human power is delegated, permissively, by the Great Disposer of all events, and immediately by man to man, for the benefit of protection to the weak, security to the strong, and good government over all. These are the essential principles of legitimate authority, and, therefore, the abuse of either is an abrogation of the trust under which it was granted.

When persons or princes are put into authority by the people—the source of all justly derived power—they should exercise their elective privilege with moderation and a most strict regard to *justice*, never exposing themselves, or the sacred cause which they represent, to the charge of perverting their entrusted power to the purposes of faction or personal antipathies. They were invested with their authority, be it regal or magisterial, over a national community, or any particular section of it, that they might exercise its functions according to a constituted code of fixed laws, or the natural rules of equity and honor, for the welfare of the *whole*; and they are accountable for any misuse or dereliction of their duty to that supreme power whence all power is derived—the people directly, God hereafter.

An unjust stretch of authority too imminently endangers both the stability and popularity of the offender in his particular office, and the integrity and unity of the body to govern which in wisdom and harmony that office was conferred, inciting aversion to himself, and general contempt for the occupation he belongs to.

How different the result of an opposite conduct. A lenient and temperate execution of positive regulations, where they really bear upon a delinquent point, secures the respect of the governed, and the cheerful obedience of the condemned, settling the equity of its decrees, and securing the affections of the public. In confirmation of what clemency and sagacity will effect in place of austerity and rigor, the old adage affirms—

"Potentiam cautis quam acribus conciliis tutiorem haberi."

Violence, whatever its character, is similar in its desolating effects to a volcanic eruption; but unlike the burning lava, which no impediment can stop, the violence of a moral or social eruption may be impeded by some more potent and timely interference. The biography of rulers in every age affords very many examples of the impolicy of assuming an

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overbearing spirit. Charles the First lost his head through too great a stretch of kingly prerogative. Lous XVI. and Charles X. of France were victims of royal caprice and temerity; and the rash violence even of the French revolution was the destruction of its primary object. The golden and sacred rule, "to do as we would be done by," is the only truly liberal principal of action; and when carried out, whatever may be the case in question, must always operate equally beneficial to him who seeks redress as to him who yields it. If power be abused to the detriment of *order*, let it either be restrained or destroyed.

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## 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 I.)

IN proceeding with this Dissertation I shall discuss the subject generally, under the four following heads, viz.:—*First*, in examining what was *in reality intended*, mystically figured, and represented, under the colossal and other national monuments, and sacred edifices of antiquity:—*Secondly*, in showing that it was in consequence of a *disturbance* which took place in the *unity of the faith* of the early inhabitants of the earth, at the renewed period of its existence (that is to say, soon after the flood), that these same symbolical edifices came to be erected in commemoration of the grand schismatic division:—*Thirdly*, in setting forth 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 separate *religious* opinions:—and, *Fourthly*, and chiefly, in pointing 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, and by applying it to the problematical *dispersion of nations*, (which has so often occupied the attention of the learned), and tracing the original motives of their separation (by a series of almost irrefutable inferences), show that it may thus be determined on a surer basis than can otherwise be established, what nations were *in reality*, of an original stock, by proving them to have held common religious opinions, when, as yet, but two grand sectarian divisions disputed for ascendancy in the minds of men.

And, first, as to what was *in reality intended*, mystically figured, and represented under the colossal and other monuments and sacred edifices of antiquity, we will proceed to designate respectively, as the head and type of all succeeding edifices of like character, the *Tower* of Chaldea, and the Great *Pyramids of Egypt*. The first of these was erected not long after the foundation of the Chaldean monarchy, by Nimrod, the

* By the author of a work lately published, "On the Real Nature of the Sin of Adam." "Fiat Lux." Simpkin and Marshall.



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son of Cush, 2221 B. C.*. The second were erected probably not long after the foundation of the Egyptian monarchy, by Misraim, the son of Ham, 2188 B. C., Babylon and Memphis being among the first cities built after the flood. And when the totally different *forms* of these immense national edifices are considered, the inquiring mind can scarcely fail to seek for the causes which decided their ancient architects to employ so gigantic a mass of materials, in one or the other of these *definite forms*, above that of every other which might have been selected; and I think it will scarcely be denied that the forms respectively of these stupendous monuments, (which, as will be shown, were only the original archetypes of innumerable others which have been subsequently constructed), must unavoidably be considered as having been adopted as the *carrying out of some* paramount *idea or intention*, on the part of their primæval founders.

There is cause to believe, that in the erection of the Chaldean Tower, the principles of true Masonry were at first abided by; but, subsequently, the corruption of human nature urging men to overthrow a *spiritual* worship, which absolutely *required* purity and holiness, they sought to establish a system which virtually inculcated the worship of the creature more than the Creator, and furnished a pretext for the practice of unrestrained licentiousness, as part and parcel of religious rites! Such was the ancient worship of the *Lingam* — a worship which we read of as recognised and established throughout all antiquity; such was the object *really* worshipped under its colossal representative, in the *Chaldean Tower*, of whose notorious existence traditions, even in the most remote nations, almost universally exist; and of whose actual signification many weighty proofs have been collected by the late Mr. O'Brien, to which I might certainly add others equally numerous and irrefragable, were I here writing an elaborate treatise, instead of a limited essay.

The worship of the Lingam, then, of which the *Pillar Tower* was, as has been said, a gigantic figure, involved and signified the worship of the MALE Principle of the Universe; this worship, though afterwards perverted, originally (as has been intimated) intended the worship of the True and Only God; in accordance with which assertion we find that one interpretation of the word JEHOVAH, undoubtedly signifies the UNIVERSAL MALE. In *India*, where undeniable proofs have been found of the existence, at one period, of true Masonry, (see *Freemasons' Quarterly Review*, p. 159), this *signification* is found to be involved in the NAMES of the principal deities. Thus, according to Sir W. Jones, (Asiatic Researches,* vol. i. 232), BHAGAVAT signifies the FIRST MALE; and NARAVAN, or *moving on the waters*, (vol. i. 242). *The Spirit of God*, is often likewise denominated the PRIMÆVAL MALE. The deity described in the fourth Veda as *Mahapurusha*, also signifies the GREAT MALE, (vol. iii. 376). Accordingly we find that the definite form of Temples in honour of this Universal Male Power, were *always* erected in the figure of its representative, the Lingam; that is to say, in the form of a *tower or column*. Almost innumerable examples of such like

* "The Temple of Belus formed a square nearly *three miles* in compass. In the middle of the Temple was an immense *Tower, six hundred feet* in height. The ruins are now two hundred and thirty-five feet high.

The Great Pyramid forms a square, each side of whose base is seven hundred and forty-six feet, and covers an area of nearly *fourteen acres*. The perpendicular height is five hundred and sixty feet."

† The quarto edition is always referred to.

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edifices abound in ancient countries, where this worship was either primitive, or introduced at later periods, and fully illustrate these facts.

Wilford remarks (vol. iii. 365), that "the Phallus was publicly worshipped by the NAME of BALESWARA LINGA, on the banks of the Euphrates. The cubic room in the cave of Elephanta, likewise contains the Lingam, (vol. iv. 413), as does also the pagoda of stone at MIHERBALIPORAM, or *City of the Great Baal*, (vol. v. 69). Sir W. Jones observes, (vol. ii. 47), "*Columns* were erected, perhaps as gnomons, others probably to *represent* the Phallus of Iswara." Enough has here been cited, without doubt, to dispose both the learned and the unlearned to consider, that the true signification of the pillar and tower was in reality such as has here been stated.

In many parts of the holy writings we find the pillar to have been undoubtedly a sacred emblem; as in Isaiah, xix: "In that day shall there be an altar to JEHOVAH, in the midst of the land of Egypt, and a *pillar* at the border thereof, to Jehovah, and it shall be for *a sign*, and a *witness to the Lord.*" And this was the especial *form* in which it pleased God himself to appear, when he *dwelt in the pillar* that went before his chosen people, as solemnly recorded by Moses.

When, however, pillars were set up to receive the profane rites of idolatrous worship, we find them noticed in Scripture as an abomination, in like manner as their great Babylonian archetype; which, being obnoxious to the wrath of God, as such, was destroyed by *fire from Heaven*, as its blasted and vitrified ruins still remain incontrovertibly to attest. To this peculiar idolatry Scripture refers in the following passages:—Deut. xii. 3: "Ye shall overthrow their altars, and break their *pillars*, &c. Levit. xxvi. 1: "Ye shall make ye no idols, nor graven image, neither rear ye up a *standing image.*" (Heb. *pillar*). 1 Kings, xiv. 23; "For they also built them high places, and images, (Heb. *standing images*), on every high hill." Ezek. xvi. 17, 24, 25; "Thou madest to thyself images of men, (Heb. *of a male*), and didst commit," &c. (See 31st verse and following). Also Jer. xi. 13; "According to the number of the streets of Jerusalem have ye set up altars to that shameful thing," &c. The same is also alluded to in the striking history recorded in Judges, vi. 32: "Therefore he called the idol Jerubbaal, (or Jerubbesheth, Heb.), i. e. let the *shameful thing* plead." And a final warning, and most significant counsel, was given to the Israelites by Moses, Deut. iv. 15, 16: "Take ye therefore good heed unto yourselves, for ye saw *no manner of similitude* on the day that JEHOVAH spake unto you in Horeb, out of the midst of the *fire:* lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of MALE or FEMALE!"

Having thus briefly noticed the worship of the LINGAM, or male principle, it remains to show what was the true and real thing signified under the form of the *pyramid*, *triangle*, or *cone:* and with respect to the mysteries concealed and represented in the figure of the *pyramid*, I apprehend, that before Mr. O'Brien's luminous remarks on that subject, the scientific world *in general*, were in almost Cimmerian obscurity as to the real and *opposite* tendency of the worship indicated by edifices erected in that form; and a remark in the *Asiatic Researches*, (vol. ii. 477), that "the pyramids of *Egypt*, as well as those discovered in *Ireland* (pyramids!) and probably too the *Tower* of Babel, seem to have been intended as nothing more than images of *Mahadeo*," shows how confused were the notions of the learned, as to the real character of the

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*pyramid*, when we are thus led to suppose that the *pyramid* and *tower* alike represent an identical and male power, and typify an identical object of adoration.

Wide indeed is such a conclusion from the real truth of the matter. As the *tower* was sacred to the MALE power of the universe (as has been shown), so likewise was the *pyramid, triangle*, or *cone*, adopted by the votaries of an *opposite* worship, as the real and consecrated emblem and representation of that procreative *female* energy in which (considering it as the true and vital conceptive power of nature), according to them, resided absolutely and *solely*, the underived principle of life; which female power they chose *alone* to deify, and, like their *opponents*, consecrated their unhallowed worship by the most profane and licentious rites.

Thus the great *pyramids* were at Memphis the colossal monuments of a separate worship, with all its concomitant mysteries; and, like the *Tower* of Babel, in both symbolical edifices, the threefold objects of astronomy, astrology, and religion, were indissolubly involved and united.

Baron Humboldt observes, in his *Researches*, (in total ignorance, however, of this theory), "In every part of the globe, on the ridge of the Cordilleras as well as in the Isle of Samothrace, in the Ægean Sea, fragments of *primitive* languages are *preserved* in *religious rites*."

Let us, in accordance with this observation, examine the ancient *Sanscrit* word YU, or YONI, which, I hesitate not to say, we shall recognise in the *religious* vocabulary of every nation where *pyramidal* edifices prove them to have been addicted to the schismatic worship of the Pish-de-Danaan sect. In the third volume of the *Asiatic Researches*, p. 358, Wilford informs us that the word yóni, or the *female nature*, is derived from the root *yu*, to mix; and Sir W. Jones more expressly states, that "the meaning of *yóni*, or *bhaga*, is undoubtedly the female womb;" and in his plate of the Hindu lunar mansions, (in the article on the Antiquity of the Indian Zodiac), this constellation of the "yóni" is figured as *three stars*, inclosed by the Hindu draughtsman in a representation of *that object;* which, in his figure, is made to resemble an inverted *pyramid*, or *truncated cone*. Venus Genetrix is sometimes represented in the form of a *conical marble*, "for the reason of which figure, says Tacitus, we are left in the dark;" but, adds Sir W. Jones, "the reason appears too clearly in the temples and paintings of Hindustan, where it never seems to have entered the heads of the legislators or people, that any thing *natural* could be offensively indecent." Welford mentions, that according to Theodoret, Arnobius, and Clemens Alexandria, the YONI of the Hindus was the SOLE object of veneration, in the mysteries of Eleusis.

For proofs of the high antiquity of this worship in China, the discerning mind need only consult the following passage from Lord Macartney's Travels, vol. i., Hager, Monument of YU. "In both *Americas*," says he, "it is a matter of inquiry what was the *intention* of the natives when they raised so many artificial pyramidal hills, several of which appear to have served *neither as tombs, nor watch towers, nor the base of a temple;* a custom established in Eastern Asia may throw some light on this important question. About 2000 years before our era, *sacrifices were offered in China*, to the Supreme Being, on four great mountains, called the FOUR YO. The sovereigns finding it inconvenient to go thither in person, caused *eminences, representing* these mountains, to be created by the hands of men, near their habitations."

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Thus we find that the pyramidal hills on which sacrifice was offered, were designated by the very *name* of the object typified, thus affording an invaluable clue to our present inquiries. (See also *Asiatic Researches*, vol. iii. 437, 438, 439). And the names of many of their most considerable cities and provinces still bear witness to the religious or sacred etymology of their titles; and Yo-tcheon, Yao-gan, in the province of Yu-nan, Yu-engang, &c., are assuredly derived from a primitively religious meaning, as the four sacred Yo (or natural pyramids) themselves, alluded to by Lord Macartney.

The whole country of Mexico abounded in pyramids, and Humboldt declares the basis of the Great Cholula to have been twice as broad as that of the Egyptian Cheops, though its height is little more than that of Mycerinus. He states, also, that in the American languages 137 *roots* have been recognised in the languages of Asia and Europe; and in perfect accordance with this theory of their religious ideas, we find a Mexican province named Yu-catan; the Mexican Isis, (Ish Ish, or female nature); the wife of the sun is called *Yu*-becaygua-ya; and a chapel called *Yo*-pico, was built over the *cavern* that contained the skins of the human sacrifices!

It is extremely remarkable, says Humboldt, that we discover among the Mexican hieroglyphics, absolutely nothing which announces the symbol of the Generative Force, or the *worship of the Lingam*. M. Zoëga has observed, that the emblem of the *Phallus* is likewise *never found in Egyptian works of great antiquity*. M. Langles observes expressly, that in India some sectarians *have this emblem in horror*; "might one not suppose," adds he, "that there exists some exiled sect in the north-west of Asia, who *reject the worship of the Lingam*, and of which one finds some traces amongst the American races?"

Thus did these great writers, intuitively as it were, discern the existence of a *separate object* of worship, in those countries which they allude to, although, as they never advert to the real nature of it, I conclude their inferences (like those of so many other great men, who lacked this master key) to have been only obscurely conjectural.

The fact is, that wherever this peculiar worship has ever flourished, (and it must never be lost sight of, that *all idolatry* can be shown to have been originally based on one or other ramification of it), traces are left behind, and relics remain, which have always been found to have puzzled the learned antiquarian, no less than the unlettered conjecturer.

"In a tumulus on Salisbury Plain," says Sir R. Hoare, in his *Tumuli Wiltunenses*, "we found a CONE of jet, likewise an amber CONE." In another, "we found an earthen cup of singular pattern, a CONE of GOLD, &c."

That the *mitre of Osiris*, which, in fact, represented a *truncated cone*, had relation to this mysterious type, I imagine few will be inclined to controvert; and I believe these remarks cannot but receive corroboration, from a close inspection of the extraordinary groups in the caves of Ellora (which are engraved in the sixth volume of the *Asiatic Researches*), where the *mitre*, placed on the head of *Indra*, as well as on the head of *Indranee*, no less than the *peculiar situation* of the *human skull and cross-bones*, placed conspicuously on this last female personage, and occupying the natural position of the Yóni itself, sufficiently evince what were the notions of those ancient architects concerning *religious mysteries*, and of the *particular agency*, by which death, in the first instance, "passed upon all men."

In relation to this peculiar head-dress, it may be remarked, that an

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old Irish writer, speaking of the *Barradh*, or conical cap, of the ancient Irish, which was similar in shape to the architectural finish of the Pillar Tower, says, that "it is a *head-dress fit for an angel.*"

"In the Mexican Codex Borgianus," says Humboldt, "the *head* of the sacrificing *priest* is covered with one of those *conical caps* which are worn in China, and on the north-west coast of America; opposite this figure is seated the god of fire."

It is scarcely necessary to remind the reader that the mitre of Aaron, and of the Jewish High Priests, was undeniably a *consecrated* and mystic symbol; and that the *triangle* is likewise in Freemasonry a sacred emblem, to which Southey beautifully alludes in his poetically-inspired description of the "Heaven of Heavens, where *Seva's self doth dwell*"—

> "Behold, the sacred triangle is there,
> Holding the emblem which *no tongue may tell.*"

And it will be remembered also, that when Ptolemy Philadelphus sent a kingly present to the Jewish temple, in gratitude for having been initiated into the mysteries of the Old Testament, it consisted (according to Josephus, in his Antiquities), of a certain TRIANGULAR golden table (vol. i. 409), in whose CENTRE blazed an invaluable carbunele.

Yet, let it not be believed, that true Masonry ever encouraged the errors of the Pish-de-Danaan worshippers;—that these were *abjured* by the sons of *Light*, is sufficiently recorded in the Freemason song, in the Ahiman Rezon—

> "Sanctum sanctorum,
> Triangles no more of 'em,
> Wisdom's revealed."

In commenting on this particular branch of idolatry under discussion, I cannot but remark, that there appears to me just reason to believe, that *this was the peculiar abomination* into which the Ten Tribes of Israel lapsed, at their separation from Judah under Jeroboam; of which opinion strong presumptive proof is offered, inasmuch as, from the account given by Herodotus, (and cited by Josephus), of the invasion of the Egyptian Shishak, under Rehoboam, it appears that, having conquered Jerusalem, and *defiled the public buildings*, by carving on them the distinctive symbols of his own peculiar and national creed, that is to say, (according to the same author), by defacing them with *representations of that very symbol, the mysterious yóni*, which we have been discussing, he returned to his own country, without in any way molesting *Samaria*, the residence of the Ten Tribes, who, it needs not any great measure of sagacity to perceive, had doubtless embraced his religious views. What those views were, in the sight of God, is fully expressed, 1 Kings xiv. 7, 8, 9, and xv. 26, 30, 34; also 2 Kings iii. 2, 3, &c.

In conclusion we may note, that the *triangle* was indisputably a sacred emblem from all antiquity, as might be shown by innumerable examples; amongst others, a coin struck at Cibotus, with a *triangular pediment*, &c. surmounting the ark, has been much cited; but I have not seen noticed, in connexion with this subject, those exceedingly curious coins called *Cistophori* of Pergamos, which Cicero mentions possessing a great number of, on which we see represented various devices, indicative of recondite mysteries; the *triangle* surmounting the whole, and held in the deadly fangs of serpents.

PROTEUS.

[Part II. in our next]

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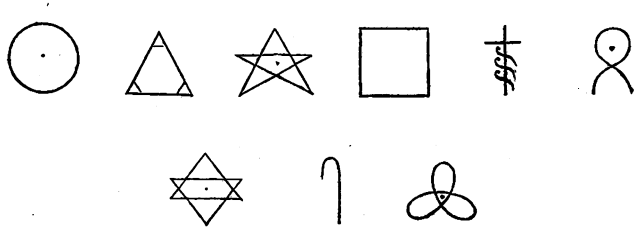
## THE FORTRESS OF ALLAHABAD.

TO THE EDITOR.

DEAR SIR AND BROTHER,—It is with peculiar pleasure that I have perused several numbers of your very interesting and useful journal, (I hail it with *cead mille failtha*); and feeling assured that any notice of the efforts of the Brethren in this country to advance the good cause would be acceptable to you, I have the pleasure to send you the following. If you think the subject worthy a place in your delightful (to me, at least) periodical, you will oblige me by giving it insertion.

In the reign of the Emperor Ackbar Shah, who flourished in the year 1542, was raised the fortress of Allahabad, situated at the junction of two of the most sacred rivers in Hindoostan, the Ganges and the Jumna, the latter river called by the natives "the Virgin River.' Three sides of the fortress remain to this day. Beside the fort, there is a large pillar, now lying prostrate, near the principal entrance, and which is composed of one entire piece of granite, of very considerable length, on which is inscribed, in the characters of the Sanscrit and Persian languages, the honours of the emperor, and the date of the building, which appears to be in 1583. The country adjacent for nearly forty miles is considered by the pilgrims, who yearly crowd in immense numbers to this place to practice some of their idolatrous rites, as "holy ground." The walls of the fort are composed of large oblong blocks of *red granite*, are extremely high, and, what is remarkable, are almost every where covered by the following Masonic emblems, which evince something more than mere ornament. They are not confined to any one particular spot, but scattered over the walls of the fortress, in many places as high as 30 or 40 feet from the ground, and in places which positively have not undergone any alterations or repairs since the fort fell into the hands of the British. "It is quite certain," says the worthy and excellent Brother to whom I am indebted for a sketch of these emblems, "that the thousand stones on the walls and buildings of the fortress bearing these Masonic symbols were carved, marked, and numbered in the quarry previous to the erection of the fortification itself, and when we consider that the place has been upwards of 250 years built, we should not be a little pleased to find a flourishing Lodge of Freemasons (Lodge Independence with Philanthrophy, No. 550) meeting regularly in a garrison built by our operative Brethren in the year 1583 or thereabouts." But to the emblems themselves, they are these:—



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These several marks are about three inches long. Should any of the Brethren whose destinies lead them to this country be anxious to examine them, I should more particularly recommend him to visit the lower face of the upper Jumna gate, but especially to the right side of the gate in the shot yard. The north side of the magazine, both to the right and left of the Barra Mahal gate, are also worthy of examination.

Perhaps some other Brother may be induced to give you a more detailed account of these curious marks from seeing this notice of them, as well as of that most *mysterious cavern* near the magazine, a full account of which I should like much to see. There is a custom which even now exists in this country amongst the operative class of Masons, of marking the bricks and stones with certain figures, when any great nicety is required. The stone-squarer will even refrain from striking his chisel, although his arm is elevated for the purpose, the instant the Warden or Raj. Mistree, under whose care he is working, proclaims the hour of high twelve, and this they can do without the assistance of any time-piece or gong; they judge of it almost to a minute. The 24-inch guage, the level and plumb-rule, are in constant use; also a plumb-line of a very simple construction, and which is the one most generally used. It is a line with a bullet suspended to it, drawn through a small flat piece of stick, about an inch and a half long, half an inch wide, and a quarter of an inch thick. The hole through which the line passes is made to correspond with the centre of the ball or plumb.

A Past Master.

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## OF THE OBELISKS IN ROME.

These are all of granite, and were originally brought from Egypt. Some have fancied that they were a composition; but Petrius della Vale writes that he has seen several remaining in Egypt but half cut from the quarries. There are fourteen in Rome, though not all standing; and Kerehir suspects that there would be found forty-four in all, if those buried in the ruins could be cleared. The smallest obelisks are those in the Villa Mattei, in the Horti Medecei, the Minerva, and in the Roman College, mured up in the buildings. The middle class are in the Piazza Novona, in the Barbarini Palace, and at St. Mary Major. The largest are those of the Vatican, St. John's Lateran, and at the Porte del Populo. Of these the obelisk of the Vatican is the only perfect one: that of the Porto del Populo is mentioned by Pliny.

That of St. John's Lateran was erected by Sextus the Fifth. Its history is as follows:—Constantine the Great, desirous of having one for the ornament of Constantinople, sent to Egypt, where they found several which had been broken by Cambyses, of which travellers say there are still some fragments to be seen. This one was at length discovered in Thebes, whence it was carried to Alexandria, and, after the death of Constantine, Constance, his son, at the request of the Roman people, sent it to be placed in the Circus; it was 144 palms high, without the pedestal, although they cut off four palms to fit it to its base. That of the Vatican, which is the only perfect one now in Rome, is 108 feet high. It was brought from Egypt by Caligula, and by him consecrated to Augustus and Tiberius. Nero afterwards built his circus round it. It is said

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the ship that brought it was sunk by Claudius in the port of Ostia, and that he built a tower upon it, and that its mast was so large four men could not grasp it. It was first erected near the new sacristy of St. Peter's. After having been prostrate during many centuries, it was determined to raise it once more, and the spot chosen was its present situation in front of St. Peter's. Fontano transported it by forty engines, at each of which were four horses and twenty men, to the appointed spot. The signal to raise it was given by sound of trumpet, and when to let it rest upon its grand pedestal by a bell. All their labours would, however, have been fruitless, but for the presence of an English sailor, who, observing how the cords were stretching with the enormous weight, called out, "Wet the ropes." The advice was complied with, and the stupendous mass placed upon its base. Fontana says, that it weighs 1,493,562 pounds. The raising of it was a year's work, and cost, beside the cross and brazen lions upon whose back it rests, the sum of 37,975 golden crowns—an enormous sum, when the relative value of money is considered in our time, and the age of Sextus the Fifth, perhaps the most energetic Pontiff who ever filled the Papal throne.

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## NOTITIÆ TEMPLARIÆ.

### (No. VIII.)

#### POSSESSIONS, ETC. IN GERMANY AND SPAIN.

#### GERMANY.

So early as the year 1130, the Templars were endowed with houses and lands by the Emperor Lothaire. Other princes at different periods contributed to increase their possessions, till at length, about the beginning of the 13th century, the Templars had establishments over the greater part of Germany.

These extensive acquisitions were divided into three great provinces,—those of Upper Germany, Brandenburg, and Bohemia with Moravia.

Upper Germany included, 1st, Austria, in which they had houses or convents at Aspern, Ebenfurt, Sinzendorf, Dietrichsdorf, and Modlin.

2nd. Bavaria with Swabia, where the chief establishments were at Augsburg and Hall.

3rd. Franconia, having its principal preceptory at Bamberg.

4th Alsace, containing castles and convents at Bomgarten, Berscheim, and Dorlisheim.

5th. Loraine, in which were no fewer than twenty-four houses.

6th. The Rhine-lands, where the Templars were established at Treves, Maintz, Dietrich, Kobern, and other places.

Brandenburg, the second grand province of the Order, comprehended Poland, Saxony, Westphalia, Thuringia, and other parts. The Emperor Lothaire gave the Order possessions at Supplinburg in 1130. A century afterwards they obtained from Udislaus, Duke of Poland, the castles of Quartschen and Boitslow, and in 1238 valuable acquisitions at Custrin. About the same time the Prince of Pomerania granted them the possession of Bohnen, Pausin, and Kollin. The King of Poland further gave them the stronghold of Draheim, and they were invested



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with the right of patronage of churches at Berlin. They had also the convents of Werden, Monberg, and Templin, in Brandenburg, and Wredenhagen, in Mecklenburg.

Bohemia and Moravia formed the third grand division of Germany. The Templars came first to these countries about the year 1132. In Bohemia they possessed the castles or conventical seats of Lukon, Yonowitz, Tepenetz, Neuschloss, Altenberg, Blattna, Budin, Wamberg, Frauenberg, Sternberg, Gradlitz, and Poseg. The castle of Spielberg, in Moravia, appears to have been the general head-quarters of the province, though in 1304 a Grand Chapter of the Order was convocated at the stronghold of Eichorn. In Prague they possessed a church, the cloisters of which were built by their Prior, Peter Ostrowe, in 1253. Hungary was probably a province dependent upon the Grand Preceptor of Germany. Mention, however, is made of a certain "Pontius Preceptor regni Hungariæ," in 1216. King Andrew (who fought in the Holy Land, and, according to the historians of the Hospital, joined the latter Order,) bestowed upon the Templars most of their possessions in Hungary. Under him they held the castles of Bujar and Kesmark, the houses of St. Martin and St. Maria, in the country of Liptow, and two extensive establishments in the district of Thurooz. They had likewise property in Dalmatia and Croatia; Clissa and Urana were their chief posts in the former country.

The aforementioned castle of Eichorn, we may mention, occasioned the Templars no small trouble to secure, as will appear from the following episode, characteristic of the Order and of the times. A certain nobleman, named Vratislof, had been obliged to quit Moravia, and take refuge in France, where he was received into the Order of the Temple as a Brother. In his devotion to the fraternity, he made over to them the whole of his property, among which was the fortress Eichorn. His elder brother, Burian, however, meantime seized upon his estates. Reference was made by the two brothers to King Wimeslaus, who decided in favour of the right of Vratislof. But Burian still kept his hold. The Templars were not to be deprived of their new property, and the year following they gathered together a considerable force, and marched against Eichorn. Burian, who had garrisoned the castle with 900 troops, advanced to meet them at the head of an army of upwards of 5000. A bloody battle ensued, which was only terminated by the arrival of night. The Grand Prior of the Templars and a great many of his men were slain. A truce for three days was mutually agreed upon, at the end of which the combat again began, and Burian was driven within his fortress, which he still continued obstinately to defend, till King Attacar, whom the Templars had gained to their side, threatened him with his resentment if he did not give it up. Burian in consequence surrendered the castle, and Vratislof, the original possessor, was appointed as Prior of Eichorn, with a retinue of thirty Templar knights and their attendants. This event occurred in the year 1252.

Of all these fair possessions and castles the Order was deprived by the papal proscription in the beginning of the 13th century. "As for Germany," says Vertot, "the historians of that nation relate that Pope Clement V. having sent the bull abolishing the Order of the Templars to the Archbishop of Mentz, that prelate summoned all his clergy together, in order to publish it with the greater solemnity; and that they were strangely surprised to see the Waltgraff, or Count Sauvage, one of the principal of the Order, enter the assembly, attended by twenty other

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Templars, armed under their regular habits, and that the archbishop, either out of a charitable disposition or a natural sense of fear, received them very obligingly. They add, that the archbishop proceeded so far as to invite the count to take a seat in the assembly; that the count, on the other hand, declared to him that he was not come to do violence to any body whatsoever; but that being informed that he was directed to publish a bull of the Pope's against their Order, he insisted that the appeal which they made from that decree to the next council, and to the successor of Clement, should be received, read, and published. The archbishop, to elude this demand, answered that he would consider of it. But the Knights Templars pressed him so warmly, that the archbishop, not thinking it proper to refuse men whom he saw armed, caused their appeal to be read publicly. He sent it thereafter to the Pope, who ordered him to have it examined in a council of his province. Accordingly a synod was called, and after various formalities, the Templars of that province were declared innocent of the crimes charged upon them."

At Modlin, near Vienna, forty knights, who had taken refuge in the crypt of their church, are said to have been butchered in a barbarous manner by an armed mob, whom their persecutors had raised up against them.

The Hospitallers and Teutonic Knights shared the chief spoils of the Order between them. In Bohemia, King John kept many of the Templar castles to himself. The convent and priorial residence of St. Laurence, at Prague, was sold by the Hospitallers, soon after their succeeding to its possession, for a sum of 2,000 florins. The Knights of Malta, it is believed, still hold some of the Templar properties in Brandenburg.

SPAIN.

Arragon formed a grand province of the Order, of which Monçon, the gift of Count Raymond de Berenger, became the chief seat. This, along with several other castles which the Templars took from the Moors, was situated on the borders of the Moorish territory. The Order had also a Temple-house at Barcelona, where the aged Raymond, who was Count of Barcelona and Provence, ended his days as a professed Brother. Such was the admiration in which the services of the religious military Knights were held by the chivalrous Alphonso the First, of Aragon, that at his death he bequeathed the crowns of Navarre and Aragon to the Orders of the Temple Hospital and Holy Sepulchre, a destination which it was no great wonder the barons of that kingdom refused to abide by. The island of Majorca was dependent upon the Prior of Aragon. In 1233 Palma constituted the chief seat of the Order there. Bartholomew Belbis is mentioned as Grand Prior of Monçon at the abolition of the Order.

Upon the promulgation of the papal accusations, the gallant Knights shut themselves up in the strongest of their frontier fortresses, and remonstrated with their persecutors on the injustice of their conduct. They vainly offered to prove the innocence of their Order by wager of battle, according to the custom of chivalrous times. But their oppressors were dead to the appeals of honour; and James the Second, then King of Aragon, besieged them in their castles, which he took and garrisoned as defensive posts against the Moors. The Templar property in the Balearic islands was, however, quietly given up to the Hospitallers.

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Castile and Leon formed another grand division or province of the Order in Spain. Campomanes specifies twenty-four preceptories or temple-houses in this kingdom, most of them endowed with lands and privileges. These were at Faro, Amotira, Goya, St. Felix, Canabol, Meya, Villapalma, Mayorga, St. Maria, Villa Sirga, Villardig, Sasines, Alcanadra, Caravaca, Capella, Villalpaldo, San Pedro, Zamora, Medina de Luitosas, Salamanca, Alconcitrar, Texares, Ciudad Rodrigo, and Valentia del Ventoso.

Though in Castile the Templars had been pronounced innocent, their property was confiscated by the crown, and part applied to the support of the other Castilian Orders in carrying on their wars with the Moors.

Pilgrim.

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## MISCELLANEA TEMPLARIA.

The Temple Church, London.—The following information appeared in a paper of August last:—"On Wednesday week all the interior fittings of the Temple Church, London, were sold by private contract. The elaborately carved pulpit, the magnificent organ screen, and the grand altar-piece, each of which had for years been the admiration of visitors, were said to be purchased at the large price of 1200 guineas, to be placed in the Christian church now erecting at Jerusalem—the original Temple Church having been built after a model of the Holy Church by the Knights Templars on their return from the crusade against the Infidel."

Surely this was very bad taste, to say the least of it. Perhaps some correspondent will inform us to what Christian church the act of modern Vandalism refers.

Original House of the Hospitallers at Paris.—A House of the Knights of St. John of Jerusalem was established at Paris in 1171, in a vineyard called *Clos Bruneau*. This establishment, which took the name of St. Jean de Latran, consisted of an enclosure which extended from the Place de Cambrai to the Rue de Noyers, and communicated with the Rue St. Jean de Beauvais. Within the enclosure were a church, an old tower intended for the reception of pilgrims proceeding to Jerusalem, and an irregular pile of conventual buildings surrounding a spacious court. This church contained a number of sepulchral sculptures. In the choir was placed a tomb, erected during his life by Jacques de Souvré, Grand Prior of France, and in which his bowels were deposited after death. This tomb was the work of Francis Angier, and represented the prior reclining upon a sarcophagus of black marble, and supported by a weeping child. It was removed to the Musée des Monumens Français. There was also a monument to the memory of James Bethun of Balfour, Archbishop of Glasgow, and Ambassador to France from Scotland, who died in 1603.—The Order of St. John of Malta being suppressed in 1792, the convent of Paris was sold, and the church became used, not many years ago, as the warehouse of a cooper.—*History of Paris.*

Standard of the Knights of Malta.—The Grand Standard of St. John is deposited within the walls of the Tower of London; as also two field pieces of exquisite workmanship belonging to the Order. These,

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we believe, were found in a French frigate, captured by the English, after the battle of Aboukir. A number of other relics of the Knights are said to have been blown up with the French flag-ship L'Orient.

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## MASONIC ANECDOTE.

To the Editor.—Sir and Brother,—I lately attended a Sovereign Chapter of the Rose Croix* in London, at which the following singular instance of the exercise of the moral power of the Masonic obligation on an individual in whom all the associations of humanity were apparently deadened, that I consider the fact of too deep an importance to remain unrecorded; and I take the opportunity of intimating to your readers generally, and to such in particular as may be impressed with an idea that our obligations are altogether unnecessary, that in those cases where life has been spared under the most improbable and untoward circumstances, it has happened that the Heavenly gift has been delegated to the hands of those who, of all others, were least likely to have exercised the precious office of mercy. That there is special providence in all things no one will deny; but Masons may proudly refer to their annals in justification of their system of obligation; for however the mind may become refined, still there are those whose faculties and feelings can only be operated on by some visible sign or token. But to the story:—

The subject of this anecdote many years since was the captain of a vessel, of some 250 tons, with a crew of eighteen hands. He had left the Havannah, and was passing through the Keys (I believe he so termed the course), and was nearly out of sight of land, when a sail was descried, and the ship neared them every instant. His own vessel being a heavy sailer, they were soon boarded by at least fifty men, the captain and crew ordered below, and the work of pillage commenced. A short time sufficed to secure all the portable valuables, which were put into the boat, and conveyed on board the pirate. The captain and his supercargo were then ordered on deck, and interrogated as to the cargo itself; and as of course concealment or disguise was altogether out of the question, they rendered the best account their indifferent knowledge of the Spanish language would permit. Matters were apparently assuming a civil character, when on the pirate's boat boarding for the second time, the captain observed in the bow a man standing upright in "the bloody shirt"†, with an axe resting on his shoulder. The party soon came on deck, and the captain was ordered to go forward; the supercargo insisted upon accompanying him. They had scarcely proceeded a few paces when the captain felt himself struck a severe blow on the shoulder, and turning quickly round, beheld the supercargo and the executioner struggling. It appeared that the supercargo, observing the intention to strike off the head of his captain, had averted the blow; the other coolly remarked that he thought the chance afforded him of saving time and torture was lost, and that therefore the windlass would be a good block for the purpose. Here was no time for preparation, not a moment to collect scattered thoughts, not one moment even for communion with the

* 17 July 1840.

† I understand that this is merely a red shirt such as many seamen wear, but that with the axe, the intent being well understood, it is then termed the bloody shirt.

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God of mercy! They reached the windlass—the captain and supercargo embraced; the former knelt down, and was about to place his head on the block, when, in addressing a momentary thought to his God, he made the foreign sign — when the axe that all but gleamed for its fatal purpose fell at his feet, and the pirate quickly swore that he saw a ship, and that all hands must to work, and lose no time in clearing the cargo. Quick work they made of it; in two hours the pirates sacked the vessel, left a few days' provision, gave the captain his ship, and spared the lives of all. Reader, in this instance is there not a special providence, and is Masonry valueless? Believe it not; as a system it is the gift of God.

Some three years afterwards the supercargo, on revisiting the Havannah, was accosted by a man, who inquired after his captain, and hoped he was well, and said that he, the supercargo, was lucky in having sailed with "one of them*," as otherwise they would all have been beheaded. A promise was made, that if the captain should revisit those parts he should go "free." The supercargo had too much reason to congratulate himself not to join the Order; and it is from him and the captain that I have collected these interesting facts.

FIDUS.

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## LOVE'S MASK.

TRANSLATED FROM THE GERMAN OF GOETHE.

Two neighbouring children of noble families, a boy and a girl, of proportionate ages for being one day man and wife, were brought up together with that pleasant prospect, and parents on both sides rejoiced in the idea of their future union. But it soon became the subject of remark that a singular aversion discovered itself between these two excellent natures, and that the project would inevitably miscarry. Perhaps they were too much alike; each was individually beloved by their playmates and schoolfellows, and never knew an antagonist until they met together.

This extraordinary opposition shewed itself in their childish efforts, and became yet more strongly developed with their increasing years. And as it is the custom for boys to play at war, to divide themselves into parties, so on one occasion did the high spirited girl place herself at the head of a band, and fight with so much spirit and vigour, that the opposite party must have been put to flight had not her personal antagonist conducted himself with great bravery, and finally disarmed his fair enemy, and taken her prisoner. But even then she continued to defend herself so furiously that to preserve his eyes, and, at the same time, do the vanquished foe no harm, he was obliged to bind her hands behind her back with the silken scarf which he had removed as a trophy from her waist. This she never could forgive; nay, she schemed and attempted so perseveringly to do him a mischief in secret, that the parents who had long beheld the extraordinary animosity which existed between their children, came to an explanation with each other, and resolved to part the two hostile beings, and renounce their long designed scheme of marriage. The boy soon distinguished himself under the new circumstances in which he was placed. All kinds of instruction took effect on

* Alluding to the captain being a Freemason.

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him. The wishes of his friends, and his own inclinations, determined him to the military profession, in which he rose rapidly. Wherever he went he was loved and esteemed. His excellent temper seemed to exert itself only for the well-being and advantage of others. And without being conscious of it, he was right glad at heart at having lost the only adversary nature had ever appointed him.

The girl, on the other hand, stepped at once into a new position; her years and her increasing stature, and, still more, a certain inward feeling withdrew her from the boisterous sports in which she had hitherto delighted. On the whole, there was something wanted to her — her existence seemed a vacuum — there was nothing around her which appeared to be worth the trouble of hating or loving; she had yet found no one.

A young man, older than her young antagonist, of rank, fortune, and character, a favourite in society, and much sought after by those prudent mothers who had daughters to dispose of, fixed upon her his exclusive regard. It was the first time that a friend, a lover, a servant, had made his court to her; and the preference he gave her over many older and richer than herself was gratifying to her vanity. His attentions constant, but never importunate, his suit to her parents quiet, yet explicit enough, prepossessed her in his favour; for more than a year this negative kind of courtship continued. She had so often, during that period, been called affianced, that, without reflection, she really became so; nor did it occur to her that any trial was necessary when she exchanged rings with the individual whom the world had so long considered as her destined husband. The quiet course of the affair was not much accelerated by the betrothment. All was allowed to go on as before, for the parties were still young, the passion on either side was not very ardent, and they were disposed to enjoy the present fair weather as the vernal season of their existence.

Meanwhile the absent youth had cultivated the opportunities afforded him, and obtained merited promotion in the profession he had chosen. Leave of absence being accorded him, he returned home to visit his family, and once more stood in the presence of his fair neighbour and enemy. She had lately been entertaining none but friendlike, quiet domestic bride-like sentiments; she was in harmony with all that surrounded her; she believed herself happy, and, after a fashion, certainly was so. For the first time since his absence something was again opposed to her; it was not hateful; she had become incapable of hate; nay, the girlish hatred which, properly speaking, had been but the bland recognition of inward worth expressed itself now in glad astonishment — in delighted looks, and obliging confessions. A long separation gave occasion for long and frequent discourses. Even their former childish hatred now served the enlightened pair as an amusing remembrance, and it seemed to be regarded as a matter of necessity that they should atone for their past folly by mutual kind attentions.

On the youth's side all this was kept within the bounds of a wise moderation. His military rank, his pursuits, his ambition, found him such abundant employment, that he accepted the friendship of the fair bride as a grateful addition to his pleasures, without regarding her with any personal views, or envying the bridegroom, with whom he was on the best of terms, his possession.

With her the case was very different; she seemed to herself to have awakened out of a dream. Contention with her young neighbour had

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been her earliest passion, and this contention had been but under the form of antipathy, a violent, and as it were, instinctive inclination. It even appeared to her remembrance no otherwise than as though she had always loved him. She smiled at the hostile onset she had conducted; she persuaded herself into a recollection of the pleasantest feelings when he had disarmed her; and that all she had attempted for the purpose of hurting or annoying him, now represented itself as merely harmless expedients to attract his notice. She regretted their separation. She mourned the sleep into which she had fallen; she hated the stupid dreamy habitude through which she had gained so insignificant a bridegroom; she was perplexed and excited which ever way she viewed his position.

Could any one have read the emotions of her heart, the most strict could not have blamed her, for in truth the intended bridegroom stood no comparison with the neighbour for a moment when seen together. If you could not refuse a certain good opinion to the one, the other excited your fullest confidence. If the one appeared an agreeable acquaintance, it was impossible to know the other and not wish for him as an intimate associate; and if you dwelt upon the higher sympathies and qualities of human nature, there was ground to doubt of the one where the other gave complete assurance. For such lineaments of character women have a natural and peculiar tact, and they have reason as well as opportunity to cultivate it. The more the lovely bride nourished such thoughts in her secret heart, so much the more did her passion increase. And while on the one hand, to discourage her, the opinion of the world—her pledge to her affianced bridegroom were so many ties of indissoluble obligation —the reserved conduct of the youth, who conducted himself towards her with the affection of a tender brother, served only to increase its violence. Such being the posture of affairs, it seemed as though the spirit of her childhood returned upon her in all its splenetic violence, and now on a higher stage prepared itself for working to more serious and destructive purpose. She resolved on dying, to punish the once hated, and now so violently loved, for his want of sympathy; and since she could not possess him, at least she would marry herself to his imagination—to his repentance for ever. He should never be delivered from her dead image, should never cease to reproach himself that he had not recognised her sentiments, had not investigated and appreciated them.

This singular phrenzy accompanied her wherever she went; she concealed it under various forms, and although her parents and friends perceived that there was something strange in her conduct, no one was discerning enough to discover the real cause.

Meanwhile friends, relations, and acquaintances busied themselves in contriving all manner of festivities; a day never passed in which some new and unexpected pleasure was not arranged. Scarcely was there a lovely spot in the province that had not been prepared and decorated for the reception of the joyous guests. Our young soldier also wished, before his departure, to perform his part, and invited the affianced pair with an intimate family circle to accompany him in an excursion on the water. The day at last arrived, and the party went on board a handsomely decorated vessel. Away they sailed to the sounds of music up the broad river. The company, during the mid-day heat, had retired into the state cabin to amuse themselves with games of chance and skill. The young host, not wishing to remain inactive, placed himself at the helm to relieve the old skipper, who soon fell asleep. The bark glided merrily on

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till it neared a spot where two small islands shortened the bed of the river, protruding their flat gravel shores now on this side, now on that, presenting a dangerous passage. The careful steersman was almost tempted to awake the master; but youth is ever sanguine, and trusting to his own skill, he steered towards the strait. At the same moment his fair enemy appeared on deck with a garland of flowers in her hair. She took it off and cast it towards him. "Take this," she cried, "in remembrance of me."

"Do not disturb me, I entreat you!" he exclaimed, as he stooped to pick up the garland. "I have need of all my strength and attention."

"I will disturb thee no more," she cried. "Thou seest me for the last time." So saying, she hastened to the fore deck of the ship, and sprang from thence into the water. Several voices cried out, "Help! help! she is drowning." He was in a fearful perplexity. The old skipper awoke at the noise, and caught the rudder, which, in his surprise, the steersman had resigned. It was, however, too late; the bark stranded, and, at the same instant, the youth plunged into the water, and swam after his fair enemy. The water is a friendly element to him who is acquainted with it, and knows how to manage it. The water bore him up, and the skilful swimmer used it with mastery. He soon reached the beauty, who had drifted before him; he caught hold of her arm, and managed to support her. Both were violently swept along by the current, till the islands and quick-sands were left behind, and the river again began to flow broad and deep. Fortunately, he discerned a pleasant level spot, which run out into the river. There he brought his fair prize to dry land, but no breath of life was to be traced in her; his despairing eyes beheld a path which conducted through the neighbouring thicket. Loading himself with his dear burthen, he soon descried and reached a solitary dwelling; there he found a worthy couple; the mischance, the extremity of the case, declared itself in a moment. A bright fire burned —woollen coverlids were laid on a bed—furs, fleeces—whatever warm materials the house afforded were brought forward. Nothing was left undone to restore animation to the fair half-stript body. It succeeded; she at length slowly unclosed her eyes, and espied her preserver, and embraced his neck with her fair arms. A stream of tears gushed from her eyes, and completed her cure. "Wilt thou leave me?" she murmured, "when thus I find thee again?"

"Never!" he cried, "never!" and he knew not what he said or did; "but spare thy feelings; have consideration, both for thy sake and for mine."

She now observed the condition in which her lover was in, and her own deranged attire, and insisted on his leaving her to attend to himself. Their young hosts, who were newly married, brought forth their best attire, which was no other than their wedding dresses. He presented the youth with his suit, and his wife, the lady with hers. In a short time the two adventurers were not merely equipped, but full dressed; they smiled as they approached, and, with excessive emotion, rushed into each other's arms.

Quite lost in another, it was some time before they could bring themselves to think of the anxiety and cares of those they had left behind; and hardly could they think without fear of the manner in which they should be met. The countryman who heard the story of the stranded boat hastened, without further question, towards the shore. The vessel came sailing safely along, with much difficulty got loose. They pro-



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ceeded on at a venture, scarcely indulging in a hope of finding the lost ones. When the countryman had, with cries and gestures, attracted their attention, he ran and pointed out where the guests might safely land.

The parents of the two lovers were the first on shore; the poor bridegroom had well nigh lost his wits. Scarcely had they heard that their children were in safety, when the youthful culprits slipped out of the coppice dressed in their bridal garments. "What do I see?" exclaimed the mother. "Your children," exclaimed the pair, casting themselves on their knees before them. "Pardon!" cried the maiden. "Your blessing!" exclaimed the youth. "Give us your blessing," cried both, with one voice; and who could have had the heart to refuse it?

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## TO THE EDITOR.

SIR AND BROTHER,—As a subscriber to your valuable Review, I feel great pleasure in conveying to you and the Brethren in general the practical information and instruction that I have derived from our worthy, zealous, and talented Brother Aarons, in the genuine working of Free and Accepted Masonry, both in the Craft and Royal Arch degrees; and, now upon the eve of my departure for Barbadoes, I feel it due to the above respected Brother, to express, through the medium of your excellent periodical, the high sense that I entertain of his services, and that I shall be enabled, through his kind aid and assistance, to impart to the Brethren in that ancient and loyal island, a true and perfect system of working, agreeable to the principles of the Union.

I have the honour to be, Sir and Brother, yours fraternally,

B. T. YOUNG,

P. M. 622, of Scotland, and
P. J. G. D. of Provincial Grand Lodge.

NORFOLK HOTEL,
*Surry-street, Strand,*
8*th* *Sept.* 1840.

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# POETRY.

## LAMENT FOR LORD DURHAM.

BY BROTHER J. LEE STEVENS, PAST GRAND STEWARD, ETC.

[Extracted fom the columns of the daily press.]

AIR—"*Savourna Deelish.*"

"It having pleased the All-wise Disposer of human events to call from this transitory existence the highly-esteemed and lamented Pro-Grand Master, the EARL OF DURHAM, the most Worshipful Grand Master, participating in the grief which fills the breast of every Mason on this melancholy event, is anxious that every testimony of respect should be paid to the memory of the deceased noble and exalted Brother, and is therefore pleased to order that the *Grand Lodge*, and all *Subordinate Lodges*, shall be placed in mourning for six months from this date."—*Masonic Circular.*

Aye! thick be the emblems of mourning around us,
Though feebly our feelings of sorrow they trace;
For death at a moment unwonted has found us,
And borne off the chieftain we ne'er can replace!
How warm the regret of the few who reprov'd him!
How heartfelt the grief of the thousands who lov'd him!
Alas! that the fiat of fate hath remov'd him!
Alas! for our Order that Durham is gone!

In triumph we turn'd to him fondly and proudly,
For his was the honour, whoe'er won the praise;
In trouble we call'd, not mistrusting nor loudly,
But sure that our shield of defence he would raise!
His peer there was none where the noble were meeting!
The good and the wise miss the best at their greeting!
Alas! that his day-spring of life was so fleeting!—
Alas! for our Order, now Durham is gone!

August 19, 1840.

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## HISTORIC SONNETS.

(No. 5.)

XERXES.

Proudly he sat upon the rocky shore
That overhangs the Isle of Salamis,
And while he listened to the raging roar
Of the broad sea from its high precipice,
He saw around the millions that obeyed
His e'er-anticipated will—and wept.

Why flow'd those tears?—why has this saddening shade
Over his lordly brow in coldness crept?
"Of all those marshalled myriads, light and gay,
Marching in glorious panoply to day—
In firm and phalanxed tread,—say who shall tell
To future ears where these young warriors fell!"

Thus thought the Persian monarch—and tears stole
Forth when their fate was imaged to his soul.

(No. 6.)

SODOM AND GOMORRAH.

Yes!—they have sunk within the peaceful lake,
Deep in whose calm and glassy sleeping bosom
But yesterday they seemed enshrined to lie.
The cry of vengeance! vengeance! reach'd to Heav'n;—
(Vengeance for deeds no mortal tongue may name),
And the red right hand shower'd its fury down—
The liquid torrent, undistinguishing,
Swept over all. Where trace ye Sodom now?
Or where Gomorrah?—where the lordly cities,
Whose gorgeous palaces and proud domes look'd
As they were made to outlast eternity?
Where shall ye seek them now?—and where
Their cursed dwellings?—all have now become
A wonder, and a warning to the world.

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

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## SONGS OF THE PATRIOTS OF TYROL.

### No. I.—*Das Seibenbund.*

Soon shall fall the tyrant's power;
Soon shall our native land be free;
Old Time hath struck the dawning hour
Of thy bright day, sweet Liberty!
Earth shall rejoice,
For Freedom hath spoken;
At her loud voice
The chain shall be broken.

Be each heart and nerve of steel;
Freedom's spirit arm each hand,
Nor coward fear or pity feel—
Strike for our fatherland.
Earth shall rejoice,
Freedom hath spoken;
At her loud voice
The chain shall be broken.

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## THE MASON LEADS A HAPPY LIFE.

Air—"*The Pope he leads a happy life.*"

The Mason leads a happy life,
He shuns the erring paths of strife;
His actions good, his dealings fair,
His conscience measured by the Square;
He enters an Apprentice first,
To prove him worthy of his trust,
While Science lends her cheering ray
To guide his labours on the way.

The Fellow-Craft's degree is next,
That oft his visions has perplex'd;
He earns a right to that degree,
And soon can solve the mystery;
He works to raise the lasting fame
That celebrates a Mason's name;
Receives the wages of his hire,
Which crowns such laudable desire.

And now a solemn step is near,
New dangers in his path appear;
He seeks a Master's honours too,
Yet dreads those honours to pursue;
But courage, confidence, and skill,
The subjects of a Craftsman's will,
Direct him on, till, danger past,
He Master-Mason stands at last.

J. E. CARPENTER.

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# MASONIC INTELLIGENCE.

## UNITED GRAND CHAPTER
OF
## ROYAL ARCH MASONS OF ENGLAND.

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX, *K.G*, &c. &c. &c. M. E. Z.

IT having pleased the all-wise Disposer of human events to call from this transitory existence the highly esteemed and lamented Pro. G. Z., THE EARL OF DURHAM, the M.E.Z., participating in the grief which fills the breast of every Mason on this melancholy event, is anxious that every testimony of respect should be paid to the memory of the deceased Noble and exalted Brother; and is therefore pleased to order that the Grand Chapter, and all Subordinate Chapters, shall be placed in Mourning for Six Months, from this date.

The Mourning to be worn by Individual Companions to be as follows, viz.—

Grand Officers, present and past, Three Rosettes of Black Crape on the Badge, and three on the Collar, suspending the Jewel, viz.—one just above the Jewel, and one on each side just over the shoulder; Provincial Grand Officers the same.

The Principals and Past-Principals, Scribes, and other Officers of Chapters, three Crape Rosettes* on the Badge, and one at the point of the Collar, just above the Jewel.

All other Companions three Crape Rosettes* on the Badge only.

By command of the M. E. Z.,
H. R. H. THE DUKE OF SUSSEX,
WILLIAM H. WHITE, G.S.E.

Freemasons' Hall, 3d August 1840.

## SUPREME GRAND CHAPTER.

COMMITTEE OF GENERAL PURPOSES.—*July* 29.

Present—Comps. Burckhardt, Crucefix, Hope, H. Phillips, Powis, Kincaid.

The accounts were audited, and the balance in the hands of the Treasurer was declared to be 142*l.* 7*s.* 8*d.*, after all payments were made.

* Are none but Grand Officers permitted to wear *black crape?*

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The petition for the transfer of a Charter for a Chapter from Lodge 282 to 126, in Bengal, was referred to Grand Chapter. The Committee suggested that the Grand Scribe E should write to the Prov. G.M. on the subject.

The petition from Chapter 46 in Bath, to have a warrant of confirmation renewed, for the reasons stated, was recommended; as was a petition from Lodge 381, Chunar, East Indies, for a new Charter.

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## QUARTERLY CONVOCATION.—AUGUST 5.

Present—Comps. J. Ramsbottom, *M.P.*, T. F. Savory, and Satterly as Z. H. I.; Companions—Hope, Laurence, Crucefix, Harrison, Philipe, Jennings, Hardwick, Bossy, White, M'Mullen, Walton, &c., and several principals of Subordinate Chapters.

The Report of the Committee of General Purposes was read and confirmed.

Comp. Bodkin was declared as appointed one of the A.S.

Comp. Crucefix moved, that an Address of condolence on the lamented death of the Pro.-Grand Z. THE EARL OF DURHAM, be presented to the Countess of Durham, on the bereavement which herself and family have to deplore.

Comp. Harrison was of opinion that such proceeding was irregular, and Comp. Walton considered such mode would open the door too wide.

The following resolution was ultimately unanimously agreed to:—

"That the decease of the Right Hon. the Earl of Durham having caused the deepest grief to the Order, the Grand Chapter feels itself called on to testify its high respect for the eminent talent and unwearied exertions of the lamented nobleman, and exalted Companion, and to record on their minutes the expression of their veneration for his memory."*

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## UNITED GRAND LODGE
### OF
## FREE AND ACCEPTED MASONS OF ENGLAND.

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK DUKE OF SUSSEX, *K.G.*, &c &c. &c. M.W., GRAND MASTER.

IT having pleased the all-wise Disposer of human events to call from this transitory existence the highly-esteemed and lamented Pro-Grand Master, THE EARL OF DURHAM, the M.W. Grand Master, participating in the grief which fills the breast of every Mason on this melancholy

* To satisfy the scruples of some Companions, not much experienced in Masonry, we refer them to the minutes of the Grand Lodge of 7th March 1827, when the Grand Master was dutifully requested to transmit a copy of a resolution to the Marchioness of Hastings upon the decease of her lamented husband. But now the proposition came from a different quarter. However, we hope the *amende honorable* to Lord Durham's memory may be made in Grand Lodge next September.

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event, is anxious that every testimony of respect should be paid to the memory of the deceased noble and exalted Brother, and is therefore pleased to order that the Grand Lodge, and all Subordinate Lodges, shall be placed in mourning for six months from this date.

The mourning to be worn by individual Brothers to be as follows, viz.—

Grand Officers, Present and Past.—Three Rosettes of Black Crape on the Badge, and three on the Collar suspending the Jewel, viz. one just above the Jewel, and one on each side just over the shoulder.

Provincial Grand Officers.—The same.

Masters, Past-Masters, Wardens, and other Officers of Lodges.—Three Crape Rosettes* on the Badge, and one at the point of the Collar just above the Jewel.

All other Master Masons.—Three Black Crape Rosettes on the Badge.

Fellow Crafts and entered Apprentices.—Two Black Crape Rosettes only at the lower part of the Badge.

By command of the W.M. Grand Master,
H. R. H. the DUKE OF SUSSEX,
Freemasons' Hall, WILLIAM H. WHITE, G.S.
London, 3d August, 1840.

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## THE CHARITIES.

### THE ASYLUM.

STEWARDS' DINNER, BLACKWALL, *July* 2.—Present, Brother Alderman Thomas Wood in the Chair. Visitors, Brothers Ellis, of Dublin, E. R. Moran, R. Field, H. Udall, Graham, and Dr. Crucefix; also Mr. R. Udall; the meeting was very numerous. After the accounts had been satisfactorily closed, the balance in hand (ten guineas) was voted to be paid over to the Asylum, and the company sat down to an excellent dinner, which was rendered more delicious from the perfect unanimity that was created by the noble cause of the meeting.

Alderman WOOD having prefaced his first toast, "the Daughter of a late, and Niece of the present Grand Master of the Order, and the Sovereign Lady of the land," with very appropriate allusions to the escape of herself and consort from the assassin's blow; it was drunk with great enthusiasm. The health of Queen Adelaide, the widow of a royal patron, and the Mason's friend, was most rapturously received. The Grand Master's health followed; after which the Grand Masters of Scotland and Ireland were proposed, in conjunction with the health of an Irish visitor, Brother Ellis.

Brother ELLIS replied to the compliment. In no society were the characters of men better tested than in that which combined the social principles with the moral; he had himself been rather prominent in

* Why should this class of Masons be excepted from the wearing of *black* crape?—Is it a mere error?—Surely a circular to the Craft should be more correct.

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the Order, and had suffered somewhat from a misunderstanding of his motives; he had heard with astonishment than an unfriendly crusade had been permitted against a most distinguished Mason, whose only fault was to be found in his talent and in his independence of mind; as an Irish Mason he pledged his Masonic honour, that Brother (Dr. Crucefix) had done more to enkindle and foster the Masonic happiness of the Irish Fraternity than the whole Fraternity itself combined. Brother Ellis then entered into a vivid retrospect of the Masonic services of the late Sir Sidney Smith, and concluded an animated address with some well pointed allusions to the Asylum—(great cheering).

Alderman T. Wood next gave the health of one of the most upright men and Masons, Dr. Crucefix, a gentleman who, as had been happily observed by Brother Ellis, had both talent and independence of mind to prove how important were his public services; he should not advert too strongly to recent events, as he might again suffer for some "tendency" to disrespect, but he would boldly declare that the treatment of Brother Crucefix had been most unfair; by such conduct Masonry itself was injured—his own opinion was, that time would do justice to the character of his friend, and the principles which he so resolutely maintained—(great cheering).

The company simultaneously rose in approbation of the Address delivered, and of the cause of the Asylum.

The next toast, was the health of Brother the Hon. Henry Fitzroy, the Chairman of the late Festival, who had so ably and eloquently advocated their cause; and also of the past Chairmen, whose excellent example had been so well emulated.

Brother J. C. Bell, in the absence of Brother Fitzroy, addressed the company with much fervour, both on the compliment paid to those zealous and honourable supporters of the Asylum as well as to himself; and expressed himself equally affected by the subject that had so warmly interested the company.

"The visitors of the day" was next offered to the company, and received with general acclamation.

Brother Henry Udall replied at considerable length, and concluded by expressing his conviction, that if the objects and motives of the Brother, who had encountered and sustained the unkindness of parties who should rather have supported him, were acted upon, the true principles of Freemasonry would triumphantly prevail.

Dr. Crucefix, having obtained permission to give a toast, proposed the health of the Chairman, Alderman Thomas Wood, and in doing so he congratulated him on his recent escape, and stated that the admission made by him at the Board of General Purposes, being the same in substance, if not in words, as what he stated in Grand Lodge, ought to have stopped the case at once. The Alderman when before the Board had stood out boldly, and he (Dr. Crucefix) felt assured, that his position as a lawyer and a civic magistrate, was rather too strong for his antagonists. They might annoy but they dared not attack. As President of the Board of Stewards, as their Chairman that day, as a staunch supporter of the Asylum, he was entitled to their grateful thanks, and his health would doubtlessly be received with all the respect and sincerity with which it was proposed—(great cheering).



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Alderman Wood expressed himself highly gratified with the friendly manner in which he had been noticed; he agreed entirely with the explanations of Dr. Crucefix, whose steps it would be well to follow; as a proof of his own sincerity (if any were wanting) he proposed his son, Mr. Hockley Wood, as a steward for the ensuing festival—(cheers); he was not yet of age, or he would have been initiated into Freemasonry. The seeds of charity, however, could not be too early sown, its fruit could not be too early developed, and as the principle of the Asylum was to benefit the aged, his son was desirous that his view of charity should commence with his youth—(great applause). After the dedication of a bumper to the ladies, by the Deputy Chairman, Brother Yates, the meeting broke up, having passed a most delightful day.

*July* 8.—Quarterly General Meeting held at Freemasons' Hall.—Election of a candidate for the benefit of the Institution.—R. T. Crucefix, *M. D.*, in the Chair.

Brothers Pike, Patten, and Staples, were appointed scrutineers of votes on the ballot.

The Chairman announced the successful result of the late Festival in aid of the Institution.*

The Audit Report was read and approved.

It was resolved unanimously,

"*That a dutiful address* from this general meeting be presented to *Her Majesty Queen Adelaide,* gratefully thanking her Majesty for the *handsome donation* forwarded to this charity, and trusting that her Majesty will be graciously pleased to continue her patronage to it.

"That such address be prepared by Brother Crucefix, the Chairman, and Bros. Henry Udall, Joseph Copeland Bell, handsomely engrossed, and signed by the Chairman, and presented by him to Her Majesty the Queen Dowager."

Resolved unanimously,

"That the thanks of this meeting are eminently due, and are hereby given to *Brother the Hon. Henry Fitzroy, M. P.,* for his kindness *in taking the Chair at the late Festival,* and for the able and efficient manner in which he filled the office."

Resolved unanimously,

"That the grateful thanks of this meeting be presented to the *Right Hon. the Earl of Mansfield* and the *Right Hon. Lord Southampton,* for their support of this Charity, and that the same be forwarded to them by the Chairman."

The thanks of the General Meeting were unanimously voted to the president, the other officers and members of the Board of Stewards, for their great liberality.

An especial General Meeting was appointed to be held, to consider on some important subjects.

The following Brethren were then unanimously elected to their respective offices, viz:—

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* For particulars see p. 222, No. 26.

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Brother R. T. Crucefix, Treasurer; Brother Field, Secretary; and Brother Nicholls, Collector.

The following subscribers were unanimously elected on the General Committee:—

| | | |
|---|---|---|
| Bros. Acklam, | Phillips, H. | Turner, G.W. |
| Beattie, | Pike, J. | Udall, H. |
| Cullington, | Rackstraw, | Vinck (Rev.) C. |
| Kincaid, | Sangster, | Warriner, |
| Leach, | Stevens, J. L. | Wilson, R. L. |
| Mountain, | Shaw, | Wilson, S. B. |
| Patten, | Tombleson, | Yates. |

The scrutineers declared the number of votes on the ballot to be in favour of Brother Thomas Horth, 213; another candidate 62; a third but few; for a fourth none.

Whereon Brother Horth was declared elected, and his wife (in consequence of the confinement of her husband to his bed) attended and returned thanks.

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Monthly meeting, 12*th August.* Nothing particular.

Special General Meeting, 12*th August.* R. T. Crucefix, *M.D.*, in the Chair.

The Chairman reported that the Brethren to whom the preparation of a dutiful address to her Most Excellent Majesty Queen Adelaide had been entrusted at the last General Meeting, had decided upon the following, which had been presented through Brother the Earl Howe.

"TO HER MOST EXCELLENT MAJESTY QUEEN ADELAIDE.

"MADAM,—We the Members of a Quarterly General Meeting of the Governors and Subscribers of the *Asylum for Worthy Aged and Decayed Freemasons,* held at Freemasons' Tavern on the eighth day of July 1840, beg leave to tender to your Majesty our most obedient duty, and to couple therewith the expression of our most sincere gratitude for the benevolent aid which your Majesty has afforded towards the advancement of the objects of the Institution.

By such support your Majesty has graciously evinced a proof of the same feelings of charity, which throughout a long and illustrious life formed the leading principles of our late Sovereign and Brother King William the Fourth, of happy memory.

Your Majesty's benevolence, independent of the moral sanction it confers upon the Asylum for Worthy Aged and Decayed Freemasons, has a still higher claim in our estimation, when we remember that it is extended by the hand of that Royal Mason's widow.

Long may you live, most gracious madam, to shed by your virtues a pure and holy light upon the station to which Providence has called you, is the sincere prayer of your Majesty's most devoted and faithful servants.

Signed by order of the General Meeting,

ROBERT THOMAS CRUCEFIX, *M.D.*, Chairman."

*London,* 16*th July,* 1840.

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To which the following gracious reply had been received:—

Bushy, July 18th, 1840.

"Sir and Brother,—I have not failed to lay the Address from the Governors and Subscribers of the Asylum for Worthy Aged and Decayed Freemasons before Queen Adelaide. Her Majesty was pleased to receive it very graciously, and commands me to convey her thanks for the kind wishes expressed in the same.

I have the honour to be, Sir and Brother,

Your obedient servant,

To. R. T. Crucefix, Esq., *M.D.* "Howe."

Resolved (one dissentient) that there be two elections of candidates during a year instead of one, viz. in January and July.

Some matters of importance were referred to the General Committee to report on to the next General Meeting.

Monthly Meeting *September 9th.*—Bros. Patten, Pike, Staples, Turner, and the Rev. C. Vink were unanimously appointed auditors for the year ensuing.

Ten guineas were voted to Brother Nichols for his efficient services during the past year.

A petition was approved.

In consequence of the regretted illness of Brother J. C. Bell, the Committee adjourned until the 7th October.

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## GIRLS' SCHOOL.

Audit Committee *July* 22.—Present, Bros. Baumer, Crucefix, Cleghorn, Warriner, and Wackerbath. The subject matters referred from the General Committee were considered.

New books, for the better keeping of the accounts, were agreed upon.

Audit Committee, *July* 7.—Present, Brothers Crucefix, Baumer, Cleghorn, Lewellyn, Wackerbath, Patten, Warriner. The accounts of expenses were audited and passed. The audit of receipt was adjourned, in order to mature an improved mode of regulating the accounts.

General Court, *July* 9.—Present, Brother J. L. Stevens in the Chair. Brothers W. H. White, H. R. Lewis, and several other Governors. The business of the day was admirably conducted by the Chairman, who parried several useless interruptions with excellent tact.

House Committee, *July* 23.—Present, Dr. Crucefix in the Chair, Brothers Acklam, Baumer, Chandler, Rowe.

Four young women left the school, after receiving an address from the Chairman.

The state of health of several children was taken into consideration, and an especial House Committee was directed to be held on the 29th instant, for the purpose of obtaining the opinion of the medical officers.

The Committee examined into the provisions, which were found excellent, excepting the beer, which they thought not equal to the price charged, and ordered that the brewer should be written to directing him to furnish a superior article.

*July* 29.—Present, Brothers Crucefix, Baumer, Acklam, Stevens, Chandler, Rowe, Fourdrinier.

Dr. Moore and Mr. Harvey, two of the medical officers, attended the Committee. Dr. Granville was reported to be on the continent. A letter from Mr. Gascoign was read.

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Dr. Moore stated his opinion to be in accordance with the letter of Mr. Gascoign.

It was then moved that an especial meeting of the House Committee should be held on the 13th of August to receive a report from the medical officers, who were respectfully requested, in the meantime, to confer together on the health of the children, their diet, discipline, studies, and recreation, as far as these subjects came within the province of medical statistics

GENERAL COMMITTEE, *July* 30.—Present, Brothers Crucefix, J. L. Stevens, Warriner, Lewellyn, Rowe, Baumer, Burckhardt, Leeks.

General business was transacted.

SPECIAL HOUSE COMMITTEE, *September* 3.—Dr. Crucefix in the Chair. Brothers Kincaid, Rowe, Stevens.

The premises were generally inspected, and various improvements and repairs suggested to be submitted to the opinion of the Grand Superintendent of Works.

A satisfactory report from the medical officers relating to the health of the children, and commenting upon the general subjects of diet, &c., was read, and ordered to be entered on the Minutes.

A resolution was passed thanking the medical officers for their considerate attention, and intimating the desire of the Committee to carry out their suggestions as far as possible.

HOUSE COMMITTEE, *Aug.* 20.—Present, Brothers Crucefix, Chandler, Staples, Stevens, Rowe. The usual business was transacted.

The secretary reported, that Dr. Moore having written to the effect that the medical officers could not be ready with their report, he did not convene the especial House Committee on the 13th instant.

Mr. Chambers, the appraiser, sent in his inventory of the effects on the premises, which was ordered to be stamped.

It was resolved that the amount entered on the premises, &c., should be further insured in the sum of 300*l.*, and that an iron safe should be provided for the preservation of books and papers.

It was resolved that a special House Committee be held on the 3d September, to receive the report of the medical officers.

HOUSE COMMITTEE, *Sept.* 17.—Brother Shadbolt, (in the Chair), Bros. Acklam, Crucefix, Chandler, Rowe.

GENERAL COMMITTEE, *August* .—Brother Staples in the Chair. General business transacted.

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## BOYS' SCHOOL.

13*th July*.—General Court. Present B. B. Cabbell, Esq. V.P. in the Chair, Dr. Crucefix, Messrs. J. L. Stevens, Patten, Beattie, Field, Scott, Black, G. Price, Gore, Aarons, Gilbert, Rowe, Fraser, McMullen, Philipe, Warriner, Sirr, Coe, Barnes, Rule, &c. &c.

The minutes of the last General Court and of the subsequent committees were read and confirmed.

Messrs. Patten and J. Gilbert were appointed scrutineers of the ballot for the election of six boys into the school, out of eighteen candidates, who reported the following to be elected by the larger number of votes, viz.—

| | | | | | |
|---|---|---|---|---|---|
| C. R. Hopper . . | 378 | G. Smyth . . | 357 | G. H. J. Wheeler | 335 |
| J. Robinson . . | 320 | G. B. Wright | 289 | C. Fox . . . | 271 |

The following life subscribers or annual governors were then elected on the committee in addition to all life governors:—

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| | | | |
|---|---|---|---|
| Bros | Giraud | Rev. J. Moore | J. Lee Stevens |
| | Coe | J. Savory | Field |
| | Crew | Dr. Bedford | Eager |
| | Fourdrinier | P. Thomson | Gore |
| | Gilbert, J. | Rule | McMullen |
| | Fraser | Thiselton | Black |
| | Sirr | Warriner | |

Bro. Coe expressed his regret in very energetic terms for the failure of the recent excursion to Richmond, which so far from producing any profit to the Institution, had left a considerable loss to be sustained by the Managing Committee.

A motion was proposed, that in consequence of the exemplary conduct and zealous services of the secretary an addition of £20 be made to his salary. Upon which an amendment was moved, that as the subject of the taxes, &c. was not fully understood, the question should be referred to the committee to report fully thereon. There was but one opinion in regard to the efficiency, the zeal, and the merits of the excellent Brother Secretary, the object of the meeting being to protect his interest as far as possible.

Bro. Rowe then entered into a very long statistical account of the funds of the Institution, which he proved to be so flourishing as to induce him to move an increase in the articles of clothing, and improvement in their quality. The motion was unanimously agreed to.

A resolution was passed, that the mode of voting by proxy should be changed into the "cumulative" principle. Thanks were then voted to the Chairman, and the meeting adjourned.

*Sept. 7th.*—Bro. Gilbert in the Chair, and several members present. General business was transacted. A letter from the mother of a boy was read, soliciting that she might be permitted to withdraw her son rather than he should incur the punishment of dismissal, in consequence of his irregularities. It was, however, ruled that the poor widow's son should be dismissed, and the circumstance notified to the parents of all the other children as an example. The unkind spirit that at present prevails has thus already visited this charity. We pray its visit may be short.

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## THE REPORTER.

The office of our reporter has been a sinecure in respect to the attendance on Lodges, which have, with very few exceptions, all adjourned for the season—some few, however, have continued their labours with unabated industry. The Master Mason's Lodge of Improvement, in particular, has continued open every Friday, and will, we hear, hold its anniversary on the first Friday in October.

Grand Officers' Club, *Sept.* 2.—The meeting was more numerous than on an average, and all matters considered a passing quiet one; the consciousness of numbers prevented doubt; but it could be observed that in some there was a regret that the "state of affairs" had ever commenced, and in all a wish that the night was well over.

Masters and Past Masters' Club, *Sept.* 2.—Here, at any rate, Bro. Crucefix was among friends, hopeless as he was that the cause of charity and brotherly love would at present prevail, he found the stalwart cohort

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of honest and faithful Masons ready, at any rate, to do their duty, even at the hazard of health, perhaps of life.* He may be proud of the effort made, and will remember—it is not in mortals to command success.

The Treasurer and Secretary, Brothers Key and R. L Wilson, were unanimously re-elected.

CROSS OF CHRIST ENCAMPMENT, *July* 17.—Councils of Rose Croix and of Ne plus ultra were held this day, for the purpose of conferring degrees on Sir Knights the Marquis of Kildare, J. L. Stevens, W. F. Hope, V. Collin, and A. Anderson. The ceremonies were most admirably conducted by Sir Knight Goldsworthy, assisted by Sir Knight Crucefix. There were present several visitors, among them Sir Knights W. E. Fiott, of Leige, and Ellis, of Dublin.

At the banquet Sir Knight Crucefix, who presided in the absence of the E. Sir Knight R. L. Wilson, after grace, alluded impressively to the solemnities of the day, which precluded other enjoyment than conversational topics on the orders, a suggestion of which the Knights availed themselves, and much interesting matter was elicited. The Chairman having disposed of the more usual toasts, gave the health of the Duke of Leinster, not only as the patron and president of the Council of Rites but the honoured among the Brotherhood, the Marquis of Kildare, and the newly elected members, and the visitors, which was acknowledged by them. Sir Knight Ellis expressed himself most desirous to promote Brotherly love and the extensive construction of charity as well as a more perfect union in the mode of working the degrees, and trusted that a correspondence and conference should take place between the Dublin and London councils, and entered into an explanation of some difficulties, the removal of which by untiring perseverance would confer lasting benefits on the orders.

Sir Knight FIOTT expressed himself in nearly the following terms:—"I cannot exactly report my opinion as those who have preceded me, but as a Christian Mason, whose life has been preserved at the very moment when an unholy sentence had doomed me to all eternity, when no earthly appeal could save me, I am bound to express my gratitude to God for so disposing the heart of a pirate executioner with mercy, as that my life was saved. I express my gratitude with the more vivid determination to support every Mason whose position may appear doubtful. My own life was *given back to me,* (for I had mentally ceased to live) by the sign—which averted the axe from the headsman's blow. Need I say more than to express a hope, that the charity displayed by the executioner may enlighten the mind of the Prince, and deal to the honest Mason such a measure of justice, as may enable him to continue his services to London, the provinces, and the world."

The healths of the E. C. Sir Knight Wilson and of Sir Knight Goldsworthy were most warmly received, as was that of the Past E. Commanders.

Sir Knight CRUCEFIX, in acknowledging a similar mark of kindness, took a rapid glance at his own peculiar position, and drew a moral contrast, with much energy; he concluded by stating, that the case was more a public than a private one, and expressed his determination to meet his difficulties with the utmost possible humility, consistent with Masonic dignity, and that he relied with confidence upon the members of the Order to support him under his unexampled difficulty.

* One Brother was actually carried out of Grand Lodge (before the debate commenced) in a state of imminent danger—he has happily since recovered.

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The evening passed in a most delightful manner, and the company did not separate until far beyond the usual hour.

*Sept.* 18.—Sir Knight R. L. Wilson presided; the meeting was not numerously attended, and only general business transacted.

The other Encampments have not resumed their sittings.

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## MASONIC CHIT CHAT.

MONUMENT TO LORD DURHAM.—A meeting was held at the Assembly Rooms, Newcastle-on-Tyne, the Mayor, John Carr, Esq., in the chair, to promote the erection of a monument to the memory and virtues, political and personal, of the late Earl of Durham. Mr. Wm. Ord, *M. P.*, moved the first of the resolutions, which was seconded by Dr. Headlam, and unanimously adopted. Other resolutions to forward the object in view were also carried, and a subscription entered into in the room of nearly 500*l.* At Sunderland not less than 500*l.* has been subscribed; and subscriptions are in progress in many other parts of the county of Durham. In a few days after, a Central Committee was formed, to bring the subject before the country generally. The subscription now amounts to 4000*l.*

A great number of Freemasons, from different Lodges of the two provinces of Durham and Northumberland, attired in deep mourning, attended divine service at Chester-le-Street church, on the morning of Sunday, August 16th, as also did others of the Fraternity, at their respective places of worship where they resided, as a tribute of respect to the memory of their much-esteemed and late lamented P.G.M., the Right Hon. the Earl of Durham.

The Countess of Durham, with the youthful Earl, and Ladies Lambton, have left Howick-hall, where they were staying with Earl and Countess Grey; and after passing a few days in the metropolis, have taken their departure for the Continent.

We understand that the late Earl of Durham has bequeathed the whole of his extensive property, both real and personal, to his amiable Countess, without limitation, and also appointed her ladyship his sole executrix.

TRIBUTE TO DR. OLIVER.—It is with unfeigned gratification that we direct attention to the advertisement of the churchwardens which appears in our columns. The design to present Dr. Oliver with a piece of plate is indeed an event upon which its proposers and the town at large may be justly "congratulated." Than such a proceeding nothing could more triumphantly testify the fact, that the disgraceful misrepresentations find no response but indignation in the voice of a liberal public. When it is recollected, therefore, that if the doctor is made to suffer on the grounds we state, he suffers for acts done in the people's behalf, we feel assured that the intended demonstration in his favour will be promoted by one and all. The testimony of the humbler classes is particularly desirable in support of this cause, in order to show that Dr. Oliver is indeed looked upon as the minister of "the poor man's church" should be—as the poor man's friend. We trust, therefore, that no person will consider himself deterred from contributing towards the memorial on account of his inability to contribute largely. The smallest sums are as valuable for the purposes of this subscription as the greatest; for the honour to Dr.

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Oliver must consist less in the amount contributed than in the number of contributors.

We are happy to announce that the subscription which the churchwardens had yielded to general desire in agreeing to receive, already thrives beyond the most sanguine expectation. As it is intended to postpone the presentation of the memorial as little as possible, those who have not carried their intention of subscribing into effect are recommended to do so speedily.—*Staffordshire Examiner.*

WELLINGTON MEMORIAL.—"This honourable project is progressing well in Edinburgh. It should be a strictly architectural affair worthy the hero of a grateful country. We hope it will prove a grand Masonic turn-out. A considerable sum is already raised."

BROTHER BRYANT T. YOUNG, of Barbadoes, when in London, sent up addresses to the Queen and Prince Albert, on their signal preservation, which were very graciously acknowledged.

TAUNTON.—Our enterprising manager, Brother Davis, lately nearly sustained a serious calamity by a threatened interference with his licence, if he persisted in playing Jack Sheppard. Such an interference by the patrons of the theatre would have been a proper expression of their determination to support the morality of the drama on the failure of other means, but coming from parties opposed to the drama generally, has rather created additional favour for the manager, who, of course, withdrew the obnoxious piece; for, after all, it is about the most faulty that can be exhibited. We are certain that Brother Davis will profit eventually, and he deserves to do so, for his theatres are admirably conducted, and may be stated as examples to all provincial, aye, and even London managers.

THE DUKE OF LUCCA, says the *Diario di Roma,* following the example of the King of Naples and the Archduchess Maria Louisa of Parma, has re-established in his dominions the Order of the Knights of Malta.

A VETERAN FREEMASON.—At the Masonic procession for laying the foundation of the Scott monument, on Saturday, Mr. R. Stevenson, painter, Advocate's Close, carried the old standard of the Defensive Band Lodge. Although he is now (as we learn from his own mouth) within a few days of completing the 95th year of his age, he bore the flag as manfully, and walked as steadily as the youngest or stoutest standard-bearer in the whole long line. Mr. Stevenson was an original member of a volunteer corps, named the Defensive Band, which was enrolled in the year 1779, on occasion of the redoubted Paul Jones threatening the shores of the Frith of the Forth. The flag which he carried to do honour to the memory of Sir Walter Scott is the identical one which was presented at the Cross to this patriotic band, soon after their enrolment, by the magistrates of Edinburgh. In the year 1782, the members of the corps who were Freemasons, applied to the Grand Lodge for a charter, and formed themselves into a Lodge under the title they still bear. The standard of the volunteer corps was made over to the Lodge, and Mr. Stevenson was elected standard-bearer, which office he has held ever since. Another circumstance is worthy of notice, and which may be called a singular coincidence in reference to the proceedings of Saturday, namely, that the then celebrated advocate, Mr. Crosby, (the Pleydell of Sir Walter's Guy Mannering), was the first R.W.M. of the Defensive Band Lodge. The only other member of the volunteer



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corps, besides Mr. Stevenson, now living, is, we believe, another worthy burgess of Edinburgh, Mr. John Bonar, painter, who is also advanced in the vale of years, although he has not seen so many by ten or twelve as the subject of these interesting reminiscences has done. Mr. S. is still hale and hearty, and has perceptibly lost none of his faculties, except the sense of hearing, which is now rather obtuse; but he takes as keen an interest as ever in the affairs of Auld Reekie, and walks about the streets, as the Scottish by-word has it, with all the lightness of a "five year auld."—*Caledonian Mercury.*

MARRIED.—*July* —, at Waterford, Brother W. H. Wright, of Granby Row, Dublin, Secretary to Leinster Lodge, No. 141, to Jane, eldest daughter of the late Brother John Carver, Esq., solicitor, Waterford, a highly esteemed P.M. of Lodge No. 5, in that city.

*August* 3, at Tetbury, Gloucestershire, Captain Alex. Aug. Younge, of the E. I. Company, late St. Helena Military Establishment, son of the late Colonel W. Aug. Younge, of the 4th Madras Cavalry, and grandson of Alex. Davidson, Esq., formerly Governor of Madras, to Sophia Elizabeth, youngest daughter of John Ollive, Esq., *M.D.*, of Staines, Middlesex, and step-daughter of Brother T. H, Freer, *M.D.*, and P.G.S,

*August* 22, at Staplegrove church, by the Rev. E. Houlditch, Emma, third daughter of Capt. Edward Bidwell Law, of Staplegrove Lodge, to James Robert Mosse, Esq., surgeon, of Cedar Cottage, Mount Street, Taunton.

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## Obituary.

BROTHER JOHN FEARN, tailor, on the 18th of March, at Newark, Ohio, U. S., a member of the Old Newstead Lodge, No. 55, at Nottingham. Our deceased Brother had been for some time in a declining state of health, which, with the cares of a numerous family, pressed heavily upon him. In the year 1838, he received an invitation from a relative in the United States to emigrate thither, which he was enabled to effect by the help of the Nottinghamshire Brethren, and a liberal grant of 20*l.* from the Board of Benevolence. The sea voyage and the drier climate of Ohio appeared for a time to have had a beneficial effect on his health; but about this time last year he began to languish, and after lingering through the winter, he died in the spring of this year. In this country he was highly esteemed as a good member of the Craft, nor did his attachment to Masonry leave him in his adopted country. An American local journal, after speaking of him in high terms of commendation, says, "The spectacle that was presented at the grave was truly affecting. The Masonic Order had formed a circle around the tomb, when the affectionate wife and seven children were admitted within that circle, where they remained during the solemn ceremony, paying the last tribute of respect to the 'confiding Brother,' the affectionate husband, and the revered father."

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*July* 28.—At Cowes, Isle of Wight, the M. W. the Pro-Grand Master the EARL OF DURHAM, in the 49th year of his age. A full report of the funeral will be found in the Provincial Intelligence.

*July.*—RICHARD, son of Brother Richard Spencer, P.M. No. 329, ætat. 5 years.

BARBADOS, *July* 15.—At his residence Bay Estate, the HON. JOHN ALLEYNE BECKLES, Senior Member of Her Majesty's Council, late President of the island, and Provincial Grand Master of the body of Freemasons of this place. This gentleman held a high place in the esteem of this community, and the sudden bereavement which his family have sustained is universally deplored. His death was occasioned by a fit of apoplexy. We anxiously await the return of Brother B. T. Young, for information who will succeed our lamented friend.

*August* .—In the prime of life, of fever, at his residence, Charleville, DR. LYNCH, Physician to the Dispensary and Fever Hospital of that town. The lamented deceased was a gentleman of superior attainments, an *A. B.* of our University, and a member of several literary and scientific societies. In his public capacity the effective performance of his arduous and important duty as medical attendant at the hospital, and the alleviating kindness of his manner to the stricken and destitute, endeared him to the community within which his labours were exerted. In private life, his gentlemanly deportment, and the mild and alluring nature of his manners, with his mental acquirements, endeared and recommended him to a large and admiring circle of friends. The attendance at his funeral fully testified the general estimation in which he was held. The town on that morning, on which the body was removed to the family burial place at Mallow, was thronged with vehicles belonging to the gentry of the neighbourhood, who were anxious to pay a last tribute of respect and esteem to their departed friend. An immense crowd of persons followed in the procession, preceded by the reverend clergymen of the parish, the Rev. Messrs. Croke and Constant, the Brothers of the Old Masonic Lodge of the town, 49, of which the doctor was a most useful member, and had filled the chair with honour and dignity up to the last festival of St. John, together with other members, moved two by two, attired with crape on the left breast, and wearing white gloves. These followed immediately after the clergymen, leaving their carriages in the rear until they had proceeded for a mile out of the town, when they entered them, and alighted at Buttevant, again forming a procession with the Members of the Masonic Lodge, 99, of Mallow, who there met them, and having walked through that town, took their respective vehicles, until they arrived at Mallow, when they moved in order to the entrance of the churchyard, manifesting the deepest regret and sorrow for their departed Brother. The lamented gentleman has left behind a bereaved widow and two children, who are deprived of a most affectionate husband and a fond and anxious parent. —*Cork Paper, August* 26.

The remains of GEORGE SPURRIER, ESQ., (of the firm of Bainbridge & Spurrier, of South Shields, solicitors,) were interred at Tynemouth Priory on Monday last. The Freemasons of St. Hild's and St. George's Lodges attended the funeral, as a mark of respect to their departed Brother; and the members of the Law Society of North and South Shields also joined in the mournful procession. The Rev. the Vicar of Tynemouth officiated on the occasion, in the presence of an unusual concourse of persons, drawn together by the burial of one who was gene-

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rally respected in life, and in his early death sincerely regretted.—*Gateshead Observer, Sept.* 19.

Brother Thos. Broadley Fooks, ætat. 70, at Dartford. He had been S. G. W. for the province of Kent since 1831.

Loss of Five Lives in Sydney.—Six gentlemen, known as having much practice in the management of sailing boats, proceeded on a pleasure trip down the harbour, in the Haidee, a boat celebrated for her sailing qualities. The accident, which terminated so fatally, occurred about half-past five in the afternoon; the boat was then between Shark Island and Bottle and Glass Bay; a sudden squall carried away the jib-sheets, and a sea striking the boat at the same time, threw her on her beam-ends; she righted, but a second sea striking her quarter, she sunk stern foremost. Williams, Johnson, Thornton, and Fligg, sunk with the boat, leaving John and Charles Rogers struggling with the waves. Both were good swimmers, and made for the shore, Charles first, and John following. When almost at the shore, John observing his brother's strength failing, called to him to keep up his spirits, for a few strokes more would place him in safety. Charles made no reply, and a moment after his brother observed him, with his head drooping on his breast, sink to rise no more. John, now the only survivor, was washed ashore by the waves in a state of insensibility, and rescued by some of the aborigines, who had witnessed the accident from the beach. He was carried to the house of Mr. R. Hill, at Van Cluse, where he met with the most humane and hospitable treatment, and a boat put off to render assistance to his companions in misfortune, but it was found impossible to reach the spot where the accident occurred. The sufferers were most of them all well known in Sydney, and generally respected. Mr. Charles Rogers was a native of Bury St. Edmund's, Suffolk, and a Freemason, and Master of Lodge 266. Mr. S. Johnson was a native of Bristol, and has been between two and three years in the colony.—*Abridged from the Sydney Gazette.*

## PROVINCIAL.

Gravesend, *July* 6.—The Provincial Grand Masonic Festival was held here on Monday last. The church bells ringing right merrily, the streets were crowded with eager faces making for the Town-hall, the use of which had been kindly given to the Brethren of the Gravesend Lodge of Freedom 91, by the Worshipful the Mayor, Robert Oakes, Esq. At eleven o'clock nearly four hundred Brethren had assembled from Dover, Ramsgate, Maidstone, Chatham, Sheerness, London, &c. The decorations in the hall were superb, and reflected great credit on the Brethren who composed the committee. The walls were hung with national flags and Masonic banners. At the back of the Aldermen's bench were placed some beautiful emblems of the Craft, interspersed with flags and elegant floral festoons, natural and artificial. In the centre were seen, within floral devices, the initials V. and A., cut in various coloured papers, in a most exquisite style of elegance, by Mr. Fitch. The Craft were then called to assist in the interesting ceremony of the installation

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of J. Ashley, Esq., of Chatham, in the chair of the Deputy Provincial Grand Master for the county of Kent, by Brother Key, W.M., Lodge 91. After some other business had been gone through, the Lodge was closed, and the Brethren proceeded to the market-place, where they were marshalled for the procession to the church.

Passing up the High-street, through the New-road, down Bath-street, through Wakefield and Kempthorne-streets, to the church, the whole line was crowded with spectators. Several houses displayed the national colours. Reeve, at the Rose, had a beautiful banner completely across the street, on which was inscribed, " Welcome, Brothers !" with a well-executed eye of Providence in the centre, Every window that could command a view beamed with the radiance of nature's master-piece—lovely woman. Upon entering the church the scene that presented itself was truly enchanting. The galleries were stored with a galaxy of female beauty, admitted by tickets presented by the members of the Gravesend Lodge. The children belonging to the free and national schools were in their own seats, dressed in their best. When the Brethren had taken their seats in the body of the church, the afternoon service was read by the worthy rector, the Rev. Dr. Joynes, in a masterly and impressive manner; a hymn was also sung on the occasion by the children of the schools, assisted by the congregation—Mr. G. Stansbury presiding at the organ. After the service a most impressive sermon was delivered by the Rev. Brother Jones, of Deptford, Grand Chaplain, from xi. chap. of Proverbs, and latter part of 13th verse: " But he that is of a faithful spirit concealeth the matter." The Reverend Brother drew from the text a discourse highly impressive, pointing out the principles of true philanthropy which actuated Masonry from its earliest foundation, in the erection of Solomon's Temple. Freemasonry, in its principles, the Rev. Brother maintained, was the guide of the earliest Christians; it inculcated peace, socially and politically, it infused a spirit of true charity into the breast of man, and knit mankind into the firmest bonds of unity. No human institution, said the Reverend Divine, led more, both by precept and example, to the essence of Christianity; it inculcated on the minds of men a purity of fellowship; all were alike —no distinction was shewn—rich and poor were alike received—the peasant and the prince were alike bound together—a level of Brotherly love was its effect. The excellent sermon riveted the attention of all hearers. At its conclusion Kent's beautiful anthem, " Sing, O Heavens !" was finely sung by Messrs. Purday, Collyer, Foster, and G. Stansbury; after which a collection was made at the doors, in aid of the " Charity for the clothing and educating children of decayed Masons," which amounted to a considerable sum. The Brethren then retired in the same order to the Town-hall, by the way of Church-street, West-street, and High-street; when, after going through some business of the day, the Lodge was closed. A vote of thanks was given to the worthy Mayor for the use of the Hall to the Order; as, also, one to the Grand Chaplain, for his excellent sermon; and to the Rev. Dr. Joynes, the rector of Gravesend, on the motion of the W.M. Key. The Brethren, upwards of 170 in number, then proceeded to Brother Curtis's, Puncheon Tavern, West-street, to

The Dinner, which was laid out in the spacious room facing the water. Upon entering the room every eye was arrested by the beautiful decorations which were there displayed. The Chair was taken at four o'clock by Brother J. Ashley, D.P.G.M. of the county, who was attended by a

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number of officers of his Grand Lodge. Brother Key, W.M. officiated as deputy. Upon the cloth being removed, "*Non nobis Domine*" was delightfully sung by Bros. G. Stansbury, Collyer, Purday, and Foster.

The Chairman then gave "The Queen and Craft."

"God save the Queen" was then sung by the professional gentlemen present.

"Her Majesty the Queen Dowager, Patroness of the Freemasons' Female School."

"The Most Worshipful the Grand Master, the Duke of Sussex," was then given with Masonic honours from the chair. The rapturous applause with which this was responded to shook the building.

"Hail! Star of Brunswick," was then given with much taste.

"The Earl of Durham, Pro-Grand Master," was next drunk.

"The Earl Zetland, and Present and Past Grand Officers."

"The health of the R.W.P.G. Master, the Hon. Twisselton Fiennes," was then drunk with Masonic honours.

Song—Brother Collyer.

Brother Burkhardt, eulogising the worthy Chairman for his universally excellent conduct, public and private, begged to propose "The health of the Chairman, the D.G.M. of the county." This was drunk with Masonic honours reiterated.

The Chairman then rose to return thanks for the very flattering manner in which his health had been drunk, as also for the kind feeling that had prompted the Brethren to propose it. The worthy Brother then, in a speech conveying in pleasing terms his admiration for the science of Masonry, concluded by expressing his gratitude for the manner in which he had been received that day, to the Master, and Wardens, and other officers, saying he should feel proud if his humble endeavours had in any way contributed to the happiness of the day, and begged them to accept his sincere thanks and good wishes for the welfare and happiness of every Brother present.

Glee—"When shall we three meet again?" delightfully and scientifically sung by the professionals.

"The health of the W.G. Chaplain of the Provincial Lodge," was then drunk.

Song—"The fine old English Gentleman," by Brother Hughes.

"The healths of Bros. Fooks and Key, Senior and Junior Wardens of the county," was then drunk with enthusiasm: to which mark of respect Brothers Fooks and Key returned thanks.

Song—Brother Hodges.

"Masons' wives and bairns," was the next toast from the chair.

Glee—"Here's a health to all good lasses."

"The health of Brother Jeffery, Grand Secretary," was next drunk with the strongest feelings of approbation. The worthy Brother returned thanks in a short and pithy address.

Song—"Tom Bowling," Brother Purday. The beautiful style and excellent feeling with which this was sung called down bursts of applause.

"The rest of the Grand Provincial Officers and Stewards," was then given; for which compliment thanks were returned by Brother Hills.

Song—"The Pope he leads a happy life," by Brother Collyer.

The Chairman then proposed "The health of the Master, Wardens, and Brethren of the Lodge of Freedom, at Gravesend, No. 91; with thanks for their kind entertainment of the day."

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Brother Key, W.M., returned thanks in a very excellent speech, in which his warmth of feeling towards the Craft was manifest. Masonry had assumed a sluggish appearance in the county,—but now, said the worthy Brother, the strongest energies were exerted in its favour, and he felt assured that Kent would stand proudly prominent in the annals of the Craft. He that day had experienced a twofold pleasure—having had, in the first place, the honour of installing the D.P.G M. into his office; and, secondly, having been appointed to act as P.J.G.W. under a gentleman no less distinguished for his private worth than his extraordinary Masonic zeal, respected and beloved by every one who had the pleasure of his acquaintance; and a Brother to whom the province were indebted for the introduction of some of its best members while presiding over the Chatham Lodge thirty years since, also for the able manner in which the by-laws of the P.G. Lodge had been revised. He (Bro. Key) trusted our Worshipful Deputy would be long spared to preside over the Brethren, and assured him that the Lodge of Freedom and himself would unite with him in promoting the cause of Freemasonry in this province.

Glee—"Mynheer Van Dunk."

"Prosperity to the Lodge of Antiquity, at Chatham, wishing them prosperity and perpetuity."

"Tom Moody" was then beautifully sung by Brother Hodges.

The Chairman having vacated the chair, was loudly and enthusiastically cheered upon leaving the room. Brother Key, W.M. of the Gravesend Lodge, was installed into the vacant chair, and contributed much to the harmony of the evening.

APPOINTMENTS FOR THE YEAR.

| | | Lodge. | Office. |
|---|---|---|---|
| Brother | *J. Ashley . . | 20 | D. P. G. M. |
| " | +T. B. Fooks . | 376 | P. G. S. W. |
| " | *W. R. G. Key | 91 | P. G. J. W. |
| " | +D. Jones . . | 91 | P. G. Chaplain. |
| " | +Hills . . . . | 20 | P. G. Treasurer. |
| " | *H. Heather . | 91 | P. G. Registrar. |
| " | +G. Jefferys . . | 20 | P. G. Secretary. |
| " | +Lindridge . . | 20 | P. G. Super. of Works. |
| " | +French . . . | 376 | P. G. Senior Deacon. |
| " | +Mores . . . | 235 | P. G. Junior Deacon. |
| " | +Patison . . . | 20 | P. G. Director of Cerem. |
| " | *G. Richardson . | 91 | P G. Organist. |
| " | *Rickon . . . | 216 | P. G. Sword Bearer. |
| " | *Marrable . . | 216 | Poursuivant. |
| " | *Carlin . . . | 91 | P. G. Steward. |
| " | *Vallance . . | 91 | P. G. Steward. |
| " | *Sams . . . | 91 | P. G. Steward. |
| " | *Bennett . . . | 91 | P. G. Steward. |
| " | *Firminges . . | 184 | P. G. Steward. |
| " | *Cooke . . . | — | P. G. Steward. |

New appointments are marked with a *; old with a +.

*August* 18.—THE LODGE OF FREEDOM, No. 91.—Brother Carlin was installed as W.M. by Brother Key, P.M. He appointed Brother G. Richards, P.G.O. and Brother H. Heather, as Wardens; Bros. Kidner and Bennett, Deacons; Brother Cove, I.G. After which ceremony a vote of thanks was proposed and carried unanimously to Brother W.

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R. G. Key, P.M. and P.G.J.W. for his exertions in the Lodge during a period of two years, in which time the Lodge had increased from four to nearly forty members.

The Lodge being closed, the Brethren sat down to Banquet. The utmost good feeling existed among the Brethren, and some excellent songs were sung. Several visitors were present.

WALTHAM CROSS, CHAPTER 630.—At the meeting in August, Companion W. Harrison, *Q.C.*, was installed Second Principal. Companion Lazarus, an intelligent Mason, has been specially retained to assist in the practical duties of the Chapter.

CAMBRIDGE, *Sept.* 3.—The Lodge of the Three Grand Principles, assembled at the House of Commons Inn in this town, on Thursday afternoon, September 3, when a sumptuous cold collation was served up in excellent style. The chair was ably filled by the W.M. Bro. Nutter. After the cloth was removed, the usual loyal and Masonic toasts were given, and heartily responded to, the remaining part of the evening was spent with that good and Brotherly feeling which the Craft are known to build their foundation upon, " Faith, Hope, and Charity."

BRIGHTON, *August* 13.—The first stone of the Adelaide wing of the Sussex County Hospital was laid at two P.M. on Thursday, by Brother Cordy, W.M., in the regretted absence, from indisposition, of the Earl of Munster, who had undertaken the pleasing duty. A crowd of elegantly attired spectators occupied the site of the intended building. At two o'clock the Clarence and the South Saxon Lodges of Freemasons arrived in procession, in order to assist at the ceremony. Amongst the company were Mr. Lawrence and Lady Jane Peel, Earl and Countess of Chichester, Colonel Eld, and the principal part of our resident nobility and gentry.

The ceremony was opened by the choristers singing a psalm, which was followed by a prayer offered up to the Almighty for His blessing in the work about to be undertaken. On the conclusion of this, the Rev. J. S. M. Anderson, who addressed a very eloquent and appropriate speech to those present, concluding with a request that the Earl of Chichester, (so far as he was able—not being a Mason), would supply the place of the Earl of Munster.

Mr. Cordy, the Worshipful Master of the Clarence Lodge, then received the trowel from the hands of his Lordship. On it was the following inscription:—" To the Right Honourable George Earl of Munster, on the occasion of his laying the first corner stone of the Adelaide Wing to the Sussex County Hospital, the 13th day of August 1840, being the birth-day of Her Most Gracious Majesty the Queen Dowager." Above the inscription were the arms and Lodge of the County Hospital, with the arms of the Earl of Munster on the reverse side of the trowel. The trowel, which was of silver, with an ivory handle, was the workmanship of Messrs. Lewis and Son, Ship-street.

The stone being fully prepared, the Junior Warden, Mr. Cuff, next presented the Worshipful Master with the plumb, with which he proved its perpendicular, with the level, which he received from the hands of the Senior Warden, Mr. Hannan, he proved its horizontal; and with the square the correctness of the angles. Then receiving the mallet from the hands of Brother Wisden, the builder, the Worshipful Master struck the stone three times—in the east, south, and west, and it was gradually lowered into its place.

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The military band then struck up "God save the Queen," the company standing up uncovered during the performance of the national anthem.

The High Constable then came forward, and requested that the proceedings of the day might be concluded by three loyal cheers for the two Royal Ladies who occupied the highest stations in the nation and in their hearts. This appeal was warmly responded to—three cheers given severally for the Queen and the Queen Dowager, and the company then separated—the Masons returning in the same order of procession in which they came to the Old Ship, where a dinner was provided, to which a large party sat down in the evening in honour of the occasion.

LEWES, *June* 24.—The Brethren of the South Saxon Lodge of Free and Accepted Masons celebrated the anniversary of St. John the Baptist at their Lodge in the Eastern Keep in the ancient Castle of Lewes on Wednesday last, where the festival was enjoyed with characteristic harmony and good fellowship.

The Brethren lately forwarded a letter to his Grace the Duke of Richmond, requesting him to convene a Prov. G. Lodge at Brighton, for the purpose of voting addresses of congratulation to Her Majesty, and her Illustrious Consort, on their providential escape from assassination. To which his Grace, in reply, stated, that as he could not himself attend, and the Deputy was out of the country, he should consult the Grand Master on the subject. Whatever resulted from that consultation is not known; but no Provincial Grand Lodge has been held.

NORTHAMPTON—POMFRET LODGE, 463.—We are happy to hear of the progress of the above Lodge in Freemasonry. The Brethren have removed their Lodge from the Ram Inn to Bro. Higgins, George Hotel, where we sincerely wish them every success, and that they may go on and prosper in the good work. It is most pleasing to hear they have and are about to admit many very influential members, these added to those who already belong to the Lodge, amongst whom is Bro. Lord Southampton, Bro. the Hon. Henry Fitzroy, with many professional gentlemen, give them, with the other Lodges in the county, a great claim to have a Provincial Grand Master immediately appointed; they have the greatest facility for holding a Provincial Grand Lodge, having perhaps one of the most splendid Lodge rooms in the kingdom. We hope very shortly to be able to record the appointment of Bro. Lord Southampton as the Provincial Grand Master; he is an excellent Mason and a true lover of the Order. It must be gratifying to our Masonic Brethren to hear of another Lodge having recently been constituted in Northampton, now making *five within the county*, which we regret to say is yet without a Master for the province.*

A most numerous body of Freemasons from the Old Lodge, established in the town, assisted by a number from the Lodges at Kettering, Towcester, and Peterborough, assembled for the purpose of constituting a new Lodge, at the Peacock Inn. At one o'clock a procession was formed to All Saints' church, when a very excellent discourse was delivered by the Rev. Mr. Wales, the vicar, and a collection at the door, amounting to the sum of 12*l.* 8*s.* 1¼*d.*, for the benefit of the Northampton Lunatic Asylum. Between thirty and forty of the Brethren afterwards sat down

* Little doubt need now be entertained but that Lord S. will either be appointed Prov. Grand Master or Senior Grand Warden of England at the next period; a better appointment could not be made—nay, we may venture a step further, and express our hope that his Lordship may receive the double compliment.



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to an excellent dinner, at the Peacock, and harmony prevailed among them till a late hour in the evening.

BIRMINGHAM—FIRST LODGE OF LIGHT.—We have much pleasure in announcing that Brother the Right Hon. the Earl Howe, Lord Chamberlain to the Queen Dowager, has given permission to the Worshipful Master to enrol his Lordship's name as a member of this new Lodge.

The select few attached to this Lodge are determined to have it worked upon true "scientific principles," for which purpose they have engaged the spacious and commodious rooms at the Athenæum, Temple Row, where its future meetings will be held.

The Worshipful Master (Brother W. Lloyd) discharges the onerous duties of his office in his usual truly Masonic spirit, and which has heretofore gained him the good will and esteem of the whole of the Brethren; supported as he is by his Wardens, Bros. Broomhead and Kidder, and the other officers and members, there is no doubt but the *rays* emitted from the *Lodge of Light* will kindle a kindred emulative spirit around.

TESTIMONIAL PRESENTED TO BROTHER RIBBANS AT BIRMINGHAM.—On Wednesday, the 26th of August, a dinner was given at the White Hart Hotel to BROTHER RIBBANS, on which occasion a beautifully chased silver casket and an elegant gold watch were presented to him.

The following is a copy of the inscription upon the casket:—

"This casket, with a large number of highly complimentary letters, and a superb gold watch, was this day presented to J. B. Ribbans, Esq. *F.S.A.*, by a few Brethren, as a small tribute of their sincere and unbounded respect and esteem for Brother Ribbans as a man, and for his zeal and untiring exertions to promote the interests of the various charitable institutions connected with our ancient and honourable Craft."

After the healths of the Queen and her Consort and the Queen Dowager had been introduced in pure Masonic loyalty,

The Chairman, JAMES UPFILL, ESQ., of Edgbaston, now rose, and said that the most pleasing and gratifying moment of his Masonic career was at hand; and "If," said he, "I were to flinch from this task, I should crush at once one of the best feelings which ever usurped a power within my breast. I have known Brother Ribbans for some time, and in no relation can I *think* of him without coupling his urbanity of manner and the instructive powers of his mind. In private or in public, I find in him the same honourable sentiments, ever steering to direct his path to avoid giving offence, and displaying to all around him the utmost desire to conciliate concord and peace. In this capacity I have known of his happy success; and if it were for this only virtue, I could carry down the remembrance of him in my little stream of time with a sincere regard; but I have no hesitation in declaring that I know him to be possessed of other virtues equally deserving our esteem.

"I am placed in this chair to-day to perform one of the most gratifying deeds of my life—to witness the presentation of a little tangible trifle to Brother Ribbans, for his exertions in the cause of Masonic charity, and I can only say, that if I have contributed the smallest service on this interesting occasion, I shall be amply rewarded. I am but young in Masonry, but I may be permitted to observe here, that I was initiated during the prosperous auspices of Brother Ribbans, and have ever felt myself happy in his company; and now that I am called upon to name the individual who will present to our worthy Brother

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this trifle, I shall merely add—My good Brother Ribbans, give me your Hand, and God bless you!"

The Treasurer, Brother Moss, then rose, and after alluding to the contents of upwards of fifty letters from Brethren, expressive of their interest in this day's meeting; and taking the watch in one hand, and the casket in the other, said,

"Mr. President, Brethren, and Gentlemen,—However gratifying it may be to my feelings to be selected this day to present a testimonial of regard and esteem to Brother Ribbans, the pleasure, great as it is already, would have been much enhanced had the choice fallen upon an individual more capable of doing justice to its merits. Abler, but not more zealous, advocates than myself in this cause might have been found. I see around me those who would have embellished the subject which we have met this day to celebrate, far beyond the power of my humble efforts; for I consider it as no ordinary distinction, sir, to be selected as an instance of superior merit in a society whose rules and regulations are alike mild and pure. A society whose boundary is that of brotherly kindness extended to the remotest corners of the world, a body of kings and subjects so dignified and so renowned. I can say but little upon this matter; and how much soever I may *think* upon it, its importance is not lessened in my estimation by this day's proceedings. I have the honour and the pleasure, Brother Ribbans, to present to you this watch and this casket, the produce of a little subscription by a few friends, who can appreciate your merits, and who feel delight in thus coming forward to declare to the world that they highly esteem the exertions you have made in the cause of Masonic charity. Like our worthy Chairman, I too, claim the privilege of your pupil in Masonry, and I have ever rejoiced that I have been thus privileged to become a member of the Order in which I behold much to admire, and more particularly when I remember that you, my Brother, have taught me, by example, 'to shun all bitterness and wrath, and evil-speaking,' and to come out from among such as may bear the *name* but not the *love* of a Brother. The charity which you advocate will redound to your glory when mortality shall be swallowed up in the fullness of beauty and of glory which shall be revealed to us in a better and a happier state of existence. You have also set us an example of modest perseverance and unshaken fidelity; for so quiet have you yourself been in acts of usefulness and charity in Masonic matters, that in my capacity of treasurer to this little fund, I have been asked, 'What has Brother Ribbans ever done for Masonry?' and the only answer I am able to give to such a question is,—he has been made an honorary member to this Charity, and to that, he has received presents from Brethren abroad and at home —from Ireland and from Scotland—on account of his exertions in Masonic Charity, and these could not have been thus heaped upon him for doing nothing. In short, he never attends a meeting without reminding those around him of the title we assume as Masons; and one old good and valued Brother in Birmingham, whose heart is with us to-day, candidly confessed to me, that he knew nothing of our charities until he knew Brother Ribbans.

"In the names of the subscribers, permit me to express the hope that this watch may prove a faithful monitor of punctuality; and may the contents of this casket afford you satisfaction whenever you shall peruse the valuable and affectionate letters it contains. Above all, may you long live in the enjoyment of good health, to retain them as humble

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testimonials of our regard. I think they will wear well, for they have been hardly earned."

Toast—" Brother Ribbans's health." Duett—Brothers Upfill and Brutton.

" An hour like the present," responded Brother Ribbans, " so unexpected, and so little deserved by me, I could hardly have anticipated; but since I find that my feeble efforts to arouse attention to the slumbering condition of Masonic Charity in this district have so far succeeded, as to crown my humble, yet, permit me to say, sincere labours, with your approbation, and since I find that the cause has been so far revived as to unfold to many an older and better Mason than myself the real state of our institutions, I feel abundant reason to be content with this day's transactions. Without endeavouring to captivate with words, or to catch with guile, I must say that every Masonic meeting I have attended has supplied me with fresh evidence that we must not relax in our efforts to bring within the pale of our Charities the laudable and well begun scheme for an Asylum for the poor deserving old man. The other Charities are in a most flourishing condition, and the comforts of home for the wretched and forlorn old Brother must not be neglected by those who, though now secure from the ' pelting of the storm' of poverty, may, ere life's race be run, have cause to bless the heart which conceived the design for establishing his future home. Wherever Charity thus directed commences her holy work, she may be retarded for a time, but she will ultimately succeed in accomplishing her pious object; nor does it require any polished sophistry or eloquence to point out that such an addition to our present Charities would be hailed as a boon; and I perfectly agree with that distinguished P.GM., that the time is not far distant when the Asylum will be recognized in the Triangle of Masonic love, and when victory in the cause will side with wisdom and truth. It would ill become me to mention the puny efforts I have made in this matter; suffice to say, that the approbation of the good is sufficient for me still to prosecute the holy work, until the unfurled banner shall be seen hoisted upon the key-stone of the Asylum archway; and may my friends around me be induced to lend a helping hand in so righteous and so meritorious a scheme; for be it remembered that it is not always he who gives most is most charitable, or even most liberal; but he who bestows his gifts *wisely* is the example to be followed; and therefore I assert that the three Masonic Charities being three wise and pious institutions, deserve the support of every Mason. And how various are the means by which this may be done? A trifle annually to each from those who now give *nothing*, would soon swell the funds so as no longer to leave it matter of anxiety, except about their distribution. Oh! my Brethren, let us not make havoc of our *profession* of charity—let me exhort every one present to contribute to these three valuable institutions, and to enrol their names at once amongst the regular subscribers. Upon this subject, Brethren, let us be careful to utter no uncertain sound—let us nobly and boldly stand forward, so as to preserve the land-marks of true charity; and above all, let us bear in mind the mottos in that *old fashioned Masonic book*, ' Whatever thy *right* hand findeth to do, do it with thy might,' and ' what thou doest, do quickly.' So shall the day soon arrive when we shall behold the genuine lovers and supporters of morality and charity uniting in this spiritual, consistent, and devoted cause. Believe me, I shall never look upon these tokens of your attachment for me without being reminded, that while engaged

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in a *duty* as a member of society, you saw my intention and appreciated it.

"To you, Mr. President, I owe much of the pleasure springing from this meeting, and, I trust, I have enough still left in my box of gratitude to convince you that your confidence has not been misplaced, or your preference wholly undeserved. To you, my friend and Brother, Barnett, I beg to offer my thanks for your exertions. To you, Brother Moss, I am greatly indebted for the trouble you have experienced in this affair. And my good and esteemed Brother Brutton will believe me when I assure him, that few days pass over my head that I am not reminded of his steady friendship, and his staunch support; having first met him under the flag that has "braved the battle and the breeze," I hope and trust I shall continue to admire his generosity, and respect his virtues. Of my reverend friend, Brother Buckeredge, I shall only remark, that no ordinary share of respect could have induced him to undertake a ride of nearly sixty miles to be present here to-day;—in short, to every one present I beg to tender my fraternal regards, assuring you that this day will live in the memory of my children, and that these handsome and costly trinkets shall be handed down to them as heir-looms of their father's Masonic principles.

"When I appeared amongst you I was a stranger to you. Two years ago I was personally unknown to the Freemasons of this district, with the exception of Brother Brutton. You reposed a trust in me, and from the manner I discharged the duties connected with that trust, I think, without egotism, I may fairly say that I obtained the confidence of every good Mason And although I retire from Craft-Masonry in this town, yet my services and my advice shall ever be at your command, should they ever be required.

"I beg once more to return my best thanks for this substantial recollection of me, and, penetrated with gratitude for the kindness you have this day shown to me, I can only hope that my future life may be so spent as to merit a continuance of your friendship and your respect."

Song—Brother Bull.

The health of the President was then given, and Brother Upfill returned thanks in a neat and appropriate speech.

The Vice-President.—Brother BARNETT expressed himself in straightforward friendliness, stating his personal knowledge and belief, that Brother Ribbans's motives are unsullied and beneficial, and that in accepting the office of Vice-President he had acted entirely upon the principles inculcated in Freemasonry, as laid down in the *Sacred Volume* of the Laws and Prophets.

Song—Brother Moss.

The next toast, "The Rev. Brother Buckeredge, the Governor of H. M. castle at Stafford, and the visitors who have honoured us with their company."

"Really, Mr. President and Gentlemen," said our Rev. Brother Buckeredge, "I hardly know what to say more, than that I have felt myself gratified and happy on the present interesting occasion. There has been so much simplicity to please, and so much sincerity to applaud, that any attempt at a set speech would be totally out of place, and quite unnecessary. I perfectly coincide in what has been said of Brother Ribbans, and in wishing him and yourselves every blessing that life can bestow, I thank you heartily for the honour you have done me."

Catch—All round.

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"I have long enjoyed," said Governor Brother Brutton, "the conviction, that if the principles of Freemasonry were better known, and more conscientiously performed, there would be less evil in the world, and much more love. It is not enough to say that our secrets and symbols impress morality—they do more, for they remind us of every duty we owe to each other; and there is not a virtue can be named, or a grace described, which the emblems of our Order do not embrace. And if there be one subject which claims our admiration and imitation more than another, it is when we behold one Brother supporting another, either from the shafts of envy and calumny, or from the attacks of the dissembling marauder of domestic joys; or when we behold the last sad solemn rites, and witness the tear of pity and affection at the grave, then may it be truly said, 'Behold, how pleasant a thing it is for Brethren to dwell together in unity.' He who disregards such sentiments may *call* himself a man and a Mason, but he mistakes the character he has solemnly engaged to personate. I came here to-day to pay my respects to Brother Ribbans, and a pleasanter day I have not spent. Our host has given us excellent cheer, and the blame must rest with ourselves if we have not been comfortable. In return, Mr. President, for the handsome manner that you and our friends have treated the toast thus dedicated to my health, I beg to wish you all much happiness, long life, good health, and plenty to enjoy."

Thus, until half-past nine o'clock, by square conduct and upright intentions, together with the merry glee and catch, sprightly wit, and sparkling wine, the day was closed in all that harmony, order, and goodwill, which ought always to characterise the dainty banquet and the social hour.

WOLVERHAMPTON, *July* 6.—The Brethren of No. 607, celebrated the anniversary of St. John, at the Star and Garter Hotel. The Lodge was opened at three o'clock. The Brethren afterwards dined together.

LINCOLN-WITHAM LODGE, No. 374.—On *June 24th*, according to ancient custom, the W.M. elect, Richard Sutton Harvey, Esq., a magistrate of this city, was duly installed, and he appointed as his Wardens, Brothers Robert Goodacre, S.W., Edward Bell Drury, J.W. Brother Goodacre was re-elected as Treasurer.

At the banquet there was a numerous attendance of the Brethren, and the W.M. in proposing the health of the Past Master, complimented that Brother on the advance of Masonry, and the complete renovation of the Lodge, during the two years he had presided. His predecessor, Brother W. A. Nicholson, the Past Master, had initiated twelve into the rites and mysteries of Masonry, and six others had become joining Members. The various toasts, befitting the occasion, were duly honoured in the manner usual among Masons, and the evening was very agreeably passed.

Since the installation Masonry has not been in abeyance in Lincoln; Lodges of Instruction are held, as well as the regular assemblies, and a further addition has been made to the number of Members.

There is some talk of erecting a Masonic Hall, if a suitable site could be obtained.

Much wonder is expressed that no steps have yet been taken towards the annual provincial meeting.

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YARMOUTH.—Masonry is reviving here, and we hope that Norfolk may regain its laurels; at the last meeting of our Lodge, the Worshipful Master made several eloquent addresses, and in particular alluded to the Masonic services which Brother Crucefix has rendered to the Craft.

BATLEY, *June* 29.—The festival of St. John the Baptist was held by the Brethren of the Nelson of the Nile, No. 330. The proceedings were of a most interesting nature, and the Brethren enjoyed their festive treat with feelings of unmingled pleasure and gratification. Brother the Rev. Dr. Senior, P.G.S.W., who holds the responsible offices of Worshipful Master, Secretary, and Treasurer of this Lodge, presided with his usual ability and courtesy, to the satisfaction and delight of the assembled Brethren.

DEWSBURY, *June* 25.—The Festival of St. John the Baptist was celebrated with more than ordinary eclat by the Brethren of the Three Grand Principles, No. 251. The dinner gave general satisfaction, and on the motion of the Rev. Chairman, drew from the assembled Brethren an unanimous vote of thanks to Brother Crutchley. The Worshipful Master, Brother the Rev. Dr. Senior, presided for the sixth time in succession, (a special dispensation having been granted by C. Lee, Esq., the R.W.D.P.G.M., to confirm the worthy Brother's third successive election to the Chair); Bro. Thomas Walker, Esq., solicitor, occupied the Vice-chair. After the removal of the cloth, the usual patriotic and mystic toasts were duly given from the Chair, introduced with various apposite remarks, and were "hailed" and received with enthusiasm and delight. That of Her Gracious Majesty in particular, in consequence of the late traitorous attempt upon her life, was honoured with the most unbounded and unequivocal display of loyalty and veneration. The speeches delivered on this interesting occasion were of a superior order, and being interspersed and accompanied with many favourite glees, songs, and recitations, contributed most essentially to the harmony of the meeting. The Brethren separated about eleven o'clock in perfect peace and unity, after having spent a most delightful and gladsome evening. We are extremely glad to hear that this Lodge still continues to prosper, and progress in numbers, influence, and respectability. We believe the Brethren have it in contemplation to apply for a Royal Arch Chapter, for which they are now making the requisite arrangements.

FUNERAL OF THE EARL OF DURHAM.—The funeral of the Earl of Durham took place on Monday, August 10. It was truly a day of mourning and of tears.

Newcastle, Gateshead, Sunderland, Shields, Durham, and all the villages around, exhibited signs of that sorrowful respect to which the deceased was so well entitled. In the rivers Tyne and the Wear, the ensigns of mourning floated from every mast—the flag of the castle of Newcastle was hoisted half-mast high—the bells of the churches tolled the knell of death—and the shops in Gateshead, South Shields, Durham, and Sunderland, (in the latter town closed in pursuance of a numerously signed requisition, addressed to the Mayor,) told a tale of affection and respect which the tongue could not have uttered half so truly or so well. The mournful gathering was worthy both of the living and the dead; for it was the bewailment, not of a circle of friends alone, but of a whole public, and for a loss which, by common consent, was allowed to be irreparable.

Amongst the assemblage it was gratifying to find members of every

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shade of party,—persons to whom, on public grounds, the deceased nobleman, during life, was steadily opposed, having eagerly adopted the means, which this sad day afforded them, of testifying their respect for his integrity, his talents, and above all, his spotless virtue.

It may, perhaps, appear a little out of rule, to mention names; but the part taken by the Marquis of Londonderry cannot be passed over in silence. The Marquis came down from London purposely to attend the funeral of his departed friend; and no one, we venture to say, shed a more honest tear, (and that more frequently, too,) on this mournful day, than the noble peer, to whom Lord Durham was always, as a politician, decidedly opposed.

The Freemasons (who had wished to attend with their insignia—a ceremony which was dispensed with, we understand, in deference to the feelings of the family,) attended to the number of upwards of three hundred, for the purpose of following their respected dignitary, on foot, to the grave. Many of the principal officers of the district were present, although of the representatives of so many Lodges, (those of Durham county and Northern counties, Newcastle, North Shields, Gateshead, &c.), it is next to certain that we could not enumerate them.

The large and splendid saloon, drawing-room, library, &c. of the Castle, were opened for the reception of the company, and for the purposes of refreshment; and the body of the noble Earl lay in state in the dining-room—a place in which many of the persons present must have seen their departed friend in the full pride and exercise of those splendid faculties which he so generously devoted to the service of his country.

The coffin was of the most costly description; its outer covering was composed of the richest Genoa crimson velvet, with gold ornaments; and on its lid were engraved the name and titles of the deceased, as follows:—

JOHN GEORGE LAMBTON, Earl of Durham,
Viscount Lambton, Baron Durham,
G. C. B.
Born April 12th, 1792. Died July 28th, 1840.

It was covered, partially, with a pall of corresponding grandeur, and guarded by mutes standing on each side of it. The coronet was placed upon the coffin, at its head; and tall wax tapers stood around it, just sufficient to render the objects within the chamber of death visible to the beholder—a sad and melancholy, as well as imposing scene.

Mourning was given to the company, in the entrance hall—scarfs to the connexions of the family—silk hat-bands and gloves to all who entered the castle—and crape and gloves to their servants. The funeral was furnished by Messrs. Shield and Son, of Durham.

The time of assembling at Lambton Castle had been fixed to be one o'clock, but it was nearly three before the arrangements for the procession could be completed.

The mournful cortege commenced leaving Lambton Castle.

Tenants, Colliery Agents, Clerks, &c. on Horseback,
140 in number, two and two.

THE EARL'S CORONET,

Led by a Groom — On a Crimson Velvet Cushion, borne by the Groom of the Chambers on Horseback: the Horse caparisoned with a Sumpter Cloth, (containing the Heraldic Bearings of the Noble Earl,) Plumes of Feathers, &c. — Led by a Groom

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The Hearse,
Drawn by Six Horses, with Two Postillions, &c.
Four Mourning Coaches, containing—
Mr. Hedworth Lambton, *M.P.*; Mr. William Henry Lambton;
Mr. Henry William Lambton.
Lord Howick, *M.P.*; Hon. J. Ponsonby; Hon. Capt. Grey, *R.N.*;
Hon. Capt. George Grey, *R.N.*
Hon. Col. Cavendish; Hon. F. Howard, *M.P.*;
Hon. W. Grey.
—— Stephenson, Esq.; Henry Morton, Esq.
The Carriage of the late Earl, drawn by Four Horses,
with Postillion, and Two Footmen behind.
The House Steward on Horseback.
The Freemasons (in number about 300), walking in
procession.
Carriages of the Relations and Friends of the Deceased,
175 in number, (145 Carriages, and 30 Gigs, Phaetons, &c.,)
those of the Chief Mourners, and a few others only,
being empty.

It is impossible to give the names of the gentlemen who composed this mournful procession, and it may interest some to know, that the Bishop of Durham was only prevented attending by indisposition.

The number of persons in carriages would probably be about 450; and there were hundreds who walked the whole way alongside. The distance between Lambton Castle and Chester-le-Street is two miles and a half; and some idea of the length of the procession may be formed from the fact, that the tenantry on horseback had reached Chester, before the last of the carriages had left the Castle. The whole length of the road, on each side, was thronged with persons; and the street, windows, house-tops—wherever, in short, a coign of vantage could be found—was covered with spectators. Black flags were hung out from the beautiful spire of the church, and from several of the private houses; and the number of persons gathered in the town and immediate neighbourhood has been estimated at from 30,000 to 50,000.

At five minutes before four, the hearse reached the church. The coffin was borne by four under-bearers on each side; and the pall-bearers in this sad ceremony were—

| | |
|---|---|
| The Marquis of Londonderry, | Lord Ravensworth, |
| Sir H. Williamson, Bart. | W. T. Salvin, Esq. |
| Charles William Bigge, Esq. | T. E. Headlam, Esq., *M.D.* |
| H. T. M. Witham, Esq. | Colonel Tower. |

The church, as might be expected, was filled in every part; but the arrangements made by Mr. Maddison, and a detachment of the police, for the prevention of any disorder from so large a multitude as were necessarily to be excluded, were excellent.

The pulpit, reading-desk, altar table, and the pew of the deceased, were covered with black cloth, tastefully arranged by Mr. Robson, of Durham, by whom the outer coffin was supplied.

The service, which was read by the Countess of Durham's brother, the Hon. and Rev. E. Grey, being finished, the coffin, preceded by the coronet, and attended by the pall-bearers, was taken from the church by the north door, to the door of the family vault, (which is situated under the Lambton pew, in the north transept of the church, and is of



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recent construction), and there deposited, with coronet, plume of feathers, &c., in company with those whom, during life, the Noble Earl loved so dearly and so well—the children who died before him—one of whom, the subject of Sir Thomas Lawrence's famous pencil, will be remembered by many of our readers. Lady Mary Lambton (one of his Lordship's daughters), accompanied by Lady Georgiana Grey, was in the church during the service; and only left the last resting-place of her father when the doors of the vault closed upon his remains.

This ceremony ended, the thousands whom sorrow and respect had attracted, slowly and respectfully departed to their homes.

The Earl and Countess Grey were at Lambton Castle, and were observed contemplating the scene below. The valuable consolations of this venerable pair to their afflicted daughter may be better imagined than described—indeed, in any attempt to dwell upon the scene of grief, the efforts of the pen would be disabled by the throbbings of the heart.

An address of condolence (prepared at South Shields) was numerously signed on the lawn in front of the castle, for presentation to the Countess; but could that afflicted lady have seen the hearts of the thousands who assembled to do her departed husband honour, she would have found condolence *there*, which neither pen nor tongue could have conveyed.

No public man, of modern times, we venture to say, has descended to the grave more universally, more sincerely regretted than Lord Durham. A high sense of honour, indeed, seems to have inspired, on this occasion, many members of that party, by some of whose underlings his Lordship's character and reputation have been ruthlessly and infamously assailed. They seemed determined to show, by their presence at the funeral, their utter disagreement with and contempt for those by whom the Noble Earl had been calumniated—a homage to friendship and to virtue, more glorious by far to the deceased than his coronet, and more honourable to the performers in it, than the noblest quartering on their shields. That no man was ever more beloved by his wife and family, those who have had the best opportunity of judging, affirm to be the fact. And that this love was mutual, a splendid evidence has been afforded by the will of the Noble Earl, which, we understand, was made previous to his departure for Canada—the whole of his vast property being entrusted to the sole and exclusive control of his Countess, in token of his unlimited confidence and affection.

The young Earl arrived at Lambton Castle on Tuesday.

SUNDERLAND, *Sept.* 8.—A Provincial Grand Lodge was held, Sir Cuthbert Sharp, P.D.G.M. presided. We have not yet received a detailed report, but understand that Sir Cuthbert expressed but too faithfully the general regret of the province on their recent bereavement by the death of the Earl of Durham; and that he should decline to proceed to the election or appointment of Grand Officers until the appointment of the new Provincial Grand Master. An address of condolence was unanimously voted to the Countess of Durham, on the demise of her lamented lord, the Pro-Grand Master. At the banquet a subdued feeling pervaded the company.

*Sept.* 10.—At a meeting of the Palatine Lodge, held this evening at the Bridge Hotel, a subscription was entered into towards purchasing a copy of Dalziel's celebrated portrait of the late Earl of Durham, in his Masonic robes, for the use of this Lodge. Lists of such subscription are at Bro. Husdell's, Treasurer; Bro. Crossby's, Secretary; and at Bro. Hardy's, Low-street.

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CHESTER, *Sept.* 9.—The members of the Cestrian Lodge, held at the Royal Hotel, in this city, resumed their mystic rites and Brotherly labours, on Wednesday last. Their three months' vacation having expired, the Lodge will now meet on their regular days, viz. the second week in each month. After the business of the Lodge had been completed, on Wednesday, the Members sat down to banquet. The R.W.D.P.M. (J. Finchett Maddock) occupied the chair, with his accustomed ability; and contributed largely by his wit and good humour to the harmony of all around him. This veteran and highly respected Mason was well supported by the R.W. Master, Charles Hamilton, Esq. and the V.W.P.G.S., B. Brassey, Esq. The pleasures of the festive board were also much increased by some beautiful songs, which were executed with considerable taste by the celebrated Italian singer and guitar performer, Signor Mallgrini.

SWANSEA, *August* 18.—A grand meeting was held in Swansea, for the purpose of inaugurating Sir John Guest, Bart. *M.P.*, as Provincial Grand Master for South Wales. The meeting was numerously attended by Brethren from Cardiff, Merthyr, Pembroke, Haverfordwest, and Milford, and visiting Brethren from various parts of England. The Lodge was opened at ten o'clock, when the Brethren assembled in number about two hundred, and after the usual ceremonies had been gone through, the inauguration of the Provincial Grand Master took place, and the Officers of the Provincial Grand Lodge were appointed; when that had been done, the Brethren walked in procession through the town (the streets being lined with a detachment of the 45th regt. who were stationed there) to St. Mary's Church, where the Provincial Grand Chaplain, Dr. Hewson, preached an admirable sermon from the second chap. of 1st Peter, and 17th verse: "Love the Brotherhood, fear God, honour the king." The Rev. Brother dilated in eloquent and emphatic terms on the duties of the Brotherhood. The sermon produced considerable effect, and we understand that, by the desire of the Brethren, it will in a very short time be published. After the conclusion of the services, the procession was re-formed, and returned to the Lodge, which was then closed. The procession was very numerous and elegant—the decorations and paraphernalia were exceedingly splendid, particularly those of the superior officers: indeed, on the whole, we never witnessed anything so grand and imposing. At six o'clock in the evening, the Brethren, to the number of about one hundred, sat down to a splendid dinner, at the Lodge-house, the Cameron Arms, at which the Provincial Grand Master presided; when the cloth was removed, the usual loyal and patriotic toasts were proposed, and drank with the customary honours; in these toasts were included the various Provincial Lodges of South Wales, among them 525 and 683. The Master of the former, Brother Surgeon Thomas, had been compelled to leave on a professional summons, and Brother Millard returned thanks, as did Brother Parry for Lodge 683. Several excellent speeches were delivered, particularly that of the Provincial Grand Chaplain; several songs and glees were sung during the evening, and the company broke up about eleven o'clock, highly delighted with the proceedings of the day, and retired in "good order, harmony, and unity." We regret that our limits prevent our giving a more elaborate account of this interesting meeting.

SHERBORNE, *August* 10.—At the Lodge of Benevolence, No. 459, Town-hall, there was a goodly gathering of the Members. The Provincial Grand Master, William Eliot, Esq., and his officers, honoured

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the Lodge of Benevolence with a visit, on his way to hold the Provincial Grand Lodge at Bourton. There were also present, the V.W. Brother Foster, from the Grand Lodge of Ireland; visitors from the All Souls' Lodge, Weymouth; the Faith and Unanimity, Dorchester; the Lodge of Brotherly Love, Yeovil; and other Brethren. The W.M. of the Lodge of Benovolence, Brother B. T. Percy, opened the Lodge in due form, and announced to the Brethren the honour the Lodge was about to receive by a visit from their Provincial Grand Master. All things being ranged in order, the Provincial Grand Master was received with due honour. Brother Percy then conducted the Provincial Grand Master to the chair, and requested that he would do the Lodge the honour of initiating the Mayor of Shaftesbury, who had that evening been unanimously approved of. The Provincial Grand Master said, that he should at all times be happy to comply with the wishes of the Lodge of Benevolence, and in the course of an able address on the principles and practice of Freemasonry, he complimented the Lodge on their efficiency, and the zeal they had always shown to maintain the distinguished reputation the Province held in the esteem of the Grand Lodge of England. The ceremony of initiation was admirably conducted by the Provincial Grand Master, who called upon Brother Percy, as the Worshipful Master of the Lodge of Benevolence, to deliver a charge to the candidate, which he performed with eloquence and ability. The Provincial Grand Master and visitors were then conducted to the Grand Jury room, to partake of refreshment, and the Brethren separated early, delighted with the pleasures of the day, to meet again on the morrow, at Bourton.

Bourton, *August* 11.—The Provincial Grand Master of Dorset, W. Eliot, Esq., having appointed to hold his Grand Lodge here this day, all was gaiety. The inhabitants of the neighbourhood flocked in early, and thousands were assembled, anxious to gratify their curiosity, when the Brethren appeared ranged in due order, proceeding from the Lodge-room of the Lodge of Science to our Church, dressed in their distinctive badges, with the banners of the Provincial Grand Lodge floating in the breeze; and if we may judge by the cheerful faces of the villagers, and their correct deportment, they were highly gratified at the sight. Divine service was performed by the Rev. Brother W. J. Percy, Chaplain of the Lodge of Benevolence, and an excellent sermon was preached by the Rev. Brother Willoughby Brassy, the Provincial Grand Chaplain, from 1 Peter ii. 17:—"Love the Brotherhood, fear God, honour the King." The choral department was well sustained by singers selected from the Bourton choir and the neighbouring parishes. The business of the Provincial Grand Lodge was resumed in the Lodge-room of the Lodge of Science, where a most affecting scene took place on the announcement of the P.G. Chaplain, that he was desirous of retiring from the office, having served it many years with great ability, and to the entire satisfaction of the Craft, whose unanimous thanks he received, and their earnest prayers for his health, happiness, and every blessing. The P.G.M. then appointed his officers for the ensuing year, as follows:—Brother Robinson, of All Souls' Lodge, P.G.S.W.; Brother Hill, of All Souls' Lodge, P.G.J.W.; Brother Ledgard, of the Lodge of Amity, P.G.S.D.; Brother Patch, of Faith and Unanimity, P.G.J.D.; Brother Arden, of All Souls' Lodge, P.G.T.; Brother Jacobs, of All Souls' Lodge, P.G.S.; and Brother the Rev. W. J. Percy, of the Lodge of Benevolence, Provincial Grand Chaplain. At four o'clock the Brethren

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sat down to a banquet, at which the Provincial Grand Master presided with his usual ability and kindness, surrounded by the officers of the Provincial Grand Lodge, the Masters, Wardens, and Brethren of the Lodges of the Province, and a visitor from the Grand Lodge of Ireland, the Lodges of Wells and Shepton Mallet, and visitors from Wiltshire and Devon, all of whom were highly delighted with the pleasures of the day.

WILTS, *June* 25.—The W.M. and Brethren, members of the Lodge of Rectitude North Wilts, assembled, in due form, at the King's Arms Inn, Monkton Farleigh, for the purpose of installing the W.M. elect, Brother J. W. Frazer, for the ensuing year. Among the Brethren present and the visitors, were the D.P.G.M., Brother Maddison, and several members of the Royal Cumberland Lodge and the Lodge of Honour, from Bath. The Lodge was opened in due form, and the ceremonial of the installation was performed with all becoming order and solemnity. In the evening the Brethren, to the number of thirty, sat down to dinner. The W.M. presided, and in proposing the several toasts and sentiments, Masonic, loyal, and social, prefaced each with very elegant, pointed, and appropriate remarks, which were repeatedly honoured with the warmest applauses of the Brethren.

BRISTOL, *July* 24.—A meeting of the Provincial Grand Lodge was held this day at the Freemasons' Hall. The D.P.G.M. Brother, Richard Smith, on the throne. The R.W. Brother delivered a very succinct and luminous account of the state of Masonry in his province, and congratulated the Brethren most warmly on the large subscriptions (upwards of 600*l.*) which had been collected for the purpose of liquidating a mortgage on the Masonic Hall. The Brethren freely responded to the feelings of the D.P.G.M., and resolutions were passed with unanimous approval, expressive of the obligations felt by the Brethren to be due to the P.G.M. Bro. Colonel Hugh Baillie, and the D.P.G.M. Brother Richard Smith, for their zealous co-operation, and important assistance.

It was also resolved, that this resolution should be communicated to the Provincial Grand Master by the S.W. and J.W., which was done, and the Brethren were favoured with the following reply:—

Red Castle, near Beaudley,
8th August 1840.

"DEAR SIRS AND BROTHERS,—I have just had the gratification to receive your letter conveying to me the resolution of the Provincial Grand Lodge of Bristol, expressing the warm and fraternal thanks of the Brethren in Grand Lodge assembled, for my mite contributing towards the redemption of your Hall; and I have now to request you will have the kindness, on the first favourable opportunity, to assure the Brethren how deeply I appreciate their flattering testimonials of their friendship and esteem.

"Be pleased, also, yourselves to accept the assurances of my sincere and fraternal regard, and to believe me,

Dear Sirs,

"To R. J. Bridges, Esq., P.G.S.W. Yours very sincerely,
E. J. Staples, Esq., P.G.J.W. HUGH D. BAILLIE, P.G.M."

The D.P.G.M. then appointed Brother R. J. Bridges as G.S.W., and Brother E. J. Staples as G.J.W. for the ensuing year. A motion made and seconded that Brother William Dove Bushell be appointed Prov.

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Grand Treasurer for the ensuing year, was unanimously adopted by the Lodge.

The D.P.G.M. also appointed Brother David Whack as Grand Registrar; Brothers J. J. Taylor and W. James as Grand Secretaries; Brother William Baker as Grand Director of Ceremonies; Brother Richard Burroughs, Grand Superintendent of Works; Brother James Milway as G.S.D.; Brother J. Prowse as G.J.D.; Brother C. H. Abbot as G.S.; Brother John Smith, G.P.; Brother James England, G.O.; and Brother George Turner, Deputy G.O.

PORTSEA.—The Brethren are bestirring themselves to obtain subscriptions for the purpose of erecting a Masonic Hall. The attempt is praiseworthy, and deserves to be successful.

FAREHAM.—The promise of patronage in favour of a new Lodge in this town is inspiriting, and the Brethren hope to record in the pages of the *Review* their title to the approbation of the Craft, for zeal, if not of success.

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## SCOTLAND.

The Modern Athens, and other districts of Northern Britain, have at length breathed out their grateful acknowledgment to the memory of a departed spirit. Well has it been remarked, that "Scott and Scotland" are inseparable. The Child of Song—the Land of Mountain and of Lake, whose history in the heather or the brake, is all poetry; whose men brave and women lovely, are all associated in feelings of honour and love. "Scott and Scotland!" what an expanse of thoughtful imagining is composed in these words! Some one may inquire what has Scott done for Scotland? Ask Europe for its knowledge of the national character of the land of his birth, and she will point to the monument now erecting in grateful sorrow. Many a son of Scotia has done his duty as a poet and historian, but who, like Scott, has invested his works with such bewitching perfection as to have approached even Shakspeare, the man of all time?—Mason he was; and proud may Scotland and Masonry be of him.

### THE SCOTT MONUMENT, EDINBURGH.

LAYING OF THE FOUNDATION STONE.—On Saturday, August 15, this splendid and interesting ceremonial took place under the most favourable circumstances. During the forenoon the city exhibited a constant bustle to and fro, which indicated, even to the most listless stranger, that something unusual was on the *tapis*. About one o'clock the shops throughout the line of procession began to shut, and continued so during the day.

The Prince's Street Gardens were early filled with an elegant assemblage, and the band of the Queen's Bays, who were stationed in the centre, entertained them with many favourite Scotch airs. About one o'clock this band moved off on horseback to the College quadrangle, in order to take part in the procession, and their place was filled up by the Edinburgh Instrumental Band.

Upwards of three thousand ladies and gentlemen attended the promenade grounds, (and were presented each with a medal), where every

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attention was paid them by the Committee of the Auxiliary Fund. The music in the gardens was varied, and all the arrangements were most complete and satisfactory.

Between one and two o'clock the centre gallery, set apart for the public who had purchased tickets, was crowded by a brilliant company, chiefly of ladies. Among the ladies in front of the gallery were the Countess of Stair, Lady Greenock, Lady Gifford, Lady Dick Lauder, Lady Milne, Lady Forrest, Lady Spittal, the Misses Dick Lauder, Misses Cathcart, Mrs. Campbell Riddell, Mrs. Geo. Forbes, Misses Anderson of Moredun, Misses Dundas, &c. &c.

The municipal and military bodies, who had previously assembled in the hall of the Royal Institution, took their places on the western gallery. This procession consisted of the Scott Monument Committee, the Magistrates and Council of Edinburgh, the Magistrates of Cannongate and Portsburgh, the Provost, Magistrates, and Council of Leith, Officers of North British Staff, the Royal Artillery, the Queen's Bays, and the 29th foot. In connection with this part of the procession we observed the Right Hon. Lord Belhaven, the Right Hon. Sir Wm. Rae, Hon. Lord Cockburn, Sir David Kinloch, Sir John Robinson, Sir Henry Jardine, Solicitor-General Maitland, Thomas Thomson, Esq., Deputy Clerk Register, William Clerk, Esq., Advocate; Professors Wilson, Graham, Christison, and Sym; George Forbes, Esq., Banker; Edward Horsman, Esq., *M. P.*; Mr. Fletcher of Dunans, Mr. Anderson of Moredun, Mr. Millar of Dalswinton, J. T. Gordon, Esq., Advocate, Robert Cadell, Esq., Wm. Allen, Esq., *P.R.S.A.*, Archibald Davidson, Esq., Advocate, &c. &c.

Two companies of the 29th regiment kept the ground in the gardens immediately in front of the galleries.

At one o'clock the Masonic bodies began to assemble in the quadrangle of the College, where they were marshalled by their respective officers; and we believe never, on any former occasion in the annals of the city, did the Masonic Brethren turn out in such an imposing number. It is calculated, and we believe truly, that considerably above a thousand took a part in the ceremonial of the day. This procession began to move from the College Square about a quarter past two o'clock, preceded by a strong body of the Edinburgh police, in uniform, and the band of the Queen's Bays; the rear being similarly brought up, the band of the 29th foot taking their station in that part of the procession. A squadron of the Bays lined the streets.

Previous to the procession leaving the quadrangle, the Right Worshipful Master and Wardens of the Lodge of Edinburgh, Mary's Chapel, waited upon the Most Worshipful the Grand Master, and in name of the ancient Lodge over which they presided, presented his lordship with an elegant silver trowel, (made by Brother Law, 3, Hanover Street), which bore the following inscription:—

"To commemorate the laying the foundation stone of the monument at Edinburgh in honour of the immortal Scott, this trowel, to be used at the ceremonial, was presented to the Right Hon. Sir James Forrest of Comiston, Baronet, Lord Provost of Edinburgh, Most Worshipful Grand Master Mason over all Scotland, by the Right Worshipful Master, Office-bearers, and Brethren of the Grand Master Mother Lodge, the Ancient Lodge of Edinburgh, No. 1.—August 15, 1840."

The Most Worshipful the Grand Master was pleased to accept of the same, and took the opportunity of thanking the Brethren of that Lodge

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for the uniform kindness he had received from them since his initiation into the Mysteries of Light, and at the same time, begged to thank such of the Office-bearers of the Grand Lodge as were present for the support he had received from them on all necessary occasions.

A few minutes before three o'clock, the Grand Lodge, and other Masonic bodies, took their stations on the eastern gallery, the Lord Provost taking his place in front as Grand Master Mason of Scotland, supported on the right by the Earl of Rothes, Depute Grand Master, and the Earl of Stair, Acting Past Grand Master. The other Office-bearers of the Grand Lodge were the following:—

Substitute Grand Master, Sir Thomas Lauder, Bart.; Senior Grand Warden, Admiral Sir D. Milne, *G.C.B.*; Acting Junior Warden, D. Anderson, Esq. of St. Germains; Acting Grand Treasurer, H. D. Inglis, Esq. *W.S.*; Grand Secretary, W. A. Laurie, Esq. *W.S.*; Grand Clerk, John Maitland, Esq.; Grand Bard, R. Gilfillan, Esq.; Senior Deacon, J. Graham, Esq.; Acting Junior Deacon, Sir James Spittal; Grand Chaplain, Rev. Alex. Stewart, of Douglas; Grand Jeweller, W. Cunningham, Esq.; Architect of Monument, G. W. Kemp; Sculptor, John Steell.

Besides the above, the following attended upon the Grand Master:—Mr. Stewart, of Glenormiston, President of the Board of Grand Stewards; the Rev. Chas. Clapham, Prov. Grand Chaplain, West Riding, Yorkshire; Mr. Hunter of Blackness; Mr. Miller, of Monck Castle, Mr. Thomas Brown, Superintendent of Public Works, &c. &c.

The Masonic procession had a most imposing appearance. The Brethren present included deputations from Lodges in all parts of Scotland.

The arrangements having been completed, the band of the 29th regiment struck up the national anthem of "God Save the Queen," which was followed by a royal salute from a party of the royal artillery placed immediately opposite, on the south side of the gardens. So rapid and admirable was the practice of the artillerymen, that although the battery consisted of only two guns, they were served with such quickness that it was difficult to persuade many present that there was not a regular park of artillery on the ground. Immediately after this, the band of the 29th played the Coburg March. Silence was then ordered, when the Grand Chaplain, the Rev. Alex. Stewart, of Douglas, offered up an eloquent and appropriate prayer.

The ceremony of laying the foundation-stone then commenced with the usual Masonic rite, the Grand Master using the silver trowel above-mentioned. During the ceremony the band played with great taste and solemn expression the Sicilian Mariner's Hymn.

In the foundation-stone were deposited a glass jar, the contents of which will be found below, and a plate containing the following inscription, besides a plate with the names of the Office-bearers of the Grand Lodge, &c.:—

"THIS GRAVEN PLATE

"Deposited in the base of a votive building, on the 15th day of August, in the year of Christ 1840, and never likely to see the light again, till all the surrounding structures are crumbled to dust by the decay of time, or by human or elemental violence, may then testify to a distant posterity, that his countrymen began on that day to raise an effigy and architectural monument

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TO THE MEMORY OF SIR WALTER SCOTT, BART.,

Whose admirable writings were then allowed to have given more delight, and suggested better feeling to a larger class of readers in every rank of society, than those of any other author, with the exception of Shakspeare alone, and which were therefore thought likely to be remembered long after this act of gratitude on the part of the first generation of his admirers should be forgotten. He was born at Edinburgh, 15th August 1771, and died at Abbotsford, 21st September 1832."

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"The foundation of the monument was laid by the Right Hon. Sir James Forrest of Comiston, Bart. Lord Provost of Edinburgh, and Grand Master Mason of Scotland. The sub-committee in charge of the work being the Right Hon. Sir William Rae, of St. Catherine's, Bart.; Sir Thomas Dick Lauder, of Fountainhall, Bart.; Dr. Thomas Hope, Professor of Chemistry; George Forbes, Esq. Treasurer; Thomas Thomson, Esq. Advocate; and William Burn, Esq. Architect, with the aid and advice of the Right Hon. Lord Viscount Melville. James Skene, Esq. of Rubislaw, Secretary; George M. Kemp, Architect; John Steell, Sculptor. In the fourth year of the reign of Victoria the First."

The glass jar contained papers and coins.

When the stone was lowered, and the ceremony completed, the band struck up the lively air of "'Tis good to be merry and wise—'tis good to be honest and true," which was succeeded by three loud and hearty cheers.

The next, and truly appropriate air, was the good old tune of "The Mason's Anthem," which the Grand Master, Dignitaries, and all the Brethren present accompanied with the customary joyous action.

The Lord Provost then addressed Sir William Rae and the Committee as follows:—"Having had the honour of being placed at present at the head of the Order of Freemasonry in Scotland, it has fallen to my lot to take a part in the proceedings of this day, and to lay this foundation stone. Other, and shall I say imperishable monuments, which himself has raised, will, no doubt, transmit to posterity the fame of Walter Scott. This, however, which we hope to erect, will record a nation's admiration, and a nation's gratitude. Scotland claims him as peculiarly her own. This city was his birth-place; here his youth, here his professional life was spent—here was seen the first development of that genius which was afterwards found capable of such mighty achievements—(cheers). I congratulate you, sir, and the other gentlemen of the committee, on the event of this day. By the labour of several years, and the most mature deliberation which you could exercise, you have been able to devise the plan of an edifice, appropriate and noble, worthy of the occasion, worthy of him in whose honour it is to be raised, worthy of the artist of whose genius it is the fruit—(cheers). By your exertions also, such a sum has been raised as warrants you to begin and carry on the building. The site appears most suitable, on one of the greatest thoroughfares, the daily resort of the population, surrounded by our romantic localities which his pen so often delighted to describe. To you, sir, and to many around you, this day will call up many grateful recollections. You will remember those qualities which formed him to be the delight of society, and which knit him in lasting bonds of affection with many tried and faithful friends.



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It would be, I feel, a presumptuous, as happily it is an unnecessary task, to delineate here the merits and character of this illustrious man—(cheers). He threw around his name a bright lustre, and his country shared in his renown; to Scott and to Scotland the eyes of the civilized world were directed. Strangers from all countries visited him when living, and they still look with eager curiosity to the place of his residence. How diversified were his talents! Inspired with the most enthusiastic admiration of our ancient national poetry, and of the manners and chivalry of former times, how did he create a new era in our literature, and dazzle us with the brilliancy and the faithfulness of his pictures of the times that had passed away! If his life had been prolonged, it is not unnatural to suppose that, from some delightful sketches which he gave, he might have added to his fame that of excellence in historical composition. This was the birth-day of Scott—this the anniversary of the day when a British sovereign revisited our long deserted palaces—this, an extraordinary day in the calendar, was also the birth-day of Napoleon. The Masonic body have had much satisfaction in doing honour to this day, for to his other claims he added that of a Brother; he was a zealous, a true-hearted Mason; his name was enrolled in one of our Lodges; they had been often charmed with his society; they counted it an honour that he had been enrolled among them. I beg to thank the Committee for the readiness with which they acceded to any proposal of the Grand Lodge; and I rejoice to think that the whole ceremony, grand and imposing, has been conducted in a way worthy of the occasion.

Sir WILLIAM RAE said, as a subscriber to the Scott Monument, I have been requested by the Committee, to whom the execution of this interesting task has been committed, to acknowledge the appropriate and eloquent address which your Lordship has now made. I believe that your Lordship has alluded to the cause which has led to this distinction having been conferred on me. The happiness which I enjoyed in the intimacy that subsisted between us during the whole lifetime of that illustrious man—an intimacy originating in our boyish years, when we were school-fellows in the High School of Edinburgh, and continuing uninterrupted during his whole life, with a cordiality not often met with in the ordinary attachments of life, until it pleased Providence to take him from that scene of trouble and distress, in which he willingly made himself a sacrifice, that no man might suffer injustice through him—(loud cheers.) It is, indeed, a marked circumstance in the works of my lamented friend, that, numerous as the characters are which he pourtrayed, and that hastily, as in many instances those works were compiled, not one sentiment escaped his pen—not one line occurs in his works, to which the strictest moralist could take exception. Nay, I will go farther, I will say that there is not one sentence which is not calculated to honour and to promote the best interests of mankind. I willingly turn from him to this testimonial—the object of which is not so much to extend and to perpetuate the memory of my friend—for that is not required—but to show to the world the sentiments entertained by his contemporaries, and to evince to posterity that we have not only benefited by his works, but that we are anxious to show the gratitude we entertained towards the man for the profit and pleasure we have derived from his genius. Such is the object of this work, and I agree with you, my Lord, that his own labours will form the truest and most lasting trophy of his fame—for his name and memory will flourish long after

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the materials of which this fabric is to be reared shall have crumbled into dust—(great cheering). I trust I shall be forgiven, if, instead of occupying your time in listening to high sounding periods, I dedicate the small portion of it which I mean to occupy to a practical purpose. Your Lordship must be aware that when it was first resolved on to erect this testimonial to Sir Walter Scott, a much larger subscription was looked for than has hitherto been realised. This arose from a desire in many quarters to display their feelings by the erection of separate local testimonials, instead of contributing to the edifice to be placed in the capital. In this way, the county of Selkirk and the city of Glasgow have each endeavoured to evince their own veneration for this eminent man. I am far from blaming this most natural feeling, and only mention the circumstance as accounting in some measure for the limited amount of our subscription. These funds have been duly husbanded, and been deposited in the hands of a highly respectable banking establishment in this city. From the causes now detailed, the committee found that the total amount of subscriptions could not be safely considered as exceeding 7000*l.* On application to their highly-esteemed countryman, Mr. Steell, they found that the statue of Sir Walter might be obtained for 2000*l.*—(cheers). That liberal and most distinguished artist (Mr. Steell) has since entered into a contract for the statue at that price, being far beneath the just recompense for such a work. We trust, however, that he will be rewarded for this highly creditable proceeding by the extension of his rising, or rather already established, fame, which cannot fail to follow the splendid exhibition of art, which, we are confident, will be the result of his labours in this instance—(loud and repeated cheers). Then there remained only 5000*l.* for the architectural part; and, after taking designs from several eminent artists, the committee threw the matter open to competition, and they greatly rejoiced at having so done, as amidst many meritorious plans, one was produced which entirely outstripped all competition, and formed a model of beauty and proportion, as is admitted by the most scientific men, who consider it as perfect in its character and details—(cheers). This was the work of a native artist —(loud cheers)—whose name had never before been heard of, namely, the unassuming and meritorious Mr. Kemp, whom I feel proud to mention to the meeting as one every way entitled to their confidence and good opinion. Our most eminent architect, Mr. Burn, who, though personally disapproving of architecture forming any part of a testimonial, narrowly examined the specification of the work; and while he concurred with all in the merits of the fabric, has given an assurance that strength and solidity have been so studied, as effectually to secure permanency in every part of it. The cost of this building, of the size at first contemplated, was found to amount to about 5000*l.*, and was thus within the funds which had been subscribed. In this emergency, an appeal was made to the persons residing in that street, who favoured the proposal of the building being placed in this situation; that appeal was most handsomely met, and the difficulty at once overcome, mainly through the exertions of Mr. Robertson, music-seller, and Mr. Dick of the Albion Company, who not only brought forward additional subscriptions, but divided the city into a hundred districts, and, procuring the aid of their friends in personally waiting upon the inhabitants, secured a subscription which has this day been reported to amount to 1450*l.* These laudable exertions placed the funds in a new position; there was deposited in the bank a sum in all amounting to 8300*l.*—these additional subscriptions, supposing all ex-

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pense deducted, may be taken at 1200*l.* more—amounting together to 9500*l.*, thus exceeding the sum required for the mere testimonial as of the dimensions first proposed, by nearly 2500*l.*; but leaving a deficiency of 2700*l.*, or say 3000*l.* The Committee, however, are convinced that this sum, large as it may appear, will be made forthcoming, if the course which they have resolved upon meets with the public approbation. And now, my Lord, in behalf of the committee, allow me to return you our sincere thanks, not only for the zealous support you have throughout given to the undertaking. To you is mainly to be attributed the assemblage now held to lay the foundation stone of this testimonial, on the anniversary day of the birth of our distinguished countryman. And the aid you have afforded in all the arrangements, and the part you have discharged on the present occasion, entitle you to our most sincere thanks. To that ancient and loyal body by whom you are surrounded, we also express our gratitude for the numerous attendance which they have this day afforded. We trust that we shall not look in vain for a continuance of their favour and support in the construction of a work particularly connected with their Craft, and where, as mentioned by your Lordship, the name of him to be recorded once stood enrolled as a conspicuous member of their own body. To the magistrates of the city, and other individuals who have this day honoured us with their countenance, we would also offer our sincere acknowledgment; and, in concluding, I trust I may announce it as the united and earnest wish of all whom I now see around me, that there may be erected on this spot a testimonial truly worthy of the great name which it is meant to celebrate —worthy of the metropolis of Scotland, and of the conspicuous site in which it is to be placed—worthy of the subscribers who have given their money for its erection—and not unworthy of the humble individuals who have undertaken to be the instruments of carrying the wishes of their countrymen into effect—(loud and repeated cheers).

The band was then requested to play the national air of "Rule Britannia," and that being followed by a salute of seven guns from the royal artillery, the procession moved off in reverse order to their respective destinations, and dispersed.

The troops on duty upon this occasion were given by the Commander-in-chief, merely in support of the civil power, but our city police were very effective. The salutes were fired by a party of the Royal Artillery, in undress, and under the directions of the Scott committee, and Grand Lodge of Scotland.

In the evening the members and friends of the Lodge Celtic dined together in the Calton Convening-room, R W. M. Donaldson in the chair, supported by R. W. Lawrie, Grand Secretary, R. Gilfillan, Grand Bard, Mr. Kemp, architect, Mr. Dick of the Albion, Mr. M'Leod, Mr. Ballantyne, and other members of the Scott Committee, &c. &c. Deputations were also present from the Lodges of St. John's, Peebles, St. Mungo's, Glasgow, and Perth. About a hundred sat down to an excellent dinner provided by Mr. M. Robertson, during which, and throughout the evening the company were entertained with appropriate airs from a select band. After the usual introductory toasts were drank, Mr Donaldson proposed the health of Mr. Kemp, architect, who, as Sir William Rae had remarked at the ceremony, had this day seen the commencement of that structure whose model by himself had carried the palm over all others, and was acknowledged by men of taste to be as

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beautiful in its outline as it was perfect in its design. Mr. Kemp replied, and proposed the health of Mr. Dick, the originator and promoter of the additional subscription scheme for completing the monument. Mr. Lawrie, in a neat speech, proposed the "Poets of Scotland," coupled with the names of Mr. Gilfillan and Mr. Ballantyne, then present. Mr. Gilfillan returned thanks, and craved a bumper to the memory of him whose fame they were that day celebrating—Sir Walter Scott—(great applause)—a man who had shed a lustre and a halo round his country that not only made those of other nations inquirers about "the land of mountain and of flood," but had made them become pilgrims to the spots which his genius had rendered immortal. And when we looked at the splendour of our city, this day lit up with sunshine, falling upon landscapes the most lovely that could be looked upon, we ought not to forget that this city—"our own romantic town"—was the birth-place of the Mighty Minstrel, and in whose localities those works were planned and penned which men of all nations had declared to be imperishable—(applause). The toast was drunk in silence, but three cheers were given to the fame of the Novelist and Bard. The evening was enlivened by several excellent songs, and after a cup of thanks to Mr. Donaldson for his labours throughout all the details of the ceremony of this day, as well as his social qualities as chairman, the meeting separated at eleven o'clock, having spent a delightful and highly intellectual evening.

Scottish Templars.—The Knights of the Edinburgh Canongate Kilwinning Priory held high festival, in the chapel of St. John, on the evening of Tuesday, June 16, presided over by their Prior, Fra. Wm. Edmondstoune Aytoun. Considering the necessarily restricted numbers of this exalted Christian Order the meeting was excellently well attended; and no festive assembly of the Brotherhood having occurred for a long time previous, the occasion was hailed by all present as an earnest of future activity, and of the further prosperity of the Order. Nothing, indeed, could have been more gratifying than the enthusiastic manner in which this endeavour of the noble Prior to infuse new vigour into the institution was received; and we can assure such as had not the felicity to share in the fraternal feast, that they lost a very high social and intellectual treat. The discourses of the venerable Prior were such as were justly to be expected from one whose varied talents and accomplishments, more especially his profound acquaintance with the histories and the characters of chivalric times, pointed him out among his compeers as the most worthy to fill the chief post. It would have rejoiced the heart of a former distinguished Prior, now far from his native land, though, we trust, still present in spirit among his Scottish comrades, to have witnessed the observances, and listened to the addresses of this soul-stirring reunion of the Order.

In proposing the memory of Jacques de Molay, the venerable Prior spoke as follows:—

"Sir Knights Companions, I now approach that part of my duty which I consider the gravest and most difficult, demanding as it does a far greater share of eloquence than lies in my power to bestow. When I mention the name of Jacques de Molay, the martyred Master of the Order, and call upon you to dedicate this cup in solemn silence to his memory, I know that the heart of every Companion who hears me is glowing within him, even as mine is now. Five (?) centuries have elapsed since the intelligence of that cruel and causeless persecution

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rang through astounded Europe—since tyranny and priestcraft combined to throw a foul blot upon the spotless robes of the Order, to erase the Cross from our escutcheon, to annihilate the best band of chivalry that the world ever beheld, the bravest bulwarks of the Christian faith. It may be that more luxury and worldly pride than befitted the simple Soldiers of the Cross had crept into the preceptories of the Order; but if it were so, the atrocity of the sentence passed upon the Templars by those who were not worthy to hold fellowship even with the meanest, has for ever obliterated the memory of these faults, inseparable from human nature. Terrible, indeed, was that fiery ordeal through which our Grand Master past—inconceivable almost the tortures of that blazing pile, from which his guiltless soul soared aloft to ask at the eternal tribunal that justice denied him upon earth! Honoured for ever be his memory, whom neither rack nor pile could appal, or force, by a false confession of unacted crime, to render abhorrent for ever that Order which had watched at the Redeemer's tomb. As his ashes, thrown to the winds, were wafted over the face of the earth, so may the principles of our Institution pervade the universe, and the triumph of the reign of truth and righteousness be complete. Companions, in solemn silence let us drink the memory of Jacques de Molay."

The noble and venerable Prior also gave the memory of Walter de Clifton, the companion of Robert the Bruce, and Grand Master of the Scottish Order, when, after recapitulating the particulars of its history, of the alleged schism with the French Knights, the Prior thus concluded:—

"Such, my Companions, was the Scottish Order of Templars, which never, down to the present day, when we behold it revived with so much energy and power, has been suffered to fall extinct. That it never may again decay is my most earnest prayer, for although Christendom now demands no actual service from our arms, at least in the battle field, we stand here as the representatives of those men who fought at Acre and Azotus side by side with Cœur-de-Lion, the champions of the Christian faith. As such, I say, it is an honour, though more, as is indeed befitting, a spiritual than a worldly honour, to wear this Cross of ours; for is it not a token and symbol that we, like our predecessors of old, have vowed to chasten our hearts, and to practise those kindly charities which exercise so powerful an influence over the constitution of all society. Companions,—I have heard men sneer at the mere mention of chivalry, as if that word conveyed some meaning hostile to practical reason, opposed to sound understanding. There is, I know, a utilitarian spirit abroad, which would fain sweep away all that is great and beautiful from the face of this earth, where greatness and beauty never were too abundant. It would starve history down to a series of bare facts, pluck every plume from the wings of poetry, deal the death-blow to nobility and knighthood—nay, it would trench upon the elements of faith, and drown religion in the hideous pool of infidelity. Against that mean and grovelling spirit we have taken our stand, for well I know how woeful would be the times when such principles as these achieved even a momentary triumph. Companions,—of that Cross you wear, of that name you bear, let no one be ashamed! Good and valiant bosoms have borne that badge for more than six hundred years, either outwardly or inwardly—on their vestment, or in their soul. Do so likewise, and remember withal, as Scottish Templars, to display that veneration and love for your father-land which led our Grand Master Walter de Clifton

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to draw his sword at the side of Bruce on the glorious day of Bannockburn."

During the delivery of these and other appropriate discourses, the speaker was listened to with intense interest and attention. Altogether, the proceedings of this inspiring occasion will not soon be forgotten, and cannot fail to have a powerful influence for good upon the condition and prospects of the society in Scotland. The conventional symbols of the Order, and external appearances of the festive scene, harmonized admirably with that inner and social system of which a faint expression has been given. The war-banner of the Beauseant, along with other ensigns of the Order, floated from the walls of the Chapter-house of St. John over the heads of the assembled Brethren, who, arrayed in characteristic costume, with the ruddy Cross blazoned on their mantles and tunics of white, forcibly called up those memories of chivalrous confraternities and times which still possess an interest in every generous and manly breast, and the spirit of which, in these our days, we take leave to think and affirm, still continues to animate the frame of modern chivalry, although doubtless assuming a far other and more refined aspect, because a more peaceful and philosophic one, and triumphing by means more consonant to right reason and true religion.

## THE RAISING OF THE BEAUSEANT.

*(Written by Wm. Edmonstoun Aytoun, Esq., and recited at the late Festival of the Knights Templars of the Metropolitan Priory of Scotland).*

---

Fling out the Temple banner as of old!
Age hath not stained the whiteness of its fold,
Nor marred the ruddy cross, Salvation's sign.
Once more we lift the sacred standard up—
Companions, fill the cup—
We pledge the Beauseant in this sparkling wine!

Oh! what a valiant host have fought and bled
Beneath that banner to the wind outspread,
Since first it moved against the infidel!
Who knows not how it waved on Salem's towers,
When Acre, Ramla, Nazareth, were ours,
And at Tiberias fell?

Fell with the knights who bore it to the field,
When foulest treason broke the Christian shield,
And bade the Turkish crescent-sign advance!—
Fell but to rise again with triple pride,
When, bounding o'er the tide,
The armies came of England and of France!

And who is he, the leader of that band,
Who first sets foot upon the Holy Land?
Move on, unrivall'd champion that thou art!
Shout, Brethren, shout! aloft your banners fling—
'Tis he, the Christian's hope, the island king—
Richard, the Lion-heart!

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Then Acre fell—the Moslem foe went back,
And still our Brethren followed on their track,
And ever in the van of battle flew
The sacred Beauseant, like a meteor star
Shedding its wrath afar
Upon the foul and unbelieving crew.

Unvanquished still—till fraud, not force, combined
With basest envy in a despot's mind,
Dragged from its staff that glorious emblem down,
And poured, like water, forth the guiltless blood,
When Jacques Molay, the valiant and the good,
Received his martyr-crown.

Then perished all—Yet no; on Scottish ground
Some remnant of the Templars still was found,
Whom even treason did not dare to quell.
Walter de Clifton! honoured be thy name!
Who, braving death and shame,
Didst vindicate thine Order's truth so well.

Years passed away, ere yet the warring world
Beheld again the Templar's flag unfurled;
But England saw the Rosy Cross return
Once more to light, and scattering dismay
Within their ranks upon that glorious day
When Bruce won Bannockburn!

Then raise it up, Companions, once again,
Though now it wave not on the battle-plain;
True hearts are here to guard its spotless fold,
For ever honoured be the Templar's name,
For ever dear their fame—
Fling out the Beauseant banner as of old!

GREENOCK.—At a Special Meeting of the Greenock St. John Lodge, held on Wednesday, a dutiful Address to her Majesty was agreed on.

Signed and sealed, in name and on behalf of the Brethren, the 24th June, A.D. 1840, and of Masonry, 5840, by

MALCOLM KEITH, R.W. Master.
WILLIAM ALLISON, Sen. Warden.
DUNCAN DOW, Jun. Warden.
JOHN BLACK, Secretary.

The following answer has been returned by the Marquis of Normanby, to whom the Address from the Lodge Greenock St. John, was sent for presentation to her Majesty:—

"Whitehall, July 8, 1840.

"Sir,—I have had the honour to lay before the Queen the loyal and dutiful address from the members of the Greenock St. John Lodge of Freemasons.

"And I have it in command to assure you that her Majesty is deeply sensible of the loyalty and affection of her faithful subjects.

"I have the honour to be, Sir,
"Your obedient servant,
"(Signed) NORMANBY.

"John Black, Esq.
"Greenock St. John's Lodge, Greenock."

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ARBROATH.—Our harbour works are progressing rapidly. Hundreds of workmen are daily employed in excavating and framing the blocks, and it is expected that early next month the foundation stone will be laid with Masonic honours, on which occasion, it is believed, Lord Panmure, as Provincial Grand Master, will officiate.

ABERDEEN.—The Aberdeen, St. Machar's, and St. Nicholas Lodges, have held meetings for initiation, and for making arrangements preparatory to laying the foundation stone of the new public markets.

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# IRELAND.

OUR intelligence from the metropolis and the provinces of the sister isle, is of more than usual interest, and it may become our duty to advert to several topics not hitherto treated of; there is one, however, which we deem of such importance, as to advert to it without further delay, inasmuch as it touches upon the vital interests of the Order, and more especially because of its connexion with our military Brethren, than whom a more loyal section of men do not exist; their fidelity to the throne and to the Order, is not only compatible with their duty, but they exemplify the glorious truth by their honourable conduct. We shall at present confine ourselves to such extracts from the public press as bear upon the case, preferring such course at present.

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## MASONRY IN THE ARMY.

"Sir Edward Blakeney, the Lieut.-General commanding, is reported to have issued his mandate against a Masonic Lodge being held in the 38th regiment, now at Limerick."—*Morning Post.*

"The warrant reviving the Lodge in the 38th regiment has been sent back to the Grand Lodge in Dublin, by order of the military authorities, but the Duke of Leinster, Grand Master, intends applying to Lord Hill on the subject."—*Limerick Chronicle.*

"TO THE EDITOR OF THE NAVAL AND MILITARY GAZETTE.

"SIR,—In your paper of the 25th inst., I observe, under the head of 38th regiment, a paragraph stating that 'the warrant reviving the (Masonic) Lodge in this regiment has been sent back to the Grand Lodge in Dublin by order of the military authorities;' and by a letter which has since appeared in an Irish provincial journal, I learn that the order in question has issued from Sir Edward Blakeney, commander of the forces in Ireland.



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"I must confess myself unable to comprehend the object of this most arbitrary proceeding on the part of Sir Edward Blakeney, and shall feel obliged if you will throw some light on it, and state what it is connected with Freemasonry that has led Sir E. Blakeney thus to condemn it as an improper society for military men to belong to. If he can show that its introduction into the army has been in any way subversive of good order and military discipline, the question is of course settled; but I must remark that if any such objection really does exist, it is strange that it has never been stated until now, and that it altogether escaped the notice of the following General Officers, who were to the full as anxious to maintain strict discipline in the British army, as the gallant Commander of the Forces in Ireland:—His late Royal Highness the Duke of York, the late Duke of Richmond, Earl of Harrington, Marquis of Hastings, Earl of Donoughmore, Sir John Stuart, Sir John Doyle, Lord Combermere (who was present lately when his son, an officer in the 7th Hussars, was initiated into the mysteries of Freemasonry), and many others living and dead, were all members of the Masonic Brotherhood which Sir E. Blakeney has taken upon himself to denounce as dangerous and hostile to the well being of the army. Did Sir Edward Blakeney ever hear that the 46th fought less gallantly at Dominica in 1805, because opposed to a body of French consisting for the most part of Freemasons, although there was at the time a Regimental Masonic Lodge in the 46th? or can he show, in the whole army, regiments which have uniformly maintained a higher character for strict discipline, good conduct, and bravery in the field, than the following regiments (which I name from memory)—1st Dragoons, 28th, 29th, 38th, 42nd, 46th, 71st, 79th, and 88th, to each of which there is, or was lately, a Masonic Lodge attached?

"Anxious to obtain through your extensively circulated journal an answer to the foregoing questions, not merely for the benefit of the army, but from a wish to ascertain what fault (hitherto undiscovered) there is in Masonry to disqualify any member of either service from joining the Brotherhood, whose motto is 'Good will towards all men,' and who recognise no distinctions of politics or religion, I am, Mr. Editor, your constant reader, G. L. S."

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"The following letter, originally published in the *Cork Standard*, but which escaped our notice in that journal, first attracted our attention in a Dublin contemporary, *Saunders's News Letter*—a paper which has always evinced an anxious interest in the cause of Masonry, and has done the Craft good service:—

"LIMERICK, *July* 16.—The 38th regiment, stationed in Limerick, having had a Masonic warrant, No 441, of the Registry of Ireland, in the regiment for the last fifty years, but it being some time since they met as a Lodge, through the exertions of their Colonel (Piper), who was the W.M. while in India, they revived the Lodge, and having got the Brethren of the ancient Limerick Lodge to assist, they had the Master and officers installed on the 23rd of June last. The circumstance having been inserted in a Limerick paper, came under the notice of Sir Edward Blakeney, who immediately wrote to know if such a shocking transaction occurred amongst the officers and men of the 38th, and upon being answered that they considered where the 42d, 79th, 4th Dragoons, and several other regiments had Masonic Lodges in them—and particularly as they were under the special protection of the law, inasmuch as

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when all other secret societies were prohibited, a special exception was made to Masonry, they could not see any breach of military discipline—but notwithstanding all these and other arguments being used, Sir Edward ordered them to return the warrant at once, and cease to meet as Masons. Knowing, sir, your warm feelings towards the Craft, may I beg a space in your columns, hoping through these means, her Majesty's uncle, his Grace the Duke of Sussex, may come to the knowledge of the improper situation he holds as Grand Master of the English Craft, and, according to Sir Edward Blakeney's views, give up the system altogether. I am, Sir, yours sincerely,

"A KNIGHT TEMPLAR."

"It is always with reluctance, in the present case it is with deep regret, that we question or impugn the exercise of military power, not only because of our unfitness to decide on points which the mere civilian is so little qualified for rightly considering in their several bearings, but from a sense of the extreme delicacy with which such topics are to be touched upon, where their interest is limited to the circle of their immediate reference. But the circumstance adverted to in the foregoing letter, involves so many higher considerations than the decision of a question strictly military, that we confess we feel ourselves released from all ordinary motives to forbearance, and venture, with every deference to the excellent and distinguished officer on whose order it observes, to submit our humble impressions of the subject thus forced on public attention.

"We do not, therefore, hesitate to declare our strong conviction of the impolicy of such an interference with Masonic interests as the mandate of Sir Edward Blakeney conveys; because, as we have always understood the character and objects of the institution which the gallant General's order would exclude from the army, we can imagine no association so well calculated, under proper government, to advance the interests of the service. The known principles of the Masonic union come powerfully in aid of all the obligations of the soldier no less than of the citizen; and so far from having cause to apprehend the introduction of an antagonist control to military rule, from the establishment of a regimental Lodge, we do not know that those in authority could trust to better influences, or employ a higher agency, for every purpose of legitimate command, than those derived from the very association which Sir Edward Blakeney seems to think unfit for soldiers. The laws of the country, and the whole force of public opinion, lend their concurrent sanctions to this institution—the *only* secret body in this country, be it observed, exempted from heavy penal liabilities; and while we are of opinion that it confers at least as much distinction as it can derive from the many illustrious names that grace its annals, we may instance the support it has received, "through evil report and good report," from such men, as conclusive of the *character* of the Society with which their lives and virtues are identified. In England, Masonry has had amongst the steadiest of its patrons, besides the Princes of the Blood Royal, very many of the *élite* of her nobility; and in our own country it maintains a reputation in no respect less favourable. A society with which the Duke of Leinster, as Grand Master of Masons in Ireland, has thought it not unworthy of his exalted rank, and the high social position which he so well fills, to link his name and influence, sufficiently commends itself to the acceptance and support of every friend of peace and order;

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and we are quite aware, too, that amongst the highest ranks of the service in which General Blakeney himself holds so prominent a command, are to be found officers of great experience and distinguished reputation, who from time to time have not only encouraged, but occasionally presided over, regimental Lodges. That the gallant and respected officer who has considered it expedient to place an interdict on Masonry in the army, has acted in the present, as in every other instance of his command, from the purest sense of duty, and with a view to the best interests of the service in which his character stands deservedly high, we cannot entertain a doubt; nor should we have ventured to pronounce a dissent from any order coming from such a quarter, and so likely therefore to be right, unless upon the very strongest conviction of its impolicy. Could our humble influence only prevail with the gallant General to satisfy himself of the *effects* of Masonry—as they relate to discipline, union, and subordination—in those regiments which still hold Masonic warrants, and to act as a report, upon that reference, from the commanding officers, shall justify, we should have no fears whatever for the result, nor doubt that Sir Edward would find abundant reason for qualifying or rescinding an order which, he will pardon us for saying, seems to our humble judgment much less considered and judicious than might have been expected from his known sagacity and experience. At all events, we feel that we have been discharging a high public duty—we trust, as assuredly we intend, without offence—in directing attention to this subject; and we do not even yet despair of inducing a more favourable view of Masonry and its influences in a quarter where it is, in every respect, desirable that a just and proper estimate of both should be entertained."—*Kilkenny Moderator.*

Our readers will at once feel the deep importance of the subject, and doubtless anxiously await the result of circumstances.

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DUBLIN, *June* 18.—The *Original* Chapter of Prince Masons assembled at the Chapter-room, Radley's Hotel, College-green, for the dispatch of business. Brother Warre on the Throne, assisted by Bros. Norman, Grant, Quintin, Joseph White, Creighton, Porter, Wm. H. Wright, Thos. Wright, Fenton, M'Donald, Rigby, Richard Wright, Dudgeon, Brereton, Vivers, Wilson, &c. They then closed, and Chapter, No. 2 of Prince Masons opened, assisted by the above Companions, and installed Brother Thomas Mostyn, Master of 141 Lodge into the mysteries of a Prince Grand Rose Croix. They afterwards adjourned to banquet, after which several excellent addresses were delivered.

On the 11*th July*, No. 2 Chapter of Prince Grand Rose Croix assembled at their Chapter-room, College-green, for the purpose of installing Brother Rankin into the mysteries of Prince Grand Rose Croix, Bro. Rigby on the Throne, after which they adjourned to a banquet.

On Friday, 19th of *June*, the Leinster Masonic Lodge, 141, met at the Masonic Hall, College-green, Dublin, when Thomas Mostyn, Esq., was installed as Master, and Brothers William T. Lloyd, and Richard Worthington, as Senior and Junior Wardens; after which the Lodge was adjourned for refreshment to Lovegrove's Hotel, Salt-hill, where

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forty-five of the Members sat down to a magnificent dinner at seven o'clock. The utmost harmony and festivity prevailed, and it was not till a late hour that the party broke up and returned to town.

To Freemasons nothing can be more exhilarating than to see the great progress which the Craft is making among the upper classes in Ireland, and the improvement which is daily perceptible in the manner of working. While refreshment is attended to, labour is not forgotten. The Members of the Leinster Masonic Lodge, 141, have greatly distinguished themselves; the prosperity which has from the commencement attended this eminent Lodge, is undoubtedly to be attributed to the effective manner in which it has always been officered. The late Worshipful Master, John Croker Creighton, and his father, Brother George W. Creighton, whom he succeeded in the Chair, with Bro. William Henry Wright (the Secretary), and the present officers—are men with whom, as Masons and gentlemen, any person may be proud to be associated The other Members of the Lodge are persons equally devoted to the interests of the Craft, and with a little more experience will undoubtedly be enabled to take a leading part amongst Masons. As visiting Brothers of this Lodge, on the festive occasion above mentioned, we can only repeat the hope we uttered in their presence, that a long prosperity would attend upon Lodge 141, which, though young in existence, has arrived at a rare height in Masonic excellence.

St. Patrick's Lodge, No. 50.—The closing dinner of the summer season came off on St. John's Day, the 24th June, at Radley's. The visitors comprised a *melange* of military, civic and professional Brethren. This being the "Installation Day," the Secretary, as usual, required the Brethren to appear in correct costume, &c. The Lodge-room consequently presented a very lively appearance, with the collars, cross, and other insignia of the different degrees of Freemasonry. The new officers are Dr. Robert Stack, Grammar School, Trinity Col. Dublin, Worshipful Master, who presided with ability and judgment; Brother Evory Carmichael, of Fitzwilliam Place, S.W.; Colonel Kenny, Merrion Square, J. W.; Brother Goold, of Old-court (son of Sir George Goold, Bart.), S D.; and Brother Blake Knox, late 5th Dragoon Guards, J.D.; Past Master the Rev. Thomas Carmichael, Acting Chaplain. The ceremonies were perfect—the entertainment excellent—the conversation, like the champagne, exhilarating—the speeches instructive, some of them possessing a *curiosa felicitas* of expression. The musical department, under the direction of Brother M'Grath, was efficient. A duett of Kumers, by Brothers Piggott and Rudersdoffe, on the violin and violoncello, was spiritedly performed, and fully sustained the characters of those eminent *artistes*. Past Master T. Welsh also sang three or four of his best songs in so prime and popular a manner, that if the adage "laugh and grow fat" be true, there was a *leetle* danger that a few of the listeners might run the risk of obesity. The *tout* was under the superintendence of Past Master Baldwin. At eleven o'clock the entire proceedings terminated as they had commenced—the Lodge closing in harmony and hilarity. May "Peace be always within its happy portals."

Newry.—The foundation stone of the public monument to the memory of Brother Trevor Corry, *K.T.* and *K.M.*, &c., has been laid by the Rev. Dr. Campbell, Rector of Newry, in the presence of a very large concourse of the inhabitants, assisted by the Brethren of that respectable Lodge, No. 18 on the registry of Ireland.

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CALEDON.—The Members of the Phœnix Masonic Lodge, No. 210, celebrated the anniversary of St. John by a festive dinner at the Caledon Arms, Caledon, having previously installed as Master, Brother Mathew Johnston; Bro. George W. Young, S.W.; Bro. James Johnston, J.W.; Brother Bedel Young, S.D.; Brother Ryan, J.D.; and Brother the Rev. Mr. Williams, Chaplain. A variety of toasts, songs and sentiments were given during the evening, which was passed in a very gratifying manner. Before the meeting separated, the Worshipful Master, with appropriate prefatory observations, proposed the health of their esteemed and respected President of the County Committee, Counsellor Tenison, who, from his general information and talent, was well qualified for any trust reposed in him by the Brethren.

Past Master Tenison, in returning thanks, said he should consider his time, and any fraction of talent his friends might give him credit for, never better employed than in promoting the principles of Freemasonry—principles which had originated in the remotest antiquity, and extended themselves to the utmost regions of the earth, tending, in their progress, more than any other institution, to allay party division, to destroy mere sectarian distinction, and make us eradicate our unchristian prejudices. In conclusion, he begged (in laudatory terms) to propose the health of the Worshipful Master. The healths of the other officers followed; and after having "spent a cheerful festive night," the Brethren retired to their respective homes. We had almost forgotten to mention that the W. M. Brother James Leslie, and a deputation from Lodge 681, waited on the Brethren of 210, who, in the course of the evening, returned, through Brothers John M'Kinstry and Johnston, this compliment, so fraternally intended and expressed.

SLIGO, 13*th August*.—While Masonry is spreading its influence over the rest of the kingdom, this town partakes of its cheering rays, and Masonry has been for years emerging from the apathy which for some time seemed to have overpowered it. Lodge 20 bids fair soon to rival, if not surpass, other Lodges in the west of Ireland. Within the last two or three months many new members have been admitted. Thursday, 13th August had been fixed upon at the last monthly meeting of this Lodge for a Masonic fête champetre on one of the islands of Lough Gill, the Killarney of the West of Ireland.

The week, however, set in so stormy, that it was feared an adjournment would have been necessary, the severity and continuance of the rain. Thursday, the day of meeting, set in with every appearance of a wet day. About ten o'clock, however, the weather having begun to clear up, preparations for the excursion were made. The rain of the previous days and the bad appearance of the morning, prevented the attendance of the Brethren who resided in the country; but many of those who reside in the town of Sligo assembled, and proceeded to the Bullock Island, where refreshment had been provided for their entertainment. Exclusive of several members of Lodge 20, a respectable number of visitors from Lodges 51, 837, and 989, sat down to an early dinner in the open air. The place chosen was well suited for the purpose, as it was enclosed by plantations on all sides, so as to secure freedom from observation. Thomas J. Norris, W.M., presided, and was most ably supported by Bro. Past Master Quill as S.W. The evening was spent in a delightful manner. The members separated early, having first moved that Lodge 20 do again meet on the same spot on the 27th August. The

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usual toasts were given. The health of the Queen was received as Masons should welcome such a toast. Brother M'Gowan, assisted by Brothers Botten, Quill, and R. Martyn, favoured the Brethren with the National Anthem, which was sung with their usual execution and good taste.

"The Duke of Sussex," Grand Master of England, was then given. "The Duke of Leinster" followed, and the enthusiasm with which his name was hailed, and the very efficient assistance given to the Grand Master, showed, in according him the proper honours, that there was no apathy or coolness towards Masonry in general, and that Masons will never be deficient in honouring a deserving Grand Master. The healths of the Visiting Members having been given, Brother Beatty, P.M. 51, returned thanks, and proposed the Worshipful Master. The Lodge then honoured such of the Past Masters as had been of material service to the Lodge, by drinking their healths in a manner proportionate to the respect in which they were severally held for their Masonic character.

The health of P.M. J. Mostyn, jun., was received most rapturously; nor is it to be wondered at that Lodge 20 should thus hail the name of him to whom Masonry in general owes so much, and to whom Lodge 20 in particular is indebted for its very existence.

As was justly observed by the Brother who proposed his health, he might literally be called the father of the Lodge, as, independent of the exertion which had caused the revival of the Craft in Sligo, he had caused no less than six members of his own family to be enrolled among its numbers. I trust that the enthusiasm with which this toast was received, will cause the newly admitted members (some of whom, for the first time since their admission, sat at the festal board of the Lodge) to endeavour, by attention to their duties, to deserve and obtain similar honours when they shall be more fully known to the Lodge.

During the evening the Brethren were frequently entertained by numerous songs from such of the members of the Lodge and visitors as were capable of affording them that amusement.

After having spent a day characterized by good fellowship and rational conviviality, the Brethren returned early to Sligo, and separated much pleased with the enjoyment of the day.

Should I have the good fortune to be present on the 27th*, I shall again trouble you with an account of the proceedings of that day.

A Member of Lodge 20.

Carlow, *June* 24. The members of the Carlow Masonic Lodge assembled at their hall in Dublin Street, at twelve o'clock, for the election of officers for the ensuing year. After the discharge of the usual business, Brothers T. H. Carroll and W. Johnson were installed into the offices of Senior and Junior Wardens. The Lodge then adjourned from labour to refreshment, and at seven o'clock a numerous party of the Brethren sat down to a sumptuous dinner at the club-house. Brother William Armstrong in the chair (in the absence of the Master.) The evening was spent in the greatest harmony, and at eleven o'clock precisely the members separated, highly gratified with the festivities of the evening.

Limerick, *Sept.* 8.—The Masonic Lodges in this city supported Brother Gibney at the theatre, and testified their good-will by ensuring him a bumper house. After the play, the Brethren appeared on the

* The weather proved inauspicious, and the meeting did not take place.

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stage in the form of a crescent, and sang two Masonic airs in excellent style and with effective chorus. The Limerick Musical Academy and other friends contributed a very effective band How pleasant an office to record such instances of kindness and good-will.

We are happy to announce to the admirers of the Craft, that the ancient Union Lodge, No. 13, of Free and Accepted Masons, is about to be revived in its original splendour, in this city, and on its re-establishment will present, to the friends of the members, that truly attractive novelty—a Masonic costume ball.—*Limerick Chronicle.*

YOUGHAL, *June* 24.—The festival of St. John was celebrated by the members of 504, Youghal, by dining together, Brother W. H. Warde, Master, in the chair. The usual toasts were received with the fervour and enthusiasm so characteristic of the Craft. After enjoying a most agreeable evening the Brethren separated in peace and harmony.

KILKENNY, No. 642, *June* 24.—The Masonic festival of St. John was celebrated, and the several officers elect were inducted in their respective dignities, in form, at twelve o'clock, noon. The mystic rites peculiar to the occasion were observed according to ancient usage; and the whole ceremonial was most impressively conducted, in presence of a very full assemblage of the Brethren. At six o'clock in the evening the members of the Lodge reassembled to dinner. The usual toasts were given from the chair, and drunk with due honours; and the festival, in all its details, was carried on to the close, with admirable order, and in true Masonic harmony.

CORK, *March* 30, 1840.—FIRST LODGE OF IRELAND.—The Brethren of this ancient Lodge, assembled this day for a private banquet at their rooms, Imperial Clarence Hotel, had the pleasure of entertaining their Brother, Captain Lachlan Macquarrie, Royal Scots Greys, of Lodge, No. 50, of Dublin, whose zealous desire to promote the excellent objects of the Order, and ardent exertions in aid of the Committee of Management of the late grand ball for the benefit of the Masonic Female Orphan Asylum, had induced the members to pass him a vote of thanks, and to offer him this compliment as a testimony of their esteem. Nearly sixty of the Brethren marched from the Lodge-room to the dinner saloon, the Freemasons' march being inimitably performed by Brothers Gillespie and Moeran, under whose able superintendance the musical arrangements were placed.

On the cloth being drawn, and the usual toasts of loyalty and fraternity having been done honour to, the Worshipful Master, James Morton, Esq., rose, and in a speech, characteristic of his known ability and energy, proposed the health of their gallant guest, which was received with repeated acclamations, and full Masonic honours, musical encores, &c.

The evening was spent in the utmost harmony, and was enlivened by the musical talents of Brothers Osborne, Edward Barber, Sheriff Newsom, Moeran, Gillespie, George Chatterton, Francis Smyth, Thomas Henry Hewitt, Thomas Garde, William C. Bennett, and several others, who joined in the glees, &c.

On the midnight hour approaching, the Worshipful Master closed the Lodge of refreshment, and reopened in the first degree for labour, on the adjournment of which the Brethren separated, with those feelings of gratification always engendered by the social intercourse of similar occasions.

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*June* 1.—Being the occasion for the election of officers for the ensuing six months, a large meeting of the members attended the summons, at their rooms, when the following Brethren were declared elected:—Henry Westropp, Esq., Worshipful Master; Anthony Perrier, Esq., Senior Warden; Captain Francis John Green, Junior Warden; John Cotter Atkins, Esq., Treasurer; George John Hodder, Esq., Secretary; and the Rev. James Pratt, *A.M.*, Chaplain.

The Worshipful Master elect appointed Arthur Crawford, Esq., Senior Deacon. The Senior Warden elect being unavoidably absent, the nomination of Junior Deacon did not take place.

A vote of thanks to Brother William Allin Fanlong, the late Treasurer, for his valuable services to the Lodge during his period of office, having been proposed and seconded, was unanimously carried.

*June* 24.—The Brethren assembled for the installation of officers, and for the celebration of the festival of St. John the Baptist, and a Master Mason's Lodge being opened, the officers elected on the 1st instant were duly installed. Over forty of the Brethren proceeded to banquet, and passed the evening in the enjoyment of tempered hilarity and true harmony.

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## GUERNSEY.

*June* 24.—The festival of St. John was celebrated by Doyle's Lodge of Fellowship, No. 99, at their Lodge-rooms, States Arcade. On the Lodge being duly opened, and business concluded, the Wardens were commanded to call the Brethren to refreshment. On again entering the Lodge-room, (which had been decorated for the occasion), the eye was at once arrested, and the feelings powerfully called forth, on viewing a splendid and faithful likeness of our beloved Sovereign, (and Mason's daughter), supported on the right by the Duke of Wellington, and on the left by the Earl of Durham, Pro-Grand Master. The three portraits formed a triangle, her Majesty being at the top, and encircled with a wreath of laurel, surmounted by a beautiful crown, formed of rare exotics, intermingled with roses, presenting to the beholder a bouquet that even royalty would not have deigned but to admire. A still larger triangle was again formed of evergreens, nearly ten feet high: this second triangle enclosed a rare and old painting of the Temple, representing Masonic emblems of the Craft. Over all, appeared the Eye of Providence, shedding a sacred halo over her Majesty and her illustrious supporters,—the whole being well calculated to produce a striking effect, both on the Brethren, and the visitors who were admitted to view it. The dinner was served up in a most creditable manner, doing ample justice to the old fare of roast beef and plum pudding; the wines were excellent, which gave to the toasts of the Queen, the Queen Dowager, and Royal Family, and that of our illustrious Grand Master, feelings well understood by the Craft;—in fact, it was a feast of "mental and corporal refreshment," calculated to "knit again the corn into one common sheaf," and to impress on all the example of our illustrious Brother and Grand Master, who, though the son of a king, the brother of two kings, and the uncle of proud England's youthful Queen, is never ashamed to hear himself named as a Free and Accepted Mason.



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# FOREIGN.

[The Foreign Intelligence was accidentally omitted in our last.]

(*From our Correspondent.*)

PARIS.—The death of Sir Sydney Smith has cast a gloom over Masonry. I send you an extract from Galignani's Messenger, and will endeavour to collect some exclusive particulars of this most remarkable and truly virtuous Mason.

FUNERAL OF ADMIRAL SIR W. SYDNEY SMITH.—The mortal remains of the gallant and illustrious admiral, were, on Friday, interred in the cemetry of Père-la-Chaise. The body was taken from his late residence in the rue d'Agusseau, to the English episcopal church in the same street, followed by his relatives and many of the principal English residents in Paris, among whom we noticed several officers of high rank in the British navy. The introductory part of the service was performed in the church by the Right Rev. Bishop Luscombe, and the body was then transported to the cemetery, attended by a long train of mourning and private carriages. On the pall was placed the hat and uniform of the deceased, and on a cushion his epaulettes and his several orders. Over the foot of the coffin was spread the British union jack. At the conclusion of the burial service, which was most impressively read by Bishop Luscombe, three orations were delivered; the first by M. Raoul, Avocat of the Court of Cassation, who, after pronouncing a general panegyric on the character of the deceased as a warrior, proceeded to eulogise him for his active and generous exertions in promoting the objects of several philanthropic societies of which he was a member, and to which his advice, his practical and scientific acquirements, and his inventions, were so invaluable. The next speaker, M. Julien, gave a short but comprehensive recapitulation of the services of Sir Sidney, from his first entering the British navy, at the age of thirteen, and also expatiated largely on his amiable and philanthropic qualities. Both speakers were loud in their praises of Sir Sidney for his having been almost the first to interfere for the suppression of European slavery in Africa, and for his indefatigable and strenuous exertions in that humane cause. The third gentleman, whose name we could not learn, spoke in a similar strain of eulogium of the character of Sir Sidney as a citizen of the world, ever ready to aid the cause of humanity. Some surprise was felt that, after these speeches had been delivered, none of his countrymen present should have come forward to pay a last tribute to his memory. No stronger testimony to his worth could, however, be shown, than to hear his eulogium pronounced solely by members of a nation against which, in his career of arms, he had so successfully and gloriously fought. No doubt this was owing to the absence of some previous arrangement, and to the want of any such custom in England. As Sir Sidney Smith was a member of the Legion of Honour, we expected to have seen a detachment of troops escorting his body to the grave, and performing military honours over it, but this did not take place.

We rely upon the hope which our Correspondent holds out, and shall feel a melancholy satisfaction in chronicling all that can be gathered of the deceased Brother. To the Mason every particular will be highly interesting.

LEIGE.—Freemasonry in this department is assuming a very high character, the Brethren are anxious to prove the excellence of its prin-

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ciples, by adapting them to the exercise of moral improvement and social happiness. Several *brochures* have been circulated in reference to some explanations that were necessary. Among the most zealous of our Order may be reckoned the English Brother, Captain Fiott, who has just returned from a visit to his native country.

AVRANCHES.—HANDSOME TESTIMONIAL.—Bro. Rev. G. H. Maddison, of 327, P. P. G. Chaplain for Somerset, lately rector of West Monckton, near Taunton, has been recently officiating as the minister of the Protestant English community at Avranches, in Normandy. Being about to leave that part, a great number of his friends invited him to a farewell dinner on the 14th ult. at Avranches, and before sitting down to table, presented to him this gratifying address.

"Sir,—We, the undersigned English residents at Avranches, feel it to be our duty, prior to your departure from this town with your family, to express our grateful sentiments at the exemplary manner in which you have discharged the various duties of a minister of the Gospel, a sincere friend, and a gentleman. Be assured that we shall ever retain a lively recollection of the kindness and generosity which on all occasions have distinguished your connexion with us, and in expressing to you the deep regret which we feel at your departure, permit us to convince you that you and your family will carry with you our warmest wishes for your happiness and welfare."

The testimonial was signed by nearly all the English resident at Avranches. After the dinner the most honourable testimonies to the worth of Mr. Maddison were presented by M. Hallard and M. de St. Brice, sub-prefect of the arrondissement, on behalf of the mayor and French inhabitants.

JAMAICA—MONTEGO BAY, *March* 17, 1840.

*Heads of Correspondence:*

*January* 3, 1839.—Brother Barnett Isaacs, P.M., was again installed as W.M. by Brother G. L. Phillips, who delivered a most impressive address on the occasion. The several Officers were appointed and suitably addressed. Sixty Brethren afterwards met at banquet, and in the course of the evening some eloquent and forcible speeches were delivered by Brother Barnett Isaacs and others.

*January* 8, 1840 —Brother Samah Gidelia Corinaldi was installed as W.M. by Barnett Isaacs. The appointment of Officers took place, and after the banquet, the splendid vase, which had been executed in London by desire of the subscribers, was presented to Brother Barnett.

*January* 9.—A *dejeuner-a-la-fourchette* was given by the Members and their friends, at which 120 gentlemen partook, embracing the clergy, magistracy, and Fraternity of the district. The scene was most animated, and the most congenial delight was expressed by all.

The want of a Provincial Grand Lodge is most severely felt; and if one was appointed for the counties of Surrey and Middlesex, which at present has but three Lodges, with others that are dormant, and another for Cornwall, which has two working and nine dormant, with one Arch Chapter, a speedy revival of Masonry would be certain. Travelling in this country is very inconvenient, and the distance between this and Kingston, where the late Prov. G.M. resided, although only 120 miles, is, from the badness of roads, &c., five times that distance; and in case of a Masonic funeral being wanted, it would be impossible to obtain timely sanction, as a corpse in twenty-four hours would be a dangerous companion.

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The unanimous voice in this district would hail with acclamation the appointment of Brother Barnett Isaacs to this distinguished post, upon which his character, talents, and zeal would confer the highest credit.

We hope the public voice will find its way to the Grand Master, the Board of General Purposes, and to the Grand Lodge. There is no Masonic subject that requires such immediate attention as that of provincial authorities; and the appointment of the Brethren should, as far as possible, be made to agree with the *public* wish, respectfully expressed.

The projected increase of aid to the Aged Masons' Asylum demands our gratitude; in return, our honest services are offered as the only requital in our power.

HAYTI.—There is something in the Order here which I think is attributable to the Review, which is always looked to with anxiety. Royal Arch Masonry in particular is rising with us.

TRINIDAD, *Feb.* 2.—The Hon. Dr. William Stephenson, Provincial Grand Master over all Lodges, Chapters, and Priories, holding of Scotland, arrived here on Sunday, in the schooner Creole, from Grenada. On the schooner's anchoring, Brother Daniel Hart went on board, and after a short interview with the P.G.M., landed and communicated to the Craft, that the P.G.M. would disembark the next day, at eleven o'clock. On Monday morning, at nine, a deputation, consisting of Brothers Raffaelli, Penalosa, Cirraud, Courbenas, and Carrera, went on board to congratulate their chief on his safe arrival; who, after addressing them in an appropriate manner, informed them that he would meet them in the evening at the Royal Arch Chapter. At eleven precisely, the P.G.M., attended by his Grand Officers, Brothers Gibbs, Perott, Stephenson, jun., and Hart, (the latter having been appointed by the P.G.M. to act that day as D.P.M.) landed at St. Vincent-street Wharf, where he was received by many of the Brethren, who accompanied him to Mrs. Burton's Hotel. At twelve, the white ensign was hoisted at Mount Moriah, and twenty-one guns fired in honour to the P.G.M.

GRENADA, *June* 24.—ROYAL ARCH MASONRY.—MOUNT HERODIM ROYAL ARCH CHAPTER, No. 54, OF SCOTLAND.—A Convention of the above Chapter was held on Monday evening last, the 22d instant, when several Brethren who had duly and faithfully worked the appointed time as Master Masons, had the mysteries of this sublime degree *unveiled* to them in a very able manner by the M.E.P.G.P.Z. Companion and Brother, the Honourable William Stephenson, M.E.Z. of the Chapter, with the assistance of the other Chiefs and Companions.

It is particularly gratifying to be enabled to make known the successful progress of this respectable Chapter, and to set forth to our Companions of the Order in "distant lands" the full operation of "The Mount Herodim Royal Arch Chapter." And, in proof, to state that several candidates were *elected*, and others *proposed*, at the above convocation.

On Wednesday, *June 24th*, a full assemblage of the Brethren of the Caledonia Lodge, and visiting Brethren of the Lodge of Harmony, and others, took place at the Masonic Temple, in this town, for the purpose of celebrating, with true Masonic spirit, the festival of St. John the Baptist—Brother William Stephenson, M.W.P.G.M., the R.W.M., in the chair, and who, we are happy to find, is still diligent in work, and faithful in duty, and under whose auspices, and that of the other office-

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bearers, the Lodge must continue to prosper and flourish in the augmented efficiency and respectability of its members.

The banquet, as usual, was marked with due hospitality, and equal attention to Masonic propriety and social enjoyment, and the wines, &c., were excellent. On the cloth being removed, the usual loyal and Masonic toasts were drunk with the most enthusiastic feeling of joy and good fellowship. When the health of His Royal Highness Prince Albert was drunk, the R.W.M. prefaced by remarking, that, now he had become the husband of our gracious Queen, he entertained the hope that before our next convivial meeting, he will have been enlisted under the banner of the Craft, when we shall be enabled to hail him by the appellation of Brother.

The conviviality and festivity of the evening were kept up in a rational manner to a late hour, and the Brethren, after spending a delightful and social evening, separated in perfect harmony, rejoicing in the pleasing reflection, that—

"Mony a canty day they'd seen,
And mony mair they hop'd to see."

The catering abilities of the stewards were highly eulogised by the Brethren present, when one and all retired to their respective homes, in strict obedience and due observance of the moral of the *Plumb*—uprightness—so generally characteristic of the Craft.

Married, on the 2nd March last, the Hon. William Stephenson, medical practitioner, Prov. Grand Master, Prov. Grand Superintendant, and Prov. Grand Prior for this and adjacent islands, to the amiable and accomplished Miss M'Culloch.

BARBADOS.—BRIDGE TOWN.—Festival of St. John the Baptist. Grand Masonic Procession.—Yesterday being the anniversary of the tutelar Saint of Freemasons, a very large body of the Fraternity assembled at the New Town Hall, at three o'clock, pursuant to preparatory arrangement, and set out at about half past four, in procession, for the Coloured School Room, in Mason Hall Street, kindly lent them for the occasion, where they dined together.

The procession having reached the School House, entered the public room, which is a very spacious one, where the tables were laid out in the shape of the letter U, as best adapted to afford the greatest comfort and accommodation, and at six o'clock a sumptuous dinner entertainment, abounding with all the luxuries afforded by the season, was served up; to which about 140 of the Brethren sat down, and spent the remainder of the evening in "Love and Harmony." The following are a few of the toasts drunk during dinner:—"The Mother of all Masons." "The Queen."—"The Duke of Sussex, and the Grand Lodge of England."—"The Governor."—"The Duke of Leinster, and the Grand Lodge of Ireland."—"The Provincial Grand Master," &c.

The R.W. the Hon. John Beckles did not join the procession, as there was NO GRAND LODGE, but was in his place at the dinner table, and performed the duties of Chairman with his customary politeness and affability.*

We have been much gratified by the performances of a youthful aspirant for histrionic fame, in the person of a most astonishing child, the daughter of our old Masonic Brother Davenport. Miss Davenport has created a sensation which it is hoped may support her future efforts and ensure success.

* Our obituary includes in its list this much respected Brother!

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Australia—Sydney, *March*.—Our correspondence is such as must gratify the well-wishers of Freemasonry—an unceasing zeal to promote its principles, and equal anxiety to preserve its purity, pervades all the Brethren. The Rev. Brother Charles Woodward, late Chaplain of the British Lodge, No. 8, now located at Bathurst, has entered upon his clerical duties with all that earnestness that was expected of him. To say that he has met the wishes and hopes of his parishioners, is but faintly to express the truth; they and their pastor appear to understand each other in the best sense, and the mutual compact thus observed will effect a bounteous product of good will. Our reverend Brother, however, feels that he has a mission in Masonry that must not be disregarded, and he is working in all the holiness to which his vocation as a minister and his position as a Brother has called him, and there is every prospect that his perseverance will create a congenial disposition in others to support him.

We emphatically call upon all the Brethren in Sydney, Bathurst, and contiguous districts, to rally round our excellent friend, and by the extension of the fraternal bond of union, cement those objects by which he, they, and the Order may derive inestimable advantages. There are many respectable gentlemen in these parts, who as yet are not initiated. Some of them who have entertained doubts on the subject, we most unhesitatingly refer them to the Rev. Brother Woodward, who having both the will and the power to offer the fullest explanations, may satisfy their scruples and confirm their good opinion.

Our Brother Woodward has a still further mission; he is the staunch advocate for the interests of the Asylum for the Aged Freemason—as who is not that has a heart to feel, and the means to be generous? We therefore earnestly implore our Brethren in Sydney, and indeed in all Australia, to pour into his hands such aid as their convenience will permit. The blessing of God will attend the gift, which will be faithfully remitted by our excellent friend, and most gratefully acknowledged by the Committee of the Asylum in England. Prosper the Art—and may Truth and Charity prevail!

Port Phillip, *Jan.* 10—A general meeting of the Freemasons of Melbourne was held at the Lamb Inn on Monday evening last, for the purpose of forming by-laws for the recently established Lodge of Australia Felix, under the United Grand Lodge of England. A liberal subscription was entered into on the occasion, for the purpose of procuring the insignia and jewels of the various Masonic Orders from Sydney. Another meeting will be held on Monday evening next, to take into consideration the measures to be adopted for the erection of a Lodge.

Orders in the Colony.—The Brethren of the Lodge of Australia Felix held a meeting in Mr. Purve's large room in Collin's Street, Melbourne, on Wednesday last, for the purpose of consecrating the Lodge. They afterwards dined together in the same place in the evening, which was spent in that social and enlightened intercourse characteristic of the Order in all countries. The medals distinguishing the different officers, and the whole of the paraphernalia, displayed superior workmanship and taste. While on this subject, we may mention that a meeting of the Knights of the Temple and Sepulchre had been called by advertisement in the Sydney papers, to be held in the provincial capital on the 6th instant, for the purpose of taking into consideration the propriety of holding an Encampment.—*Port Phillip Gazette, March* 28.

North Adelaide.—We are a few Masons here, in the most deplor-

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able position. Our passage was favourable, but the captain kept us on short allowance; on landing our state was little bettered. A paradise had been painted! but, ah, the sad reverse! fancy a wood with mud cottages, in contrast with which a mud hovel in England stands boldly out;—things in this respect are somewhat improved, decent houses are erected, at high rents; provisions are awfully high. The capitalist may make a capital bargain, with the labour of those that are free from cash; but the poor artisan had better remain at home. I wish I could get back, and attend my weekly Lodge of Instruction. How goes on the Asylum? The beautiful river, I was told ran through the spacious streets of Adelaide, is a little brook that you step across. The natives are inferior in intellect to the New Zealanders. Pray stop all Brother Masons from coming here.

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# INDIA.

We have received several communications from Bengal, expressing regret that the *Freemasons' Quarterly Review* is not readily procurable. We know of no means to remedy this, except to reiterate that

Messrs. Pittar, Lattey, and Co., and
Messrs. W. Thacker and Co., Calcutta,

have an ample supply on hand, and that they will promptly execute all orders

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TO CORRESPONDENTS.

Bro. Neave.—The fraternal expressions of personal kindness are most sincerely reciprocated.

Bro. Major Macdonald.—The congratulations have been offered, and gratefully received. We are directed to acknowledge them with the warmest wishes of both parties. Our personal regard attends our own thanks.

Ans. 1 S × B. Ans. 2. J × J. Ans. 3. The R. S.

Bro. A. Grant.—"The best wishes of a Mason's heart" are most heartily exchanged

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THE ART AGAIN PROSPERS IN INDIA.

Already the "City of Palaces," in addition to its numerous temples, can boast of a Masonic Hall; and the "Brotherhood," whose hearts for such a length of time could only sigh at the retrospect of their past greatness, now pulsate with gratitude and joy, for the blessing which the Great Architect of the Universe has granted them, in being able to meet with all holiness and love in a temple dedicated to His glory, and the good of mankind.

Quarterly Convocations are regularly convened—Royal Arch Masonry is regularly practised. In Upper India Major Macdonald is working wonders. Brother Neave is no less industrious, and equally successful; and, ere long, a visit from Dr. Burnes, the Prov. G.M. for Western India, will add to our gratification.

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A school for the orphans of indigent Masons, now in a state of promise, will, ere long, it is hoped, be matured. We have, amid these pleasing matters, to regret the expected retirement of a universally esteemed Brother, Sir E. Ryan, Prov. S.G.W.; but our regret is in some measure lessened by the knowledge, that although he will then be absent from his present associates, he will aid their objects in the Grand Lodge of England by his able advocacy and commanding talents.

A circular has been sent to all Lodges directing that a self-constituted degree, termed "Excellent Master," or, more familiarly speaking, "Passing the Chair," for the mere purpose of evading discipline, shall be discontinued. This step is important, as indicating promptness to correct abuses, and decision in removing them.

A question of considerable importance having been pretty generally canvassed, and a desire expressed by several to notice it, we feel no hesitation in adverting to it. The subject relates to the indiscriminate admission of Hindoos and Mahommedans into the Order—many objecting, and, some, advocating the principle. The Provincial Grand Master has, we understand, with much propriety, forwarded to the Grand Lodge ample details of the question; and we trust that the Grand Lodge will, without delay, seriously deliberate on the matter.

The objections may be viewed in the light of a doubt whether the classes alluded to are sufficiently enlightened to appreciate the beauties of Freemasonry. Whether they are sufficient free moral agents, and are not too much under the control of their Brahmins, &c. The advocates all agree, and with much justice, that the Brahminical mysteries evidence so much connection with earlier Masonic tradition, that the power which is dreaded might become a useful means to a noble end.

It may not be amiss here to refer to a highly interesting fact in Masonic history, which bears strongly on this subject.* About the year 1779, Omdit-ul-Omrah Bahander, eldest son of the Nabob of the Carnatic, was initiated into Masonry "in the Lodge at Trichinopoly, and the Grand Lodge sent a complimentary letter to his Highness on the

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* *Vide* Preston's Illustrations of Masonry. By the Rev. George Oliver, *D. D.*, p. 249.

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occasion, to which his Highness replied in terms of great good sense, and warm benevolence."

Again, in 1836, the Ambassador of the King of Oude, and several Persian Princes, were initiated in London. We do not mark these as exclusive cases; but as what occur at the moment, and are sufficient for the case. That great discrimination should be exercised is clear; but that no man who acknowledges the existence of the "Supreme Being," and, withal, has no blot upon his moral escutcheon, is eligible to become a Freemason, is equally so.

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North Western Provinces.—"*Extract from Calcutta paper.*"—"To the Editor.—It afforded me much gratification to observe, that he upon whom the eyes of all Masons in India were fixed as the regenerator of Masonry (Dr. Grant), has at last been elevated to the dignity of Provincial Grand Master, and that his choice of a Deputy for these provinces has fallen upon another talented Brother (R. Neave), who, from what has fallen under my observation, has already zealously entered upon his duties.

"On the 5th of the current month * was held, at the Metcalf Testimonial, the first Prov. Grand Lodge of the North Western Provinces, at which the R.W.D.G.M. presided as P.G.M.; and the Worshipful Master of Lodge Freedom and Fraternity, officiated as his Deputy. Besides the members of Freedom and Fraternity, I observed a Past Master of a distant Lodge (Fort William), and several other Brethren residents of the station. The business of the evening having closed, the company sat down to dinner, during which they were enlivened by an excellent band of one of the native corps, which was kindly lent for the occasion. Several appropriate toasts and speeches were delivered, and the party broke up at an early hour, highly delighted with the evening's entertainment, and especially at being placed under the fostering care of a Deputy Grand Master who appears to be worthy of filling that honourable post. The following is a list of the toasts, as far as I can remember at present:—

The Queen (God bless her! the daughter of a Mason).
The Royal Family.
His Royal Highness the Duke of Sussex, G.M. of Masons.
The Grand Lodges of England, Scotland, and Ireland.
The Provincial Grand Master of Bengal.
The Deputy Provincial Grand Master of Bengal.
The Worshipful Master of Lodge Freedom and Fraternity,

And though last not least, was drunk with tremendous cheering, the health of that philanthropic man and Mason, Brother Dr. Crucefix. I regret that want of leisure and a treacherous memory, prevent my giving even an outline of the excellent speeches which preceded and followed the several toasts; suffice to say, that they were most appropriate, and were all drunk with the usual honours."

Agra.—Lodge "Freedom and Fraternity" walked in procession on St. John's Day, 24th June. This Lodge and the Craft at large have

* June, 1840.



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been the subject of a series of attacks by the editor of the Agra Ukbar, a newspaper established there. He never mentioned the Fraternity with disrespect before the meeting of the Prov. Grand Lodge at that place, when he expected, although not himself a Mason, to dine with the Lodge. In revenge for the loss of the expected good cheer, of which he is a reputed admirer, he has commenced these attacks, which have excited but little notice, abuse from some persons being more grateful than their praise, which would be a disgrace. Among other civilities, the Bishop of Calcutta is favoured with a little advice (!), and directed to censure those clergymen who preach the Word of God to a Masonic body, a piece of advice that would rather savour of insult, if the writer be aware that his lordship, although not a Mason, has more than once preached to Brethren assembled in the cathedral of Calcutta, or that the excellent bishop attended at Cawnpoor on the laying of the foundation-stone of a Masonic Hall.

SAUGOR.—The St. John's Lodge of Central India, till lately in abeyance, is about to be opened under the auspices of Brother R. D. White, whose well-known abilities, and the esteem in which he is held, must almost ensure success.

MERUT.—Lodge of Hope, 596, will open as soon as the rains render regular work practicable, under the W.M. Bro. G. Playfair, whose Masonic excellence has so long helped to support Masonry in her less palmy days. Eastern Masonry owes him a debt of gratitude, which we hope one day to see duly paid.

NUSSEERABAD.—The D.G.M., R.W. Bro. R. Neave, has granted a Provisional Warrant to a new Lodge, to be called "Kindred Hope," Major Thomson, W.M. Dr. Grant, the Grand Master, has approved the measure. In this instance, as in many others, the great use of having authorities close at hand has been made apparent, and the Craft is beginning to feel the benefit of good government. The Provincial Warrant enabled the Brethren in the far north-west to proceed to work at once; whereas, during the time a reference to Calcutta is pending, duty might have called many of the Brethren away.

In consequence of the W.M. of Lodge of Harmony, 641, having met with a severe accident, Major Macdonald was solicited to initiate a candidate, and delivered a lecture before closing the Lodge.

CAWNPOOR, *July*.—MASONIC LIBRARIES.—It is surprising that these are not more general. We here prove our estimation of "our Masonic Book," by subscribing to it in Lodge of Sincerity, No. 552, and have directed all the back numbers to be procured. The W.M., Brother Macdonald, pointed out the advantages of having it at hand as a book of reference on all Masonic points, and proposed that a library should be formed, the foundation to be the *Freemasons' Quarterly Review*; each number to be put into circulation among the members, and afterwards bound up and preserved in the banquet-room for the amusement and instruction of certain Brethren, when necessarily absent during the working of the higher degrees, a mode of passing such time far superior to the perusal of a newspaper. The Major's indefatigable perseverance pauses at nothing that can be attempted for the good of Masonry. Already several initiations have taken place in 552, and the D.G.M., Brother Neave, has honoured the Lodge by becoming a joining member

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MADRAS, *June.*—Advices from this Presidency are but scanty. We hope, however, that the information brought from England by our esteemed Brother Barrow, will inspirit us.

A Lodge was held at the mansion of the G.M. the W. Bro. Morris a few evenings ago. All were delighted to see their respected Brother Lord Elphinstone able to attend. The principal officers of the Lodge present were Worshipful Brothers Greaves, Poole, Macdonald, Middlemass, Brothers Bakie, Bradford, Lewis, Havelock, &c. &c. After the labour of the evening, the Brethren sat down to a very handsome entertainment, provided by the Grand Master.

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## THE PRINCIPLES OF MASONRY.

(*From the Bombay Gazette, Jan.* 27.)

"We gave in our last a short account of the initiation of a Mussulman into the mysteries of Freemasonry, together with the query of our Calcutta contemporary the *Courier*, as to whether such a step was according to the principles of the Craft or not; and we have to-day the pleasure of submitting to the perusal of our readers, a letter from a correspondent, which we trust will be regarded on all hands as a lucid and incontrovertible assertion of the principles on which the Masonic Fraternity are linked together in the bonds of brotherly communion. From the authorities adduced by our correspondent, it will appear that men of all religions, moving within the pale of civilized society, acknowledging the moral laws which bind the human family in the preservation of the social compact, and admitting a belief in the superintendence of a Deity over the universe which he has created, will be unhesitatingly admitted among the members of the Masonic Brotherhood. This letter will be a satisfactory answer to the question of the Calcutta *Courier*, and will, we trust, be noticed accordingly.

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"TO THE EDITOR OF THE BOMBAY GAZETTE.

"MR. EDITOR,—I had thought that no one who had perused what you were pleased to style, 'the eloquent and elegant address' of the Right Worshipful Brother Burnes to the Craft on St. John's day, or who had marked 'the great and universal principles of right' (to use your own expressions) therein inculcated, could have remained under the impression that Freemasonry, instead of being a general system for the encouragement of good of all religions, that have any sense in them, to join together in works of benevolence and charity, was to be restricted in its application to a particular sect or creed. It appears, however, from your remarks in last paper, that even you require to be *enlightened* on this subject, and as I doubt not, that most of your native readers are in the same predicament, I shall begin by explaining in the words of our own Provincial Grand Master, that 'Freemasonry is an institution which welcomes equally to its bosom the Jew and the Gentile, the Christian and the Mahomedan, requiring from each only a belief in a Divine being, with a just sense of moral rectitude and conscientious obligation.'*

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* "History of the Knights Templars, by James Burnes, *K.H.*, *F.R.S.*"

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"Worthy Mussulmans have from time immemorial sought admission into, and been readily welcomed by the Craft; and if you will refer to Mr. Baillie Frazer's account of the proceedings of the Persian Princes in London, you will find that they all took advantage of being there to be initiated. One of the late Kings of the Oude became a Mason, under the auspices, I believe, of the Marquis of Hastings, one of the most accomplished and learned Brethren that ever existed, and it was only so late as 1837, that the initiation of the Envoy of the present Prince of that country took place at London in the presence of the W.M. the Duke of Sussex, who made a highly characteristic Masonic address on the occasion.

"Members of the Fraternity who read with attention the Travels of Brother Sir Alexander Burnes into Bokhara, will recognise something very like Masonry in his meetings with certain Mahomedan Chiefs! I have never heard of a Hindoo being received into the Brotherhood, although the learned Brother Archdeacon Robinson traced a connexion between Masonry and the Brahminical ceremonies, nor do I believe that any Parsee has yet been admitted into a British Lodge, but I know that there is at present in possession of Brother Harry Barr, an authentic diploma as a Master Mason, granted by a French Lodge at the Mauritius to a Parsee lately deceased, and which has formed the ground of an application from a gentleman of the same persuasion in Bombay, to be ballotted for as a candidate in the Lodge Perseverance.

"In the address which was voted by the Grand Lodge of England to George III. in 1793, the Marquis of Hastings then acting as Grand Master under the Prince of Wales, thus explained the principles of Masonry: 'It is written, Sire, in the Institute of our Order, that we shall not at our meetings go into *religious* or *political* discussion, because, composed as our Fraternity is of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions sharpening the mind of man against his Brother, might offend, and disunite. We fraternise for the purposes of social intercourse, of mutual assistance, of charity to the distressed, and good will to all: fidelity to a trust, reverence to the magistrate, and obedience to the laws, are sculptured in capitals upon the pediment of our institution.'

"But as your observation refers particularly to religion, I cannot do better than transcribe for you verbatim from the Book of Constitutions, the first of the ancient charges, which is 'concerning God and religion.' To this I shall also add the second, which relates to duty as a subject. These are as follows:—

"1.—Concerning God and Religion.

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior

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excellence of the faith they profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

"2.—Of the Civil Magistrate, Supreme and Subordinate.

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion; so that kings and princes, in every age, have been much disposed to encourage the Craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and promote the honour of the Fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love."

"With one other quotation I shall conclude, trusting that I have shown enough to induce you to agree with Washington, that the 'principles of Masonry are founded on the immutable laws of truth and justice, and that its grand object is to promote the happiness of the human race.' The quotation I allude to is from the address of the R.W. Brother the Earl of Durham, P.G.M., to the Brethren of that county in Provincial Grand Lodge assembled, on the 21st January, 1834. 'I have ever felt it my duty,' says he, 'to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for the purpose of moral instruction, or social intercourse.'

"Yours very obediently,

"Bombay, 25th January, 1840. A Past Master.

"P.S.—My chief object in troubling you with the above is, that the Native community may understand the principles (over which mystery hangs) of an institution which I know creates the curiosity of some of the most intelligent amongst them. The rules of the Craft will prevent my entering into any controversy on the subject.—P.M."

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"We cannot appreciate in all its force and beauty, the Masonic feeling entertained toward Doctor Burnes, by his Brethren of the Craft, though we feel assured it must be both cordial and affectionate; but as a gentleman holding no small place in the opinion of the public, and a valuable member of society, we consider Dr. Burnes worthy of any expression of approbation that may flow either from the members of his Lodge, or from the more open and promiscuous theatre of public life and occupation. The extensive varied acquirements of Doctor Burnes, both professionally and in the wider expanse of general literature, are pretty

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generally known, and his narrative of a journey to Scinde has been critically applauded as a model of writing. We have often admired the clearness and unaffectedness of style which adorn this volume, replete as it is with many passages of genuine eloquence; and it is to be hoped that this is by no means the last work which is to flow from the pen of the learned Doctor. But the same unaffected simplicity which distinguishes the writings of the Doctor, is also a prominent characteristic of the man. In his deportment he is extremely affable and conciliating, and he appears eminently fitted, from the goodness of his temper and disposition, to hold the direction and guidance of a society or an institution. We are not aware of the cause of the Doctor's visit to Calcutta, but should it contribute to elevate him to a sphere where his talents can have more scope, and the sphere of his usefulness be more extended, we will be rejoiced at it. We have every reason to think that the Masonic body will regret the departure of a man who has earned so much of their esteem.—*From the Bombay Herald, June* 16, 1840.

"Doctor Burnes has, with a very proper feeling, requested that the Masonic Festival which was to take place in his honour to-morrow evening, may be abandoned, in consequence of the afflicting events of the last few days.* It will interest our Masonic readers to know, that intelligence has been received by the late packet, that 'the three massive silver pillars' voted to that gentleman by the Lodge Perseverance, on last St. John's day, were in the course of preparation by the same eminent artist who made the Wellington shield, and, more lately, the Eglintoun testimonial. The models selected are those suggested, with admirable taste, by Major Charles Waddington of the Bombay Engineers, viz., for the Doric Order, one of the columns of the Parthenon; and for the Ionic and Corinthian, a pillar respectively from the Temples of Minerva and Jupiter, at Athens.

"Notice to the Masonic Fraternity.—In consequence of the melancholy events of the last few days, by which a Brother of Lodge Perseverance has been bereft of his wife, and other members of the Craft have suffered great distress, the R.W. Brother Burnes, has requested that the Masonic Festival intended for the evening of Saturday next, the 20th instant, shall not take place, and it is accordingly countermanded.

"Harry James Barr,
"*June* 20, 1840. Secretary, Lodge Perseverance, 546."

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At an emergent Meeting of the Brethren of Lodge "Orthes," No. 445, held in the 6th Regiment of Foot, Camp Poona, 16th June 1840,

"Proposed by Brother Morris Hall, W.M., and seconded by Brother John Crofton, P.M.:—

"That this Lodge having heard that the Right Worshipful Brother James Burnes, *K.H.*, Provincial Grand Master for Western India, is about to leave Bombay, deem it their duty, as it is their inclination to express their deep regret at the deprivation Freemasonry will undergo by the removal of our worthy Brother from this Presidency.

"Resolved, therefore, unanimously, with cordial and fraternal feelings of respect and regret that the Worshipful Master and Wardens of

* The afflicting events alluded to, are the appalling shipwrecks of the Lord William Bentinck and Castlereagh.

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Lodge "Orthes" do communicate to our worthy Brother Dr. James Burnes, *K.H.*, the thanks of this Lodge for his zeal and exertions in the cause of Masonry, and the deep sorrow with which they have learned that the Lodges of Western India must for a time at least be deprived of so distinguished a light in Freemasonry.

MORRIS HALL, W.M.
THOMAS AGNEW, S.W.
W. MEIKLEJOHN, J.W."

[*From the Bombay Times, June* 20, 1840.]

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## REVIEW OF LITERATURE.

*The Theocratic Philosophy of Freemasonry; in Twelve Lectures on its Speculative, Operative, and Spurious Branches.* By the Rev. G. Oliver, D.D., &c. &c. &c. Hamilton, Adams & Co., Paternoster-row; and R. Spencer, 314, High Holborn, London. Nottingham: B. S. Oliver.

The Rev. Divine, our Right Worshipful Brother, has conferred an inestimable benefit upon the Fraternity by this publication. Were he not already known as the most extensive and erudite author on Masonic subjects who has yet imparted new lustre to the Order, the work before us would place him at once in the foremost rank. Enough of itself to render any other writer famous in his own day, and reverentially quoted as an unerring authority in time to come. It fully sustains the high character to which his previous works have entitled him, and renews the warmest hopes of his admiring friends, that he may yet be spared for many a long year, to accumulate volume upon volume of Masonic lore, and to inculcate and practice the beneficent axioms of Christian piety.

These Lectures are admirably adapted to carry out the wishes of their writer, by stimulating the teacher, and exciting the attention of the tyro in our art. Unlike other essays of a similar nature, in these the entertaining and the instructive are so admirably blended, the attention of the most casual reader must be fixed, and the mind, however volatile, be led insensibly to imbibe the rich products of historical research, where the mere gratification was sought of furtive amusement, or flippant curiosity.

To a Lodge possessed of the means among its own members of elucidating the beauties of Freemasonry in the working lectures, this work is most valuable. It illustrates much that these colloquial lessons leave imperfect, and renders them of still greater value to the proficient. And a Lodge ignorant of, or but partially versed in those Masonic expositions, the Twelve Lectures before us are absolutely indispensable. How many a young and zealous Mason might diffuse delight and improvement to his Brethren by reading aloud one of the Twelve Lectures at each monthly meeting of the Lodge! Who is there who can quietly estimate the benefits which would arise to Freemasonry from emulation thus excited? And what better use could be made of these beautiful results

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of his persevering assiduity—of the exercise of the rare talents with which the Almighty Architect of the Universe has blessed him—who has thus placed them at our disposal? In their universal use we hope to see a grateful and most fruitful response.

Our readers will readily understand the difficulty of making selections from a work like this. To do justice to either of the Twelve Lectures, by adequate quotations, would be to copy many pages; to give an idea of the whole, by such a process, would be impossible; and we must, therefore, be satisfied with tracing a mere outline of the subject entertained, by reprinting a few passages from the corollary with which the work concludes.

"I have been desirous of infusing a taste for the pure Philosophy of Masonry, that it may superinduce the habitual practice of those blooming virtues which its authorized lectures so strongly recommend.

"For this purpose I have defined and illustrated the three great divisions of the science, and traced their existence in every country of the ancient world. I have endeavoured to show that Light, as our ancient Brethren denominated Freemasonry, was a system of primitive devotion, descending from Heaven to enlighten and purify humanity; and that the idolatrous mysteries, which were the Spurious Freemasonry of heathen nations, were derived from it. The third and fourth Lectures explain minutely the object, tendency, and result of all these three divisions; and shew how they originated, and where they respectively flourished in all their glory, so as to constitute a distinct and influential feature in the civil government of all nations. Having traced the sciences known before the flood, and in particular those of Astronomy, Geometry, and Architecture, which were practised under the idea, if not under the name, of Operative Masonry, by the professors of the Spurious branch of our science;—having pointed out how the imitative systems degenerated from the pure principles of primitive Lux, till they substituted the solar and sideral worship for the simple rites enjoined by a common Creator, and the symbol itself was universally adored;—having produced some ancient land-marks of the true system which were preserved in the Spurious Freemasonry, and shewn how they had become perverted from their original design by allegory and mystification;—having described this polluted institution to show that its influence was used for political purposes, to furnish the legislator and magistrate with unlimited power over the public mind, not only from the imposing splendour of its ceremonies, but from the severity of its penalties, and the equivocal nature of its doctrines;—I have proceeded to take a review of the symbolical system, which was of such essential service to the Spurious Freemasonry, as to constitute the chief essence of all its mysterious rites and doctrines. The most remarkable emblems were found in the Egyptian, the Pythagorean, and the Druidical mysteries; and these have been copiously illustrated, in order to convey a general idea of the use and application of hieroglyphics in the Gentile world."

"The Seventh Lecture, therefore, embraces a comprehensive view of the origin and use of symbols, with the intention of pointing out their application alike to the true and the Spurious Freemasonry. Of this kind were the patriarchal, the Jewish, and the Christian types; many of which have been incorporated into our system of Freemasonry, and constitute a most delightful relief from studies that require a greater portion of serious thought."

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"The eighth Lecture records the interesting fact, that Speculative and Operative Masonry, thus marked by broad and distinctive characteristics, made gradual approaches towards each other, as the time drew nigh for the erection of that gorgeous Temple in honour of the true God, which was destined to eclipse, in riches and glory, all the buildings which the pride or vanity of man should induce him to consecrate to deities of his own invention."

"The events which occurred during the progress of this structure, are of such importance to our science—embracing a wide range of ritual observances, and conducing to the enforcement of Masonic discipline by precept and example—that I have thought it necessary to devote an especial Lecture to their consideration. The mass of valuable matter which lay before me—the curious documents—the interesting traditions—the significant rites, and the historical associations of that period, so important to the Free and Accepted Mason—were of such vast moment, as to demand an extended illustration; although the suppression of many facts, which could not consistently be submitted to the public eye, was considered indispensable. I have, however, endeavoured to concentrate the principal Masonic traditions which have reached our times, respecting the events and traditions of that remarkable epoch; and have recorded in the ninth Lecture, some circumstances which are known only to few; and which the well-instructed Mason alone will be able to trace through the veil which I have thought it necessary to throw over them."

"The three concluding Lectures are intended to display the beauties of Freemasonry as it is now practised; and I flatter myself that the industrious Brother will find there a treasure which will be worthy of his consideration. The forms and ceremonies of the Order are exemplified and defended; nor have their moral and symbolical reference been overlooked."

"It has ever been my opinion that the philosophy of Masonry is not sufficiently attended to in the generality of our Lodges. And this is not, I am persuaded, owing to remissness or want of talent, but on account of the absence of some adequate and absorbing stimulus. It would, in my opinion, have constituted a most rational and engaging employment, if, added to the routine Lectures, competent Brethren, giving due notice, with the approbation of the chair, were to undertake to illustrate and explain in a familiar manner certain points in our history, doctrines, or discipline, on which the authorized Lectures are silent. It is for want of some such arrangement that so many Brethren remain ignorant of the true design of the Order; and of many events, connected with its early history; without a competent knowledge of which, a false estimate is made, and the institution pronounced to be useless in the promotion of any worthy or valuable end."

"How often do we hear Masons, many years after their initiation, desire information on subjects, which, under the system I recommend, even a tyro would be capable of furnishing. Brethren high in rank and office, are often unacquainted with the elementary principles of the science; and instead of teaching others, acknowledge with regret that they have themselves much to learn. If a spirit of emulation were once fairly excited in a Lodge of Masons, the most gratifying results would soon appear. A desire to excel would not remain without its fruits. And the Brethren would soon be impressed with the idea that it is by the love and cultivation of the philosophy of Freemasonry alone that



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they can arrive at any true nobleness of character, or real distinction in the science. This process would tend to reform the mind and improve the manners; to change indolence into activity; to teach the ignorant wisdom; to reclaim the dissolute, and to influence the unruly to perform all the duties of social obedience; and if Masonry were thus made subservient to the practice of religion, it would convey peace and comfort in this world, united with the most cheering hopes of happiness in the world to come."

*A Sketch of the History of the Knights Templars.* By James Burnes, *LL.D. F.R.S. K.H.*, &c. Blackwood.—Some three years since, Dr Burnes published, for private presentation, an elegant *bijou*, entitled as above. We then noticed it, and are not surprised to find that "good report" has rendered a more extensive edition absolutely necessary. The present edition is fully equal to the former in the elegance of its *materiel*, and the typography is equally creditable to the talent of Blackwood, who appears so intuitively to comprehend the wishes of the author, as to leave nothing unaccomplished; while the author himself has enriched the volume by very copious additions, and illustrated them by very spirited engravings. Few Masons have so deservedly merited the approbation of his Brethren; and among his conspicuous claims to their respect, the present work is the most prominent. We observe that some literary friend, to whom he must have confided his notes, has very appropriately introduced an account of the death of Sir Sydney Smith, the Grand Master of the Knights Templars of France, thus bringing the history down to the present day.

*The Early History of Freemasonry in England.* By James Orchard Halliwell, Esq., *F.R.S.*, &c. T. Rodd.—Our learned author, although sceptical as to the early traditions of Masonry, has favoured the "profane world" with his own views of the mystic art, deduced from a laborious research into antiquity. In all this the character of the scholar and the gentleman are hostages, that if he would but undertake the responsibility of admission into the Order, he would attain honours, and wear them gracefully; and what might not then be expected from his pen?

There is nothing in this "Early History" of our Art that the initiated will regret to read; and we trust that it will be read, not merely looked at, by the most discerning Mason. The date of the poem, "On the Constitutions of Masonry," (hitherto unpublished), is a little at variance with the author's doubt as to the antiquity of Freemasonry, but the candour of its admission gives a freshness to the page.

The application of Mr. Halliwell's talent to the subject is a compliment to the Order.

*The Prelate.* A Novel, in 2 vols. By ——. Boone.—This is a novel of no common pretensions, and the author has evidently intended to pourtray subjects of considerable interest and importance, which, notwithstanding that he has succeeded in rendering very agreeable to a general reader, he has failed in doing justice to the scenes he has sketched, as a first outline.

The leading interest is vested in the last member of the unfortunate house of Derwentwater, whose true character is drawn with considerable effect. He educates his grandson, a youth of much promise, as no other man would, and the consequence is, that as love does not repay the mere debt of education, he disinherits him and dies. The youth enters on an

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entirely new scene of life, and ultimately attains the highest honours not, however, without a blot on his escutcheon. The time refers to the earlier times of the third George; and many characters of the day are well drawn.

The novel is superior to most of its class; and if not hastily written, is at least finished without due regard to connection in subject; and, what is unusual to say in reviewing, a third volume is actually wanted, in justice to a very excellent subject—the Prelate himself should have had an entire volume. We suspect there was more intended than meets the eye.

*New Zealand and the Inhabitants.* W. J. Polack. Madden & Co. —Not even the "Celestial Empire" has attraction equal to the country of New Zealand in the eye of the thoughtful Englishman. The philosophy of Confucius, and the self-sufficiency of a "permitted" Supremacy may excite an enquiry into opium smuggling, and the result may enrich those whose lot cast upon the Eastern waters may enable them to obtain a goodly booty from a nation of countless myriads to whom even the rumour of war hitherto has been a stranger.

But New Zealand opens to the enterprise of English emigrants, with some capital, a means of profitable adventure, while its resources, when developed, will be found capable of the highest application. In the volumes before us, the author appears to have sustained considerable annoyance from the opposition of those with whom he differed, and he enters into such subject with some warmth. He does not remember that similar instances are as common as blackberries, and we think he need not have troubled himself so much in the matter. As an extensive landed proprietor, he has had the opportunity of exploring the country, and making himself well acquainted with those positions that are most favourable for the settler. His observations are important, useful, and interesting; and offer to those who are likely to examine the scene of their future destiny the most valuable information. The customs and manners of the natives are pourtrayed with considerable force, and at greater length than may please a cursory reader; but as we look upon the work as written for the instruction of a particular class, we think it by no means tedious. The author has entered into the natural history of the island with much animation, leaving no portion of it unnoticed. Its geology and geography are explained in a very creditable manner; and its vegetable and animal kingdoms are explored with a critical propriety that must prove invaluable to the resident proprietor, or the emigrant settler.

*Western's Commentaries on the Constitution and Laws of England.* Second Edition. John Richards & Co. 194, Fleet-street.—These commentaries are incorporated with the political text of the late J. L. De Lolme, *L.L.D.*, and are written with great judgment and taste by Thomas George Western, Esq., *F.R.S.*, of the Middle Temple, corrected and revised to the present time. The work is respectfully and very appropriately dedicated to Her Majesty the Queen, who had previously testified her admiration for the first edition, by graciously subscribing for the second.

After the very strong expressions of public favour with which the previous edition was received, it is scarcely necessary to say more of the present than that it fully sustains the credit of the learned author for perspicuity, jurisprudental analysis, and apposite reflection. To the

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student at law it is by far the best preceptor to which he can turn for the foundation of enlarged and constitutional views of legal practice; to the young legislator it is an indispensable gradus to Parliamentary labours; and there can barely exist a single politician, however high his standing, who cannot profit by the possession of such a work. In short, it is a standard book of reference on the British Constitution.

*Sketches of Country Life.* By one of the Old School. Rivingtons, St. Paul's Church-yard.—In three chapters, containing the author's views of country life, country gentlemen, and the peasantry, he has succeeded in exciting and keeping the attention of the reader fully alive to the advantages of rural life and residence, and the beneficial results that flow from the inculcation and practice of virtue. It is a very deserving effort, and will meet its reward, not merely as a publication, but in the conscientious conviction of duty well performed. God speed the plough, and guide the pen!

*Handbook up the Seine.* By John F. Smith. Crutchley.—This elegant little book is a desideratum to all that may travel from Havre to Paris; not a spot that is worthy of notice but is pencilled with careful attention, every scene described with playful fancy, or with vigorous effect, as the case demands. Here, the traveller is reminded of former scenes of French glory; there, a tale of romance enriches the page, and makes the little book, written for a passing hour, to enlarge into an index for the mind to search into more elaborate works. The arrangement is simple, and the illustrations excellent.

*Onwhyn's Welsh Tourist; or, New Guide to North and South Wales and the Wye.* J. Onwhyn, Catherine-street, Strand.—A gossiping little volume, giving much information to pedestrian tourists.

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## TO CORRESPONDENTS.

We have forwarded all letters relating to the Testimonial to Dr. Crucefix to the Honorary Secretary, of whose indisposition we are sorry to hear.—The Testimonial advertisement reached us too late for insertion.

Bro. Duxbury's request has been cheerfully attended to.

An Enquirer.—As the first declaration made by a Neophyte is, "that he enters our Order free from any *mercenary* or other unworthy motive;" so at least he must become purified from such taint. *Patronage* is one thing—*security* is another. Their relative value on paper is this—the first without the other is little worth; the second with the first is ornamental and useful. We regret to observe one name on the list.

P.M. (Dublin) is grossly deceived. No one can command the insertion of an article in the *Freemasons' Quarterly Review*, (the Editor excepted.)

Bro. G. W. Turner.—We gratefully accept the "Constitutions of 1738." Our series is now complete, unless there be any copy previous to Desaguillier's.

A Surrey Mason is not worse off than his neighbours. A provincial officer may surely be excused for a similar omission to that of the G.S.

Antiquitas.—The warrant of the Edmonton Lodge, 679, is the only warrant existing that has been granted by the present Grand Master in the London district, that of the Royal Inverness having merged many years since in the Somerset House Lodge.

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BRO. TENISON.—Sir Augustus D'Este is a Freemason.

BRO. W. A. LAURIE.—Many thanks for the presentation copy, to which we add our regret at being absent from London on the occasion.

A PAST MASTER.—We have received the copies of the "Te Diabolum" and the "Male-dicite," which are infamously adapted for the readers they were written to ensnare.

FIDUS.—That the modern Archimedes should indulge in reveries on the screw is not to be wondered at; he differs from him of ancient lore, being neither feared nor respected.

BRO. W. H. BLACKIE.—We have with much pleasure attended to his request.

H. R. S.—The Mason's Adventure is unavoidably postponed.

PILGRIM.—Ever the same kind friend—many thanks.

PROTEUS.—The second part in our next.

BRO. C. LEE (D.P.G.M.)—The courteous request has been attended to.

A LADY IN THE WEST.—We would in gallantry publish the direction of our fair correspondent to cry "the lost or stolen conscience," if we thought such publicity would lead to its recovery.

ARGUS.—Neither of the three Charities has as yet been honoured by the support of the Brother in question, nor did he ever attend in his place at the Board of Benevolence. His experience is—prodigious!

A PAST MASTER.—In solemn verity, we really do "know them all."

BRO. RIBBANS, (26th).—Too late.

REV. BRO. CLAPHAM, (26th).—Too late.

A SCEPTIC.—Some of the members read the proofs, and suggested certain words.

CHARITAS.—The account is still unsettled.

ALPHA.—Bide awhile.

BRO. DR. SENIOR.—The kind and Masonic letter is preserved with many others—honourable to both parties—and which may one day not only see the "light," but dispense it.

BRO. THOMAS (C).—We dare not trust ourselves to reply to the letter, which, however, is marked for copious extracts, that may at least amuse, if not instruct.

A SWANSEA MASON.—Absence from London prevented a timely reply.

BRO GOODACRE will please to accept our thanks.

DIOGENES.—The idea of a lanthern is not bad.

A BRISTOL BROTHER.—It is to be hoped that the illustrious personage may delay his intention (if such it be) to enter the Order for the present.

A HINT to Brothers T. and T.—"Never trust a man that lays his hand on his heart."

A KENTISH MASON.—The R. W. Brother reported to be dead, we understand is merely *killing* grouse in the north.

A MASON (Watford).—They are but "signs of the times."

PAUL PRY.—P P.'s letter throws no light on the subject.

IRATUS writes thus: "I will burn every No. of the *Freemasons' Quarterly Review* that I can get hold of, &c. &c." If he means to prowl about, and seize and cast into the devouring element the property of others, he may have to pay for it; and if he does not prowl about and seize, he must first purchase, and then burn. Your pocket is a sad cooler of passion. Did Iratus ever hear a case in point? if not, let him read:—

During the Irish rebellion, one of the Beresford family, a banker, was so obnoxious to the insurgents that they threatened to *burn* all his notes that came into their hands. The banker *appeared* to be sadly grieved at the denunciation, and the poor creatures, by actually burning his notes, put vast sums into the banker's pocket. Iratus, "go and do likewise."

A PAST MASTER OF THIRTEEN YEARS' STANDING.—The excellent letter was set up, but is deferred for the present.

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PYTHAGORAS.—The same.

BRO. H. ELLIS (Sept. 25).—Too late.

A HERTFORD MASON.—Yes. "The distinguished" has been a reporter to the *Freemasons' Quarterly Review*

BRO J. E CARPENTER.—His muse is earnesly invoked.

LODGE, No. .—We appreciate the compliment, and are abundantly repaid in the sentiment conveyed. It is something to have saved the needless exposure of well-meaning but mistaken Brethren from publicity.

## DISCIPLINE AND PRACTICE.

M. M.—There is no constitutional objection to the granting of a new warrant in any district, nor can we state any grounds of objection where all the requisites are fully complied with.

T. W.—An emancipated slave may be constitutionally admitted.

A MASON.—The letter in its present form is inadmissible; if permitted, we will embody some of its excellent remarks in our next "on West India discipline."

ONE OF MANY.—We have neither inclination or necessity to discontinue our labours; this must well suffice at present.

A CORRESPONDENT.—We can hardly credit the startling declaration that eight Brethren were lately passed through the Chair for the purpose of giving them "nominal rank;" but we will not turn informers. Let those who committed so serious a fault make due reparation, by exacting, on the instant, from every one of the eight, a declaration upon honour that they will not attempt to use a privilege improperly given by those who ought to have known better.

A MASTER—Enquires how it happens that at a late Committee of Masters, a G. O. appeared without any collar, and that a Master was reproved for not having the Badge, &c., in mourning. We reply, remember the "Mote and the Beam."

A PAST MASTER.—The ceremony for installing a Prov. Grand Master is, with little exception, the same as for a Grand Master. The same answer will apply to a Provincial Lodge and the Grand Lodge.

A MASON IN THE WEST.—Our reasons will be found in the leading article.

## ARCH MATTERS.

A TAUNTON COMPANION.—In the proceedings of the Chapter 327, page 250, for "*John Credland Egan*," read "JOHN CREDLAND, ESQ"

A SOJOURNER.—The Companion was unanimously elected a Member of the G.O.M.

P.S.—As the companion cannot go through his "facings," he is not likely to drill.

A PRINCIPAL.—The "Arcades ambo" are not well drawn. Your "principle talkers" are not always "principle doers."

A LOOKER-ON.—There is still some hope. Even the party named is not qualified; as yet he is not a Z.

A PROV. OFFICER.—The constitutions will probably be passed in November.

## TEMPLARS.

A BRISTOL KNIGHT.—Are the Masonic Orders of Knighthood meant?—If so. Yes.

A CAPTAIN.—Should read, mark, learn, and inwardly digest the Address of Sir Knight Aytoun, at the Edinburgh Preceptory, which he will find in the present Number.

E. C.—It would be impolitic to answer his letter at the present moment.

## THE ASYLUM.

M. M; P. (Worcester); CLERICUS, and others, are received.

TO YOUR TENTS, O ISRAEL!

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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.

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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

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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 heartfelt 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.

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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 godlike 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.

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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, untramelled 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."

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Dear Sir
Your faithful Bro
Geo Oliver DD

Bro.t J.Harris, del.t et lith.t

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## 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 strewed 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.



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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.

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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-

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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

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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

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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.*]

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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.

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# 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.

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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.

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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



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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 tinctured 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.

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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

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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

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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 celebrious theoreme 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.

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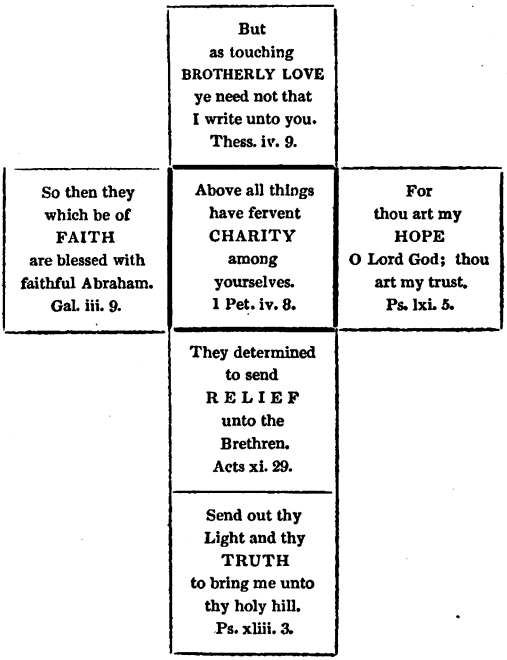


The above figure being drawn on Bristol board, and cut half through at the intersections, will fold up into a perfect Masonic cube; in which the three theological virtues, and the principal point, mutually illustrate each other; and form a fitting altar on which the Free and Accepted Mason may perform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

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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 Sephiroth, or Splendorus, were represented by a series of concentric circles arranged in the following order:—

"The names of those Sephiroth 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.

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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 Μεσουρανεω and σεβω are erroneously made to terminate in the omicron. On page 64, bottom line of note, read γραφις, &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.

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# 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.

Nescîsse cupies, nôsse quæ 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, glossened 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 commuting 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."

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# 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 began 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

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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 ascendency 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 synonimous 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 dissentions, 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

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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 Jàtica*, which may be interpreted the *Ionic sect*." There is an ancient proverb amongst the Pandits, that "no base creature can be lower than a *Yarana*," 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

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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-nát'ha*, 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, Herodotus 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 Œmonia, 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, ×, that peculiar symbol

"Form'd all mysteries to bear,"

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

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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 Mycenæ*, and which I think will confirm what has hitherto been advanced. *Mycenæ* (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 *Heraclidæ* (the descendants of Hercules).

History informs us that Hercules was a Mycenæn 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 × 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 Mycenæ by conquerors of the *opposite religious party*, I deduce from the ruins themselves of the Cyclopæn Pyramidal Gate of Mycenæ, (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.

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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 knowlege 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. *

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## 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."

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* Concluded from page 320.

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## 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,



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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 ferecious 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

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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.

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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

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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

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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

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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 headsman—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 crowed 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 headsman, 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 headsman 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

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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

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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.

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## 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.



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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 ordre; 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.

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"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

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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

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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-

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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."

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## 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

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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 curricle 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.

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"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 rising 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,

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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.

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## 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.'"



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"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."

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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 befals 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 ennuyed 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."

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## 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.
8*th Dec.* 1840.

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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

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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

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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.

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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 gossipped 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."]

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

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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, 12*th 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.]

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## 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 Affghanistan, 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).

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# POETRY.

## 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.

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### (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.

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* See the "Castle of Otranto."

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## 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.



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## IMPROMPTU,

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

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

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## 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.

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## 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 !

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## 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.

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## 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.

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# 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 withold 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."

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"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 Secre-* "*tary, to be laid before the Grand Lodge, Appeals against the decision of the* "*Board, in which they respectfully stated the GROUND* 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."

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*" in conformity with requisites in the Book of Constitutions, page* 102, *a ques-
" tion 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.

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

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"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.

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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.

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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 philan-"thropy is felt in every region of the earth.

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

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"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.



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

"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.

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

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.

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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.

"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.

"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.*

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?

"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.

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

"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

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.

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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.

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.

"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.

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

"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

*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

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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-

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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.

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

"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.'

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

"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 varicus 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

* 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

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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 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!

"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.

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.

"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-

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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.

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.

"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,

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

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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.

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.

"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.

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.

"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.

Mere repetition.

"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.

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, O sophisters! that the Craft extends over the whole world, and is not limited to the awful fiat of Brother ——— and his compeers in opinion. *

(Signed)
"WILLIAM HARRISON, G.R.
President.
"Freemasons' Hall,
25 July, 1840."

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



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## 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.

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* 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?

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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. PHILIPE 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

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* 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.

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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

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* 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.

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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.

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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 misstatements, 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

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* 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?

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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,

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* 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.

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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.—W'ell, 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.

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* 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.*"

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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!*

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## 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' Mess 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.

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* 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.



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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 apparelled 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 Poursuivan t 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.

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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.

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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

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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 witheld 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

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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?

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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

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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.

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* 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.

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"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 CABBELL 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 CABBELL 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.



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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.*

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

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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.†

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* 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 droaming, as we feel certain, of the true state of the case. —[ED. of *F. Q. R.*]

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## 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 reappointment 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

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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.

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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. Meacom 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."

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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.

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## 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.

| | £. | s. | d. |
|---|---|---|---|
| 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 |

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## 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.

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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* 5*l.* 1*s.* 4*d.*, *on the account of the Fund of Benevolence*, there remained a surplus of 734*l.* 14*s.* 2*d.*"

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* 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.

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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



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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.

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## 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.

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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.* 16*th.*—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.

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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.

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## 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 Prerogative 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 uncleanliness 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,

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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.

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# 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

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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. Petersburgh, 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 acknowleged. 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-exe, Tiverton, after a lingering illness, universally respected and lamented, Brother Capt. Henry Carew,

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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.

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## 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-

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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 Lane 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.

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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 111*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



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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 numerously 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-

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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. Browne, Dr. Burrows, Tobin Exton, and another were exalted. The chapter

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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-

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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, Ribbans, 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

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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 numerously 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.

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## 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

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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.

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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.

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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.

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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

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*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.

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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,..... | *R. W. Master.* |
| Patrick Cameron, Esq. Sheriff-Sub..... | *Deputy Master.* |
| George Gatherer, Esq. Writer..... | *Senior Warden.* |
| Alex. Russell, Esq. Printer..... | *Junior Warden.* |
| Alex. Brown, Esq. Writer..... | *Treasurer.* |
| Robert Bain, Esq. Writer..... | *Secretary.* |
| Rev. A. Walker, Minister of Elgin..... | *Chaplain.* |
| William Innes, Esq..... | |
| Captain Peter Falconer..... | *Managers.* |
| James Mellis, Esq. Writer..... | |
| John Allan, Esq. Corn-merchant..... | |
| James Petrie, Esq. Merchant..... | |
| John Cooper, Esq. Merchant..... .... | *Stewards and Deacons.* |
| J. Johnson, Esq. Manufacturer..... | |
| Captain J. Stewart of Lesmurdie..... | *Key-keepers.* |
| James Gordon, Esq. Writer..... | |

Robert Munro.....*Tyler.*

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-



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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.

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## 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

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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

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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 Banquetting-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.

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## 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. Ribbans 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

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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

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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 Evely, 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

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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 chapiters, is nearly seven feet, and they are

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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.

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# 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,

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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



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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

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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

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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

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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.]

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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.

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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.

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# 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 Presidency, 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.

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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.

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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.

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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 Superintendant, 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 Superintendant 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.

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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.

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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 presumptious 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.



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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 numerously attended. After certain toasts, the W. M., Brq. 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 generons 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

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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

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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 inwitnessing 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. Ed.]

*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 *àpropos* 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 Poursuivant. 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

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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 Chaunce. 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

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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

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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.

CAWNPOOR.—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. Dissentient 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.

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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.

MEERUT, *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 24½), 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.

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# 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 Hamburgh. 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*



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*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

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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.

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## 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.

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* This pleasing compliment is due to our predecessor—our own labours have but commenced with this number.

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# 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!

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# TO CORRESPONDENTS.

Trusting to an understanding that "by-gones are by-gones," we refrain from publishing numerous letters "*in re* 30*th 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.

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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

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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.

"NOTITIÆ TEMPLARIÆ" 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.

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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.

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