

# CONTENTS.

---

THE GRAND MASTER - - - - -	287
MASONIC ASSOCIATION - - - - -	290
ON FREEMASONRY (REV. G. OLIVER, D.D.) - - - - -	295
ANTIQUITY AND ADVANTAGE OF MYSTERIES - - - - -	306
SECOND MAGNETIC POLE DISCOVERED (R. TYTLER, M.D.) - - - - -	307
A PROVINCIAL BROTHER'S APPEAL - - - - -	309
MASONIC DIDACTICS - - - - -	314
IMPRUDENCE OR INADVERTENCE OF DAVID - - - - -	315
TO BROTHER TYTLER - - - - -	317
J. S. KEDDELL'S LETTER - - - - -	318
REPLY TO LATOMUS - - - - -	320
MASONIC ANECDOTES - - - - -	320
THE GEM - - - - -	321
ENGLISH DIET IN THE SEVENTEENTH CENTURY - - - - -	326
LETTERS TO THE EDITOR - - - - -	330
COLLECTANEA - - - - -	333
SONGS OF THE RESTORATION - - - - -	337
POETRY - - - - -	350
MASONIC INTELLIGENCE:—	
QUARTERLY CONVOCATION - - - - -	346
————— COMMUNICATION - - - - -	346
BOARD OF BENEVOLENCE - - - - -	348
THE BOYS' SCHOOL - - - - -	348
THE GIRLS' SCHOOL - - - - -	350
ASYLUM FOR THE AGED AND DECAYED FREEMASON - - - - -	351
BOARD OF GENERAL PURPOSES - - - - -	353
THE REPORTER - - - - -	353
MASONIC CHIT CHAT - - - - -	356
OBITUARY - - - - -	358
PROVINCIAL - - - - -	361
SCOTLAND - - - - -	386
IRELAND - - - - -	391
FOREIGN - - - - -	400
REVIEWS, DRAMA, ETC. - - - - -	405
TO CORRESPONDENTS - - - - -	413

RETIREMENT OF H.R.H. THE DUKE OF SUSSEX FROM THE PRESIDENCY  
OF THE ROYAL SOCIETY.

ADDRESS TO THE COUNCIL.

"GENTLEMEN,—As it has ever been my rule to take no step, connected with the interests of the Royal Society, without either consulting the Members who form the Council, did I want their advice, or without informing them of any determination to which I may have thought it right to come in connexion with their concerns, it now becomes my painful duty to make to you the following communication, previous to my departure for the country.

"Circumstances over which I have no control, and, which I did hope to have seen remedied (when once fairly represented and properly explained to those whose duty it was to have noticed and to have considered them), force me to absent myself for awhile from London. This naturally must prevent my regular attendance and appearance amongst you and them, as often as I ought to do, and as you and they have a right to expect from the President of the Royal Society. With this impression, I feel myself under the heart-rending and distressing necessity of returning into their hands that trust which they have confided to my care for so many years, and of tendering to them the Resignation of an Office, which, under any other circumstance or consideration, would be the summit of my ambition, and my most anxious wish to hold. But, for the present, Gentlemen, I cannot fill it either with credit to myself (being unable to do the honours of the situation in a manner suited to my rank and the station I occupy in the country) or with advantage to the character and dignity of the establishment itself. I trust, Gentlemen, that I have performed the duties imposed upon me faithfully. Zeal, I venture to affirm, has not been wanting on my part, my sole desire and anxiety having constantly been to forward to the utmost of my power the best interests of the Society, and to uphold the recognised and established merits of its individual members. How far I have hitherto succeeded remains for you as well as them to consider and to say. In my present situation, one of the severest pangs which I feel is my separation from you, although, please God, it is only for a time; but my heart and mind will always be with you at your Meeting; and when no longer your President, I shall ever be proud to consider myself one of your most attached Fellows, and on my return to reside at Kensington, I shall be most happy to appear again amongst you, in my private capacity of a Member.

"I cannot take my leave of you, Gentlemen, without expressing to the several Members, forming the present Council, my best thanks for the courtesy which they, as well as their predecessors, have shown me on all occasions during my Presidency for the last eight years; a recollection I shall ever cherish as most consoling in my solitude. I hope that, although retiring into privacy for a time, I may still be allowed to keep up, with you and them, that same friendly intercourse which has so much contributed towards my happiness, instruction, and improvement.

"If I may be permitted, on retiring from office, to give you a piece of parting advice, it would be to express to you a wish, and to impress upon you as my opinion, in the strongest manner possible, nay, even to implore you, to continue to cultivate that same good will among the Fellows of the Society, and more especially amongst the Members of the Council, which it has ever been my most anxious desire to promote, and which I was so fortunate as to establish from the earliest hour that I had the happiness and honour to preside over your Councils and labours. I hope and most fervently pray that the Royal Society may long continue to prosper and flourish; but for this purpose, Gentlemen, you must join heart and hand, and cautiously avoid all matters which are of a tendency to create angry feelings, or heart-burnings, on questions of a religious or a political nature. They have nothing to do with science except to create difficulties, and to impede philosophical researches. From these let me conjure you most cautiously to abstain. In electing my successor, let this rule guide your choice, as it has ever dictated my conduct in all transactions connected with the welfare of the Royal Society. I am sure the advice is friendly; and as sound, as it is well meant on my part.

"And now it only remains for me to state to you that on the 30th of November, I shall with the deepest regret forward my resignation to the Members of the Royal Society, as their President, and that you will therefore consider this letter as my formal notification of the event to the Council, by whom it ought to be communicated to the Fellows; and I do this with a view of showing my respect to them, as well as to serve the best interests of the Establishment, by affording you and them a proper time to look out for, and to consider who may be the individual most fitting and best calculated to fill a situation of such importance and of so high a distinction in the country. Believe me, Gentlemen, it is only after a long, painful, and the most mature consideration, as well as after the most severe struggle with my own private feelings, that I find myself forced to this conclusion, and to take the consequent step, which I do most unwillingly.

"Once more, then, accept of my warmest thanks for your past kindness, as well as of my best wishes, and consider me always,

"Gentlemen, with esteem and regard,

"Your sincere friend,

"And constant coadjutor in the promotion of science,

"AUGUSTUS F., P.R.S."

---

It was intended to have given a correct and spirited engraving of the New Temple in the Hall, from a sketch by a distinguished Brother; but the artist to whom it was confided has delayed it too long. It will, however, be given with our next.

ENCAMPMENT 20, Sept. 21.—The first Meeting of the Masonic Knights was convened this day, when two novices were inducted. Some important explanations were given upon matters of reference, which will probably effect some interesting results.

WARWICKSHIRE, NUNEATON, Sept. 19.—The accounts of the Provincial Grand Lodge having reached us too late for insertion or comment, we have only time to observe that the RECOMMENDATION OF GRAND LODGE in favour of the Aged Masons' Asylum was commented upon by Bro. J. Sharp, jun. with equal fidelity and spirit.

*We have the very pleasing duty to perform of returning thanks for many complimentary letters from influential quarters; and thus assured, we shall endeavour to merit the kindness and the approbation of our friends in all parts. Brief as is this acknowledgement, it is most respectfully and sincerely offered.*

THE  
FREEMASONS'  
QUARTERLY REVIEW.

---

SEPTEMBER 29, 1838.

---

THE GRAND MASTER.

THE Illustrious President of our Fraternity gratified the Craft by his personal attendance at the last Quarterly Communication. He was in excellent health, and in high spirits. It is unnecessary to say, that, with all his usual fervour, he entered into or directed the proceedings, and naturally imparted to them additional value and importance.

His Royal Highness explained at length a number of suggestions which he had prepared, and which, after due consideration and incidental amendment, were unanimously adopted. Among them are several, which we take the earliest possible opportunity of laying before our readers, that they may be acquainted with the gratifying fact, that the Grand Master continues unremittingly to prove how anxious he is to provide for needful requirements.

*The first suggestion will be hailed with great satisfaction by those provinces, especially in India, where there may be no district authority. Such provinces will be placed under the superintendance of the Grand Registrar, who, after instituting the necessary inquiries, will appoint a deputy Grand*

Master, and other subordinate authorities, until the Grand Master shall be enabled to appoint his own immediate representative. The operation of this very beneficial suggestion will be productive of general advantage, and put an end to the anxiety that has been so long existing.

For the future, no power will exist of convening a Lodge anywhere but at the regular appointed place of meeting, unless by removal according to the Constitutions.

Lodges of Instruction will remain as they are, except that some more stringent authority will be delegated to the sanctioning Lodge.

Provincial Grand Stewards will be permitted to wear their "regulation apron" for life, in their respective provinces. On this subject we have elsewhere a letter.

These are among the principal suggestions, but there are various others, which it is not so essential to allude to at present.

The concluding address of His Royal Highness was marked, if possible, by more than his usual earnestness—it was a gifted effort of impressive eloquence, and a succinct epitome of the first principles of nature and science. It must live in the memory of all who listened, for it has taken root in the heart, and diffused itself in the mind, as a possessive means of reflection—to be absorbed only by the eternal principle when the Mason shall seek for solace in the sanctuary.

---

FINANCE, &c.—The Boards have made very satisfactory reports.

*THE CHARITIES.*—The Schools are in a prosperous state. Many communications have reached us, treating of the best means of sustaining the Asylum. To those friends who justly argue that a recommendatory resolution of Grand Lodge may be looked upon as little worth, unless it shall tend to produce pecuniary aid—it is only necessary to reply, that our interpretation of that resolution is, that it is intended to operate as a sanction to collect funds by the customary Masonic means; and that, therefore, any Mason who feels disposed to do honour to that resolution is emphatically told the manner by which its intention can be carried out. If after a resolution so unanimously passed and confirmed, any Brother shall withhold his benevolence upon the plea that a recommendation is not a command, he may, if he please, take credit for special pleading, at the cost of Masonic consistency. True benevolence requires no other command than what proceeds from the heart—the most unbounded sanction and advocacy will fail of fructifying where all is sterile.

---

*THE PROVINCES.*—As far as we can judge, the state of the provinces is much as usual; but we regret to observe that a Provincial Grand Lodge will not be held this year in Lincolnshire. Whence the cause of this default we are not informed; but hope our friends in that province are not relaxing in their discipline, which will not be upheld by dispensing with the honourable formalities of the Order.

Several addresses have been reported which are highly creditable to those who delivered them; the leading topics

of our Order have been therein touched upon with efficiency and correctness in each; but there is one among them which, for sweetness and truth, for its ardent spirit, gallant bearing, chivalrous devotion to the better sex, should be studied by the Mason as an incentive to merit the approbation of "Woman"—of that loved being who, essentially the most gifted in moral superiority, is thereby the best judge of the conduct of man. Brother Vyvyan Robinson has entitled himself to the thanks of the one sex; and, if we mistake not the other, he will hold a foremost rank in the seat of council—her heart.

---

MASONIC LIFE ASSOCIATION.

In our Number dated June 30, 1837, we published a "Circular" under the above title, and appended some observations at the time, which recent circumstances have rendered it proper to repeat. They are as follows:—

*"In our last number we dropped a hint that a most important subject might shortly be submitted to the consideration of the Craft; so important indeed is the question, that its promoters have hesitated to take any step beyond that of sounding the opinion of several friends as to the ultimate practicability of the object, and have contented themselves with placing the preceding "Circular" before His Royal Highness the Duke of Sussex, the M.W.G.M., and for the present the matter thus rests until the recommencement of the Masonic session, when we hope to lay before our readers some further advances in a matter which we consider not merely practicable, but which embraces the most satisfactory promise of enduring success.*

“ While expressing these sentiments, however, let us not be misunderstood. We do not, we will not, advocate any measures which have for their object individual profit, beyond the FAIR remuneration for actual services, or for the EQUITABLE return for capital invested. There must be no sinecures, no extravagant salaries. All must be determined upon truly Masonic principles; so that when the reserved fund for the ultimate security of the assured shall be invested, the residue shall be carried to the General Account of Masonic Benevolence, in the aid of ALL the Charities of our Order.

“ We have since heard that a second project of a similar nature is in embryo, and merely observe that we trust there will be neither rivalry nor jealousy, but that a union may take place; so that instead of failure in both attempts, there may be such a co-operation in the majestic work, as will ensure the most certain success.”

We are anxiously desirous to impress the fact on our readers, that this project has never been abandoned, but has been deferred, most properly, in order to give time for its careful development, and to secure its favourable reception among the great body by whom its acceptance could alone render it valuable.

The “ second project” alluded to, as well as the “ Circular” itself, were *separate* and *distinct* from, and altogether *unconnected* with that which has been prominently heralded forth in the public papers. We had intended to have remained silent upon this matter, entertaining no other regret that a THIRD interest should have arisen and even made its public appeal before the united and matured project which contemplated

as perfect a MASONIC OBJECT as could possibly be attempted, than that we believed its projectors had not sufficient power to carry out the same views, and that thereby those who might inadvertently or incautiously be enlisted as supporters, might sustain ultimate disappointment and loss.

Having received, however, many communications on this subject, and several of the writers having expressed themselves to us as if we were parties connected with the published company, we are bound to disclaim any further knowledge of it than what we have observed in its own printed announcement. And it is our duty further to declare to those of the Fraternity, who feel the dignity and high importance of sound moral discipline, that no meetings of Lodges, associated as such, are in conformity with the Constitutions, unless convened by the order, or at least with the knowledge of the Provincial Grand Master; and that in provinces where such an officer is not appointed, the Grand Master himself is the only authority from whence such permission can be obtained. It is to be regretted that in more than one district, meetings have taken place, under circumstances which may lead to some inquiry and much anxiety; and we hope our timely remarks may have the effect of a warning, in respect of any intended proceedings, if they should not even be the occasion of correcting the errors that have occurred.

We forbear at present to offer any observations upon the published statements of the concern, further than that it has from ignorance of the spirit of our Constitutions (we hope we are justified in believing its error is not by intention)



somewhat exceeded the Masonic line of demarcation. Yet, although we are not lawyers, we would remind our readers, that "*ignorantia legis non excusat culpam.*" It may seem easy to obtain a qualification in Masonry—it is another matter to prove the qualification to be grounded upon the knowledge and the clear practice of its principles.—We hope to have concluded.

---

Our obituary in the present number will be read with melancholy interest. "Nature has bestowed on us the power of looking behind the mask;" and her great debt having been paid in full by four of the best Masons we knew when living, we may in all modesty render tribute to their virtues—even a whisper cannot now undermine their reputation—scandal herself is dumb.

Trevor Corry, Robert Tytler, Joseph Lythgoe, John Rippon, have, since we last wrote (what an awful subject for an editor is his periodical obituary!) departed for the "world of spirits."

Their shades of character were singularly different, all essentially beautiful:—In Corry, there was much of the humanities, which stamped the gentleman and the man of letters.

In Tytler, enthusiasm was too sincere to be mistaken for the blemish of plausibility; he was so sturdy in his principles, that a superficial observer would interpret his honest ruggedness as an imperfection; but it was a rock on which he could build securely; he was unapproachable certainly

by common minds, but he was so because *his* mind was always engaged in an intensity of thought of which a common mind has no conception.

In Lythgoe there was an excellency of intention and motive, which tended to give a delicacy to many of his qualifications; no one knew better how to confer a favour, by making it appear that he was himself the obliged party,—this is the very benevolence of nature, in fact, its nobility.

In Rippon, dear good old man, were associated so many excellencies, that, had he been of exalted rank, they would have stood forth prominent among the most estimable of characters; manly and intellectual—generous to the full extent of his limited means—talented, and in Masonry wise—respected by all—and contented in his humble station. Some there are who, not being Masons, have questioned the propriety of the public funeral, where the hearts of hundreds poured forth sorrow—let us answer them—they knew not the man.

All these Masonic worthies have burst the corporeal tie which limited their existence to earth, and now know the grand secret of the soul!

## ON FREEMASONRY.

## THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

(No. V.)

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

FROM a general view of the Spurious Freemasonry of ancient times, it appears clear that lectures, or philosophical dissertations, on many speculative subjects were introduced during the ceremonies; whence the initiated candidate became acquainted with facts and deductions respecting which he had not previously entertained an idea. But, unfortunately, the knowledge of spiritual things retrograded as human science, in its onward march, advanced gradually to perfection. The Hierophant professed to enlighten him on the subject of natural theology. But how were his expectations realized? Did he emerge from the ceremony a wiser and a better man? This is more than doubtful. He obtained, indeed, a superficial knowledge of traditional events connected with religious worship; but he remained uninstructed in the true application; and, which is of still greater moment, unimproved in the practice of moral virtue.

And how could it be otherwise, when the most flagitious vices were attributed to the inferior deities, and proposed as examples worthy of imitation? When debauchery and incest were recommended; and even a disgraceful symbol was placed on their polluted altars, and invested with the attributes of divinity? Tertullian, in the heat of his argument against the Valentinians, goes so far as to put the principal abomination of these institutions for the whole; and expresses his indignation in words which I am not inclined to repeat. The natural consequence was, that right and wrong, virtue and vice, were confounded: and men literally "loved darkness rather than Light, because their deeds were evil." It was to this extreme depravity that St. Paul referred when he said, "Even as they did not like to retain God in their knowledge, God gave them over

to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

From this lack of morality, a Roman historian was bold enough to laud the character of the second Cato, a notorious drunkard and debauchee, who openly connived at the infidelities of his wife; describing him as "*homo virtuti similimus, per omnia ingenio diis quam hominibus propior.*" Thus, as is forcibly expressed by the author of the Book of Wisdom, "whilst *they used secret ceremonies*, or made revellings of strange rites, they kept neither lives nor marriages any longer undefiled; but either one slew another traitorously, or grieved him by adultery; so that there reigned in all men, without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. For the worshipping of idols, not to be named, is the beginning, the cause, and the end of all evil."

Compare this disgusting picture of the Spurious Freemasonry with that beautiful system of morality and devotion which was practised by the early Patriarchs; and although sullied and obscured in the dark ages of idolatry and superstition, again bloomed forth in its native splendour, under the invigorating influence of the Sun of Righteousness, and has been transmitted to our times clothed in all its purity, and shedding forth the mild emanations of its pristine glory. Whatever we do, the glory of God is our first and greatest object. All the pursuits of Freemasonry unite in imprinting on the mind a firm and unshaken belief of His universal power and goodness. Indeed, the great design of the institution is to enlighten us with a proper sense of God's benevolent attributes; although, in the language of a departed worthy Brother, it "includes almost every branch of polite learning under the veil of its Mysteries, which comprehend a regular system of virtue and science. To exhaust the various

subjects of which Masonry treats, would transcend the powers of the brightest genius; still, however, near approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application will remove each difficulty as it occurs; every step he advances new pleasures will open to his view, and instruction of the noblest kind attend his researches. In the diligent pursuit of knowledge great discoveries are made; and the intellectual faculties are wisely employed in promoting the glory of God, and the good of mankind. Such is the tendency of all the illustrations in Masonry. *Reverence for the Deity, and gratitude for the blessings of Heaven, are inculcated in every Degree.* This is the plan of our system, and the result of our inquiries."

Amongst the primitive professors of this holy science, the Creation of the world out of Chaos, formed a sublime subject of disquisition, in which were displayed those three prominent attributes of the Deity, WISDOM, STRENGTH, and BEAUTY. Wisdom was exemplified in the formation of our planet, and its attendant orbs. Strength, in the nice adjustment of the balance by which they are mutually supported in their rapid and complicated evolutions—

" For ever singing as they shine,  
The hand that made us is divine."

And Beauty, in the entire arrangement, as well as in the natural decorations with which the parts are so profusely adorned. Gradually were the vast effects displayed. Order succeeded Chaos. Darkness vanished before the blessed radiance of Light. The sea became dry land; water, earth, and air teemed with their myriads of inhabitants. And last of all, man, the crown and glory of the Creation, appeared in the image of God—erect in stature—"infinite in faculties"—having "dominion over the fish of the sea, and over every living thing that moveth upon the earth." Thus Wisdom, Strength, and Beauty were triumphant; "and God saw every thing that he had made, and behold it was very good." The concave vault of heaven, like a superb coronet bespangled with brilliant gems,\* equally with the

---

\* I have been much pleased with a view of the immensity of the creation, which appears in the "Christian Almanack" for the present year.

gaudy scenery which is spread in such rich profusion over the face of nature; proclaim, as with the voice of angels, the existence of these grand Masonic pillars at that period to *contrive*, to *support*, and to *adorn* the august bodies which occupy the regions of universal space.

By a series of illustrations equally simple and comprehensive, the doctrine of creation was preserved in all its beauty and purity, not only before the invention of letters, but until the period when it was placed on permanent record by Moses, in the Pentateuch; where this event opens with unequalled sublimity, the Scriptures of the Old Testament; and though related by the legislator with brief and simple pathos, is yet perfectly intelligible to any ordinary capacity. "In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, let there be Light, and there was Light."

I shall now attempt to shew that the Cosmogonies, which formed a part of the lectures delivered at the initiation of candidates into the Spurious Freemasonry of ancient times, were derived from a tradition of the creation of the world, transmitted with different degrees of fidelity in these remarkable institutions; which will constitute a powerful illustration of that great truth, embodied in genuine Free-

The writer says—"Some astronomers have computed that there are not less than seventy-five millions of suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies is in diameter three thousand six hundred millions of miles, and that which it controls much greater. The sun which is nearest neighbour to ours is called Sirius, distant from our sun about twenty-two billions of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the systems of the seventy-five millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing seventy-five millions of circular fields, each ten billions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand—meted out the heavens with a span—comprehended the dust of the earth in a measure—and weighed the mountains in scales, and the hills in a balance." This, for a speculation, appears immense, but it forms only a point in the vast idea of universal space, which the human mind is altogether incompetent to grasp; for who shall attempt to place a limit to the designs of Omnipotence?

masonry, that *the Deity from the creation of the world, has never left himself without a witness amongst men.*

The records of this event are legibly displayed in every scheme which the vanity of man's heart induced him to substitute for the simple rites of devotion enjoined by his Creator. It was a tradition of too much importance to be abandoned on slight grounds; and was therefore cherished by the Hierophant as an invaluable secret, and conveyed duly in the esoteric doctrines which accompanied initiation into the superior Degrees.

The Cosmogonies thus preserved in the Mysteries of all nations, were in substance the same; with the exception of a wild notion propagated by a few addle-headed philosophers, who would persuade us that the world is eternal. Each people traced their origin through a series of Patriarchs to a federal head. But as Stillingfleet justly observes, "all those philosophers who were most inquisitive after the ancient and genuine tradition of the world, concerning the first beginning of things, did not only concur with Moses in the main thing, that its beginning was from God, but in the particular circumstances of it, as to the fluid matter and the motion thereof."

This coincidence would be inexplicable were we to reject the belief, that it emanated from a common tradition of the beginning of all things as recorded by Moses. It is there plainly stated that at the creation, "the Spirit of God moved upon the face of the waters;" which sublime truth, we may be assured, had formed one of the secrets of primitive Freemasonry, and had been handed down to posterity by oral communication. Now the original word which conveyed this secret was *Merachepeth*; which may be also truly interpreted by the image of a dove brooding over its eggs. Hence we find, in all the illustrations used in the Mysteries, which have descended to our times, a reference to a primeval egg (*ὄνο προτογονον*) when describing the process of creation. The Hierophant first commenced his esoteric lecture with a description of Chaos or Darkness, the *rudis indigestaque moles* of Ovid; or a confusion of matter, which is truly described by the Jewish lawgiver as *Tohu Vabohu*, "without form and void." And he adds, "darkness was upon the face of the deep;" which the Latin poet imitated in his *lucis egens*. Accordingly, the Hierophant proceeded to exemplify how that before the creation, all things were involved in darkness; how an egg was supernaturally pro-

duced, which, splitting into two halves, formed heaven and earth; whence the Ὠκεανὸς ὅσπερ γενεαίς παντὰς τετυκται, of Homer. How the goddess of *love* was hatched from this primeval egg, the dove being assigned to her as a symbol; and by reason of a reference to this event in the creation of the world, by the use of the word *Merachepeth*, her Egyptian temple was constructed in the form of an egg. Then the creation of nature's works was expounded to the enlightened candidate; and last of all the formation of man in the image of his Maker.

This lecture was common to the Mysteries of all nations; although it admitted of slight variations to suit the genius of the people to whom it was propounded. Thus in Chaldaea, the fish god Oannes was said to have sprung from the primogenial egg floating on the dark atmosphere of the primeval waters; and his name is accordingly derived from ὄον, an egg. In the Phenician Mysteries, μωτ, or *mud*, was substituted for the egg, but with precisely the same reference; for the *earth* was actually enclosed within the superincumbent waters, like a nucleus, or the yolk of an egg, till the third day of the creation, when they were separated; and its substance might hence, with strict propriety, be denominated *mud*. The knowledge of this state of things was perpetuated in the chaotic temple of Ptolemy the son of Lagos.

The Cosmogony of the Mysteries of India commenced thus, as appears from an ancient purana translated by Mr. Halhed. "Of all objects in the created world water existed first; when as yet there was neither devatah, nor man, nor animal, nor vegetable, nor star, nor other heavenly body. The whole universe was *dark and water*. In this primeval water did Bhagavat (God) in a masculine form, repose for the space of one calpa (a thousand ages); after which period, the intention of creating other beings for his own wise purposes became predominant in the mind of the great Creator. Thus observing the whole world involved in darkness, and submerged in water," he placed in them *a seed*, which soon became an egg, brilliant as the meridian sun. Out of this egg Brahma was produced, after having remained a full year inclosed in absolute absorption; and he was hence termed an emanation of the Deity. The egg was afterwards divided into two parts, to form the concave or egg-like canopy of heaven, and the earth. And in the sacred books already cited, the brief account of the creation of man is



replete with unaffected sublimity. "These beings then were not, the Eternal One willed, and they were."

In Japan, the Egg was represented as floating on the waters of Chaos, and being broken by the tauric deity, the heavens and the earth were created. In like manner the Chinese speak of the creation of the first man; who derived his being from an Egg, the shell whereof was snatched up to heaven; the white expanded through the air; and the yolk remained upon the earth. The Egyptian deity Cneph embodied a reference to the Creation and the Fall in a single emblem. He was represented as a hawk-headed serpent in the act of ejecting from his mouth the primeval Egg; and Bishop Cumberland derives his name from an Arabian word which signifies *to preserve*; and intimates that it is peculiarly applicable to the true Preserver or Saviour of mankind. Another significant symbol of these two events was combined in the Egg enveloped within the folds of a monstrous serpent or agathodemon, which was suspended in the temple of Hercules at Tyre. In Persia, the symbol used to express the mysterious contention of Ormisda and Ahriman for the newly created world, was, two serpents struggling for the possession of an Egg. In the Dionysiaca celebrated in Greece, the creation was symbolized by the same emblem.

The Grecian poets and philosophers, who affected to doubt of every thing which appeared destitute of proof, did not attempt to form any other system, but contentedly followed the received traditions of mythological antiquity. Thales, the great father of philosophic reason, asserted, as the result of all his researches and speculations, that "water acted on by mind (*vous*) or the spirit of the world, was the origin and first principle of all things;" which approximates to the proposition of Moses—the Spirit of God moved upon the face of the waters. His immediate successor, or perhaps contemporary, Anaximander, deduced matter from Chaos; and Archelaus, the pupil of Anaxagoras, maintained in his Lodges, that Chaos was resolved into order and regularity by the joint operation of fire and water. The Chaos of Hesiod was substantially the same; and that of the Romans is described in the first book of the *Metamorphoses*; where it is stated that the seeds of every thing were promiscuously blended, and in perpetual discord, till they were arranged into order by the divine mind.

Ante mare et tellus, &c.

Before the seas and this terrestrial ball,  
 And Heaven's high canopy, that covers all,  
 One was the face of nature, if a face ;  
 Rather a rude and indigested mass ;  
 A lifeless lump, unfashioned and unframed,  
 Of jarring seeds ; and justly Chaos named.  
 No certain form on any was impress'd,  
 All were confused, and each disturbed the rest.  
 For hot and cold were in one body fixed ;  
 And soft with hard, and light with heavy mixed.  
 But God, or Nature, while they thus contend,  
 To these intestine discords put an end ;  
 Then earth from air, and seas from earth were driven,  
 And grosser air sunk from ethereal Heaven.

DRYDEN.

These brief extracts from the esoteric lectures of the various systems of ancient nations, constitute an undeniable evidence that a confused tradition of this august event, had been carried, along with the spurious Freemasonry, from Shinar, by the wandering tribes, and scattered over the world in a shape which, amidst all the conflicting jargon of various and irreconcilable mythologies, retained evident tokens of its origin, in the character of its legend, and the uniformity of its symbols.

There was a very significant ceremony common to the mysteries of all nations, which possessed a direct reference to the subject now under consideration. The candidate, that he might the more aptly represent the Deity amidst Chaos, like the Indian Brahma, was made to descend into a place of DARKNESS; and there being deposited in the pastos, he was enclosed, like the yoke within an egg; and left, without the means of extricating himself, to his own reflections, in a state resembling absorption, for a prescribed period of time, which differed in different nations. This was the *aphaniasm*. Subsequently, he was liberated, and raised to a state of LIGHT and knowledge amidst a general rejoicing. This was the EURESIS. A rite thus striking and universal must have possessed some extensive reference; and accordingly we find that the primary intention was to portray the darkness of Chaos; although it had an ultimate application to death, resurrection, and a future state, figured by the symbols of honey, a sprig of cypress, and a swarm of bees.

For these reasons Darkness occupied a large space in the

ceremonies of Spurious Freemasonry; and was honoured with an unfeigned veneration. In one of Lucian's dialogues, where an assembly of the dead are supposed to have entered on the confines of Tartarus, one of them exclaims—" Bless us, how dark it is! Give me your hand. Is not this very similar to the blind march which the candidates make when they are initiated into the Eleusinian mysteries?" Darkness was embodied in these imitative systems in allusion to the Creation and Deluge; and formed a part of the cosmogonies which were recited to the aspirant when his initiation was completed. It was an attribute of Jupiter according to Pausanius, who says, " on descending from Hermæ there is a place *full of oaks*, which is called *Scotitas*, or the dark. This name, however, does not originate from the nearness of the trees to each other, and the darkness produced by this means; but from Jupiter, who is surnamed *Scotias*." The Egyptians styled their greatest deity *Σκοτος αγνωστων*, Darkness unknown. Hence Black was a sacred colour; and Hecate *shotia* was adored at Memphis as the lord of the creation.\*

From this general estimation of darkness, Night had the precedence in all the Gentile calculations; and the most sacred rites were celebrated under its influence. Hence one complete revolution of the earth on its own axis, was denominated by the Greeks, *Nuchthemeron*. This was in accordance with ancient tradition, for Moses says " the evening and the morning." And we still designate seven or fourteen days, a sennight or a fortnight. It is indeed a well attested fact that Darkness preceded Light; for at a specific period, viz. the creation of that portion of God's works which we inhabit, he said, " Let there be Light—and there was Light." In the Orphic fragments, which were repeated during the initiations, Chaos and Cupid conjointly are denominated the father, and Darkness the mother of Night; and Night was celebrated as the parent of gods and men, and the origin of all things.

It was in reference to the above application of darkness in the mysteries of Egypt, that God inflicted his wrath upon that people in a characteristic plague before the deliverance of the children of Israel from bondage, which deprived them of light for three days, introducing a variety of apparitions,

---

\* The poet Menander, however, styled Night or Darkness, *the mother of all mischief*. *την νυκτα των παλλων κακων αρχηγον*.

which bore a strict resemblance to those flitting shapes which were exhibited during the initiations. In that fearful darkness, as it has been recorded by the author of the Book of Wisdom in the Apocrypha of our Bible,—“Noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances. No power of fire might give them light; neither could the bright flames of the stars endure to lighten that horrible night; \* \* \* being scared with beasts that passed by, and hissing of serpents; vexed with monstrous apparitions, their heart failing them; for a sudden fear, not looked for, came upon them. \* \* \* Whether it were a whistling wind, or a melodious noise of birds among the spreading branches; or a pleasing fall of water running violently; or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains. These things made them to swoon for fear. For the whole world shined with clear Light; over them only was spread an heavy night, an image of darkness.”

In the mysteries a tradition was promulgated, that the world was created in the spring time of the year. If this be true, it seems to constitute a proof that the centre of gravity was the same before the deluge, as it is now; for the obliquity of the earth's axis alone could constitute summer and winter, “signs and seasons, days and years.” Virgil, who had been initiated, and was intimately acquainted with all the secrets of these extraordinary institutions, in allusion to this doctrine, says,

Non alios primâ crescentis origine mundi, &c.

In this soft season (let me dare to sing)  
The world was hatch'd by heaven's imperial King,  
In prime of all the year, the holy days of spring.  
Then did the new creation first appear;  
Nor other was the tenor of the year;  
When laughing heaven did the great birth attend,  
And eastern winds their wintry breath suspend.

DRYDEN.

In conformity with the same opinion, an eminent modern naturalist observes,—“Among all the remains of the antediluvian world, I have found such a uniformity and general consent, that I was able to discover at what time of the year

the Deluge began. The whole tenor of these bodies thus preserved, clearly pointing forth the month of May. Nor have I ever met with so much as one single plant, or body, which is peculiar to any other season of the year."

Usher and others have repudiated the above doctrine, and affirm that the work of creation commenced on Sunday, 23d October. But the testimony of the fathers, Ambrose, Eusebius, Athanasius, as well as that of Bede and Theodoret, goes to establish the ancient belief; and it is corroborated by Luther, and many of our old divines. Augustine, quoting Josephus, says, "God notified the spring, in which all things bloom and blossom, to be an annual memorial of the world's creation." Bede asserts, that it was determined at a Synod holden in Palestine, by Theophilus, Bishop of Cesarea, that the creation took place in the spring. By consent of all these authorities, it is conjectured that the fourth day of the creation, viz., the day on which the stars and planets belonging to our system were called into existence, was April 27; and that the sun was placed in the fourth degree of Taurus; which appears to be a very ancient opinion, and is found in the mythology of Persia. The favourite symbol of initiation in that country was Sol in the constellation Taurus; depicted as a bull *couchant* with the sun rising from his back.

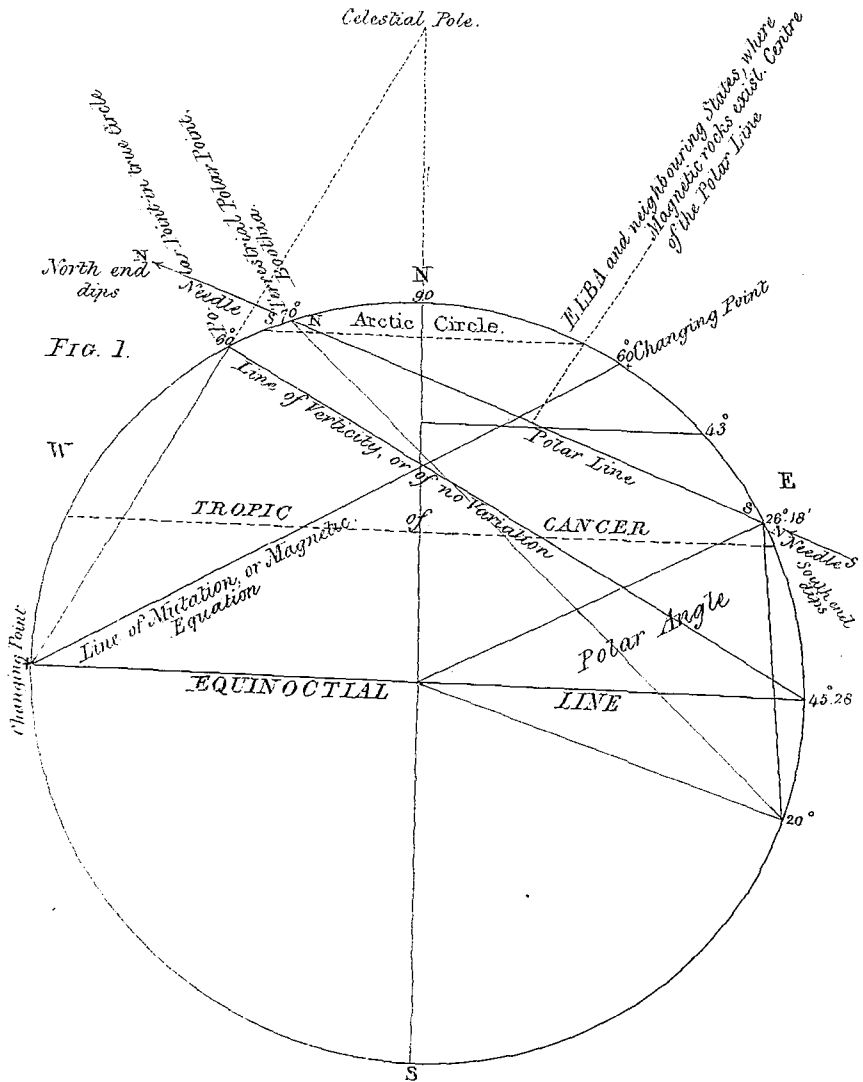
In all the systems which I have enumerated in this paper, the reference to the Mosaic account of the creation is obvious; and the uniformity could scarcely have been preserved with so faithful an accuracy, had not some traces of an original tradition assisted the inquiries of those philosophers to whom each nation was indebted for their ingenious theories. But, unfortunately, the Great First Cause was frequently overlooked; and the means were inadequate to the end. The Creator was studiously kept out of sight; and the vast fabric of this globe was erroneously described in the lower degrees of spurious Freemasonry as the work of inferior agents; or more probably, of chance; for the true doctrine of God the Creator, whose existence is eternal, and whose attribute are infinites, was one of the arcane secrets of the Greater Mysteries; and to publish it to the world was esteemed the most enormous crime that could be committed; the punishment of which was death. It is not less true, however, that the heathen cosmogonies were a transcript of that described in the first chapter of Genesis; although

veiled in allegory by the artful priests of each nation, who modelled religion into a form suited to the genius of the tribe or people by whom it was to be practised. The only difference is, that while the account given by the Jewish legislator is simple and easy of comprehension; the imitative systems contained a complicated scheme of mythology to which it was necessary to adopt this doctrine; and as the machinery was deprived of a self-acting and divine intelligence, so the outline was meagre, and the result inconclusive and unsatisfactory. Hence, however the jargon about Eggs and Doves, Mud and Chaos, might serve to keep the people amused by speculations on a subject which was thus placed above their comprehension; it was still sufficiently clear to verify the Mosaic writings, and afford an indirect testimony to the truth of Holy Writ.

---

#### ANTIQUITY AND ADVANTAGE OF MYSTERIES.

ALL the wisest people of the early time took advantage of the power which real or affected mystery obtains over the human mind. The perils of earth, and air, and fire, those elemental contributes which sway our destinies in so many ways, were seized on by the Egyptian priests to affect the mind of the aspirant when a candidate for participation in the mysteries of Isis; and it was only when he was forced to seek truth through the perils they opposed to his progress towards LIGHT, with constancy undismayed and fortitude unshaken, that the Great Portals of the Sublime Craft oped their ponderous jaws to admit him to his first glimpse of the Great Deity he was seeking.



## SECOND MAGNETIC POLE DISCOVERED.

MAGNETIC SYSTEM OF THE NORTHERN HEMISPHERE; AS OBTAINED FROM A MAGNETIC ROCK, IMPRESSED WITH A CIRCULAR SEGMENT = ARC OF 60°, PROCURED AT GWALIOR; AND DEMONSTRATED TO THE RIGHT HONOURABLE LORD AUCKLAND, GOVERNOR-GENERAL OF INDIA, AT FUTTEHGUR, ON 11TH JANUARY, 1838, BY ROBERT TYTLER, M.D.

*Boothia Pole* discovered 1st June, 1831,—*Gwalior Pole* demonstrated, on January 11th, 1831. *Boothia extreme mundane cold*; *Gwalior extreme mundane heat*; the *Poles* are, therefore, opposite, being the *extremes of Terrestrial Cold and Heat*. There are evidently no other *Poles* in the World besides these two. Because *Lines parallel to the Line of mutation* pervade the Globe; and *Lines parallel to the Line of no Variation* pervade the Globe; while the whole system proceeds from the Sun's Rays striking upon ELBA, and its *parallel*. *Boothia Pole*, in Latitude, 70° 14' N. *Gwalior Pole*, in Latitude, 26° 18' N.; and a complement distance to 26° 18', or 26° 18'

$$\begin{array}{r} 20 \\ \hline 46 \end{array} - \begin{array}{r} 18' \\ 14' \\ \hline 32' \end{array} \left. \vphantom{\begin{array}{r} 20 \\ \hline 46 \end{array}} \right\} = 45^{\circ} 28'$$

which is the *Polar Angle*; because each *Compass Point* is  $11\frac{1}{4}^{\circ}$ ; therefore  $11\frac{1}{4}^{\circ} \times 4 = 45^{\circ}$ , which is the *Polar Angle*. But the *Pole* is an *Asymptote*, or *intactable Point*; hence 28' remain, being part of the unknown quantity. *Segment of Circle* between the *Poles*, 83° 28', or 90° — 6° 32'. *Longitude of Boothia Pole*, 96° + *West Longitude of Gwalior Pole*, 78° 14' E. *Difference of Longitude*, 96° +

$$\begin{array}{r} 78^{\circ} \quad 14' \\ \hline 174^{\circ} \quad 14' + \end{array}$$

or 180° — 5° 46', wherefore the *Poles* are nearly *Anti-Podal*. (Vide Fig. 1.)

The whole of this System is illustrated in *Seebeck's Thermo-Electrical Experiments*. The *Sun* acts as the *Spirit Lamp*, and *Boothia* is the *cold*, and *Gwalior* the *heated* extremity of the metallic circuit. ELBA is the point where the *Currents* issue, and to which they return. Viewed as an *Electrical Machine*, *Boothia* is the *Glass*, and *Gwalior* the *Rubber*. Considered as a *Galvanic Battery*, *Boothia* is the *Zinc*, and *Gwalior* the *Copper*. Looked upon analogously with the development of *Currents* on a *Mercurial* surface, by means of *Tinct. of Iodine*; *Boothia* is the *Iodine*, *Gwalior* the *Mercury*, and ELBA the point of contact. Compared with *Saxton's wheel*, the *Circular Segment* is the *Magnet*, the remainder of the Northern Hemisphere the *clues of Copper Wire*, and the Southern Hemisphere the *Mercurial Cup*.



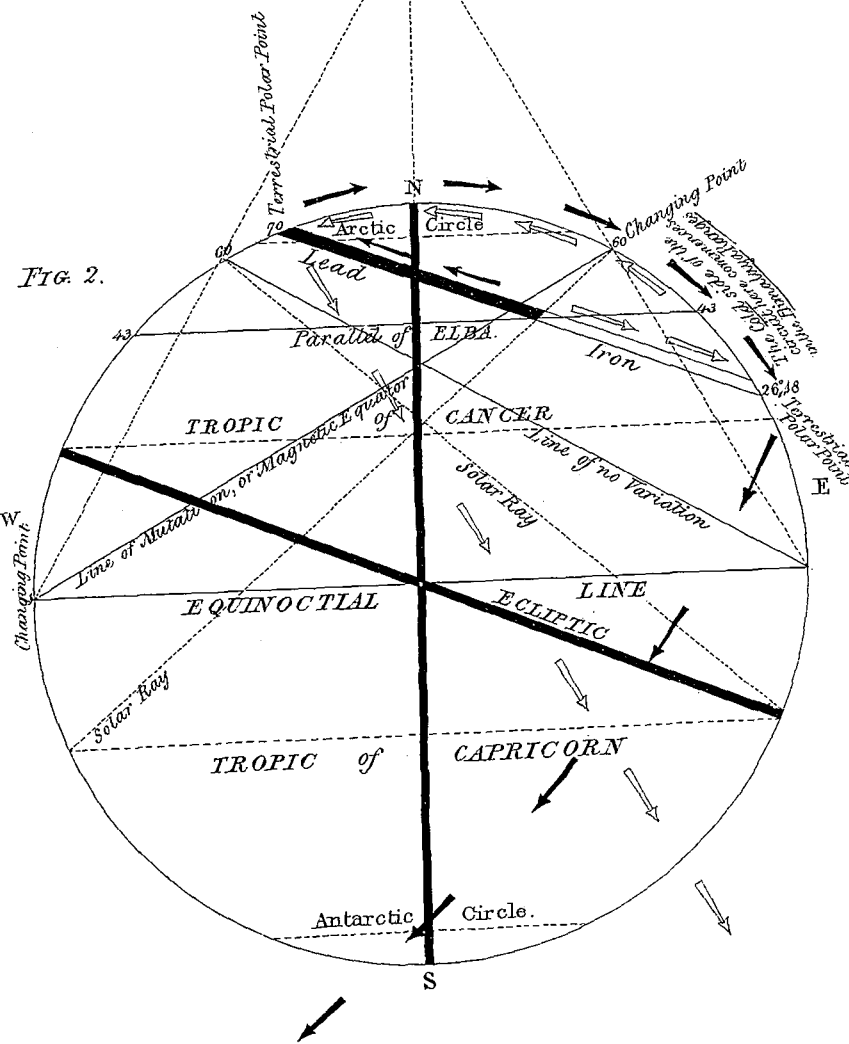
TWO Metals, viz., IRON and LEAD, are supposed to be united in a THERMO-ELECTRICAL circuit, (vide fig. 2), in which the IRON BAR is + Caloric, and — Currential; and the LEAD Bar — Caloric, and + Currential. The hollow arrows are the + or IRON Currents, which pass from the IRON to the LEAD, and act on the North Pole of the Needle. The black arrows are the LEAD Currents, which pass from the LEAD to the IRON, and act on the South Pole of the Needle. When the Currents are equal, the Needle is at rest in the Line of no Variation. When, from any cause, the Currents become partially increased, Variation of the Compass is the consequence. The Line of mutation is formed at the point where one stream of Currents ceasing to act on one extremity of the Needle, the opposite stream commences its action on the other extremity, respectively denoted by the black and hollow bands. The Solar Ray, exemplified by the flame of THE SPIRIT LAMP in the Thermo-Electrical Experiment, strikes upon the Earth's Limb at 60°, and from thence deflects upon ELBA in 43° Latitude North, Longitude East, where there exist Magnetic Rocks; and also deflects from 60° North Latitude in West Longitude, upon the same parallel in America, where Magnetic Rocks also are undiscovered.

The cold air of Boothia is rubbed by the warm atmosphere of Gwalior; and there is developed the Machine Power. Upon Boothia Chemical action takes place, from the Snow and Brine of the Sea; therefore, Boothia is the Zinc plate, and from thence the Currents flow to Gwalior. The Seas of Boothia are impregnated with Iodine, the Earth of Gwalior with Metal, and hence become developed the Iodine Currents. The motion of the Earth, circumvolving on the Boothia and Gwalior Poles, in the Northern Hemisphere, acts similar to the chues of wire in Saxton's Wheel; and thus are developed the Currents, which descend into the Southern Ocean, or into a Mercurial Cup. The whole of the POWERS, from the motion of the Earth, the Character, Nature, and Conditions of the Poles, are, therefore, constantly throughout the World in a state of development.

[This interesting communication from our deeply lamented Brother and contributor, being perfect in itself, we obey his emphatic injunctions to "give it immediate publicity;" and defer the completion of his papers on "A New System Explanatory of Terrestrial Phenomena," to succeeding numbers. So satisfied was Dr. Tytler of the accuracy of his data and deductions respecting "The Second Magnetic Pole,"—on which the unpublished papers in our possession will throw further light—that he set out from Futtehgur for Gwalior in January last, for the purpose of instituting experiments at the latter place similar to those made by Captain James Ross in Boothia, as a practical confirmation; and on that eventful journey his lamented demise took place, as more particularly recorded in our obituary. In him science has lost a distinguished disciple, and Freemasonry an unfailing friend.—Ed. Freemasons' Quarterly Review.]

Power beyond  
the Sun  
Celestial Polar Point

FIG. 2.



## A PROVINCIAL BROTHER'S APPEAL IN FAVOUR OF THE AGED MASONS' ASYLUM.

BRETHREN,—The circumstances under which one of the noblest of Masonic projects is, at this time, labouring, induce a very young and humble member of that Craft,—whose perpetuity, amidst the ever-varying changes which Time is constantly effecting among other institutions, is the best evidence of the purity of its principles—the importance of its objects, and the vast influence it possesses in the social fabric of man,—to throw aside the obscurity in which, as a Mason, he is veiled, and thus publicly to advocate the merits of a design, than which none can be more consonant both with the feelings and obligations of every intelligent and consistent Brother.

It were vain to imagine that any advocacy of mine can in any great degree tend to assist the Asylum for Aged and Decayed Masons; I have, nevertheless, conceived it to be my duty to prepare for publication the following remarks, which I am proud to believe are not my individual sentiments only, but those of very many distinguished and worthy members of the Fraternity, who, *in their particular provinces*, are earnestly labouring to advance the great principle, that Charity is UNIVERSAL.

In the *June* number of the *Quarterly Review*, will be found a very interesting account of the third anniversary festival of this society; and I allude to it, because that account includes a document of some extent and importance, addressed to the various Lodges acting under the Constitution of England, and expressive of the opinions of the Committee in whom the conduct of the Asylum is, at present, vested. From that document will be learnt many of the minute details of the plan, which have hitherto escaped general attention; and which every heart, animated by the noble principles of humanity, justice, and benevolence, will regard with more than ordinary anxiety and interest.

The English Masons of the nineteenth century have, perhaps, little cause to imagine that they have neglected the primary duty of their Order—Charity. Well may it be said, in the language of the poet—

“ The orphan’s blessing rests on thee !  
\* \* \* \* \*

The heart, unalter’d in its mood,  
That joys alone in doing good,  
And follows in the heavenly road,  
And steps where once an angel trod ;—  
The joys within such hearts that burn,  
No loss can quench, nor time o’return !  
The stars may from their orbits bend,  
The mountains rock, the heavens rend,  
The sun’s last ember cool and quiver,  
But these shall glow, and glow for ever.”

In establishing schools for the instruction of the children of Masons,—and in subsequently procuring the approbation of the Grand Lodge,—the Craft evinced how much they were disposed to carry out *practically* those tenets of universal benevolence and fraternal affection which are indisputably the leading characteristics in their *theory* of Masonic duty. The formation of charitable establishments, under the operation of which

the orphan offspring of Masons may be instructed in the varied duties of the several situations to which they have been destined by Divine Providence—and by which they may be rendered, through His blessing, patriotic citizens and exemplary Christians,—is a reflection replete with delight to the heart capable of feeling, and to the head capable of appreciating, in their extended sense, those great cardinal virtues, Faith, Hope, and Charity. Where, I would ask, is the man, with “soul so dead,” who can regard with heart unmoved and eye unmoistened, the glowing spectacle witnessed at our anniversaries, when hundreds of untainted innocents are presented to our view, to whom the invaluable benefits of such institutions have been widely and liberally extended. And if by the “uninitiated or popular world”—to whom all the rich mysteries of the Fraternity are “*a sealed book* ;”—if by them, I say, the success of those societies has been regarded as another link in the adamant chain of philanthropy and real patriotism, how can he, “who has spent a life amidst the bounties of those mysteries,” watch, with mere cool and calculating eye, the progress of opinions, which demonstrate to all mankind the *practical excellence of Masonry* ?

Having provided for the wants to which infancy and childhood are subjected, it is, in my opinion, somewhat presumptuous to limit that divine principle, and to say that there the progress of Charity shall be arrested. The friendless child, whose parent, in his hour of prosperity and comfort, was the benefactor of those labouring under the many ills “which flesh is heir to,” may, through the efforts of the Girls’ and Boys’ Schools, be placed in the road to worldly prosperity or domestic bliss ; but, I would ask,—and let every corner of this proud isle of freedom and benevolence, re-echo the question ;—“Shall the Aged Mason die unmourned or unremembered ?” Shall the stream of Charity lave, with its reviving waters, the helpless and innocent babe, and be stayed when its current approaches the author of his being, who, from the vicissitudes of life, may have become the destitute, but still remains the worthy Aged Mason ; and that at a time too, probably, when, in the language of an Holy Man of Antiquity—‘they shall be afraid of that which is high, and fears shall be in the way,’—‘when the grasshopper shall be a burden, and desire shall fail ;’—‘when the silver cord shall be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern,’—preparatory to that great change when ‘the dust shall return to the earth as it was ; and the spirit shall return unto God who gave it ?’ Shall he, I would emphatically repeat, die in sickness and in poverty, with no pillow on which to rest his care-worn head ; whilst the hand of kindness guides in the path of virtue and faith, the infant child of sorrow ?”

Let these questions find their response in the proud assurance “that the Grand Lodge recommend the contemplated Asylum for the worthy Aged and Decayed Freemason to the favourable consideration of the Craft.”

With such a recommendation before us,—a “note of confidence” that has found its way into, and been appreciated by our Brethren in, distant climes,—is it not extraordinary that any distrust should exist not only as to the practicability, but the *policy*, of carrying this grand design into full effect ? Where is the Angel Spirit of Charity ? Has she winged her flight from the Masonic world, and left behind her no traces of the attributes of her heavenly nature ?

Again—I imagine, Brethren, a scene of desolation and despair ; in which an old Mason, o'er whose brow

“ The snow-fall of time has been whitening,”—

lies in a miserable hovel, surrounded by the inseparable partner of his boundless joys or still more boundless sorrows, and called upon for aid by the children of beggary and hunger,—with no hand to help him, or to deck his pathway to the tomb with flowers of consolation instead of thorns of grief. And, to render the humiliating close of this eventful scene complete, let the interment of his remains be marked with funeral rites abridged,—without a friend around to mourn his melancholy end,—his name—his association with our mystic rites, perchance, made the scoff of the infidel, and the gibe of the ignorant. Then, let Masons blush that the “ very *basis* of their creed,” stands disregarded, if not disgraced.

England, proud, unconquerable England! that matchless ground which Genius has hallowed,—that seat of Benevolence—the land to which “ meek-eyed Pity” and “ soft Charity” repair—and, above all, that great and pure depository of religion, and all that is valuable in a nation's eyes. O, England! Intellectual, Christian England! shall your Masons, who have been born in comfort,—have exerted themselves in their hours of unclouded brightness, and in the meridian of their days, to uphold our institution as a school of public and private faith—as one of the firmest bulwarks of national loyalty,—but whose advance in years and diminished energies, have dissipated their world's “ gear” and left them “ poor indeed ;”—shall your Masons, I would again ask, be the only body of men towards whom the *odium* of neglecting poverty may justly be directed ?

No! Let the mind, imbued with the lofty principles of humanity and fraternal love, spurn with disdain an imputation so serious, and, I trust, so groundless. Let the world at large see how grateful to a Brother's heart, is a Brother's happy home! how near to a Brother's heart is a Brother's wants! The genuine Mason will then behold with joy unspeakable, the fair superstructure of an Asylum, perfect in all its parts, rearing its head to the skies, and having its foundations “ deeper than ever yet did plummet sound ;”—presenting, from its stability in the undivided affections of the Craft, how incessantly those virtues are exercised which form the poetry of active life.

Again—let us picture to ourselves the death-bed of an old but not forgotten Mason ; enjoying many of those comforts by which his last sufferings are ameliorated, and all of those spiritual advantages which shed a brightening ray of hope around the last moments of a dying Christian. The anxious female—destined too soon to know the solitude of widowhood, as she grasps the hand which falls lifeless by her side, blesses the munificent benefactors, who, amidst all the rebuffs of fickle fortune, have given the partner of her toils, that comfort of body and ease of mind—that spiritual consolation which prepared him to ask the mercy, and to receive the blessing, of Nature's God. In his domicile the moans of friends are heard—the tear of affection—the Masonic tear! that beautiful epigram of pure sorrow, is seen to dim the eye of the noble, the brave, and the intellectual,—and this aged man, unlike the isolated and miserable being, we have before pictured to ourselves, finds a tomb around which many a Brother breathes the earnest hope “ that God, of his infinite goodness, at the tribunal of unbiassed

justice, will extend his mercy towards him, and crown him with everlasting bliss in the expanded realms of a boundless eternity."

Ye sons of the *triune* sovereignty—the Rose, the Shamrock, and the Thistle! shall avarice withhold the mite that can add this pillar of beauty to those which already adorn the proud edifices of Masonic Charity? I would implore you to extend the shield of your protection to those, whose early days of affluence have not fitted them for the trials, and endurance of accumulated sorrows, or the privation of poverty. We are told that the very angels of Heaven weep over the forlorn and lonely widow, and guard the orphan infant, suckling at the breast of woe,—and can we believe that Divine Providence will not bless that sympathy of soul extended to the aged man, preparatory to his flight into those realms of endless bliss, where "saints touch their golden lyres, and hymn humanity!"

It is, in my humble opinion, degrading to the Fraternity to imagine that, in directing the charitable donations of the Craft to a *third* institution, the stability of those now in existence will be endangered, and from which aid has never yet been withheld by the "frozen finger of reluctance." The symbolical illustrations of the virtue—Charity, remind us that her vesture, approximating so nearly to the light of heaven, represents *UNIVERSAL benevolence*; and that unworthy passions and prejudices never pollute her golden throne. I hope that if there be any ill-founded or unworthy jealousies existing in the minds of Masons with regard to this Asylum, they will instantly wash themselves in another Acidalia, and readily consign those contracted notions to oblivion. The increasing income of the Boys' and Girls' Schools, during the three years that the design of erecting this Asylum, has been mooted and has undergone considerable public and private discussion,—is a convincing proof that those institutions are not likely to be materially injured by the establishing of another Society, useful in its objects—important in its effects—and equally honourable to the Craft.

It would be tedious to enter into any details of the plan upon which it is proposed to establish "the Aged Mason's Asylum;" I will, therefore, confine myself to a very simple suggestion which, if generally acted upon throughout the Fraternity, would place the Society in *immediate* and active operation. As we of late years have seen the immense increase made in the funds of many thriving, popular institutions, by the *constant* contribution of small sums,—I would suggest, to every Brother, the propriety of devoting a trifling stated sum, per head, at the social assemblies which usually follow our researches into the hidden mysteries of Masonry. This would be the means of inducing a useful and generous principle of self-denial, and, if universally adopted, would soon form a fund sufficiently ample for the support of the proposed Charity; for sums though small, being regularly received, would in the aggregate soon reach a very considerable amount. The plan thus suggested would not prevent the more affluent among our members from making their usual annual subscriptions; neither would it operate prejudicially to the annual series of collective grants from the funds of each Lodge in favour of the same charitable object, when required.

The call made in favour of the Asylum has been met by every true Acacian, with alacrity and zeal; and now, when we behold our fellow-labourers in America and the Indies, swelling "the proud chorus of this moral strain," shall we slacken our benevolent exertions, and refuse to raise the drooping spirits, and supply the pressing wants of our aged

and indigent Brethren? Shall the heart which sorrow has broken remain unconsol'd? Shall we, remembering at all times *Justice* to our connexions, not sympathise with, and relieve the necessities of those who have, through life's chequered scene, regulated their actions upon *the square*? Let us unitedly exclaim—

“ And shall such friends of Charity and Truth,  
Not reap in age the harvest of their youth?  
Shall those whose hands in affluence freely gave,  
In poverty and sorrow seek the grave?  
Shall no home shelter the grey Mason's head?  
Doom'd in his age to ask his daily bread.  
Of all the temples to the Craft endear'd,  
Shall [no] such pile to Charity be rear'd?  
Forbid it, THOU, who, in the human heart  
Didst all life's gushing sympathies impart,  
Its generous tear, its pity for distress,  
Its impulse to relieve the fatherless;  
Those perfect parts of an imperfect whole,  
Those mortal signs of an immortal soul!”

In conclusion, let me remind you, my Brethren, of the language of the great Apostle of the Gentiles,—and let each apply it to his own bosom;—“ Though I speak,” says he, “ with the tongues of men and of angels, and have not Charity, I become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not Charity, I am nothing. Charity suffereth long, and is kind; Charity envieth not: Charity vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; heareth all things, believeth all things, endureth all things. And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity!”

JAMES SHARP, JUN.

SHAKSPEARE LODGE, WARWICK, No. 356.

---

TRANSLATION FROM ANACREON.

*τί σοί θελεις ποιήσω.*

TELL me, Swallow, prating thing,  
Shall I clip thy noisy wing?  
Or as Tereus did, 'tis said,  
Tear thy tongue from out thy head?  
What a dream of bliss divine!  
Heavenly dream of love! was mine,  
When by thy babbling I awoke,  
And the fond dream that instant broke.

E. R. M.

(No. 1. G. M. L.)

## MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."No. XIX.—DECEPTION AN ERRONEOUS RULE OF  
CONDUCT.

Simulata remove verba.—SENECA.

Deceit is hateful to the noble mind,  
Marking the nature of a base-born hind.—AUTHOR.

**SIMULATION**, or hypocrisy, is a reigning error of the day, exhibiting its dissembling features in the political sphere under the disguise of *expediency*; in the fashionable world under the mask of *politeness*; and in the religious circle beneath the cloak of a *pharisaical righteousness*; but by all, who esteem and would possess the character of an *honest and good heart*, it is a moral evil most diligently to be avoided, as both offensive to God and injurious to man.

Most moral writers have strongly inveighed against this evil, because deceit under any form is calculated to debase the human understanding, laying it open to the depraved attacks of perfidy and duplicity—acts of the mind which are destructive of the best interests of human society. For, what can be more certain than that the individual who resorts to simulation, has a design either upon your domestic happiness, your judgment, or your purse. In diplomacy it is used to injure nations; in religion it is employed to cover ignorance and infidelity. But the frivolous are too wedded to the opinions of the world to perceive the disgust it excites in all right-minded persons; and the selfish are too intent on their own interest to heed the mischief it creates throughout the social community. Besides, such an absurd and pernicious mode of gaining applause, or accomplishing a purpose, awakens suspicion in the keen-sighted, weakens confidence, and, finally, provokes the supreme contempt and ridicule of all discriminating persons. On the contrary, in proof of the solid value of an ingenuous nature, however it may sometimes bring its possessor into trouble through the misconstructions of the maliciously disposed, history relates that, "One Duke Ossuna, being dispatched by his sovereign to release some galley-slaves from the oar, passing through the benches to which they were chained, inquired of them what their several offences were? One excused himself, saying, 'He was put there out of malice.' Another, 'By the bribery of the judge, but all unjustly.' Among the rest was a little sturdy fellow, whom the Duke questioning, demanded the reason of his appearance there? 'Sir,' said he, 'I cannot deny but that I was justly sent here; for wanting money, I took a purse on the highway to keep me from starving.' Upon which the Duke, tapping him on the shoulder, said, 'You *rogue*, what do you



do among so many *honest* men? Begone, out of their company! And thus was candour in a criminal humanely and justly rewarded."

We may, therefore, reasonably infer, that truth with modesty will maintain its supremacy, whilst the tortuous discrepancies of simulation will ultimately betray its own innate baseness, and seal its operations with disgrace and exposure.

He that's deceitful, may truly be abhorr'd,  
Be he emperor, king, commoner, or lord.—AUTHOR.

#### No. XX.—THE INDICES OF A SMALL MIND.

"Curæ leves loquuntur, ingentes tacent."—SENECA.

The shallow brook a noisy murmur makes;  
But a deep stream the stillness never wakes.—AUTHOR.

Trivial matters, from the little depth of comprehension they require, generally occupy trivial people. The organization of their faculties seldom admits of close reasoning, and superficial acquirements, therefore, form the very apex of their ambition. Their thoughts are bewildered if directed to consider weighty things, or complicated arguments on abstract and subtile points, and they, therefore, naturally neglect them for pursuits of a lighter and more volatile character.

But an elevated genius exercising its powers in minor employments appears, to use the simile of Longinus, "like the Sun in his evening declination; he emits his splendour, but retains his magnitude, and pleases more though he dazzles less." But this cannot be adduced in favour of minor individuals in the scale of talent. They are born imbecile, and such must remain, till they return to their mother-earth, despite every effort to cultivate and improve their species.

For a frivolous and effeminate mind, to adopt the remark of a very elegant writer, uniformly engages itself in entomological occupations;—knick-knacks, butterflies, shells, insects, are objects of their most serious researches, and they are constitutionally unable to raise their intellects to more lofty contemplations.

It is the duty, therefore, of the wise man to confine his attention and study to important concerns first, and permit trifling considerations and labours to follow as sources of relaxation.

The grovelling and puerile mind can never relinquish its aims for higher behests; but, vice versâ, the exalted and cultivated may always descend to busy itself with the trifles of the passing hour.

Mens cernit, mens audit, reliqua surda cœcaq; sunt, rationis indigna.  
Mens est oculus animæ.

#### IMPRUDENCE OR INADVERTENCE OF DAVID?

MR. EDITOR, SIR,—Having been referred to on a point in holy writ, and requested to give my opinion on the subject through the medium of your excellent periodical, I shall feel obliged by your inserting the following.

The question put was, whether King David, in numbering the people, had acted *imprudently* or *inadvertently*? My reply is, That he acted *imprudently*, and which appears evident from the annexed explication of the subject, as extracted from the sacred volume.

It is commanded, in Exodus xxx. 12, "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them, when thou numberest them."

The King of Israel was commanded at all times to have a copy of the law, written expressly for his own private use, so that he might be fully acquainted with all his duties, and thus be enabled to govern and rule his nation with paternal care.

Agreeably with this arrangement, King David must have known, from the knowledge he had in the laws of God, that he had done wrong in numbering the people without the usual ceremony; but more especially are we convinced of the fact, when we refer to the second verse of the twenty-fourth chapter of the second book of Samuel, when King David tells Joab, the captain of the host, "Go, number the people." Joab expostulates with the king on the impropriety of numbering the people, and says to him, that no good can possibly accrue from it, but evil may. The king, however, insisted on having it done, and his orders were consequently obeyed. At the expiration of nine months and ten days, Joab brought the number of the people to the king, who, when he heard it, his heart smote him, on the reflection of having numbered the people, after the exhortation of the captain of his army. The king confessed his sin before the Lord, and prayed to him to be pardoned for having acted, as he said, "very foolishly."

King David knew that he had done wrong, and that he had acted *imprudently*, in not having attended to the warning given him by Joab.

In the twenty-first chapter of the first book of Chronicles, where the history is repeated, it is written, "And *Satan* stood up against Israel, and provoked David to number Israel." The word *Satan* is here made use of clearly to illustrate the passage in the Book of *Samuel*, where there occurs an ellipsis, which is not uncommon in the sacred writings.

The bible renders the verse in Samuel thus: "And *he* moved David to number the people," leaving a doubt, as to *what* or *whom* the nominative applies.

The learned *Kimchi* observes, that the ellipsis mentioned is the word "לב," "heart;" and he renders the verse thus: "And David's heart was moved by *Satan*;" an expression used in Hebrew to signify an oppressor, or *evil conscience*.

And if we reflect on the subject, and observe the punishment inflicted on David for the commission of the crime, can we for a moment suppose that the Almighty, who is all just and merciful, would punish a frail mortal for that which might have been done *inadvertently*, when, on the contrary, we daily see many very heinous crimes committed *imprudently*, and yet mercy is extended to the sinner?

David, sensible of his *error* and his *imprudence*, in not following the advice of Joab, confesses his sin, and prays to the Lord (who directs the prophet to point out to David three afflictions, to choose one of the three) that the punishment may only be extended to him and his household, he *alone* having committed the crime, and *not* Israel.

From the quotations here given, it must appear evident that David had acted *imprudently* and not *inadvertently* as is supposed by some, for in that case, the confessions made by David would have been quite unnecessary.

Having thus treated the subject compatibly with the construction of

the language, and the context of the passages quoted, I trust my endeavours will prove successful in satisfying my readers; if on the contrary, I shall be most happy to hear any exposition on the subject, which may tend to elucidate the point in question.

I have the pleasure to subscribe myself,

Yours Fraternally,

July 27, 1838.

GEORGE AARONS.

---

TO BROTHER R. TYTLER, M.D.

IN reply to a reference made to me, on my illustration of the word  $\text{אֲנִי}$ , which I inserted in No. XIII. Freemasons' Quarterly Review, I have to make the following observations:—

It has been judiciously remarked by a celebrated philologist, "That he who attempts to transmit to the world the ideas of another man, written in a foreign language, must bear in mind these three principal points. First, a critical knowledge of the language in which the subject is written. Secondly, the same share of acquaintance with the language into which the subject is to be rendered. Thirdly, and most essentially, a complete comprehension of the ideas of the author, contained in the subject before him, which is quite impossible, unless the translator has the acquirements before-mentioned."

Your correspondent has objected to my illustration of the word  $\text{אֲנִי}$ , which I rendered "*the Great I am*;" it never *was* intended as a literal translation of the word, but evidently calculated to convey an elucidation of the subject in question.

Viz.—that  $\text{אֲנִי}$  is the name of him who can positively say, "*I am*." This is beautifully expressed by the Deity, when he directs Moses to go to the despondent Israelites in Egypt, and encourage them in the hope that they will be emancipated from slavery. He says, tell the children of Israel, that " $\text{אֲנִי הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם}$ ," has sent me unto you," Exodus iii. 14. The English Bible renders it thus, "*I am that I am*;" but more properly speaking, it should be thus, "*I am He (who can say) I will be*," which no mortal can declare, because life's uncertainty may waft him above, when in an instant his career is closed. This, however, is not the case with the Deity, who is properly designated *Eternal*. Indeed this rendering of the passage is quite in accordance with the philosophical bearing of the language which admits of no actual present, for this reason: the one portion is, as it were, *past*, while the other is yet in the future, if we may so express it.

Respecting the abbreviations of *I. A. M.* I must candidly confess that I am at a loss how to treat the subject, not wishing to give offence. I am not aware that it is at all admissible to Anglicise or Latinize Hebrewisms, or even any other foreign language, merely from caprice or fancy. Let us examine the original word in Hebrew, which signifies "*I am*," and we shall at once see the fallacy of such an amplification. In the word  $\text{אֲנִי הוֹצֵאתִי}$ , I cannot find a mem for  $\text{אֲנִי}$  answering to the Anglicism *Malik*. Consequently there is an end to the argument; and though I should be charitably inclined, I cannot even allow it as a reminiscence, there being nothing original in it.

The reference made by the worthy Brother (in elucidation of his position) from the sublime and energetic song of Moses, the Divine Legislator, is not merely incorrect, but displays great deficiency of knowledge in the Hebrew language. I would ask the worthy Brother whence his authority for rendering the word *ישועה* (which signifies Salvation) in the manner his fancy has led him?

If we attentively read the song of Moses, and contemplate how Moses was actuated, how shall we be led to admire the beauty of the composition. We shall at once see that it breathes the effusions of a grateful soul, adoring the Great Creator of all, who had so miraculously rescued them from the trammels of slavery and bondage; the Israelites finding that they were pursued by their enemies, and hemmed in on the one side by the sea, and on the other by the Egyptians advancing in their rear, what chance of escape could they have expected but from the hand of the all merciful Creator? Their escape *was* effected in a manner too well known to need repetition here. Then it was that Moses and his flock burst out in ecstasy and joyful gratitude to adore their mighty deliverer. "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. God is my strength and my song. He it was who was my salvation. He is my God, and I will adore him; the God of my Father, and I will exalt Him. The *Eternal* is the *Lord of War*, *Eternal* is his name."

Having treated thus at length on the subject, and having given full quotations from the texts, I shall now leave the rest to my kind and indulgent readers, to form their own opinion as to the validity of my argument, in reply to the reference made to me by the worthy Brother.

I beg to subscribe myself,

Yours fraternally,

GEORGE AARONS.

July 31st, 1838.

---

### TO THE EDITOR.

DEAR SIR AND BROTHER,—On perusing the communication in your July number, from Brother R. Tytler, M.D., bearing date Nov. 2, 1837, I cannot but express my surprise that such a passage as the following could have been penned by my learned Brother:—"It is remarkable that I A M contains the initials of Jehovah, Aleim, Malik." Now it is true that there were certain wise men among the Jews, who by the *Cabala*\* taught certain abstruse and mysterious significations of a word or words in Scripture, from whence are borrowed, or rather forced, explanations, by combining the letters which compose it. One description of *Cabala* consisted in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters which composed it. A second consisted in taking each letter of a word for an entire sentence. This is varied by taking, on the contrary, the first letters of a sentence to form one diction. The third

---

\* Vide *Cabala*, in Calmet's Dictionary of the Bible, third edition, 1833, for the illustrations of the various kinds of *Cabala*.

kind of *Cabala* consisted in transpositions of letters, placing one for another, or one before another, much after the manner of anagrams. The Doctor adds, by his propositions as above quoted, a fourth kind, viz., taking the letters of an English sentence, as the initials of two proper names, and a noun substantive in Hebrew, gravely saying, that I A M contains the initials of Jehovah, יְהוָה, Aleim, אֱלֹהִים, Malik, מַלְכֵּךְ, Anglicè, Lord, God, King!—Truly, the Doctor out-cabalizes the cabalists.

The allusion to the coincidence between the numerical power of the word יָה, and the number of the chapter in which it first occurs, and that of the *name* of two letters and the verse, is unworthy the character and dignity of a scholar and a philosopher; I shall therefore dismiss it without further comment.

With regard to the assertion that “יָה is expressly declared to be Jesus, &c. &c.,” I object to it; and I think it would be difficult to prove that Moses declared any such thing in the quotation from Exod. xv. 2; in the first place, the former part of this beautiful Hebrew ode is declaratory of what *is* and of what *has taken place*, it is only in the latter part that the *prophetic* declaration appears (vide, Exod. xv. 14). In the second place, the Hebrew word יְשׁוּעָה, rendered Salvation in our authorized version, and Jesus by Dr. Tytler, is a feminine noun, a difficulty not easily to be reconciled with the assertion

In Dr. A. Clark’s learned Commentary, I find the following note on the 15th Exodus, verse ii.—“It is worthy of observation that the word which we translate *Lord* here is not יְהוָה, Jehovah, in the original, but יָה, Jah, ‘as if by abbreviation,’ says Mr. Parkhurst, ‘for יְהוֹיָה or יָהי.’ It signifies the Essence, ‘O, ΩΝ, *He* who *is* simply, absolutely, independently. The relation between יָה and the verb יָהִי, to subsist, exist, be, is intimated to us the first time יָה, Jah, is used in Scripture. *My strength and my song is יָה, Jah, and HE IS BECOME (וַיְהִי, vajehi) to me salvation.*” See Ps. 68 v. 5, 89 v. 6, 94 v 7, 115 v. 17 and 18, 118 v. 17.

There is no occasion to warp such expressions into proofs, when we find so much clear, manifest, and indubitable testimony pervading the Holy Scriptures. I will quote one instance from Dr. Clark’s notes on this chapter. “Our blessed Lord solemnly claims to himself what is intended in this divine name יָה. John viii. 38. “Before Abraham was (γενεσθαι, was born), εγω εμι, I AM, not *I was*, but *I am*, plainly intimating his *divine, eternal* existence.”

Dr. Tytler’s mode of proving Jah to be Jesus, is thus inverted by the simple assertion of the God-man Christ Jesus himself.

I remain, dear Sir and Brother,

Yours fraternally,

J. S. KEDDELL, W.M. 184.

## REPLY TO LATOMUS.

TO THE EDITOR.—Dear Sir and Brother,—Your correspondent Latomus, in a note to his interesting article “On Pseudo-Masonic Rites,” appears to have misunderstood my meaning in a communication which you published in pp. 175—177 of your fourth volume. He says, “He,” that is Noachida, “has however fallen into one error, in supposing that the Degree known by that name ‘of Knight Templar’ in England is practised any where abroad. He may rest assured that it is *not* one of the thirty-three grades of the Rite Ecossais, or the Ancien et Accepté, and therefore is omitted in Mr. Rosenberg’s chart.”

I never intended to assert that it was one of those thirty-three Grades; on the contrary, my expressions were, “this Degree is not so much as named, so far as I can understand, in the list of the thirty-three acknowledged Degrees,” &c. But I added, “I am not now to learn that, among those thirty-three Degrees, the Order of Knight Templars is still perpetuated;” by which I alluded to a particular Degree of that Rite, which I am *not* at liberty to name, but which you know as well as I do, does claim to itself the perpetuation of that much-injured and chivalrous Order.

I am preparing to answer the challenge of your correspondent Pilgrim, by sending you, in time for your December number, an article on the History and Possessions of the Knights Templars in Ireland.

I am yours very faithfully,

NOACHIDA DALRUADICUS.

In the article signed “Noachida Dalruadicus,” p. 177, 1837, the words “Member of the Philosophical College, K. H., Dublin,” were appended to the signature, but were omitted, at the time, as unnecessary. We record them now, as they may better explain to Latomus the writer’s meaning.—ED.

## MASONIC ANECDOTES.

AMONG the varied and circumstantial evidences of personal bravery and gallant bearing, an attack on the centre of a division of Napoleon’s army is by an annotator made in its results to display Freemasonry under the most trying but most blessed character. The circumstance occurred in 1807, during the campaign of Friedland and Tilsit,\* and is thus related:

“This sudden and unfortunate attack on the centre of his position very much disconcerted the Emperor Napoleon, the more especially as he received intelligence on the same day of the passage of the Alle by Platoff, at the head of his Cossacks, and the surprise of five hundred men, who were made prisoners, † and also of a regiment of Cossacks having swam the Passarge, and cut to pieces an escort of cavalry, and captured some artillery and baggage. He instantly commenced the concentration of his army.”

† ANNOTATOR. The French officer in command owed his life to the fortunate incident of his giving the Russian commander the Freemason’s sign, when seizing his hand just as a lance was about to pierce his breast. *Wilson*, 138.

In reviewing Sir Robert Wilson’s work, the Edinburgh Review says, this is an anecdote so incredible, that no amount of testimony could make them believe it; but this only shows the critic’s ignorance.

The same fortunate presence of mind, in making use of the Freemason’s sign, saved the life of a gallant officer, the author’s father-in-law, Lieutenant Colonel Tytler, during the American war, who by giving one of the enemy’s officers the Freemason’s grip when he lay on the ground with a bayonet at his breast, succeeded in interesting the generous American in his behalf, and saving his life.

\* Alison’s History of Europe, from 1789 to 1815. Vol. vi. page 247.

## THE GEM.

I wandered through the gorgeous rooms,  
 Mid silken robes and waving plumes ;  
 And there were bright and living rays,  
   Darting from woman's love-lit eyes ;  
 That far outshone the diamond's blaze,  
   Each flashing glance a richer prize,  
 Than all the sparkling gems that shone  
 On wreathed brow or diamond zone.

LIGHTS were flashing and music sounding merrily through the spacious halls of the Doria Palace, where were assembled the chief of the nobility of Rome, it being the fête day of the Cardinal Pamphilia the brother of the prince.

Few visitors to the Eternal City have ever quitted it without seeing that seat of princely magnificence, the Casa Doria ; immortality breathes from the countless treasures of art upon its walls ; to which the student, the traveller, or the artist is never refused admittance.

Among the many distinguished visitors of the night was a young Englishman, whose rank and fortune had procured him access to the élite of Roman society ; he was, to all outward appearance, a gay, joyous, spirited being, envied by the many who look but at the surface of character, pitied by the few whose experience or philosophy glance beyond the mere lip mirth of the moment.

He had not joined the dancers, but stood watching their graceful forms as they circled past him, not in the flying mazes of the waltz, a dance little countenanced in Rome, but in the more sober evolutions of the cotillon.

"Walter !" exclaimed a young compatriot, who had just resigned the hand of the beautiful Thérèse Colonna to a succeeding partner ; "miracles will never cease. For the future I will not doubt the authenticity of the *santa volta* ; for I have witnessed a yet greater wonder"—

"And that is ?"—demanded his hearer with a smile.

"I have seen thee dull, spiritless as a lashed hound ; art dreaming ? the fair Thérèse smiled twice on thee unheeded. The young Marchesa dropped her handkerchief within thy sight, and shame upon thy gallantry, stooped her fair person to regain it. Rouse, for the honour of thy country."

"I have indeed been absent," replied the young Englishman. "I am tired of Rome. I thirst for other scenes—change—I must have change ; the sober dullness of Rome is infectious. I must escape to avoid turning Capuchin."

"Or lover !" quickly added the thoughtless questioner with a laugh, "thou art caught. I swear it by thy absent air, thy lame defence of it ; thy thirst for change—no denial. Oh, Walter," he continued, delighted with the evident uneasiness of his friend, "if that gem could speak, how strange a tale would it unfold." He touched, as he spoke, the magnificent emerald which the young Englishman invariably wore, and which was not more remarkable for its size and lustre, than for its exquisite antique setting, the work of the unrivalled Cellini.

In an instant, the half smiling expression of Walter's lip was changed to one of quivering agony ; darting from his companion, he passed through the crowded saloons, reached the Corso, and buried himself in the solitude of his lodging.

Few contrasts could be greater than that presented by the gloom of

his own dimly lighted saloon and the brilliant scene which he had left. But Walter heeded not that; a chord had been struck whose every tone was agony, and he paced the floor of the apartment with the feverish uncertain step which indicates an excited imagination.

"Why," he cried, "am I still so weak that every breath can shake me? in vain would I fly from myself, recollection pursues me, and in the excitement of the festival, the ardour of the chase, or the pursuit of ambition, haunts me, still my feelings are the sport of every breath; you thoughtless boy did but glance at my thoughts, and it unmanned me—could that gem speak," he added, repeating the words that had driven him from the palace. "Ah! would it could, then could I discourse with it of the past, live with it on the recollections that are at once my misery and delight."

Scarcely had the words passed his lips than the gem began to sparkle with an unusual lustre; flashes of light and sparks of an intense brightness darted from its setting, and a thin vapour rose from the stone which gradually filled the apartment, and at last became condensed into a form of passionless beauty. Walter was awe-struck at the preternatural realization of his vision, and remained gazing in speechless wonder upon the mysterious being before him.

"Thou hast thy wish," exclaimed the Spirit. "Behold, I am with thee; demand, and I will answer. In the agony of passion thy spirit spoke to—I have answered its summons. What wouldst thou?"

"Being of wonder," said the agitated youth, "how shall I reply to thee? thy subtle nature can read my wishes, my regrets."

"But cannot sympathize with them," replied the unearthly visitor, "for I know nor wish, nor sorrow, hope, nor fear; to me the present is as was the past, the future as the present."

"Art thou of good or evil?" demanded Walter.

"Of both, as you shall use me. I am like the ore ere it be dug from the rich bosom of the earth—to be fashioned to a ploughshare or a sword, as the caprice of mankind may direct. I have no choice or wish."

"And art thou happy?"

"I am content to be—shall be content to return to those subtle elements from which I have been taken, and exist but in their universal being."

"Thou hast no part then in the future hope?"

"I share not human weakness;" answered the Spirit with a frown, "and am not permitted to share in the tremendous promise made to human faith—question me no more—speak of thyself, what wouldst thou?"

"I am unbappy—the cup of life hath lost its savour—death hath stepped between me and my dearest hope—the form my young heart idolized is shrouded in the embrace of the grave, and happiness is buried with her."

"Happiness;" echoed the Spirit scornfully. "Dreamer, happiness is a search whose end is disappointment; were man permitted to be happy while on earth, what were the advantage of a future state?—could he be more than happy?"

"Is happiness then a fable?" exclaimed Walter.

"At least on earth," replied the Spirit. "Listen to the story of my being, and draw from it a lesson that shall guide thy future existence. In the early ages of the world, long ere the flood had cleansed the earth of its dark stain, I started into being, not as with human creatures



in the painful infirmities of childhood, but as you now behold me; the cist which for ages had encrusted the gem upon your finger, and confined my essence in its prison was broken, and in an instant I found myself a thing of thought, perceptions, and power. I have been the prize of the victorious robber, the bribe of beauty, glutted in the regal circlet of kings, the crosier of priests, but never yet found a master possessed of the visionary happiness for which you sigh."

"Is it then a dream?" demanded Walter.

"As idle as the wildest fancy of your youth, as unsubstantial as a dream, the bubble on the foaming waters is not more hollow than the vision - happiness."

"What then is left to man? you chill my feelings by this more than scepticism, if all that I have dreamt of, if happiness be denied, what shall we seek?"

"Content;" resumed the Spirit, "that better wisdom which will serve thee through all the stern realities of life. Man's only real friend. It will teach thee to view the dispensations of the Almighty hand as a peculiar blessing, to bear the ills humanity is heir to with more than patience, as the wisest operation of the Almighty power. Listen to me, the earth was fair and beautiful at the moment when Tubal Cain changed the nature of my being by destroying the shell in which I was imprisoned; the crimes of man have since fearfully changed its aspect: blood hath dyed its fairest fields: the hand of violence passed o'er its loveliest valleys. With all the novelty of my new existence fresh upon me, I gazed upon the scene around, and the being to whom I was indebted for my change; a fire blazed upon the rude pile of stones beside him, and masses of metal lay half forged in confusion around, a palmetto leaf gave breath to his forge, and his tools were constructed of flints bound to their handles with thongs cut from the hide of the deer or other victims of the chase—he was gazing upon the gem with rapture—'twas the first time it had ever met his gaze—its brightness and purity delighted him, and with all the eagerness of a child of genius, he stooped to examine its qualities and hardness. 'To what use can I apply thee,' he exclaimed, 'thou sparkling stranger? I cannot till the earth with thee, or fasten thee as an head to my swift arrow. No matter; time will show me thy utility. I have by patience and industry discovered much; science hath been to me a yielding mistress. Yet,' he added with a sigh, 'gladly would I exchange her favours for the love of Lelia.'"

"How, was not Tubal Cain—the gifted, the wise—was he not happy?"

"He was content," replied the Spirit; "but even to him was happiness denied; for Lelia, the young and beautiful descendant of Abel, loved another. The triumphs of art ceased to be triumphs when she refused to smile upon them, and the rejected suitor sought in the diffusion of the wisdom he had attained, consolation for her loss."

"Lelia at least was blessed?"

"Thou hadst not said so hadst thou seen her sorrow. The youth on whom her young heart's hope was centred was a hunter, agile and strong of limb, but reckless in the forest. The morn before her nuptials he was discovered dead—the fierce monarch of the wood had turned and rent him."

"Poor Lelia! well can I picture thy despair," said Walter. "I too have lost the only tie that bound my heart to life. Death hath stepped between my joy and me: this ring, with which mysterious being thy existence seems connected, was the gift of my dead Helen."

"Thankless mortal! couldst thou behold the cancelled page thus

spared thee, how wouldst thou rejoice that death had snatched her from thee! Must I again repeat that happiness is not for man? I have been possessed by thousands, but never by one of whom it could be said that he was truly happy. Listen!" continued the Spirit, "during the race of wickedness that stained the antediluvian world, I glittered upon the neck of beauty—on the brow of the obscene idol—or became the hoarded treasure of the priest. At last I was selected by the virtuous Enoch, and set with others in that mysterious triangle, which before the flood he buried deep within the caverned womb of earth, destined to be a light unto a future world."

"Is it possible?" demanded the young Englishman, who being a Freemason, perfectly understood the allusion to the Mystery. "Wert thou a portion of that ineffable secret—so long concealed from man?"

"As much a portion of it as the breath of which the words are framed. On my discovery and removal from the caverned temple, I was set in the ephod of the high priest, and glittered on the breast of his successor, the virtuous Simeon."

"Simeon the good, the just—was he unhappy?"

"No," answered the Spirit; "for he was as virtuous as is permitted the infirmities of earth. He was the only being in whom I have ever been deceived. So pure was his character, so perfect in the exercise of every virtue; so placid—calm; so removed from the strife, interests, passions of humanity, that even my subtle nature was in error, and for awhile I deemed him happy."

"What undeceived thee?" demanded Walter, deeply interested in the narrative of his mysterious visitor.

"Thou shalt hear," resumed the spirit. "On the day when it was the custom of the High Priest to enter the Holy of Holies, and offer sacrifice for the sins of the people, the virtuous Simeon arrayed himself in the sacred habit of his office. The ephod glittered on his breast; the urim and thummin, whence issued miraculous oracles, were on the bands which crossed his shoulders; and the mitre upon his brow blazed with the ineffable name of the Most High. With a sad but firm step he approached the broided veil which no mortal foot save his might pass. His garment tinkling at every step with the vibration of the golden bells and pomegranates upon its hem, and the life-line held by the attendant Levites, upon his loins, every voice was raised in supplication as he passed the mysterious folds, and stood before the LIGHT OF THE PRESENCE."

"Could aught like doubt or sorrow reach him there—the favoured servant of God?" demanded Walter.

"Not for himself he sorrowed; but for his people. The very purity of his heart made the crimes of his nation a grievous burthen to him; and he who had else been happy mourned the transgressions of his children as a mother mourneth for her young.

"At the destruction of the Temple, and the fall of proud Jerusalem, I became the spoil of the victor, and graced his barbarian triumph. Coldly did I smile at the shouts of the people—the satisfaction of the priests, as with eager hands they placed me, as an offering to Jupiter, in his temple in the Capitol. I foresaw the future—the hour whose approach should desolate their altars, prostrate their power, and leave their idols nothing but a name. Many were my changes of masters. I was first stolen from the Capitol by a centurion, and then given to a consul to escape punishment. From the judge I passed to the possession of a courtesan—the lovely Cecilia—the idol of Rome, at whose feet the

young nobility lavished their treasure. Poets praised her in their verse, and statesmen sought her converse."

"Was she, too, unhappy?" asked the attentive listener.

"Miserable!" answered the Spirit. "I have seen her quit the crowded circle of admirers, to weep her shame in the solitude of her chamber. Ambition had destroyed her; adulation was the food on which she lived. She had paid the price with honour; and, when too late, bitterly mourned the sacrifice. As age approached and beauty decayed, Cecilia lost her friends. One after one they fell from her, and want reigned where luxury had reared her shrine. I was at last sacrificed to the rapacity of a ruffian licitor, who had been commanded to drive her from the Eternal City.

"For years was I hoarded," continued the Spirit of the Gem, "in the greasy garment of a Jew, from which ignoble place I was released by the prying fingers of an officer of the imperial guard, who sold me to a Christian missionary, with whom I first visited England, and was purchased of him by Edward, called by his countrymen the Confessor, and placed by him in his crown, where I remained until the civil war let loose the hands of ruffian violence, and the regalia of England was broken and sold by the Puritans.

"'Twere useless," continued the Spirit, "to trace the history of those into whose hands I fell. Sufficient to say that I have been the alternate property of the rich and worthless; the good and noble. Now bartered as the reward of a court favor, or given as the price of the smile of beauty. At last I became the prize of Henry Arden."

"Of Henry Arden!" exclaimed Walter. "The cousin of my Helen! What am I to learn?"

"That he, and he alone was beloved by her. The bright and beautiful being whom you adored, was in the retirement of her home a broken-hearted blighted flower."

"What have I heard?" said the agitated hearer. "Is it a poison, or a wholesome bitter that shall purge my soul to health? But if so wretched, so devoted to another, why was I accepted? Why—who cheated me into a belief of happiness?"

"Thy earthly state. Thy wealth made thee desirable to the ambitious mother. Her child's tears and prayers were bartered for the hope—the pride of seeing her thy wife."

"What a page hast thou unfolded to me!" sighed the agitated young man. "For years have I mourned the destruction of an affection that was never mutual; wept over blighted hopes, whose realization had been misery, for Helen never loved me."

"Never!" coldly ejaculated the Spirit.

"But then her parting agony! The look she gave, as with impassioned sighs and choking with emotion, she placed this gem upon my finger. False Spirit! thou hast deceived me. I have wronged her by my doubts. Death is at least ingenuous!—Her struggling vow!"

"Could she—she would have entreated thee to bear thy cherished ring—the pledge of her supposed affection—to Henry Arden!—to the only one her young heart ever loved! Such was her thought—Death checked its utterance. Farewell! I have reason to believe the lesson I have given thee will not be thrown away. Seek not on earth for happiness. Be satisfied with content!"

The Spirit faded as she spoke, and gradually became invisible to Walter, who returned to the Casa Doria, and the circle he had left, a wiser, and though not happy—A CONTENTED MAN.

## ENGLISH DIET IN THE SEVENTEENTH CENTURY.

How differently do men conjugate the verb—to *dine*! Indeed, so variously and with such a contrast of voluptuousness and squalor, that a vast proportion of the human race can hardly be considered dining animals: they get meals, but dinners they know not. The poor actor who, in *Gil Blas*, softens his crusts in the fountain, only eats; Quin dines. When the vicar prays for daily bread, says the caustic Mandeville, he includes in that prayer many things unthought of by his clerk; when Alderman Bottlenose, laying his hand upon his abdomen, speaks of a dinner past or to come, does he allude to a meal made necessary by the infirmity of his nature, or to a glory comprising in it the highest triumphs and the noblest ingenuity of his kind? The cook is the only chronicler of civilization—the true history of the advancement of the species is to be written in the kitchen!

Thomas Muffett, a doctor in physic, who flourished in the seventeenth century, enriching his generation with a small golden quarto (now rare as Phoenix) called *Health's Improvement*,\* was the Kitchener to our ancestors—the oracle of the buttery for 1655. In the present essay, we propose to make certain extracts from the invaluable tome, which shall carry back the reader to the *penetralia* of his forefathers, namely, to their dining parlours; and shall by painting the stomachs of a by-gone century, make him more deeply grateful for the kitchen of his own. When Gibbon records his gratitude for that his lot was cast in a civilized land, he had, we doubt not, inward shuddering at blubber and whale-oil: he might have been born a Greenlander. To begin with Doctor Muffett, and passing his profound labours on diet in the abstract—to come to

**PIG!**—It is, we think, not one of the least delightful signs of growing intelligence, that Pig—Roast Pig, has outlived the ignominy heaped upon it in the seventeenth century, and now cometh sweetly “recommended to our senses,” a dish for the gods. In the days of Muffett, Pig was evidently a felon: hear the doctor on the sins of the offender.—“Indeed it [i. e. *Pig*,] is sweet, luscious, and pleasant to wantons, and earnestly desired of distempered stomachs—but it is the mother of many mischiefs, and was the bane of mine own mother! A sucking-pig’s flesh is the moistest flesh simply of all others, engendering crudities, palsies, agues, gouts, apoplexies, and the stone.” Pig, moreover, “weakens the memory,” and, adds the doctor, “the younger they are, the worse they are!” The ill word of the doctor, nevertheless admits of answer: a pig, having been the “bane” of his mother, his filial affection, rather than his judgment, may pass sentence upon infant pork, arraiging it of mortal mischiefs: hence, we will not suffer Purpleton, the three bottle banker, to put off his gout upon the weak shoulder of a nursling of the sty—nor forgive the ingratitude, that is, the “weakness of memory,” of an obliged friend, on the shuffling score that he has of late dined very often upon pig.

**BRAWN!**—The doctor hath, we think, a tooth for brawn: the following lesson seems dictated from the very bottom of his stomach. He

---

\* *Health's Improvement; or, Rules Comprising and Discovering the Nature, Method, and Manner of Preparing all Sorts of Food used in this Nation. Written by that ever famous THOMAS MUFFETT, Doctor in Physick. London, printed by Thos. Newcomb for Samuel Thomson, at the sign of the White Horse in Paul's Churchyard. 1655.*

thus tells the lover of the savory food how he may feed it to perfection. —“ Shut up a young boar (of a year and a half old) in a little room about harvest time, feeding him with nothing but sweet whey, and giving him every morning clean straw to lie upon.” And now for the tragedy—for the death of the boar.—“ After he is brawned for your turn, thrust a knife into one of his flanks, and *let him run with it till he die*: others, *gently bait him* with muzzled dogs. ‘The Roman cooks thrust a hot iron into his side, and then run him to death; thinking thereby that his flesh waxed tenderer, and his brawn firmer.’ Were a choice of these deaths submitted to the boar himself, he would, we think, be considerably puzzled to make his election—be much perplexed by the separate claims of the knife—the gentle baiting, and the hot iron!

PORK AND BACON.—In the days of Pliny, the hog more than realized the negro’s notion of a gentleman, for in addition to his exemption from work, he was fed on “milk and figs.” Galen, according to Muffett, praises the hog, for that inwardly he resembleth no creature so much as a man. “For the colour and substance of his flesh, the shape, figure, connexion, suspension, proportion, and situation of his entrails, differ little or nothing from man’s body; and besides that, when he is of a just growth, his temper is also most like to ours.” Which similitude we receive as an odd recommendation to powder Signor Hog and serve him at our tables. However, there have been great lovers of pork among great men. Leo the Tenth “bestowed two thousand crowns a year in sausages, mingling the brains of peacocks, with pork’s flesh, pepper, and other spices, which were afterwards called *Leonis incisa*—Leo’s sausages.” For all this, Doctor Muffett, speaking conscientiously, has no good word for swine; if it be eaten fresh, says he, “it is as dangerous as fresh sprats to an aguish stomach;” and if corned, “it is naught, unless qualified with mustard and sorrel sauce.” As for Leo’s love of the hog, that might arise—though history charges him not with bigotry—from his hatred of the Jews. Ben Jonson’s *Zeal-of-the-Land Busy*, “by the public eating of swine’s flesh, professed a hate and lothing of Judaism,” and there may have been some such goodly motive in the *Leonis incisa*.

VENISON.—The flesh of deer “taken in chase in the winter time,” is an excellent dish, according to the Doctor, thus prepared.—“Parboil it in Rhenish wine, wherein ripe juniper berries were sodden: then, having taken it out and sliced it, season every slice or cut thereof with pepper, salt, cloves, mace, ginger, and nutmegs, of each a sufficient quantity; last of all, make it in a paste with good store of sweet butter, and it will prove a most excellent meat to be eaten cold.”

HEDGEHOG.—“When I considered,” says Muffett, “how cleanly the hedgehog feedeth, namely upon cow’s milk (if he can come by it) or upon fruit and mast, I saw no reason to discontinue this meat any longer upon some fantastical dislike, sith books, nature, and experience hath commended it unto us.” Nothing that flies, walks, or crawls, hath been more shamefully slandered than the poor inoffensive hedgehog! Poor wretch! for ages he hath been accused of putting himself out to wet-nurse upon other men’s cows, when a glance at the structure of its mouth would convince common sense of its innocence. The hedgehog cannot, if it would, sponge upon the “milky mother of the herd.” And yet to this day do English swains beat, bruise, torture, stamp into paste, the hapless wretch, falsely accused of drinking at other men’s expense, when not a drop has wet its guiltless lips. Tens of thousands of hedgehogs have been sent to their graves with the brand of tippler on their

names, yet not one has ever been taken in the manner—apprehended with—

“Th’ innocent milk in its most innocent mouth;”

and for its kitchen virtues, hear Doctor Muffett:—“In Hippocrates’ time, the hedgehog was not of the best account among the Grecians, which he commended for an excellent nourishment. Nay (as some affirm) it nourisheth plentifully, procureth appetite and sleep, helps consumption, palsy, dropsy, stone, and convulsion.” Thus, many of the evils done by pig are undone by hedgehog: and yet Monsieur Cochon is stuffed with savoury stuffing, and served in state, being to that end reared with tenderness, when Clod Eschinus is “knocked over the mazzard” with a knobstick, and calumniated, dies in a ditch. But the original sin of the hedgehog is its ugliness—to that crime is traceable its bad name: it is the victim of its scurvy coat. It matters not that it does good service to the husbandman, clearing the fields of worms and caterpillars, nay, sometimes killing snakes—it is charged with milk-stealing, and though it be guiltless of a drop, it is killed, and rots with a bad name. Such is the work of calumny! However, if we are the means of rescuing even one hedgehog from destruction, we have not writ in vain!

**FOWLS.**—Doctor Muffett tells us that Caius Firmius, being recovered of a fever by chickens’ flesh, in the eleventh year after the second Carthaginian war, made a law that nothing but chickens or pullets fed in the camp should be brought to him at his meals. We moreover learn that Boleslaus, the Duke of Silesia, deeming cock-chickens the only heroic food, did eat “thirteen at a meal.” The Doctor recommends that they be sauced with “sorrel and sugar, or with a little butter and grape verjuice.”

**CAPONS.**—Muffett is loud in his praise of these “of seven or eight months’ age” before all meats. However, all capons are not alike excellent: mark the distinction made by the Doctor. “To cran capons or any bird, and to deprive them of all light, is ill for them and us too.” And then the Doctor exclaims, “Great is the diversity betwixt a crammed—I may say, a strangled and captive capon, and betwixt a *gentleman capon*, feeding himself fat without art.” Next for the etymology of capon. Muffett likes that of Fritagius best of all. “*Caponem dicimus, quasi caput omnium.*” “We call it a capon,” saith he in the Latin, “because it is *caput omnium*, the head or chief of all other meats.”

**PEACOCKS.**—These are to be stuffed with nettles, and then buried in sand, or hung in a cold dry place, with a great weight at their heels. Plutarch reports that an old cock, or an old peacock, or any hard flesh, hanging but one night on a fig-tree, waxeth very tender by morning.

**GEESE.**—We here light upon a fact which we earnestly recommend to the attention of Shakspearean commentators, though we cannot but regret that that amusing race of discoverers and wits is become almost extinct. However, sure we are, that had some of these ingenious men been acquainted with Jason Pratensis, we should have had a flood of light let in upon the crooked character of Shylock. For Jason Pratensis, as quoted by Muffett, says, “that the Jews have so hard a flesh, so foul a skin, so loathsome a savour, and so crooked conditions, because—they eat so many geese! Indeed, their exceeding watchfulness, miserly disposition, and blackness of flesh, argue a melancholick constitution; yet being taken whilst they are young, green-feathered,

and well fattened with wholesome meat, and eaten with sorrel sauce to correct their malignity, (if any malignity can remain after such dieting), no doubt their flesh is as nourishing as it is pleasant and sweet." The Doctor then talks of "smoke of borax and spices," and other heathenish condiments; but Muffett lived in the days of darkness, for he speaks no word of sage and onions! For the effect of goose-flesh upon the Hebrew character, there can be little doubt that to his inordinate love of such food in the days of his youth, is to be attributed all the "crooked conditions" of Shylock. A true commentator of the good old school having stumbled on the text of Jason Pratensis, would have furnished a hundred illustrations of the fact. However, we leave it to future Zachary Jacksons, if futurity have in her womb such wits, to make the most of it. On quitting the subject, we may be allowed to state that the goose that laid the golden eggs was originally the property of a writer of the Talmud.

SWANS.—"Swans," says the Doctor, "were forbidden the Jews, because by them the hieroglyphical sages did describe hypocrisy; swans having the whitest features and the blackest flesh of all birds. A goose and swan-fed Jew, according to the olden prejudice, must have been a monster unparalleled—a very *Barubbas* of Malta. Swans, however, for Gentile stomachs, are not, according to Muffett, "the worst of meats, if kept in a little pound, and well fed with corn. Being thus used, they are appointed to be the first dish on the Emperor of Muscovite's table."

CRANES.—The Doctor recommends that the cook hang the crane hot two or three days by the heels, and after that, it be eaten with galentine, drowned in sack. He also applauds the mode of treating them in Plutarch's time, when "they stitched up their eyes, and fed them in the dark with wholesome mixtures of corn and milk."

PHEASANTS.—For hectic fevers, Muffett recommends pheasant-pouts; and to those recovering from long or violent sickness, no meat so wholesome. But—and we readily publish the opinion for the benefit of vulgar poachers—"to strong stomachs it is inconvenientest: especially to ploughmen and labourers, who eating of pheasants fall suddenly into sickness, and—*shortness of breath*." Such effects have been known; especially about the time of assizes.

OYSTERS.—Doctor Muffett declares that "oysters do justly deserve a full treatise, being so common and withal so wholesome a meat." He prefers those which are "in a manner all belly and no fins; or at the most having very short fins, of a green colour, and listed about as with a purple hair which will make them indeed to be justly called *calliblephara*," that is to say "the fair eye-lidded oysters." The doctor prescribes as a certain cure for "the cholic and dropsy;" and if stewed, recommends them "with wine, onions, pepper, and butter, or roasted with vinegar, pepper, and butter, or pickled with bays, mints, and hot spices."

PORPOISES.—This fish was long a favourite at the English tables; we find it in the bill of fair at Coronation dinners. "It is an unsavory meat," says the Doctor, "engendering many superfluous humours, augmenting phlegm, and troubling no less an indifferent stomach than it troubles the sea; yet many ladies and gentlemen love it exceedingly, baked like venison. Yea, I knew a great gentleman in Warwick Lane once send for a pasty of it given from a courtier, when the prisoners of Newgate had refused the fellow of it out of the beggar's basket."

FROGS.—Their hinder parts and livers (which be two in each) are

the best to be eaten ; and being thoroughly sodden,—says Muffett—in oil, salt water, and vinegar, and eaten with sauce made of sweet herbs, onions and scallions, they are no bad meat for choleric young men, though for old and phlegmatic persons, they be wholly unprofitable.

Doctor Muffett, with a slight notice of the questionable virtue of squirrel's flesh, merely allowing the "hinder parts to be indifferent good, fried with parsley and butter," next dismisses the claims of asses, foxes, lions, and lizards to the honours of the kitchen, nor "will discourse of *man's flesh*, albeit the cannibals praise it above all others, (as Osorino writeth) and Cambletes, king of Lydia having eaten of his *own wife*, said he was sorry to have been ignorant so long of *so good a dish*."

---

### LETTERS TO THE EDITOR.

TO THE EDITOR.—Sir and Brother,—Although an entire stranger to you, I trust that, as your "Work" is ever open for the insertion of what may tend to the benefit of Freemasonry, or to the credit of those who are ready to lend a helping heart and hand to the cause, I need not apologise for thus trespassing on you.

Being just returned from London, where, at the express desire of the highly respectable Chapter, No. 288 of Swansea, I had gone up, for the purpose of obtaining information and instruction, in the present approved method of working, &c. in the Exalted Degree of Royal Arch Masonry, I feel that I should be wanting in courtesy and gratitude to the individual to whose able instruction I was recommended by some highly respectable Companions of the "Supreme Grand Chapter of England," were I not to embrace the first leisure moment for thus publicly acknowledging my best thanks to Companion George Aarons, of No. 1, Newcastle Street, Strand, for the very kind, polite, and Brotherly attention, in imparting the very valuable information and instruction which I received from him, and which, when communicated to the Companions of my Chapter, cannot but afford them the highest gratification.

To those Brethren to whom Brother Aarons is *personally* known, it must be, as it was to me, a matter of great interest and astonishment in witnessing the wonderful retentiveness of his memory ; as from his being entirely deprived of sight (which I understand he has been for many years) the whole of his instruction was given by "oral communication," and without the assistance of any document whatever.

Had time permitted whilst in town, I should have done myself the pleasure of personally paying my respects to you ; but I was prevented so doing, by being obliged to leave sooner than at first contemplated. However, I had an opportunity of cursorily running over several articles in your interesting "Review" of much merit and ability ; and I flatter myself that I shall be enabled to induce several of the Brethren of our Lodge and Companions of the Chapter, to become subscribing members to the same, considering it, as I do, a valuable and most interesting work, not only to the scholar and man of science, but particularly to the Craft in general ; and most especially to those who *rightly* appreciate the value of Freemasonry, as being intimately connected with the



promulgation and practice of every social and moral virtue, that can elevate and adorn human nature.

I remain, Sir and Brother,  
Respectfully and fraternally yours,

F. D. MICHAEL, P.M.

Of the Indefatigable and Beaufort Lodge, No. 288, Swansea ;  
and P.G. Dir. C. for South Wales.

*Kidwelly, Carmarthenshire,  
8th August, 1838.*

---

MR. EDITOR,—On the death of our much respected Brother Gilkes, the country members of the Masonic body who were wont to receive instruction from him, deplored their loss the more, fearing that no one would step forward to supply his place.

I feel happy, however, to state for their information, that Brother George Aarons, with that zeal and ability which has so long marked his Masonic career, has taken up Brother Gilkes's mantle, and with the kindest urbanity, mixed with the most untiring devotion, is always ready to give instruction not only in the general working of Craft and Royal Arch Masonry, but to enter, with the most learned and critical acumen, into all the nicer points and intricacies of our mystic rites.

I have received much valuable information from our learned Brother, as well at his late residence in King Street, Covent Garden, as at his present residence, No. 1, Newcastle Street, Strand ; and I earnestly recommend my country Brethren to give him a hail, and they will not, I feel assured, consider an hour mis-spent in company with this highly talented and much respected Brother.

I trust, Mr. Editor, you will give this hasty effusion of a grateful heart, a place in your extensively circulated and useful periodical, and

I am, Sir, very fraternally yours,

JOHN HARRY COOK, R. N.,

P. M. Fortitude, 122, Plymouth.

[We have selected the two preceding letters as eliciting the grateful sentiments entertained by many provincial Brethren, in regard to our esteemed Brother Aarons, of whom (as our opinion is well known) we need only observe that due credit attends all who do him justice. We have, also, on our own part, to thank our various correspondents in every part for the great anxiety, for their good wishes, and their assurances in support of their "own Quarterly." ]

---

#### PROVINCIAL GRAND STEWARDS.

TO THE EDITOR.—Sir and Brother,—Any repetition of praise to the M.W. Grand Master, for the excellent emendations in our Book of Constitutions, propounded by His Royal Highness at the last Quarterly Communication, would weigh but lightly in the balance after the unanimous feeling of gratitude expressed by those who were present on that occasion ; nevertheless I cannot better introduce my object in addressing you, than by proffering my humble thanks to the M.W. Grand Master,

for this new proof of his paternal anxiety in all that pertains to the welfare of the Craft. Nor will it detract in the smallest degree from the acknowledgments due to the Duke of Sussex, nor from my own sincerity, that the particular alteration, and, as it now stands, the undoubted improvement I have to refer to, although it was at first, in its chief feature, negative in proposition, became afterwards affirmative under the consideration of the Grand Lodge; because His Royal Highness adopted a more perfect view of the case, when properly explained to him, with the most evident satisfaction.

Assuming that the Book of Constitutions went not the length of prohibiting Past Provincial Grand Stewards from wearing the *red apron* in their respective provinces, that custom has generally prevailed throughout England; and it has by no means been unusual to permit its use by such past-officers when attending Masonic meetings in neighbouring counties. But this lenient construction of the law, it would seem, has occasionally given umbrage; and an attempt was made, upon the plea of "personal experience," to confine the honour of that distinctive badge, after actual service, to Past Grand Stewards only, and prevent its participation by those of provincial appointment; yet it is remarkable that when the question was mooted, to add a declaratory clause to the law on that subject, by which Past Provincial Grand Stewards would have been specially inhibited from using a *red apron* at all after the expiration of office, the propriety of adopting that course was marked by unintelligible advocacy.

I trust through your pages it will be extensively diffused, that on this occasion of "personal experience," two zealous members of the Fraternity, who had travelled some forty miles to attend a Masonic festival, were actually prevented from joining the banquet by a

"Straitlaced stickler for the laws extreme."

who, objecting to the wearing of a *red apron*, even under such peculiar circumstances, by any Past Provincial Grand Steward, caused them immediately to retire; not merely disappointed of their expected pleasure, but inclined to doubt the kindly disposition of the Craft, and the universality of the system they had hitherto been so anxious to support and extend!

I agree with Brother Lee Stevens—who so successfully advocated the cause of the Provincial Grand Stewards, as a *past officer of their own rank*, as well as a Past Grand Steward—that the expenses incurred by them, the journeys performed, and the loss of time they must experience in fulfilling the duties of their office, entitle them to at least the privilege of wearing the *red apron* in their respective provinces from and after their period of service; and that, were this expressly forbidden to Provincial Grand Stewards, it would create great dissatisfaction among those who already exercise the privilege, and effectually prevent the acceptance of such office by those whose standing in the Craft would point them out as most deserving of the distinction. And I therefore think that the Brother who proposed the adopted amendment, and the Provincial Grand Master who seconded it, are deserving of thanks from the Provincial Grand Stewards as a body.

I am, Sir and Brother,

Your sincere well wisher,

A PAST PROVINCIAL GRAND STEWARD.

September 10, 1838.

## COLLECTANEA.

**DEPENDENCE OF MAN UPON HIS CREATOR.**—For the continuance of life a thousand provisions are made. If the vital actions of a man's frame were directed by his will, they are necessarily so minute and complicated, that they would immediately fall into confusion. He cannot draw a breath without the exercise of sensibilities as well ordered as those of the eye or ear. A tracery of nervous chords unites many organs of sympathy, of which, if one filament were broken, pain, and spasm, and suffocation would ensue. The action of his heart, and the circulation of his blood, and all the vital functions, are governed through means and by laws which are not dependent on his will, and to which the powers of his mind are altogether inadequate. For, had they been under the influence of his will, a doubt, a moment's pause of irresolution, a forgetfulness of a single action at its appointed time, would have terminated his existence. Now when man sees that his vital operations could not be directed by reason, that they are constant, and far too important to be exposed to all changes incident to his mind, and that they are given up to the direction of other sources of motion than the will, he acquires a full sense of his dependence. If man be fretful and wayward, and subject to inordinate passion, we perceive the benevolent design in withdrawing the vital motions from the influence of such capricious sources of action, so that they may neither be disturbed like his moral actions nor lost in the moment of despair. When man thus perceives that in respect to all these vital operations he is more helpless than the infant, and that his boasted reason can neither give them order nor protection, is not his insensibility to the Giver of those secret endowments worse than ingratitude? In a rational creature, ignorance of his condition becomes a species of ingratitude; it dulls his sense of benefits, and hardens him into a temper of mind with which it is impossible to reason, and from which no improvement can be expected.—*Sir Charles Bell.*

**SOCIAL INFLUENCE OF WOMAN.**—Unless our women be brought up in modesty, and with industrious and religious habits, it is in vain that we educate the men. It is they who keep the character of men at its proper elevation.—*De Fellenberg.*

**THE CEDARS OF LEBANON.**—One of the first travellers who has given any particulars of Mount Lebanon is Belan, who travelled in Syria about 1550. About sixteen miles from Tripoli, a city in Syria, he says, "at a considerable height up the mountain, the traveller arrives at the monastery of the Virgin Mary, which is situated in a valley. Thence, proceeding four miles further up the mountain, he will arrive at the cedars, the Maronites or the monks acting as guides. The cedars stand in a valley, and not on the top of the mountain; and they are supposed to amount to twenty-eight in number, though it is difficult to count them, they being distant from each other a few paces. These the Archbishop of Damascus has endeavoured to prove to be the same that Solomon planted with his own hands in the quincunx manner in which they now stand. No other tree grows in the valley in which they are situated; and it is generally so covered with snow, as to be only accessible in summer."—(*De Arb., &c., p. 4.*) About this period paying a visit to the cedars of Mount Lebanon seems to have been considered as a kind of pilgrimage; and, as every visitor took away some of the wood of the

trees to make crosses and tabernacles, the Patriarch of the Maronites fearing that the trees would be destroyed, threatened excommunication to all those who should injure the cedars, and, at the same time, exhorted all Christians to preserve trees so celebrated in holy writ. The Maronites were only allowed to cut even the branches of these trees once a-year, and that was on the eve of the Transfiguration of our Saviour, which festival occurs in August, and consequently at a suitable period for visiting the mountain. On this festival the Maronites and pilgrims repaired to Mount Lebanon, and, passing the night in the woods, regaled themselves on wine made from grapes grown on the mountain, and lighted their fires with branches cut from the cedars. They passed the night in dancing a kind of Pyrrhic dance, and in singing and regaling, and the following day the festival of the Transfiguration was held on the mountain, and the patriarch celebrated high mass on an altar under one of the largest and oldest cedars. Mr. Loudon afterwards enumerates the other writers who have visited the cedars, giving extracts from each, down to the visit of the Prince de Joinville, as recorded by his aid-de-camp M. Laure, in September, 1836. Fifteen of the old trees were then still remaining, one of which had a trunk nearly thirty-six feet in circumference, and there were about forty younger trees, the smallest of which had a trunk measuring ten feet in circumference; but there were no young seedlings to succeed them. "The soil of the forest of Lebanon," says M. Laure, "in which there was not a single blade of grass growing in September, 1836, was covered to the thickness of half a foot with the fallen leaves, cones, and scales of the cedars, so that it was almost impossible for the seeds of the trees to reach the ground and germinate.—*Arboretum et Fruticetum Britannicum*.

MOUNT TABOR, THE SCENE OF THE TRANSFIGURATION.—It stands perfectly isolated; rising alone from the plain in a rounded tapering form, like a truncated cone, to the height of three thousand feet, covered with trees, grass, and wild flowers, from the base to its summit, and presenting the combination, so rarely found in natural scenery, of the bold and the beautiful. At twelve o'clock, we were at the miserable village of Deborah, at the foot of the mountain, supposed to be the place where Deborah the prophetess, who then judged Israel, and Barak and "ten thousand men after him, descended upon Sisera, and discomfited him and all his chariots, even nine hundred chariots of iron, and all the people with him." The men and boys had all gone out to their daily labour, and we tried to persuade a woman to guide us to the top of the mountain, but she turned away with contempt; and, having had some practice in climbing, we moved around its sides until we found a regular path, and ascending nearly to the top without dismounting. The path wound around the mountain, and gave us a view from all its different sides, every step presenting something new, and more and more beautiful, until all was completely forgotten and lost in the exceeding loveliness of the view from the summit. Stripped of every association, and considered merely as an elevation commanding a view of unknown valleys and mountains. I never saw a mountain which, for beauty of scene, better repaid the toil of ascending it; and I need not say what an interest was given to every feature when we saw in the valley beneath the large plain of Jezreel, the great battle-ground of nations! on the south the supposed range of Hermon, with whose dews the Psalmist compares the "pleasantness of brethren dwelling together in unity;" beyond the

ruined village of Endor, where dwelled the witch who raised up the prophet Samuel; and near it the little city of Nain, where our Saviour raised from the dead the widow's son; on the east, the mountains of Gilboa, "where Saul and his armour-bearer, and his three sons, fell upon the swords, to save themselves from falling into the hands of the Philistines;" beyond, the sea of Galilee, or Lake of Genesareth, the theatre of our Saviour's miracles, where, in the fourth watch of the night, he appeared to his terrified disciples, walking on the face of the waters; and to the north, on a lofty eminence, high above the top of Tabor, the city of Japhet, supposed to be the ancient Bethulia, alluded to in the words, "a city that is set on a hill cannot be hid."—*Stephen's Incidents of Travel.*

ANCIENT CARTHAGE.—Sir Grenville Temple, who lately arrived at Malta from Tunis, has employed himself for the last six months, in making excavations on the classic soil of Carthage—a city, the mere mention of whose name awakens in the bosom of every scholar a thousand recollections of glory which once adorned the mistress of the African seas, and the immortal rival of the Roman republic. His labours have been well rewarded by the peculiarly interesting discoveries he has made. Among them we may notice that on the site of the temple of Ganath, or Juno Cœlestis, the great protecting divinity of Carthage, he found about seven hundred coins, and various objects of glass and earthenware. But the most remarkable, and perhaps least expected of his discoveries, is that of a villa, situated on the sea shore, and buried fifteen feet under ground. Eight rooms are completely cleared, and their size and decorations prove that the house belonged to a wealthy personage. The walls are painted, and the floors are beautifully paved in mosaic, in the same manner as those at Pompeii and Herculaneum, representing a great variety of subjects, such as marine deities, both male and female, different species of sea-fish, marine plants, a vessel with female figures dancing on deck and surrounded by admiring warriors; other portions represent lions, horses, leopards, tigers, deer, zebras, bears, gazelles, hares, ducks, herons, and the like. Ten human skeletons, apparently of those slain during the assault of the city, were found in the different chambers. Sir Grenville also discovered in another house other mosaics of great interest: these represent gladiators contending in the arena with wild beasts, and over each man is written his name. In another part are seen horse-races, and men breaking in young horses. Sir Grenville Temple has had the good fortune to make connexions, which assisted greatly his own ardour for antiquarian research, and the objects he has been thus enabled to recover from their long obscurity, are of a nature to throw a minute light upon the customs and state of the arts in that celebrated Roman colony.

SELF-EXAMINATION.—Few sufficiently practise the habit of self-examination. Through life man is liable to error, and requires check, rebuke and counsel. He should personify his own conscience. He should be his own good spirit, hovering over himself in moments of passion, temptation, and danger, and reminding himself that he owes a duty to his Maker, with which the opinions and consequences of the world have nothing to do. Life, in regard to the earth, is a passing dream. The reality is the *hereafter*. Moral principle is cherished and strengthened by self-examination, which continually instructs him in broad and magnanimous duties. In the calmness

of solitude, passion and error relax their hold, and the mists of the world disperse. Truth dwells there, and, with her holy voice, reviews, sanctions, or condemns the past, and directs the future. Habituate yourself to take indulgent and exculpatory views of those with whom you live, with such exceptions as moral courage and firmness require, and as you can render good reasons for. Cultivate a willingness to acknowledge and repair your faults. No one can avoid doing wrong; but all can confess and endeavour to retrieve the consequences of error. The tributes most gracious in the eyes of our Creator are simple, and within the power of the poorest. We need no convents, thongs, or abstinence, but only those sacrifices of personal feeling and interest, which honour, honesty, affection, and benevolence, demand, and which lie within the reach of the most insignificant individual."

HOME.—I have travelled some little in my day; and I never yet saw the place over-seas where I could say, here will I live and die. My steps have been arrested by beautiful spots—by savage spots—by great and luxurious cities; a week, a month, I could spend in many—a year in some, and spend it happily; but not life—not all my days. This may be prejudice, but it is the only prejudice I have no wish to part with. I know of no pleasure that will compare with going abroad, except one—returning home. I pity English colonists wherever I find them, whether at Tours, or Pau, or Lausanne, or Brussels, or Nice, or Florence. They all talk of delightful climates, and delicious wines, and cheap living, and excellent society; and yet, I believe, there may be but two, or one, among them all, who, if they dared to appear poor, would not turn their backs upon the climate, and wines, and society of foreign lands, and seek the shores of England. Travelling is a charming recreation, but, after all, England—to an Englishman—is the only country to live in.—*Derwent Conway's Tour in Switzerland.*

KNOWLEDGE OF THE WORLD.—Royalty and its symbols were abolished in France. A showman of wild beasts possessed an immense Bengal tiger, the pride of the flock, commonly called the *royal tiger*. What did our showman do? Why he knew the world, and he changed the name of the beast from the *Tigre Royale* to the *Tigre Nationale*! Horace Walpole was particularly charmed with this anecdote, for he knew the world as well as the showman. There are men who say they know the world because they know its vices. Could we admit this claim, what sage would rival an officer of Bow-street, or the turnkey at Newgate? This would indeed be knowledge of the world, if the world were inhabited only by rogues. But pretenders of this sort are as bad judges of our minds as a physician would be of bodies, if he had never seen any but those in a diseased state. Such a man would fancy even health to be a disease! We generally find, indeed, that men are governed by their *weaknesses*, not their *vices*; and those weaknesses are often the most amiable part about them. The knowledge of those weaknesses is what I chiefly call the knowledge of the world. It is this which immortalised Moliere in the drama, and distinguished Talleyrand in action.—*Bulwer.*

## SONGS OF THE RESTORATION.

BY CLERKE BURTON, ESQ.

PROVINCIAL GRAND MASTER FOR SOUTH AFRICA.

## SONG OF MORIAH.

*(Meridian.)*

THE Lord JEHOVAH is my strength and song,  
 The Rock of my salvation, and my joy.  
 Give Glory, O give Glory to His Name,  
 Declare His Wonders, celebrate His Praise,  
 And magnify His Mercies, O my Soul.  
 Though He was angry, yet abiding Love  
 Hath turned aside the measure of his wrath,  
 And my ELOHIM hath become my Strength,  
 My Great Salvation, my Redeeming God.  
 Come, O my People,—to the Fountain come,  
 And draw Salvation from the Holy Spring.  
 Halleluiah. Halleluiah. Amen.

O, all ye Dwellers on the Earth, Behold!  
 The Ensign of the Lord is lifted up,  
 And 'stablished in the Mountain of His Strength.  
 Hear ye the Trumpet of the Lord of Hosts,  
 And hearken to the Summons of our God.  
 Behold, Jehovah's Mighty Arm hath reaped  
 And gathered-in the Harvest of His Wrath.—  
 Though trodden down, and meted out on Earth,  
 The People scattered, and the Nation peeled,—  
 The Gleaners, chosen of the Lord, shall come,  
 And glean the Remnant which His Love hath spared,  
 Halleluiah. Halleluiah. Amen.

O Lord, my God, I will exalt THY NAME,  
 And magnify Thy Faithfulness and Truth.  
 For Thou hast been my shadow from the heat,  
 My HELP, my AID, my COMFORT in distress,  
 My shelter and my refuge from the storm.  
*Thy Hand hath broken up the secret place,*  
*And Thou hast pierced through that mysterious veil,*  
 Which covered all the Nations of the Earth,  
 And triumphed o'er the Darkness of the Tomb.—  
 We have expected Him; Lo! It is HE.  
 We waited for Him,—and Behold! HE COMES.  
 Halleluiah. Halleluiah. Amen.

We have A City, whose Defence is—God;  
*For He hath laid the precious corner stone,*  
 And His Eternal Wisdom hath ordained  
 Salvation for its Bulwarks, and its walls,  
 And Praise, the glorious entrance of its Gates.

O enter, ye that fear His Holy Name,  
 And Worship Him in Righteousness and Truth.—  
 Blow ye the Trumpet,—publish ye,—proclaim,—  
 THE LORD OUR RIGHTEOUSNESS, JEHOVAH REIGNS!—  
 Cry out, and shout,—THE LORD OUR GOD IS JUDGE,  
 THE LORD OUR LAWGIVER, THE LORD OUR KING.  
 Halleluiah. Halleluiah. Amen.

Rejoice, O Desert, blossom as the Rose ;  
 And thou, O Wilderness, spring forth with bloom ;  
*For Lebanon hath crowned thee with its pride,*  
 And Carmel clothed thee in its verdant robe.  
 O Solitary Place, rejoice and sing,  
*For vernal beauty decorates thy shade ;*  
 THE ROSE OF SHARON yieldeth thee its sweets,  
 THE LILY OF THE VALLEY, its perfume.  
*O sing with gladness and exceeding joy,*  
 For ye have seen the Glory of the Lord,  
 And known the Righteous Judgment of our God.  
 Halleluiah. Halleluiah. Amen.

O let the Wilderness lift up its voice,  
 The Cities of the Desert cry aloud ;  
 And let thy Tents, O Kedar, shout with joy,  
 And all the Dwellers of the Rock break forth,  
 To sing the Praises of the Lord of Hosts ;  
 For He, alone, is worthy to be praised,  
 THE FIRST AND LAST, THE TRUE AND LIVING GOD.  
 Sing, O ye Heavens ; shout, thou lower Earth ;  
 Burst forth in Song, ye Mountains and ye Hills ;  
 And O ye Forests, and ye Trees, rejoice,  
 AND BLESS THE NAME OF OUR REDEEMING GOD.  
 Halleluiah. Halleluiah. Amen.

Drop down, ye Heavens, with Eternal dew,  
*Pour out ye skies, your Everlasting Light,*  
 And let the flood of Righteousness descend,  
 That Earth may yield her increase to the Lord.  
 My Soul hath sought Thee, O my God, with tears ;—  
*It searched for Thee, as silver in the earth,*  
*And finds Thee, like hid treasures long concealed,*  
*O wreath the knowledge of Thy Holy Name*  
*Around my heart, and bind it on my brow,*  
*For it is wisdom, to direct my paths,*  
*And understanding to preserve my ways.*  
 Halleluiah. Halleluiah. Amen.

Hear, O my people ; hearken, O ye Isles ;  
 And ye who seek the knowledge of the Lord,  
 And follow after Righteousness and Truth :—  
 THE DAY OF RECOMPENCE IS NEAR AT HAND.  
 When His Almighty Arm shall judge the world ;  
 For, out of Zion hath His law gone forth,  
 And Judgment for an Everlasting Light.  
 The Heavens shall dissolve, the Earth decay,—  
 And all the living perish in the dust,



But His Salvation and His Word shall stand,  
From Everlasting to Everlasting.  
Halleluiah. Halleluiah. Amen.

Come, ye that thirst. and ye that hunger—come ;  
Drink ye the waters of Eternal Life,  
And satisfy your longing souls with bread.  
COME TO THE BANQUET OF THE LORD OF HOSTS,  
And feed upon the bounty of our God.  
For He hath spread His TABLE, and prepared  
A FEAST FOR ALL THE NATIONS OF THE EARTH.  
O ye that thirst for understanding—come ;—  
And ye that cry for Wisdom, come—and eat ;  
And ye shall go rejoicing on your way,  
*Filled with the Knowledge and the Fear of God.*  
Halleluiah. Halleluiah. Amen.

Come ye, and call upon the Lord your God,  
For He will hear, and answer to your call ;  
And Righteousness shall go before your feet,  
And glory follow after, in your way.  
NOW SHALL the LIGHT OF YOUR ELOAH BREAK  
*In sudden splendor like the mid-day sun,  
And make your darkness as the light of noon.*  
Come ye, for your Jehovah is your guide,  
And He shall lead you and renew your strength.  
Let your delight be ever in His name,  
And ye shall be exalted in the Earth.  
Halleluiah. Halleluiah. Amen.

*Pass ye,—Pass ye the Gates,—prepare the way,—  
Cast up the causeway, clear away the stones,  
And raise the Banner of the Lord on high :*  
Proclaim unto the People of the Lord—  
And let the ends of all the Earth give ear,—  
*Behold ! THE SAVIOUR cometh in His Strength,  
To crown your labours with His just reward.*  
And ye, O faithful, henceforth shall be called :—  
“ THE HOLY PEOPLE,—THE REDEEMED OF GOD.”  
And ye—Foundations of the Holy Place—  
“ SOUGHT OUT,”—and “ NOT FORSAKEN ” by His Name.  
Halleluiah. Halleluiah. Amen.

Blow ye the Trumpet,—sanctify a Fast,—  
Assemble ye the Elders,—gather ye  
And let the Congregation—all—be Holy.  
Call an assembly, sanctify the Priests,  
*And stand between the Altar and the Porch,  
To wait the Glory which shall be revealed.*  
Gather yourselves together,—fear ye not,  
For I AM in the midst of you—saith God.  
Now do ye know THAT I AM HE  
*Which was, and is, and shall be evermore,*  
Your King—your Priest—your Prophet—and your God.  
Halleluiah. Halleluiah. Amen.

## SONG.

A WREATH of fair flowers we will garland for thee,  
 Our lovely, our artless young Queen,  
 From Flora's choice treasures selected; and she  
 Herself shall preside o'er the scene;  
 The bright crown imperial shall have the first place,  
 A fit gem for its royal possessor;  
 And pure and unsullied, long, long may it grace  
 The brow of our Queen—Heaven bless her.

The red and white roses have long been combined,  
 And still they united shall be;  
 And whilst with the shamrock and thistle entwined,  
 Shall blossom more brightly for thee:  
 Should folly or faction her throne e'er assail,  
 There are brave hands and hearts to redress her;  
 And honour, and loyalty, still shall prevail,  
 To shield our young Queen—Heaven bless her!

This beautiful bud from the ancestral tree,  
 This scion from Brunswick's old line,  
 The pride of our wave-girdled island shall be,  
 Still nurtured by virtue divine:  
 The ocean God, too, from his coral-bound caves,  
 Declares that no foes shall oppress her;  
 Her ships and her sailors shall still rule the waves,  
 And protect our young Queen—Heaven bless her!

Soho, 8th May, 1838.

GERALD,  
 ST. PAUL'S, No. 51.

## SONG.

BY ROBERT GILFILLAN, BARD TO THE GRAND LODGE OF SCOTLAND,

Tune—"Somebody."

The summer comes, but not in joy,  
 As I hae seen wi' somebody;  
 The sunny hours gang cheerless by,  
 They dinna bring me somebody.  
 Oh! hon for somebody,  
 Oh! hey for somebody,  
 He's ower the sea that's dear to me,  
 Oh! send me hame my somebody!

The echoes high yon cliffs amang,  
 Are silent now for somebody ;  
 And ilka wee bit birdie's sang  
 Seems mourning for my somebody !  
 Oh ! hon for somebody, &c.

Down by yon broomy knowes sae green,  
 I meet nae mair my somebody ;  
 Nor at the gleaming hour o' e'en,  
 I wander wi my somebody !  
 Oh ! hon for somebody, &c.

The wild flow'rs blooming in the dell,  
 They mind me o' my somebody ;  
 For soon they'll take a sad farewell,  
 And leave me like my somebody !  
 Oh ! hon for somebody,  
 Oh ! hey for somebody.  
 He's ower the sea that's dear to me,  
 Oh ! send me hame my somebody !

---

WRITTEN ON MEETING WITH THE TWO MISSES —  
 FROM ENGLAND.

BY ROBERT GILFILLAN.

Thy roses, England, must be fair,  
 When two such lovely ones we see ;  
 Oh ! I would bid farewell to care,  
 Might I beside such blossoms be !  
 The myrtle 'neath Italia's sky,  
 Puts forth its leaves of shady green,—  
 The palm-tree lifts its head on high,  
 Where Ganges' golden waves are seen.

But not in gems of Indian bowers,  
 Nor those Italia's gales perfume,  
 Can match with England's fairest flowers,  
 The roses of the living bloom !  
 For them I mourn, for them I sigh,  
 For them I breathe my fondest prayer ;  
 Aught else of joy, brings naught of joy,  
 If they its pleasures may not share !

Oh ! had I wealth as I have will,  
 Of these fair flowers one rose were mine ;  
 But which to choose would vex me still,  
 They're both so lovely, so divine !  
 But oh ! in parting, we must part  
 No more to meet in love's fond tie ;  
 But still enthroned within my heart,  
 My roses *there* shall never die !

## SONG.

Written for the Edinburgh Canongate Kilwinning Lodge, and sung  
at the Anniversary Dinner, SUMMER, ST JOHN'S.

BY ROBERT GILFILLAN.

Blythe, blythe is ilka brither,  
Obeying still the Master's ca' ;  
But for the Wardens baith thegither,  
May their backs be at the wa' !

There's bauld M'Neil,\* can raise the deil,  
As fast as he *lays down* the law ;  
Auld Hornie's might, we'll test this night,  
Nor fear his ugly phiz ava.  
Blythe, blythe, &c.

In place of flowers, and sunny bowers,  
When last we met, 'twas winter snaw ;  
But *changes* here, they ne'er appear,  
'Tis simmer aye within this ha'.  
Blythe, blythe, &c.

Our Mystic ties, nane dare despise,  
But they, our ties, who never saw ;  
The great of heart, may take a part,  
The rest are only *cowans* a' !  
Blythe, blythe, &c.

The best of ships are often taen,  
The best of soldiers ofttest fa' ;  
But auld KILWINNING yields to nane,  
But rides the storm above them a' !  
Blythe, blythe, &c.

Auld Peetrie,† like St. Peter auld,  
Keeps fast the keys that nane maun thraw ;  
My faith ! he were a berkie bauld,  
'That durst come in among us a' !  
Blythe, blythe, &c.

Then fill the wine—and let it shine  
As it has shone in days awa ;  
And this the toast—as 'tis our boast—  
The famed Kilwinning first of a' !

Blythe, blythe, is ilka brither,  
Obeying still the Master's ca' ;  
But for the Wardens baith thegither,  
May their backs be at the wa' !

---

\* Alexander M'Neil, Esq. Advocate, Master of the E.C.K.  
† Tyler to the Lodge.

## THE POET'S LOVE.

Oh, say not the poet's warm fancy can paint,  
Or dream of emotions he never has felt ;  
Nor compare him with sunbeams that, languidly faint,  
Never make the cold snow-covered Appenine melt.

Nor fancy his lips, while they breathe thus of love,  
But borrow the radiant verbiage they wear,  
From the theme, while they nought of its truth ever prove,  
But, cameleon-like, seem of the hue that is near.

Oh ! no, tho' his tongue may breathe language of fire,  
And his words may, like lightning, where'er they fall burn ;  
They image but faintly the flame of desire,  
That lights up his soul, as the taper the urn.

The flame that bursts forth from the volcano's brim,  
Rolling, torrent-like, down in precipitous tide,  
Tho' vividly flowing, is faint, cold, and dim,  
Compared with the fire raging fiercely inside.

*August, 1838,*

E. R. MORAN,  
(W.M. No. 49.)

## SONG OF THE ARAB CHIEF.

My Arab steed, my Arab steed,  
Over the desert flying,  
With arched neck exerts his speed,  
All vain pursuit defying,  
The Simoom's glance,  
The robber's lance,  
Alike pass hurtless by,  
Their search is vain,  
We cross the plain,  
My Arab steed and I.

My Arab steed, my Arab steed,  
Over the war plain bounding,  
Is with me in the hour of need ;  
Though death is flying round him.  
The sabre's gleam,  
And lance's beam,  
And baffled foemen try,  
Their speed is vain,  
We scour the plain.  
My Arab steed and I.

J. F. S.

## SERENADE FROM THE VENETIAN DIALECT.

The stars from heaven are peeping,  
 Rest, Lady, in thy bower,  
 Night's holiest guards are keeping  
 Their vigil round thy tower.

Oh, softly sleep ; in fairy dreams,  
 Of love and music blest,  
 Till morning's sunbright golden beams  
 Shall break thy balmy rest.

With thee old Time shall lightly run ;  
 Thy days be free from sorrow,  
 Nor brighter shall the passing one,  
 Seem than the coming morrow.

The stars from heaven are peeping ;  
 Rest, Lady, in thy bower ;  
 Night's holiest guards are keeping  
 Their vigil round thy bower.

J. F. S.

---

 THE YOUTH AND SAGE.

(*Something soft and sentimental for Mrs. M——n's Album.*)

LOQUITUR JUVENIS.

“ There was a time when I could sigh  
 At woman's foot, and strive to win her,  
 Swore heaven was pictured in her eye,  
 And she a saint, and I a sinner.

“ Then would soft music's dying fall  
 Melt a fond heart like mine to sadness ;  
 While the loud trumpet's battle call  
 Roused my hot blood almost to madness.

“ I found the coyest maid would yield,  
 But love possessed was ever cloying ;  
 And the red trophies of a field,  
 Some orphan's tears were still alloying.

“ I tried them all, and all were vain ;  
 Glory a name, and love untrue ;  
 Say, shall I risk my peace again ?  
 For counsel, Sage, I come to you.”

The Sage gazed on the downcast boy,  
 And sadly shook his palsied head.  
 "Yes, sorrow follows fast on joy,  
 And love is but a dream," he said.

"No more by woman's wiles be caught,  
 And fly from sickening scenes of slaughter.  
 In winter—take your toddy hot,  
 In summer—*stick to gin and water.*"

W. H. M. (Prince Mason.)

### THE NAMELESS ONE.

WE knew him in the beauty—  
 In the purity of youth ;  
 When all his thoughts were thoughts of joy—  
 His words the words of truth ;  
 Ere cruel time had tried him,  
 With a touchstone too intense,  
 And turn'd to sin's unhallow'd snares  
 A heart of innocence !

We saw him in the sorrow  
 Of a painful after age ;  
 When hope gave place to pale distrust,  
 And kindness to rage :  
 Then saw him sinking slowly  
 Under keen misfortune's glance,  
 Until the solemn struggle came  
 Of life's last utterance !

Oh ! had he only wander'd  
 Where his better feelings led—  
 Had only sought the sinless path  
 That happy spirits tread !—  
 We should not then have needed  
 Thus to shroud him in his shame—  
 To lay him where no tablet tells  
 His long dishonoured name !

JOHN LEE STEVENS.

(British Lodge, No. 8.)

## MASONIC INTELLIGENCE.

---

### QUARTERLY CONVOCATION.—Aug. 1, 1838.

#### PRESENT.

E. Comps, Lord J. Churchill, W. Shadbolt, T. Moore, as Z.H.I.

E. Comps, White, Harper, R. Steuart, *M.P.*, Bossy, Dobie, and *six* principals of subordinate Chapters.

A communication was delivered from the M.E.Z, by command, stating that His Royal Highness had received the transcript of the laws, which he would examine and report upon in due course.

The minutes of the last Grand Chapter were read and approved.

The report from the Committee of General Purposes was then read—it contained a recommendation that several warrants should be granted for new Chapters; and a letter from Companion Crucefix, requesting that his contemplated motion should be deferred for reasons stated.

The report was approved, and the Grand Chapter adjourned.

---

### QUARTERLY COMMUNICATION.—SEPT. 5, 1838.

#### PRESENT.

H.R.H. the Duke of Sussex, K.G., &c. M.W.G.M., on the Throne.

R.W. Lord H. J. S. Churchill, D.G.M.

“ J. Ramsbottom, Esq., *M.P.*, Prov. G.M. for Berks.

“ H. R. Lewis, Esq., Prov. G.M. for Sumatra.

“ H. R. Willet, B. B. Cabbell, Esqs., as Wardens.

“ R. Percival, Jun., Esq., Grand Treasurer.

V.W. Rev. W. Fallowfield, Grand Chaplain.

“ W. H. White and E. Harper, Esqs., Grand Secretaries.

W. A. Dobie, Esq., Grand Deacon.

“ Brothers Shadbolt, Mestayer. T. Moore, Lawrence, Gascoign, Sylvester, Heath, Cuthbert, Bossy, Esqs., Crucefix, *M.D.*, Rev. G. Gilbert, Past Grand Deacons.

“ Geo. P. Philipe, Esq., Grand Sword Bearer.

“ R. W. Jennings, Esq., Assist. G.D. Cer.

“ Sir Geo. Smart, Grand Organist.

Four Grand Stewards, the Masters, Past-Masters, and Wardens of several Lodges.

The Grand Lodge was opened in ample form, and the proceedings of the last Grand Lodge unanimously confirmed. His Royal Highness the M.W.G.M. addressed the Grand Lodge upon the several suggestions which he had considered necessary to make, in reference to certain



articles of the Constitutions, and which suggestions were unanimously approved.

The account of the receipt and expenditure of the Girls' School was laid before the Grand Lodge.

The following resolutions were then moved, after some brief remarks, by Brother Crucefix, and seconded by acclamation, the Grand Lodge standing:—

“That a dutiful address be presented to His Royal Highness the Duke of Sussex, upon the completion of his twenty-fifth year as Grand Master of English Freemasons.”

“THE ADDRESS.

“To His Royal Highness Prince Augustus Frederick, Duke of Sussex, K.G., &c. &c.

“May it please your Royal Highness,

“We the Pro-Grand Master, the Deputy Grand Master, Grand Wardens, and other members of the Grand Lodge, again fraternally and respectfully approach your Royal Highness with warm and unanimous congratulations, on the auspicious completion of your twenty-fifth year as Grand Master of English Freemasons.

“Words but feebly indicate the gratitude with which our hearts are filled at this providential dispensation of the Great Architect of the Universe, in favour of a Prince whose life has been thus happily prolonged, and rendered invaluable to Freemasons, and eminently useful to mankind.”

“That the above address be transcribed on vellum, signed by the Pro-Grand Master, the Deputy Grand Master, and Grand Wardens, and by them presented to H.R.H. the Most Worshipful Grand Master.”

His Royal Highness the M.W.G.M. then addressed the Grand Lodge at considerable length, thanking them for this affectionate demonstration of their attachment, and declaring his unabated hope in the cultivation of Masonic principle, as the surest means of ensuring social union.

The several reports of the Boards of General Purposes and Finance were read and approved.

The Grand Secretary reported that a very extensive collection of books had been sent in by Brother G. W. Turner, for presentation to the library now forming. The collection consisted of many choice works upon Masonry, and the general sciences. Whereon it was moved, seconded, and unanimously resolved,

“That the thanks of the Grand Lodge be offered to Brother Turner, for his very valuable and considerate presentation, and that the resolution be entered upon the minutes.”

The Grand Lodge was then closed in ample form, and adjourned.

GRAND OFFICERS' CLUB, *September 5.*—Brother J. Ramsbottom, *M.P.*, in the Chair. No subject of business.

MASTERS' AND PAST MASTERS' CLUB.—Audit of accounts. Brother Key re-elected Treasurer, and Brother Archer, Secretary. Brother H. R. Read, *W.M.* 27, elected a member.

## THE CHARITIES.

BOARD OF BENEVOLENCE, *June*.—A. Dobie, as Master.

*July*.—H. R. Lewis, as Master.

*August*.—J. Lee, W.M., No. 3, as Master.\*

THE BOYS' SCHOOL.—EXCURSION TO THE MEDWAY IN AID OF THE BOYS' SCHOOL.—On Tuesday, the 17th of July, the fourteenth excursion to the Nore and Medway took place, in aid of this Royal Masonic Institution; and was rendered quite a day of enjoyment by the good humour that prevailed, combined with the auspicious fineness of the weather.

The company, which might have been more numerous, consisting of a goodly number of ladies and gentlemen, friends and supporters of the Institution, assembled about eight o'clock; and, at half-past, the Royal Sovereign steam yacht started with her living freight from London Bridge, under a salute, and amidst the gratulations of a concourse of spectators, who lined the adjacent wharfs and bridge. That all had set out with a determination to make a merry jaunt of it soon became evident; albeit the modes of enjoyment were as varied as the most fanciful lover of contrast could desire; and that those within eye-shot and gunshot should be perfectly cognizant that this crew of happy creatures were floating down the Thames, or rather skimming over her undulating bosom, streaming pennons caught the glances of the former, and the latter were ever and anon greeted with a cannonade salute, startling the river gods, and making "the welkin ring." Thus the many from London Bridge were made continuously more by additions from Deptford, Greenwich, and Blackwall, yet still not so numerous as on former occasions.

Breakfast having contributed the requisite quotient of animal sustenance to each, Brother M. O. Wray, the Master of the Ceremonies, opened the programme of amusement, and gave those who delighted in "the concord of sweet sounds"—those who ranged themselves among the votaries of Terpsichore, under his own immediate auspices—and the more universal mass, to whom comicality is always welcome, enough, and we had almost said "and to spare," of music, dance, and laughter. The orchestral and quadrille bands engaged by him were more than usually excellent; and the sentimental ditties of Mr. Caulfield, and the comic songs and recitations of Mr. T. Jones, left nothing to be wished for in those departments. Of his own exertions to please, we may briefly say, that they were unwearied, and perfectly successful. We who report this for the Freemasons' Quarterly are of staid and somewhat grave appearance. "Time has not thinned our flowing locks," it is true, (there would have been some difficulty in that, by the way, as the covering of our caput comes more properly under the denomination of thatch than curl), but "care, age, or pain, that frosts the hair with grey," may be discovered to have been busy with us; and yet we contrived to escape scolding from a pretty and youthful partner, and literally danced round the Nore Light as jocosely as if the thoughts of other days had made us juvenile again, and we were once more footing it round a May-pole.

---

\* No Grand Officer attended.

From the Nore the Royal Sovereign proceeded to Sheerness, whence Brothers Edgecombe, Keddell, and the Secretary of the Lodge No. 184, came on board, as a deputation to greet the party. Their arrival and departure were marked by the honour of a salute. And here we beheld between twenty and thirty specimens "of Britain's best bulwarks," of various classes, from a brig to a first-rate, laid up in ordinary; which, although thus dismantled, and apparently inapplicable to any imminent emergency, have their equipments of spars, rigging, sails, stores, and armament, ready at hand, and capable of completion at the shortest notice. Fit emblems of the true British spirit—in peace the most placid, in war the fiercest and most irresistible.

Dinner was announced in the principal cabin at three o'clock. The Chair was taken by Brother R. T. Crucefix, *M.D.*, *P.G.D.*, &c., that gentleman having cheerfully acceded to the wishes of the Committee of Stewards, to officiate as the President of the day, in the absence of Brother Lythgoe, who was prevented by ill health from joining the excursion. Brothers Patten (the Vice-President), and G. W. Clifton officiated as croupiers. After the cloth was drawn, the President introduced the following toasts with terse and appropriate addresses, that elicited the warm concurrence and approbation of the company:—"The Queen,"—"His Royal Highness the Duke of Sussex,"—"The Masonic Boys' Charity,"—"The Girls' School,"—"The Asylum for Worthy Aged and Decayed Freemasons,"—"Brother Lythgoe, and better health to him,"—and the healths of the Vice President; the Treasurer, Brother Coe; the Master of the Ceremonies; and the Secretary, Brother Barnes. Brother G. W. Clifton then passed a high encomium on Brother Crucefix, the Chairman; and, alluding to the universality of his Masonic practice and charity, thanked him warmly in the name of all, for presiding over them that day. "The Ladies," and a few incidental toasts having then been disposed of, the dinner table company proceeded to join the dancers on deck. We must here take leave to observe that the duties of the Chairman were at times very difficult to accomplish, by the constant pressing in and out of the cabin of those who could not find accommodation there whilst the various addresses were delivered; and by the continuation, at the same time, of the amusements on deck. This annoyance, we trust, may be prevented on any future occasion, by the programme being so arranged, that what may be truly termed the business of the day may be conducted by direction of the committee, so as to ensure proper attention, by a temporary postponement of music and dancing; an alteration which would give a renewed zest to pleasure. As it was, the excellent moral and Masonic inculcations of the Chairman could only be heard by those sitting nearest to him.

Brother Coe, the Treasurer, was in high glee during the excursion, and sported his ancient medal and modern cup, testimonies of his Masonic exertions. To him, and with him Brothers Broadfoot, Thomson, Barnes and others, is justly due the honour of contributing a magnificent sum to the funds of the Boys' School, the profitable proceeds of these excursions. Commencing in 1825, and inclusive of 1837, the sums thus obtained amounted to 1,012*l.* 14*s.* 10*d.*; and we expect that this of 1838, added to it, will make a total of one thousand guineas. "That sum raised," said Brother Coe, to many who were present, "I shall consider my labour finished, and leave the future support of the excursions to younger, and, I hope, better Masous." May the good

work be cheerfully continued, say we, and with even better success. Whatever may be the increased value of the superstructure, the names of the founders will still be remembered with honour.

At nine, P.M., the Royal Sovereign arrived at the Bridge Wharf. Not the slightest accident or unpleasantry having arisen to mar the happiness of the day; and we landed, under a salute, impressed more deeply than ever with the value of Masonic institutions, and their admirable moral and social effects; and feeling very strongly indebted to the Committee of Stewards, and all others engaged in the promotion of comfort and enjoyment, order and regularity, for their strict attention and exertions.

---

We have not received any report of the monthly meetings of this institution; but it is understood to be in a very favourable state. The death of Brother Lythgoe, one of the Trustees and Auditor, has left a vacancy to be supplied at the next General Court. The deceased Brother was a most active and zealous supporter of the institution, and his loss will be deeply felt.

**THE GIRLS' SCHOOL.**—The children are in excellent health, and the school arrangements are as satisfactory as its best friends desire. The amount of receipt and disbursement, as directed to be prepared by Grand Lodge, was read by the Grand Secretary, at the last Quarterly Communication.

Messrs. Hanley and McMullen have been elected on the House Committee, *vice* Mr. Henekey, deceased, and Mr. Gore resigned.

*August 30.*—The House Committee having appointed this day for the Juvenile Fête, in celebration of the Jubilee of the School, and in compliance with the request of the Board of Stewards, several members of that body attended with the House Committee, and other friends of the Charity, among whom were a number of ladies, who most kindly interested themselves in the gratifying scene. Several children had been allowed, by permission of the House Committee, to remain over their time, expressly to participate in the enjoyment. The liberality of the Board of Stewards provided very bounteously for their young friends on the occasion; and the taste of the matron was very conspicuously displayed by the simple yet elegant manner in which the school-room was decorated. A new Victoria fourpenny-piece was given to each pupil, as an earnest of the medal commemorative of the Jubilee, which was not then ready, but has since been completed.

#### THE GIRLS' JUBILEE JEWEL.

**TO THE EDITOR.**—The Jubilee Festival of the Girls' School was an event too important to be soon forgotten. As a practical instance of benevolence, the Mason may feel proud, that the Hall wherein such a scene took place, may be, even in this vast metropolis of the world, hailed as the Temple of Benevolence. Under no other roof are such sacred meetings so frequent. And of the Girls' Charity I venture to affirm, that greater practical good does not result from any institution of a similar nature. Among the many acts of liberality which marked the late Board of Stewards, was a desire to commemorate the jubilee by the presentation of a jewel to each child in the school. The idea was a good one; but it might have been carried out to an extent likely to benefit the Institution in a very material manner, by creating rewards of merit

in perpetuity, instead of confining them merely to the present objects of our sympathy. Yet, for one, I most gratefully thank the Board for their general and timely support, and offer the following suggestion as emanating from their liberal sentiments.

If a "*Stewards' Fund of Merit*" were established—and which might be very simply and efficiently commenced by the next Board—I think that four medals, of the value of one guinea each, might be struck, as rewards for reading, needle-work, writing and arithmetic, and general proficiency. The House Committee should apportion the medals, which the pupils would wear on the festival day—and not merely wear them then, but such medals would become the property of a girl whose diligence and good conduct would become a conspicuous model for her schoolfellows to emulate.

I have said it can be efficiently commenced, and I am certain it will, if commenced, be permanently established. Take the following proposition. Suppose the next Board of Stewards, as a body, contribute *Ten Guineas* to such a fund, and that four medals are struck, there will remain six guineas; let this latter sum be paid into the House Committee as the first nucleus of the "*Stewards' Fund of Merit*;" the following year, with the same contribution, and the same expense of medals, the sum will be twelve guineas;—but I mistake the Past Stewards if, in the course of the year, they will not be disposed to add their mites to this fund, and that by their accession twenty-five pounds stock will not be purchased; and by a careful regulation of this fund, such additions, in time, may be made to it, as to enable the House Committee to give to such children as may be found deserving, some useful article to carry with them. Let the plan but commence, it will soon work into effective operation, and a strong feeling of liberality in the Brethren, and of emulation among the youthful objects of their benevolence, will follow as a natural result—equally blessing the one and the other.

FIDUS.

---

### THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

*July 11.*—COMMITTEE.—Various suggestions were offered, and agreed to be referred to the ensuing General Meeting. The correspondence from the provinces was very encouraging, and the report from several London Lodges equally cheering. Brother Pitt resigned as Honorary Secretary.

*August 8.*—GENERAL MEETING.—The Auditors' report was read, by which it appeared that there is standing in the names of the Trustees, 1,200*l.* Three per Cent. Consols.; 499*l.* 19*s.* 10*d.* in the hands of the Treasurer, and also various sums in progress of collection from the Stewards' lists. Whereupon it was ordered that the Treasurer should purchase 500*l.* Stock.

Resolutions of thanks were unanimously passed to the President, Officers, and Members of the Board of Stewards, for their praiseworthy exertions at the late Festival; as also to Brother Alderman Thomas Wood, Chairman of the said Festival, for his very able and liberal support of this Institution.

A complimentary acknowledgment was unanimously offered to the Honorary Secretaries for their past services.

It was resolved, that in future the salary of the Secretary should be 20*l.*

Brother Alderman Thomas Wood was unanimously elected one of the Trustees, *vice* Brother Henekey deceased.

The following officers were then unanimously re-elected :—

Bro. Dr. Crucefix, . . . . .	<i>Treasurer.</i>
“ Farnfield, . . . . .	<i>Secretary.</i>
“ Begbie, . . . . .	<i>Collector.</i>

The following Committee was unanimously elected :—

Bro. Acklam,	Bro. Kincaid,	Bro. Staples, S.
Adamthwaite,	Moran,	Stevens, J. L.
Baldwin, S.	M‘Mullen,	Thomson, P.
Borrett,	Phillips, H.	Turner, G. W.
Buckingham, F.	Pike, J.	Udall, John
Chandler, L.	Rule,	Warriner, G.
Hoare, H.A.	Sangster,	Wilson, S. B.

*Resolved unanimously,* That the affairs of the Asylum be conducted under the management of Five Trustees, the Treasurer, the Secretary, and a Committee of twenty-one, to be elected annually at the General Meeting in August, which Committee shall elect from among themselves three Auditors. The Trustees and Treasurer to be members of all committees *ex officio*.

*Resolved unanimously,* That the best thanks of the Governors and Subscribers be accorded to the Treasurer for his exertions on behalf of the Charity.

*Sept. 12.*—COMMITTEE.—The Treasurer reported that he had purchased 500*l.* Stock.

Brothers Pike, Sangster, and Staples, were unanimously elected Auditors.

The general correspondence and reports of intended support from the Lodges were satisfactory.

GREENWICH, *Aug. 2d.*—The Stewards of the late Festival, and their friends, assembled at the Crown and Sceptre, to recreate after their labours, and to do honour to the Chairman, Alderman Thomas Wood, who had been invited as a guest. The worthy Brother, however, was prevented from attending, owing to unexpected circumstances. There were present several persons who were not of the Fraternity; among them Mr. Charles Pearson, of civic fame, who commented with peculiar felicity upon the various sentiments expressed by the Chairman and others; and stated, that the high intellectual enjoyment he had participated with the present company was such, as to direct his serious attention to the public principles of Masonry, with a view to his entrance into its hidden mysteries. Brother Collyer was in most excellent voice, the party altogether most agreeable, and were it not out of order, we would descant upon the very liberal catering in the way of the creature-comforts, among which the turtle was abundant.

GENERAL PURPOSES, FIRST MEETING,  
SESSION 1838-9.

*June 26th.*—Present, Bro. H. R. Lewis in the Chair. Bros. Dobie, Lawrence, Gilbert, Philipe;—also all the ten Masters, with the four Past Masters, elected by the Grand Lodge, in all nineteen. The most numerous attendance of the Board on record.

The first business being to elect their Vice-President; Bros. Lythgoe, and two others, were respectively put in nomination, when Brother Lythgoe was declared the successful candidate, and took the Chair in the absence of the President.

The circumstance of so many Lodges being in default was debated, and an investigation directed into all Lodges in arrear for two years.

The List of thirty-three Lodges reported to Grand Lodge was then read, and Bros. Dobie, M'Mullen, and Udall, were appointed as a Sub-Committee, with directions to examine and report thereon.

The following Brethren were also appointed a Sub-Committee, to examine into, and to report upon, the business and state of the Grand Secretaries' Office, viz. — the President, and Vice-President, Bros. M'Mullen, Rodgers, and Norris.

Petitions were presented from Northampton and Towcester, praying for the appointment of a Provincial Grand Master.—“Ordered, That the Grand Secretaries be instructed to refer the same to the Grand Master, and to apprise the petitioners of their having done so.”

It was suggested that in future no receipt should be valid, unless countersigned by the Grand Secretary; and that such notification should be published, and endorsed on the quarterly circulars.—Adjourned.

*July 24th.*—Present, Bro. H. R. Lewis, in the Chair. Bros. Dobie, Bossy, Silvester, Philipe, Hardwicke, White, Harper, Acklam, M'Mullen, Warriner, Norris, R. L. Wilson. A letter was read from Bro. Lythgoe, excusing his absence from indisposition.

*August 28th.*—Present, H. R. Lewis, in the Chair. Bros. Dobie, Bossy, Gilbert, Acklam, R. L. Wilson, Lee, Rowsell, Warriner, M'Mullen, Cullington, (White, Harper.)

The decease of Brother Joseph Lythgoe, the late Vice-President, was announced, but the election for a successor was not proceeded with, upon an intimation that the laws had not so provided. The general report to be laid before the ensuing Grand Lodge was proceeded with, and the meeting adjourned.

The business of the quarter has not been of particular importance, and owing to the illness and lamented death of Brother Lythgoe, the Committee of enquiry has not met.

**BOARD OF FINANCE.**—The accounts are generally satisfactory. Bro. H. J. Prescott, has been elected Vice-President of the Board.

---

**THE REPORTER.**

Our man of business, yeapt the reporter, having for some time past adjourned from labour to refreshment, his activity has been chiefly exhibited, in what is professionally termed the “Knifedforkery” system. He has been a peripatetic philosopher at Blackwall, Greenwich, Richmond, Watford, Chigwell, and various other places; and has been

so feasted with the sweets of turtle, white bait, venison, champagne, ice, and choice fruit (but no bill of the play), that he has become somewhat changed; and from the character of a sedate man, with something of the sober sadness about him, is puffed up with vanity, yea, and swelled out into a burly well-feasted mortal. Yet, gentle reader, this is not our fault, but the fault of those who have invited him, and as the diseases of repletion are best cured by abstinence, we shall take him in hand, and by confining him to his "usual diet," hope he will shortly make his best bow at the ensuing session, and to your perfect satisfaction.

#### SUMMER RECREATIONS.

**PRINCE OF WALES LODGE.**—Jubilee, *June 22.*—The Honourable Thomas Dundas, M.P. in the Chair. Apologies were made for the absence of Lord Dundas, the Pro-Grand Master, Lord Monson, and other distinguished Brethren.

In the course of the address of the Chairman, when proposing the health of H.R.H. the Duke of Sussex, M.W.G.M. which was most affectionately received, he stated that, many pressing engagements had prevented the happiness of his being amongst them.

**DR. MOORE**, in the course of the evening, gave a slight but pleasing retrospect of the Lodge; the circumstance of its chair having been filled by no less than four Princes of the blood royal, two of them sovereigns, George IV. and William IV. was happily commented upon; and the recollection that his Majesty Geo. IV. was one year as Master, supported by his royal Brethren the Dukes of York and Clarence, as Wardens, caused much interest. Dr. M. also adverted to the protection offered to the Lodge by its present Master, H.R.H. the Duke of Sussex, who had for so many years been re-elected as Master.

**SIR WILLIAM FOLKE** addressed the Brethren at some length, and reminded them of many interesting subjects connected with the origin of the Lodge; and added some Masonic anecdotes of their late Majesties, and the Duke of York, during their association with it.

The musical department was very select, and the banquet most costly. In all there were about one hundred Brethren present; the day perhaps was not spent joyously, and may be said to have formed a singular contrast with that of the preceding Wednesday, where mirth and good humour were expressly engaged in the Old Mason's cause, and in the same hall. Perhaps screening the dais took from the effect.

The previous Lodge was held in the New Temple, and the screen there also, gave a sombre effect. There was nothing of importance in Lodge.

**LODGE OF ANTIQUITY, June 27.**—A more than usually happy day was enjoyed by the Members of this Lodge. In addition to the luxuries of the season, two fat haunches smoked on the board, and gave token that the olden time was not forgotten by the Fraternalists of "time immemorial." Good humour prevailed, and Bro. De Crespigny brought good spirits to keep it up.\*

**BANK OF ENGLAND LODGE, (No. 329).**—*July 5.*—The Jubilee of this exemplary scion of the Masonic Tree, was held in a manner that its best friends could have desired. The ladies were invited; and we need hardly say contributed greatly to enliven the scene. Brother

\* We regret to learn that this gentleman has lately met with a serious accident.



W. L. Wright W. M. presided at the banquet, and excited by the smiles of his fair guests, welcomed them gracefully, and received the gratifying homage of their approbation. We shall dismiss the account of the dinner, wines, dessert, ices, &c. by simply stating that, Brother Radley was too determined that the Ladies should be properly attended to, to leave any thing for us to observe but the excellence of every thing. After dinner, the Ladies adjourned to the Drawing Room. A concert and conversazione succeeded.

Quadrilles were danced, and the evening concluded after a most animating and truly happy day. Messrs. Collyer and Land, with some of the visitors, especially one young lady, were in most excellent voice; but we cannot refrain from expressing the great intellectual treat derived from Bro. Collyer's chaunt after dinner. It was in this manner that the Bank of England Jubilee was celebrated; sanctioned by the presence of those who teach how happiness is to be really felt. The veteran founder of this lodge, Brother Joyce, is still living, and was invited, but on account of age and infirmity declined to attend. He expressed in the warmest terms his high gratification that he lived to know the Jubilee had been accomplished.

LODGE OF FIDELITY, (No. 3.)—*July 11.*—The Summer Festival was held at Greenwich. Gaiety and mirth attended the meeting, which was numerous and respectable. Perhaps in no Lodge is there so marked a change as in this; it vies with the foremost in acts of kindness and good will.

DEPTFORD. — On Monday, June 25, the three United Lodges of Deptford celebrated the Festival of St. John, at Brother Hall's, the Woodman, Greenwich. The company sat down at an early hour, and did not separate until one equally so. The Rev. V. J. Jones took the Chair, and filled it with great credit to himself, and great satisfaction to the company.

LODGES OF INSTRUCTION.—These most useful meetings promise to be resumed with increased activity; the discussion of their merits in Grand Lodge, have given an increased importance to their value.

Bro. Peter Thomson, with the pupils of the Stability, have taken their seats at the George and Vulture. Brother S. B. Wilson and the Master Masons who, throughout the whole summer have never ceased to meet, will celebrate their anniversary on the 5th of October, at the Grand Hotel, Covent Garden, when and where they invite all and several of the good practical Masons to meet them. Brother Peter Thomson and his pupils have, in the true spirit of Masonry, and by a specific motion, made arrangements to attend the meeting.

We must not forget to note, that Companion G. Aarons, will be at his favorite *Gun* in Pimlico, the first Wednesday in October, to hold his Chapter of promulgation, and that all other meetings for instruction, both in Craft and Arch-Masonry, will be held according to their usual time and place.

## MASONIC CHIT CHAT.

His Royal Highness the Duke of Sussex has signified his intention of resigning the President's Chair of the Royal Society at the close of the year. Sir John Herschel, it is said, is to succeed His Royal Highness. Sir John and the Royal Duke were rival candidates for the honour when the last vacancy occurred.—*Daily Papers.*

His Royal Highness the Duke of Sussex lately visited his friend Alexander Thistlewayte, Esq., at Southwick Park, near Fareham.

*Portsmouth, Sept. 1.*—His Royal Highness the Duke of Sussex visited the dock-yard this afternoon, and went on board the *Hastings*, seventy-four. His Highness requested to be received in a private manner, and though the standard was hoisted in the dock-yard, no salutes were fired.

*Sept. 4.*—His Royal Highness the Duke of Sussex has left us to-day for the purpose of attending the Grand Lodge to-morrow.

*Sept. 22.*—His Royal Highness is now on a visit to Col. Wildman, at Newstead, accompanied by Lord John Churchill, who, although *reported*, is not yet *gazetted* to the Vernon.

**KING GEORGE THE FOURTH.**—The circumstances which caused the erection of the tablet at Milford Haven, may not be generally known. A correspondent has favoured us with the following particulars.

“A short time since, I had occasion to make a journey to South Wales. At Milford Haven my attention was directed to a tablet recording the memorable and interesting event of Milford Haven, through the blessing of the Great Architect of the Universe, having twice afforded refuge and security to George the Fourth and his attendant squadron from violent and succeeding tempests which beset them in St. George's Channel, on His Majesty's return from Ireland, in September, 1821. The first storm was encountered on the night of the 8th of September, the second on that of the 11th September; on both these occasions the royal squadron happily made Milford Haven. Its first entrance into this harbour was on the 9th, and its second on the 12th of the same month. The king's squadron anchored in Hubberstone Roads, opposite the town of Milford. On its first entrance into Milford Haven, and on its return to it after an ineffectual attempt to proceed on the voyage, it a second time experienced refuge and safety in the capacious and safe anchorage of Hubberstone Roads. On the 13th, at half-past five A. M., the king, under a royal salute from the ships, and the batteries on Haken Point, disembarked from his yacht, the *Royal George*, and thence proceeded in his barge with the royal standard at its bow. He landed at the adjacent steps, cheered by continued acclamations and shouts of welcome from thousands of his majesty's loyal and warm-hearted Welsh subjects, who, from distant parts, had hastened to the spot, and now zealously united with the inhabitants of Milford and its neighbourhood, in making, on this joyful occasion, a dutiful and affectionate homage to their beloved king among whom none evinced greater joy than the Brethren of the St. David and Patta Lodges, by whom this tablet was erected (on the property of the Honourable R. F. Greville) to mark the spot where our Grand Patron made his first landing in South Wales.”

SIR WILLIAM WOODS, the Clarencieux, has been appointed Garter King at Arms, as successor to Sir Ralph Bigland, deceased. Sir William officiated for Sir Ralph at the Coronation, as “Deputy Garter.”

**OFFICERS OF MARSHAL SOULT.**—Several of the officers of Marshal Soult, who were Masons, when on board the steam ship while it was lying off the Tower, were anxious to visit a Masonic Lodge in London, but the Lodges having generally adjourned, our French Brethren were not gratified. This circumstance is much to be regretted, as, no doubt, many Lodges would have felt pleasure in calling an especial meeting for the purpose of paying their friends a mark of honourable courtesy.

**MOST IMPORTANT!**—The Almanack has For told of me having a Vien leading from the Right eye to the Temple I return thanks to my Friends for their kindness refer to Mr. Jonnes Articheck and Engenar Cardiff Monmouthshire Wales. I can reveal the Secrets of Masonry and Discourse on the Spirit of Christianity.—*Advertisement in the Western Times, Aug. 25.*

**LIFE ON WHEELS.**—The Messrs. Lyons, coachmakers, of Utica, are building a small moveable village for the Utica and Syracuse railroad. This company have now on their road two steam engines, which drive the piles upon which the road is built, and saw them off at the proper level; the rails are then laid, and the road completed as they go along. The "village," consisting of a number of neat-looking cottages, is to be placed on the road in rear of the pile drivers, for dwelling-houses for the mechanics and labourers on the road. Improvements will never stop; and we may, probably, yet see the time when one may take a tea-kettle in his hand, put a few chips in his pocket, get astride a broomstick, and go where he pleases.

**OUT OF THE WORLD.**—"The clergyman of the little island of St. Kilda did not hear of King William's death till a few days ago, and has consequently been praying for a whole year for health and long life to his majesty, while he was lying in his grave. So unfrequent is the communication between St. Kilda and the main land, that a newspaper put into the post on the day of publication did not reach the Rev. Gentleman till two years and a half afterwards!"

THERE is a note of preparation for several new Lodges, particularly in Essex and Northamptonshire.

**FREEMASONRY AND JUDAISM.**—A letter from Berlin of the 5th inst., says, "On an application from Frankfort and Hamburgh, our Freemasons' Lodges deliberated, a few days ago, on the question, whether Jews were admissible. In two of them it was immediately decided in the negative, on the ground that these institutions are purely Christian, and not purely institutions of humanity. The Lodge Royal York came to a contrary conclusion, by a majority of a few votes. The question is not, however, set at rest. The meeting was adjourned for seven years, because there is to be at all events a revisal of the statutes in 1845. It was thought fit to defer the affair for so long a period, for fear that the minority would go over to the other Lodges."

**MARRIED.**—Lately, Brother ———, P. M. and P. Z., to Mrs. ———, daughter of ———. The happy bride and bridegroom immediately left town for ———.

**Obituary.**

On the 22nd of July, at his residence in Newry, Ireland, **TREVON CORRY, Esq., P.M.** Brother Corry possessed all the advantages resulting from a liberal education and cultivated mind, and was distinguished not only as an ardent Freemason (in the higher degrees) but for the anxious desire he had evinced, during a period of thirty-five years, to discharge the duties of a magistrate in such a manner as ensured the approval of the moderate of all parties. The inhabitants of Newry purpose erecting a public monument commemorative of the services of this regretted Brother.

**EXETER.**—July 22nd, in the sixty-second year of his age, Brother **J. RIPPON**, who has been long and universally known on all public occasions to the citizens of Exeter, and the county of Devon generally, and no less esteemed in his private station as an honest and upright man. The ancient Fraternity of Freemasonry has lost a zealous and active Brother, whose unwearied support of that honourable institution for thirty-four years, has procured him the fraternal regard of all the leading Members of the Craft in the West of England. Brother Rippon was initiated into Masonry in a Lodge attached to the First Devon regiment of Militia, in the year 1804, served every office in that and other Lodges, and for seven years held the office of Worshipful Master of Lodge No. 45, late 74, served in the Provincial Grand Lodge of Devon as P. G. Tyler nineteen years, during which period he was only once absent from his post, and then on account of severe illness, and also officiated as Inner Guard of St. George's Lodge, No. 129, considerably more than twenty years, was a Masonic Knight Templar, Knight of Malta, and of the Rouge Croix, and as a Royal Arch Mason has filled the highest office of the Chapter. According to his own express request, we understand a dispensation from the Provincial Grand Master was applied for, under which the deceased Brother was buried with the honours of Masonry, and numerous Members of the Craft were anxious to pay this last tribute of respect to one who has been their guide through the hidden mysteries, and who enjoyed and well deserved so large a portion of their esteem and regard. The ceremonies were highly impressive, and have not been performed in Exeter for a period of nearly half a century.—We refer our readers to the Provincial Intelligence for the general particulars.

**BROTHER JOSEPH LYTHGOE.**—August, 20th, ætat 49, at his residence, Chiselhurst, Kent. Our deceased Brother fell a sacrifice to a typhoid complaint, with which he was first attacked about the latter end of June. His constitutional diathesis was such as to impress his physician, Dr. Burn, with an unfavourable opinion of the result—an opinion too well founded. He looked younger by several years, and had outwardly the appearance of robust health. His habits were active—his disposition social and kind. He was unmarried, and has left a sister to whom he was most affectionately attached, and by whom his loss is most sincerely deplored.

We have said that our departed Brother was social and kind. These words are but a general tribute to the memory of one whose excellencies of character will be found in the universal good-will he had secured among those by whom he could be fairly appreciated. Ask the client of honest Joseph Lythgoe his opinion of him—and he will speak as of one he

loved and respected. Instances of peculiarity of character we could recount, were it needful, that would redound to the honour of human nature, and many a benevolent action will come to the recollection of parties who will be reminded of his worth by the record of his death. The office-clerk found a patron in the principal, and the partner of his practice a firm friend and an able supporter.

Brother Lythgoe served, many years since, as Grand Steward from the Castle Lodge of Harmony, and was Secretary to the Board:—he had also passed the Chair of the Lodge.

About two years since he was exalted to the Royal Arch. He was an active member of the Grand Lodge, taking a prominent part in its transactions. Some years since, he retired from it under some impression that discussion of motions was not supported; but latterly he resumed his attendances with great regularity. If not eloquent in his addresses, he was forcible in his manner; and the quality of his voice was peculiarly favourable—it was clear and impressive, and his language natural; delivered, perhaps, too slowly, but never wandering from the point. He was among the earlier members of the Past Masters' Club, which he considered to be a very useful Masonic association. The Boys' School, of which he was an exemplary supporter, will feel his loss; he was a trustee and auditor, and a vacancy in those responsible situations will have to be supplied. His mantle will be an honourable trust. He was elected President of the Annual Excursion to the Nore upon the decease of the late Col. Forrest, and contributed, by his attention and service, very materially to the success of the Committee.

In thus speaking of one to whom Masonry is greatly indebted, we are aware that we have not met the anxious desire of personal friends to do justice to his memory—of them we ask forbearance—to those from whom he may at any time have differed in opinion—(and in this class we include ourselves)—we may remind them of his manner of so doing, and revert to it as an example of honourable advocacy. May the tears that were shed—and they were really shed over his tomb—prove like the waters of affliction, to chasten the hearts of the many who were present.

BROTHER ROBERT TYTLER, *M.D.*—*Calcutta, March 30th.*—Intelligence was received yesterday of the death of the celebrated Dr. Robert Tytler. Amongst the losses Masonry has suffered since the period of our last publication, we have much regret in announcing that of Dr. Tytler. Our readers will doubtless remember the papers which he furnished to this Journal, which were remarkable alike for the acute and vigorous style of the writing, and for the profound learning they displayed—learning, we may add, the more remarkable, since it was conversant with a language and with habits of thought and feeling quite out of the ordinary route of scholastic men.

Our deceased Brother was remarkable for the extreme ardour with which he pursued every topic likely to conduce to the beneficence he was anxious to promote. He took up the question of the causes and treatment of *cholera* with great warmth at the time that indomitable scourge was devastating a considerable portion of the globe. His theory was, that *impure rice* was the cause of the malady. This notion he embraced with so much devotion, that it was in vain to place before him the undeniable facts, that where the worst rice had been eaten no cholera had appeared, and that where none could have been procured, the disease had made frightful ravages. He saw nothing in the statements but argu-

ments in his favour; and the remarkable and earnest eloquence with which he defended his position, actually confounded the more cautious reasoners who opposed his doctrine. But he certainly did one great service to humanity. He traced, with a surprising degree of trouble, bad rice into the hands of numerous bakers and other tradesmen, and he proved that this and similar bad diet, if not the immediate causes, were agents that assisted the dreadful endemic in its ravages. And considering the general apathy that exists in London and many other towns, as to the diseases engendered by the bad bread, bad beer, and disgusting water the population consume, we cannot withhold an expression of sorrow for the loss of one so well calculated, by the force of his language, and the energy of his character, to have awakened the attention of the public to this vital question.

Science must do him justice—to her his life was devoted—and in her service he expired. A widow and family survive to lament the husband and father—society has lost a friend. As a Mason, Dr. Tytler's qualifications were of the highest order—the mere observances of a Lodge were to him scarcely the syllables of a magnificent mystery. He was one of the very chosen few to whom a revelation of its secrecy was accorded through the exercise of a vast intelligence, which was, by our enthusiastic Brother, made to beam forth with a fervid spirit, as a light and a beacon to others.

Thus far we have spoken of him as a public man—as a private individual he was a gentleman of agreeable manners and engaging disposition. Enthusiasm was to him as a moral armour, upon which he relied to protect him against such dangers as would appal a common mind. Some two or three years since, when in London, he was anxious to be sent by Government to a district where the plague was raging. He had never seen the plague in its very worst stage, and was desirous to have the opportunity—he panted for it—but could not succeed. His leave of absence being expired, he returned to India, where he prosecuted his examination into the discovery of the magnetic pole with unceasing assiduity; and upon this, the object of his thought by day, his dream by night, he spent the remainder of his important life, which terminated within three days after he had demonstrated the result of his labours at Gwalior, in the presence of Lord Auckland, the Governor-General of India. On that interesting subject this number contains an illustrated communication; and our succeeding numbers will be enriched by others of his unpublished papers. Although dead to the world, he will still live in the cherished stores of science.

## PROVINCIAL.

ESSEX, August 22.—CONSECRATION OF THE CHIGWELL LODGE.—A numerous gathering of the Craft took place at the King's Head, Chigwell, for the purpose of assisting in the consecration of the first Masonic Lodge held in that place, by the immediate promotion of Brother G. R. Rowe, and several other influential members of the Dundee Lodge, and under the ready and zealous auspices of Rowland Alston, Esq., *M.P.*, Provincial Grand Master for Essex, and his son Rowland Alston, Esq., the Deputy Provincial Grand Master for this county.

An elegant collation was prepared, at the residence of Brother Rowe, for the Provincial Grand Master and the other visitors.

Among those present in Lodge were Brothers Edwards Harper, G.S.; R. T. Crucefix, (*M.D.*) P.G.D.; John Pattison, P.G.S., and L. Thompson, P.G.D.C. for Essex; H. Archer, Past P.G.R., and W. L. Thomas, Past P.G.S. for Herts; W. R. G. Key, P.G.D.C. for Suffolk; J. P. Acklam, Grand Stewards' Lodge; G. R. Corner, W.M. Grand Master's Lodge; J. Lee, W.M. Lodge of Fidelity, No. 3; J. L. Stevens, M.C. British Lodge, No. 8; and Brothers Macarthy, Cox, Filby, and other active Masons, making up a party, with the members of the new Lodge, of nearly forty.

The consecration then took place, the P.G. Master presiding, assisted by his Deputy G.M. The Provincial Grand Lodge was then closed; after which the installation of Brother G. R. Rowe, as the first Worshipful Master of the Chigwell Lodge, was performed in a manner rendered truly impressive by the Masonic charges delivered by the D.G. Master. The Wardens were then installed, the bye-laws of the Lodge discussed and passed, and three initiations crowned the Masonic labours of the day.

At half-past six the company sat down to banquet, prepared by Brother Oliver, the host of the King's Head, one of the fortunate three who had been then received into Freemasonry. Bro. Rowe, the W.M. in the Chair, supported right and left by the Grand Master and Deputy Grand Master of the province, and the other distinguished Masons whose names we have mentioned.

When the cloth was drawn, the Worshipful Master, regretting that he could not propose the toast with Masonic honours, gave "The Queen, and God bless her," which was loudly cheered.

Rising again, the Worshipful Master said he had now to offer a name which was dear to every Mason; all would anticipate it, and the deepest eloquence, had he the gift, would be but superfluous. With the best feeling and affection, however, he would give "The health of His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master of Masons," which was received with all the honours.

The Provincial Grand Master, responding to the toast, said, that although unusual to return thanks for the Grand Master, yet he thought that occasion might be admitted as an exception. That day had witnessed the consecration of a new Lodge in the county of Essex, for the warrant of which application had been made but a few weeks before;

yet the illustrious individual whose health had been drunk, had cheerfully concurred in the prayer of the petition for its constitution, and sanctioned that, without which the meeting of that day could not have been held (hear, hear.) It had been his good fortune to know that great and illustrious individual for many years, both in mixed and more select society, and to be enabled to bear testimony of his unceasing anxiety to do all the good in his power to his fellow-creatures; and when, as he should do, he had reported to the Grand Master the transactions of that day, he was quite sure that it would add materially to the satisfaction of his mind, as affording another to the many proofs of the beneficial results of his Masonic government (cheers.) He felt that it was presumption on his part to eulogize His Royal Highness, whose talents and virtues were universally known; but he could not, under the happy circumstances of that meeting, refrain from offering to the Brethren, in the name of the Grand Master, his warmest and best thanks for the manner in which the toast had been proposed and received (cheers.)

Our next toast, observed the Worshipful Master, is one comprising the staff of Freemasonry—"The Pro-Grand Master, the Earl of Zetland; the Deputy Grand Master, Lord John Churchill; and the rest of the Grand Officers. With honours.

Brother E. Harper, G.S., returned cordial thanks for the distinguished and handsome manner with which the toast had been greeted. He felt assured that every visiting Brother joined him in wishing that the utmost prosperity might attend the Chigwell Lodge; the foundation of which had been laid by so respectable and numerous a body of members, and its prosperity made so certain by the hearty co-operation of the Grand and Deputy Grand Masters of the province (hear.)

Calling for bumpers in honour of the toast, then about to be introduced, the Worshipful Master regretted that to do it justice was to him a task of extreme difficulty; although a duty that would be light indeed if feeling could supply the place of expression. Perhaps his better mode of doing justice to its merits would be simply to revert to recent services. A few weeks only had elapsed since the existence of their Lodge had been first contemplated, and the rapid progress of their suit with the Grand Master was attributable to the zeal of their Provincial Grand Master (hear, hear.) So warm was that zeal, that with him their petition did not remain a single day, until it was forwarded to the proper quarter, with the strongest recommendations in its favour; and not to acknowledge with gratitude exertions so made, would betray a want of feeling, and even common attention (hear, hear.) Readily had their Provincial Grand Master attended to their call, and the happy results were visible in that little village, where Freemasonry had now kindled into a flame, whose light would spread far and wide, and whose warmth, he trusted, would never be diminished (cheers.) Of the private and public life of their excellent and kind friend, all that was known—and to none among them was it unknown—entitled him to their very highest commendations; and with gratitude and sincere acknowledgments he would ask them to drink "The health of Rowland Alston, Esq., M.P., Provincial Grand Master for Essex" (hearty cheers.)

The Provincial Grand Master in accepting the compliment, inferred that the Worshipful Master had created a greater difficulty for his guest than the one he had himself overcome, by leaving him so much their debtor. He was gratified, indeed, at the assurance that the course of his



public and private life met with their approbation ; for he would freely confess that to obtain approbation was his chief and constant aim. That he should preside over such a county as Essex, was an honour which years since he would have deemed impossible of attainment, and he could only believe that his strongest title to that dignity was derivable from the friendly partiality of the Grand Master. To its due support he was bound to dedicate whatever of ability he possessed, and every exertion he could bestow (hear.) What he had that day seen, and what he knew of other parts of the county, proved that his Masonic station could be maintained with scarcely any labour at all. If all worked thus cheerfully together, it was impossible to say how much good they might effect for themselves and for others (hear, hear.) But the Worshipful Master in speaking of his services had attributed to them results which would more justly be placed to the credit of his son, the Deputy Provincial Grand Master ; for immediately on reading the petition, he expressed his conviction that the most triumphant results would follow the concession of its prayer, and that opinion he carried out by the most active application and advocacy (cheers.) For himself he would say, that so long as he was thus supported—so long as such Masonic progress was made—so long as such unanimity existed—(cheers)—he would preside over them with undiminished pleasure to the latest day of his life (cheers.) Every year it was his determination to hold a Provincial Grand Lodge ; and his course would be to take each Lodge in the county according to seniority, without favour to any, unless ascertained superiority should warrant it—if all were equal he should consider all alike (cheers.) Again expressing his delight that he was thought deserving of approbation, he would conclude by assuring them that as a Mason he would do everything in his power (continued cheers.)

The Worshipful Master said, that he rose with great satisfaction and pleasure, to propose the toast which should naturally follow the declaration of the Provincial Grand Master. He was truly happy to pay the tribute due to their excellent Deputy Provincial Grand Master (cheers.) In Oxford, where he had presided over a Lodge, their guest had proved his zeal and attainments in Masonry to be of the highest order ; and as a Provincial Grand Officer in Herts, his name stood almost as prominently in the Craft as in his native county of Essex (hear, hear.) All felt deeply indebted to their kind and excellent Brother for the interest he had taken in establishing the Chigwell Lodge ; and as its first Master, he felt himself, if possible, still further beholden to him, for the very efficient and impressive manner in which he had assisted in the ceremonies of consecration and installation (hear, hear.) The united wishes of members and visitors would be expressed in the toast of " Health, happiness, and long life, to their Deputy Provincial Grand Master" (repeated cheers.)

Brother Rowland Alston, Jun., thanked his Masonic Brethren cordially and warmly, for their good wishes towards him. The present was a gratifying and proud day to him, for never, in his experience as a Mason, had he witnessed the consecration of a Lodge under more favourable or happier auspices (cheers.) With truth he could declare, that he was most anxious to do all in his power for the extension and sustentation of the Craft, and that anxiety could not be exercised on a more befitting occasion than in promoting the successful issue of a Lodge, such as had that day been called into active operation (hear, hear.) By such labours as these the great moral, social, and religious

advantages of the Order became stimulated and extended. It was good producing good, to the manifest benefit of all. And next to the profitable exercise of practical Freemasonry, and of the virtues inculcated by that excellent system of ethics, in his humble opinion, should now be placed their publication to the popular world (hear, hear, hear.) The secrets of their Order kept inviolate among Masons—their co-operation for good—their works of social profit—their deeds of benevolence and charity—their researches into the past—their improvement of the present—and their provision for the future, should be spread far and wide before the world (cheers)—so that Masonry, the better known, might be the more revered (cheers.) Like an avalanche, formed at first of a few small particles of snow on the mountain's summit, accumulating gradually for a time, and then more rapidly, impends downward with its own weight, once in motion becomes bound still closer and firmer together, and in its progress sweeps away every obstacle that would impede its course, and settles down at last in occupancy of the wide and quiet level (cheers.) Theirs was a system of pure benevolence—the practice of charity in the noblest form—the indulgence of feelings that are among the best gifts of God (hear, hear.) And to persevere in this course unaffected by the opposition of folly, or the tyranny of force, they had only to bear in mind the fable of the bundle of sticks. The single stick might be broken by one, but tens of thousands could not break the compact bundle (hear). He had now been a member of the Fraternity eight years, and the lapse of time only tended to confirm his opinion of the paramount good effected by their practice. He was proud of the honours of the Craft, he was delighted at every opportunity of advancing its interests; and the humble services mentioned by the Provincial Grand Master were such as it was his duty to perform. With a petition so numerously signed, bearing, of his own knowledge, indisputable evidence of respectability, worth, and talent, and supported by the recommendations of Lodges in which these qualities also stood pre-eminent, he thought it would be marvellous indeed if the most triumphant success did not follow from the constitution of the Lodge: and the little he had done in promoting that object had indeed been to him a labour of love (cheers). His reward was already bestowed in the events of that day. One new Lodge had been consecrated in the county of Essex, and he was happy to say, that under expectations of almost equal promise, another would be added in a few weeks; and thus his honoured parent and himself would be far overpaid. Another source of pride presented itself on the occasion thus commemorated; it was that a child of his own mother Lodge, one so estimable in himself, so valued by numerous and strongly attached friends, should be found in the person of the first Worshipful Master of the Chigwell Lodge (cheers). And now with sincere gratitude for the hospitable and fraternal reception he had met with, he would offer them all his most cordial thanks, and drink “Prosperity to the Chigwell Lodge, No. 663” (cheers).

When the gratulations had subsided with which the address of his talented Brother and excellent son was received by the company, the Provincial Grand Master called on the Brethren to join in a bumper toast to the Worshipful Master (cheers.) That worthy Brother, as those he had the pleasure of seeing around him knew as well as himself, was as estimable in private life as he appeared to be desirous and fitting to be of service in a public sphere. As a man and as a Mason he was deserving of their esteem and love—(hear, hear)—and the members of

the Chigwell Lodge could not do better than follow his example (hear.) To his exertions, and to the unblemished character he bore, should be mainly attributed the support he had received in procuring the warrant of the Lodge. Aided by him, powerful in numbers and powerful in respectability and station, it would indeed have been a marvel, as his son had expressed it, if success had not accompanied the application; and marvellous it would be if prosperity were not to crown the work thus happily begun (hear.) For himself, he could say, that he knew of no parallel—he believed none existed in the recollection of any (hear, hear, hear.) He would repeat, that the whole was chiefly owing to their excellent leader, and it was therefore with the utmost satisfaction and pleasure that he proposed the health of “Brother G. R. Rowe, the Worshipful Master of the Chigwell Lodge.” (Continued cheers.)

Brother G. R. Rowe, evidently affected by the fraternal greetings the announcement received, returned thanks to the Provincial Grand Master and the Brethren assembled, for the honour and kindness thus conferred on him. To all who had that day joined in the duties and socialities of the Craft, he felt deeply and sincerely indebted; and long as he lived, he would cherish the recollections of the day with fondness and regard. It was the fostering kindness of the Brethren who had joined the Lodge—who had so cordially responded to his wishes—and to the propitious auspices of their Provincial Grand Leaders, that success was attributable, infinitely beyond his own humble efforts and deserts. And thus uniting in Masonic sentiment, and Masonic services, they were fulfilling the holy dictates of him who said—“I command you to love one another.” That command was of the very essence of Freemasonry, and in its spirit it would always be a gratification to him to contribute to the prosperity and happiness of any one in communion with the Order (hear, hear, hear.) As the presiding officer of the Chigwell Lodge, he would endeavour to render himself deserving of the honour, by the most zealous discharge of its duties, and to every one he had the pleasure of addressing, he would say—“May you live long, may you live happily, and when He shall call you, whose mandate all men must obey, may goodness and you fill up one monument.” (Loud cheers.)

“Health to the newly-initiated Brethren” having been given, the toast was acknowledged by them, respectively, in suitable terms.

The Deputy Provincial Grand Master having obtained the sanction of the Chair to propose a toast, assured the company that he embraced with much gratification the opportunity afforded to him, of testifying his opinion of the vast utility of the *Freemasons’ Quarterly Review* (cheers). It was of great service to the Craft, and of advantage to all mankind, that such an organ should exist to publish and extend throughout the world the principles of Freemasonry (hear, hear). In connexion, therefore, with that opinion, he would give “The health of Dr. Crucefix” (cheers).

Brother Crucefix, on returning thanks, observed, that such acknowledgments of the usefulness of his labours fell like music on the ear, and he trusted that the compliment was not totally undeserved (hear.) The object of his Masonic career was the extension of the Order under the most favourable and enduring circumstances. He concurred with what had been so ably expressed by the Deputy Provincial Grand Master, that this must be best accomplished by diffusing its principles far and wide—by assimilating the Masonic to the mariner’s compass, and that the Mason who would restrict or limit the operation of those principles

incurred a fearful responsibility (hear, hear). Having attended their proceedings as a Mason, he was glad to see that the halcyon days of Freemasonry were not yet passed away, but that the present gave promise of a still brighter future—that the consecration of the Chigwell Lodge, under so many pleasing circumstances, might be hailed as the harbinger of many such meetings (cheers). Sincerely would he pray that every prosperity might attend the Lodge—that every good might befall Freemasons—and that the blessed inculcation of “Love one another” might never be forgotten there or elsewhere (cheers).

At half-past ten the party broke up, with mutual demonstrations of happiness and good-will.

GRAVESEND, *June 19.*—The Lodge of Freedom, No. 91, was reopened at the Puncheon Tavern, Gravesend, having been dormant for upwards of twelve years. Upwards of thirty of the Craft were present. Brother Pearse, the Past Master of the Lodge of Emulation, presided. He was accompanied by thirteen members of the Dartford Lodge, all of whom filled the different offices; Brother Stidolph as S.W., Brother Brand, J.W., Brother A. Russell, S.D., Brother W. C. Fooks, J.D., Brother Pelton, S. Day, S., and Coney, I.G. Brother Pearse, being so ably supported by the officers and members of his own Lodge, went through the ceremonies of initiation, &c. &c., with a degree of credit that reflected great honour on him and those concerned. The want of a Lodge at Gravesend has been much felt, and the cause of this Lodge being so long closed much deplored; but we hope soon to have the pleasure of giving the Craft information that the Gravesend Lodge is rapidly rising into notice. Brother Pearse, so well known in the county of Kent as a talented and well-informed Mason, having yielded to the request of the Gravesend members in affording them his valuable assistance, together with Brother Key, having been accepted members, with such assistance the Lodge of Freedom has the opportunity of raising itself to be one of the first Lodges in the county.

Brother W. R. G. Key has since been elected Master of the Lodge. A Warrant of Confirmation is preparing to replace the original, which is said to have been destroyed by a fire which took place many years ago at the Pope's Head.

GUILDFORD, *July 6.*—A PROVINCIAL GRAND LODGE FOR SURREY was held this day at the Angel Inn. Present, the Rt. W. and Rt Hon. Lord Monson, Prov. G. M.; Sir Lucius Curtis, D.P.G.M., Hampshire; the Grand Officers of Surrey; Bro. Kinkaid, W.M. of the Grove Lodge, No. 593, Ewell, and Officers; Bro. Martin, W.M. of the Reigate Lodge, No. 603, and Officers; Bro. Francis, W.M. of the Royal Alfred Lodge, No. 655, Guildford, and Officers; Bro. R. Lea Wilson, W.M. of the Frederick Lodge of Unity, No. 661, Croydon, and Officers; Bros. Buckhardt, L. Thompson, and others.

The Royal Alfred Lodge was opened about one o'clock, and three gentlemen were initiated.

Lord Monson opened the Grand Lodge at three o'clock. Various reports were received from each Lodge in the province. The Secretary read a code of by-laws for establishing fees of honour, a charity fund, board of benevolence, and other matters for the regulation of the P. G. Lodge, and affairs of the province, which his Lordship recommended should be discussed at the P.G. Lodge to be held in January. The

Prov. G.M. afterwards touched upon Royal Arch matters; but, as nothing was finally determined on, we refrain from entering into particulars.

The Croydon Lodge, No. 661, we understood were desirous to petition for the attachment of a Chapter to their Lodge, No. 661. The Prov. Grand Officers were re-appointed, his Lordship having intimated, some time ago, that it was his intention that all Grand Officers in this Province should serve two years. Lord Monson entered very fully into many Masonic arrangements, and closed the Prov. Grand Lodge in due form. The Brethren adjourned, in number about forty, to banquet.

Lord Monson retired about nine o'clock, but many of the Brethren staid to a later hour. The arrangements by the W.M. of the Guildford Lodge, Bro. Francis, tended to the hilarity and comfort of the meeting. The Prov. G. Lodge in January will be held at Ewell, Grove Lodge.

TOWCESTER.—LODGE OF FIDELTY, No. 652, *September 6, 1838.*—

The members of this Lodge met together on Monday last, to celebrate their first anniversary, and instal the W.M. for the ensuing year,

The Right Hon. Charles Fitzroy Lord Southampton.

Bro. Perkins, the retiring Master, acted as the Installing Master, to the great joy and satisfaction of the Brethren, who flocked from Peterborough, Northampton, Daventry, Kettering, and other parts of the county, many of whom have had frequent opportunities of witnessing the noble Lord's devoted attachment and unwearied exertions in the good cause.

After the ceremonies of installation had been gone through, the Brethren dined together in their Lodge-room, and sat down, upwards of fifty in number, to banquet. The noble chairman presided with his usual ability, courtesy, and kind attention to all; and the best Masonic spirit prevailed at "a feast of reason," which cannot easily be forgotten.

The cloth being removed, the Noble Lord gave the following toasts, which were responded to by the Brethren with an enthusiasm "which nobody could deny:"—

"The Queen! and may she enjoy a long, happy, and peaceful reign."

"The Queen Dowager! the Patroness of the Female Masonic School."

"His Royal Highness the Duke of Sussex, M.W.G.M. of Ancient Free and Accepted Masons of England."

Song by Bro. Robinson—"John Anderson my Jo."

"The Pro.-Grand Master, the Earl of Zetland."

"The Deputy Grand Master, Lord John Churchill."

"The Prov. Grand Masters."

Brother Perkins, the first P.M. of the Lodge of Fidelity, then rose to propose the health of the Noble Chairman, and in the course of a very neat and appropriate speech, congratulated the Brethren on the truly enviable position in which they were placed, in having so zealous and able a Master to rule and govern their lodge for the ensuing year. He would not attempt to offer that noble Brother any overcharged eulogy, or exaggerated compliment; but his amiable condescension, unbounded

liberality, and rigid attention to Masonry, could not be passed over in silence.

(Drunk with enthusiasm).

Lord Southampton acknowledged that the kind manner in which his health had been proposed and received, responded to his own happiest feelings, and his Lordship invited the Brethren to meet him at the Lodge of Instruction, which he hoped to hold more frequently, in order to give them and himself an opportunity of becoming more intimately acquainted with the ancient land-marks of the Order. He was delighted to welcome so many Masons from distant Lodges, and was desirous that a friendly intercourse should be still further cultivated, feeling sure that the more they worked together in the beautiful science of Masonry, the more it would tend to make them better men, and better Christians. The Noble Lord concluded by paying a very justly-earned tribute of praise to Bro. Perkins, their first P.M., who had devoted much of his time in making himself so fully competent to carry on the affairs of the Lodge. He had given them a bright example of industry having overcome great difficulties, and they could not do better than tread in his steps. He should, with much pleasure, give the health of Brother Perkins. (Great cheering).

Bro. Perkins thanked the W.M. for the manner in which he had been pleased to bring him before his Brethren; and begged to propose, for the next toast, the health of an individual who had that day honoured them with his presence. He would give them the W.M. of the Minden Lodge, Captain South.

Captain South, in return, expressed the great delight and satisfaction he had that day experienced in visiting, for the first time, an English Lodge of Freemasons. He was much pleased with the working of the Lodge, and complimented the different Officers on the perfect manner in which they had fulfilled their several duties. He hoped their noble Chairman would allow him to propose for the next toast the W.M. of the Pomfret Lodge, Northampton. He had not the pleasure of being personally acquainted with Bro. Phipps, but felt assured, that as he had been thought worthy of filling so important an office, he must also be entitled to the compliment he was desirous of paying him.

Bro. Phipps briefly returned thanks, and, by permission of his Lordship, gave Bro. Ewart, and the Brethren of St. Peter's Lodge, Peterborough, who had that day given them the pleasure of their society.

Br. Ewart acknowledged the attention paid to himself and Brethren in a very excellent speech; and stated that he should not fail to tell his Brethren, on their return, that they had been travelling so far west to gain instruction, and seek a Master. He sincerely hoped they should soon be placed on a footing with their neighbours, in having a Prov. Grand Master to preside over them.

Bro. Hewlitt then gave the Hon. Henry Fitzroy.

Song from Bro. Robinson—"The soldier's gratitude."

Bro. West proposed the health of the Hon. and Rev. Orlando Forrester. The absence of the two above named individuals was a source of general regret.

The Wardens and Officers of the Lodge of Fidelity, by Bro. Shrewsbury. Bro. Parker, S.W. returned thanks.

The Noble Chairman begged to call the attention of the Lodge to the next toast he was about to propose, feeling sure it would be received

with joyful acclamations by them all. To the individual he was going to name, he, as well as every one of the Members of the Lodge of Fidelity, were deeply indebted; for had it not been for the extraordinary interest which he had taken in the welfare of their Lodge, they never would have reaped the rich harvest of encouragement they had that day obtained. He should give them the health of Bro. Gibson.

Bro. Gibson thanked the Noble Lord for the distinguished compliment he had been pleased to bestow upon him; but felt quite inadequate to the task imposed upon him. He was nevertheless anxious to assure his Brethren how deeply he felt, and how dearly he prized these marks of their Fraternal regard. If he had been the happy instrument in furthering the interest of the Lodge of Fidelity, he had now met with the noblest reward, and redeemed his pledge to his late much lamented friend and Brother, Peter Gilkes, to whom he was indebted for his knowledge of Masonry, and to whom he made a sacred vow that he would at all times communicate instruction to those who sought for, and stood in need of it.

Bro. Parker next gave the Wardens and Officers of the Pomfret Lodge.

Bros. Cooke, Shrewsbury, and Elkington severally returned thanks.

Bro. Phipps then proposed Bros. Rose and Meadows, and success to the Lodge about to be established at Kettering.

Bro. Rose acknowledged the kind wishes of the Brethren, and said it was their intention to apply, and that immediately, for a warrant of constitution.

At an early hour the Noble Lord vacated the Chair, soon after which the Brethren separated delighted. It was indeed a proud day for the Members of the Lodge of Fidelity, and one they never can forget.

The Brethren hailed with much pleasure the admission into their Lodge, during the past year, of the Hon. Henry Fitzroy, *M.P.*, and the Hon. and Rev. Orlando Forrester. They were proposed as Members by the present *W.M.* Lord Southampton, under whose government the Brethren look forward with much pleasure, to add both in number and respectability to their already flourishing Lodge.

**NOTTINGHAM, August 9.—SYLVAN FESTIVITY.**—The Freemasons of this town assembled at Adbolton, with their wives and friends, where they partook of tea and other refreshments, and enjoyed themselves by various amusements, and walking through the orchards and gardens of that distinguished florist, Mr. J. Spencer; and after they had regaled themselves with the produce those gardens are celebrated for yielding, they then commenced the merry dance, which was kept up with vivacity, to a seasonable hour, and then broke up, hoping to meet each other at their next regale.

**YORK, August.**—Lord Dundas, Provincial Grand Master of the Northern United Lodges, held a Lodge at Brother Seller's, the Falcon Inn, Micklegate, at which there was a very crowded attendance of Freemasons from several neighbouring towns. The Brotherhood dined together afterwards, and the evening was spent with the greatest hilarity and good fellowship.

**HALIFAX, August.**—The Brethren of the Mystic Tie held a jubilee, in this town, on Monday week, in commemoration of the Centenary of the Lodge of Probity, No. 73, held at the Old Cock Inn. The Brethren went in Masonic procession to the parish church, when the prayers were

read by the Venerable Archdeacon Musgrave, the psalms and lessons being selected for the occasion. The Rev. Dr. Naylor, of Wakefield, Provincial Grand Chaplain, preached a most excellent sermon from 1 Peter, xvii. 26, "Honour all men, love the brotherhood, fear God, honour the king." Brother Walton, of Leeds, Provincial Grand Organist, sung, "Comfort ye my people," in excellent style, aided by Brother Sugden and the choir. The Brethren afterwards sat down to dinner, and harmony and brotherly love prevailed. It was, indeed, the Mason's holiday. Brother Hon. Philip Saville and the Provincial Grand Officers were present.

**SOUTH SHIELDS, Sept. 4.**—The Brethren of St. Hild's Lodge, which assembled in their Lodge-room, at Cook's, Golden Lion Hotel, were very much annoyed by three individuals creating a disturbance at the door of the Lodge. The parties alluded to are surveying at the low end of South Shields, and their ungentlemanly conduct in this instance justly deserves publicity.

ALL the Masonic Lodges of Liverpool assembled and marched in splendid procession, to lay the foundation-stone of St. George's Hall.

**WARWICK.—SHAKSPEARE LODGE, No. 356.**—This Lodge is most successfully advancing, the accession of members of high respectability is not among the least gratifying particulars which our correspondent communicates. The Brethren assembled to celebrate St. John's, at the Bull's Head Inn, on the 26th of June, and, after the solemn initiation of two individuals, proceeded from "labour to refreshment." The W.M. (Brother Heydon) presided, and was supported by Brother N. L. Torre, D.P.G.M., Major Hawkes, the Officers of the Lodge, &c.

**SHREWSBURY.**—The Brethren of the Salopian Lodge of Charity, No. 135, assembled on the 28th June, 1838, the day of Her Most Gracious Majesty's coronation, to celebrate that happy event by dining together in the Lodge-room, Howard-street.

**FREEMASONRY IN WALES.—LOYAL WELSH LODGE, PEMBROKE-DOCK.**—On the 25th June last, in honour of St. John, the Brethren of the St. David's and Loyal Welsh Lodges with many visitors, assembled at Milford to attend divine service and dine together. The day was remarkably fine, and one of the largest concourse of spectators ever known in that town congregated to witness the imposing ceremony. The Lodge having been opened by Brother Parry, W.M., the Brethren were ably marshalled into Masonic order by Brother Mathias of Haverfordwest, and Thomas (*Surgeon*), Pembroke-dock, (who kindly acted as Masters of the Ceremonies), and in that manner, preceded by a military band of music, walked to St. Catherine's chapel, where Brother the Rev. R. Bloxam, chaplain of the Royal Dock Yard, at Pembroke, delivered a most eloquent and impressive discourse, and which, by permission of the Rev. Brother, it is intended shall be printed. On return from church, and the Junior Warden having done his duty, the Brethren adjourned to the banquet. Brother Parry, from the chair, having given the Queen, and the usual Masonic toasts, introducing each with an appropriate address, Brother Thomas, P.M. of the Loyal Welsh Lodge, arose, and said, "The pleasing task, I would rather say the pleasing *duty*, devolves on me to propose the next toast; it cannot but be acknowledged, that Brother Parry, my Masonic friend, is a child of very precocious abilities, for it is now little more than two years since I first had the plea-



sure of introducing him into Masonry, and already he sits as Master of a Lodge; and not only *sits* as Master, but works that Lodge in a masterly manner. I may be permitted to remark, that I never received more solid Masonic gratification in my life, than I did when sitting with him in the Lodge when he had to confer two degrees, and the able manner in which he went through with these ceremonies delighted not only myself, but I think I may add, every other Brother then present. I shall therefore give you the health of the W.M. of the St. David's Lodge"—(shouts of applause.)

Brother Parry in an able speech returned thanks, expressing himself warmly at the sincere manner in which his health had been drunk, and complimenting Brother Thomas as being the father not only of himself in Masonry, but of Masonry in general throughout Pembrokeshire. He expatiated largely on the advantages Masonry affords mankind, and the many blessings it confers upon its disciples. On the Masters of the Ceremonies healths being given, that veteran Mason, Brother Mathias, on behalf of himself and coadjutor, returned thanks, and with all that naivete for which he is celebrated, claimed to be the *grandfather* of Masonry in Wales, inasmuch as he was the *father* of Brother Thomas in the Royal Art, who, the W.M. had properly designated the *father* of the society in these parts. Although growing old, he confessed that his youthful feelings of joy and delight still existed as regards Masonry, and were always called forth when he joined in meetings of the Craft."

The W.M. of the Loyal Welch Lodge, as well as the other Officers of the two Lodges were severally complimented, and acknowledged the honours in neat and appropriate speeches. On that of Brother Edwards, S.W., being given, he spoke as follows:

"Brethren, for the honour you have done me, I thank you—warmly and sincerely thank you. Permit me to say however, Worshipful Sir, that I think the friendship existing between us must have induced you to think too highly of my Masonic exertions, for I cannot for a moment suppose, that any endeavour of mine, could render me deserving of the high encomiums you have been kindly pleased to bestow on me. I am yet but a young Mason; still, I trust, young as I am, I have never been neglectful of my duty. I know that without attention there is no progress to be made in the acquirement of any art or science, neither can we advance in Masonry or any portion of its mysteries without diligence and perseverance. This feeling has ever actuated me, and I hope the conduct I have hitherto observed, will suffice as a guarantee for future application. This I can promise, that nothing shall ever be wanting on my part, to promote the honour and welfare of the Craft."

The official toasts having thus been completed, appropriate airs being played by the band, and occasional songs between each, Brother Parry again rose to commence those of friendship, beginning with giving the health of Brother Thomas, as a worthy P.M. of the Loyal Welsh Lodge. "A Brother," continued the W.M., "who was important in forming the two Lodges, and one who was ever ready to afford Masonry the able support of his abilities. Had it not been for him," said Br. Parry, "Masonry would now scarcely have existed at all in Pembrokeshire, for his Mother Lodge having long since ceased to exist, he exerted himself to form another in his own town, and happily succeeded; and which, by his constant attendance and good example, has become of considerable importance." The toast was received with long and loud cheering.

Brother Thomas on rising, spoke as follows:—"Worshipful Sir and Brethren, if I were to adopt the language so frequently made use of in instances like the present, and say, 'this is an honour that I dreamt not of,' I should be telling a falsehood, for I was too well aware of your attention on all occasions to fancy for a moment, that while you were thus drinking the healths of others, you would 'coldly pass me by.' Neither should I be more strictly adhering to the *direct line* of truth, were I to say that I had not, in some measure, prepared myself to acknowledge the anticipated honour. But really, Brethren, the kind and cordial manner in which the toast has been received, and the handsome and flattering way in which it was proposed, have so completely frustrated all my previous arrangements, that I am left solely to the dictates of a grateful heart spontaneously to acknowledge this additional mark of your kindness. I shall have, however, the less difficulty in doing so, inasmuch as I have ever been taught to believe that the language of truth is simple; and, at all events, in that garb—I mean the simplicity of truth—I can clothe my ideas, and say how truly grateful I am for this as well as all other marks of your approbation. I think, however, my worthy Brother, the W.M., has, in his zeal, overrated my Masonic abilities—(no, no.) I think so, notwithstanding those kind negatives. 'Tis true, I have, ever since my initiation, done all in my power to promote the welfare of the society, and it affords me infinite satisfaction this day, to witness the fruits of my labours. When I look around me and behold, not only Masons of my own making, but, as Brother Parry has kindly drawn your attention to, the union on this our anniversary of two Lodges, in the establishment of each of which I was mainly instrumental, I cannot but feel proud of the high Masonic eminence on which I am this day placed.

"A good Mason cannot be a bad man. It therefore behoves each of us to use every exertion in the cause of Masonry. As I before observed, I have ever endeavoured to do so, and trust I shall continue to walk in the same path while the pulse of life throbs within my heaving bosom. Indeed, believing as I do, that the knowledge of Freemasonry tends to benefit mankind in general, my sincere prayer is, that like the ripple caused by the descent of a falling body into the bosom of the silent lake, its benign influence may extend wider and wider until it shall encircle the whole world.

"I know of no *other* religious society that has half the influence Freemasonry possesses of binding men together in one indissoluble bond of affection. Its Catholic powers in this respect, are alike unrivalled and unlimited. Around its unfurled banner we see arranged the Jew, the Christian, the Churchman, the Dissenter, aye, all but the *Infidel*; and not only there uniting, but embracing and calling each other Brother! I said no other *religious* society, for that Masonry is a peculiar system of morality no one, at all conversant with its tenets, can for an instant doubt. If I were called upon to describe Freemasonry, I should, in the language of the poet, say,

"If all the social virtues of the mind,  
If an unbounded love to all mankind,  
If hospitable welcome to a guest,  
And speedy charity to the distressed—  
If these are principles deserving fame,  
Let Masons then enjoy the praise they claim;"

For Masonry is that

“ Which nothing earthly gives or can destroy,  
The soul's calm sunshine, and the heartfelt joy.”

“ Brethren, I will not longer detain you, but conclude by craving permission from the Chair to propose one more toast.—(Certainly.)—Thank you, W. Sir. I have said that a good Mason must be a good man. Now, the Brother whose health I mean to propose, is both the one and the other. I have known him for many years, and have ever found him an honest man, and an upright Mason. Indeed, had he never been enrolled a member of our mystic society, he still would have been a Mason from principle; for Charity, that bond of fraternal affection amongst us, has always marked his every action. I know by your glances you anticipate me as to whom I allude. However, before I name him to you, permit me to say that I wish him every earthly prosperity, and that when he shall be called upon to quit the Lodge below,—which may God grant may yet be at a very far distant period,—he may, with each of us, find happy entrance into the Grand Lodge above,

‘ Where joys eternal ever reign, and nought from us shall sever,  
With the world's Grand Master to remain, for ever and for ever.’

Brother Pritchard's good health.” (Great applause.)

The worthy Brother in returning thanks was overcome by his feelings. “ He could not suppose,” he said, “ that he was worthy of such marked attention. All he could say however was, that he was sincerely grateful, and trusted he should ever live in the remembrance of his friends. This he considered one of the great objects of life, and when he ceased to do so, he should not regret to die.” Again sincerely and gratefully acknowledging the marked attention paid him, he concluded by drinking health and happiness to all present.

The evening was spent in the greatest possible harmony and enjoyment, the Brethren ever bearing in mind that the night's amusement should always endure the morning's reflection. Milford never witnessed a more imposing spectacle, and universal satisfaction reigned both within and without the precincts of the Lodge.

PENZANCE, Aug. 14.—A Provincial Grand Lodge and Feast of the Ancient and Honourable Society of Freemasons for the county of Cornwall, was held at the Union Hotel. The Deputy Provincial Grand Master, the Provincial Grand Officers, and the Masters, Wardens, and Members of Lodges, in their due clothing, proceeded to church in Masonic order, about eleven o'clock. Besides the Brethren, there were present a great number of the most respectable inhabitants of the town.

After prayers, a sermon was preached by the P. G. Chaplain, the Rev. H. Grylls, from Romans xiv. 16:—“ Let not then your good be evil spoken of.” The reverend preacher completely fixed the attention of his audience by the force and eloquence of his arguments, and his exposition of the grand principles of Freemasonry evidently delighted all who had the happiness of hearing him. We have much pleasure in laying before our readers the following extract from this discourse:—

“ To be Masonic is, you all know, to be truly religious in both its parts, first seeking and cherishing in our hearts the true fear of God, and then from this principle bringing forth all the amiable fruits of righteousness which are the praise and glory of God. Yes, my Brethren, to be

Masonic, in every sense of the word in which I can understand Masonry, is to be truly religious, both in motive and action. The Masonic pillars of your temple are Faith, Hope, and Charity; and to which I shall take the liberty of adding, with an inspired Apostle, the greatest of these is Charity; and Masonic charity is charity in the heart: he thinks no evil of his Brother; he cherishes no designs against him. It is charity upon the tongue also: he speaks no evil; bears no false witness; defames no character. It is charity in the hand also: he anticipates his poorer Brother's wants, nor forces him to the pain of petition; he visits the cottage of poverty, and the house of sickness, and there he finds the very back which he ought to clothe, the very mouth which he ought to feed, the wound which he ought to heal, the sickness which he ought to cure, and perhaps also the very mind which he ought to instruct, before it can be fitted for an eternal world. Thus the heart, the tongue, the hand, of the really free and accepted Mason, are warmly engaged and diligently exercised, in all those grand principles of their Royal Order, which renders it in its nature and effects so much like the order of that amiable band, whose love to each other so forcibly convinced their very adversaries, as to draw from them that honourable acclamation, 'See how these Christians love!' Yes! my friends, they who are Masons in the true spirit of Masonry, must put away from them all malice, and hatred, and revenge, and evil-speaking, and put on, as the elect of God, bowels of compassion, tenderness, long-suffering, mercy. They eat not their morsel alone, while the widow mourns her widowhood, or the helpless orphan cries for food; they blast not with the pestilential tongue of slander their neighbour's good name, and all their wish and all their aim is to imitate Him of whom it was thus most honourably spoken, 'He went about doing good.' Not only, then, my Brethren, let not this your Masonic good be evil spoken of, but be zealous that it may be abundantly and richly well spoken of. It is the leading principle, and the great end of Masonry to propagate the exercise of charity in these its threefold operations; and he who does it not, is yet destitute of the true Masonic heart, which is the heart of charity, of benevolence, and of love.

\*                     \*                     \*                     \*

"I conclude with assuring strangers that Masonry has no principle but what might still more ornament the purest mind; nor any appendage; but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry the rich may add abundantly to the fund of their eternal inheritance; the wise may increase their knowledge of the nature of God in all his best perfections, and thereby daily grow still more and more unto eternal salvation; the pure in heart may be always advancing in the divine likeness; and they who walk in this path of the just, with zeal and activity, will find it as the shining light, which shineth more and more unto the perfect day.

"To you, my Brethren, I earnestly conclude with a repetition of my text, 'Let not your good be evil spoken of.' Act up to the principles of your institution, and as it regards *others* it will be the praise of the whole earth. Act up to the principles of your institution, and as it regards *yourselves*, your transfer hereafter will most assuredly be a transfer from the labours of this mortal life to the rest of an eternal glory. Your faith and hope will abide to the praise of your memory, when the world sees your face no more. Your charity and love will be your robes of purity and light through an immeasurable eternity. Your seat in the Lodge,

whether local or provincial, will be changed for a seat near the Grand Architect of the Universe; where you will all be decked with all the ornaments and honours of that order which Heaven alone can make more perfect, and which Eternity itself, in all its immeasurable duration can never dissolve."

After divine service the Brethren returned to the Lodge-room, in the Union Hotel, and transacted business. Soon after three o'clock a splendid dinner was served up in the Assembly-room, by Mrs. Pearce, whose superior taste is well known. When the cloth was removed, and the tables were supplied with a capital dessert and wines of the choicest quality, the ladies were admitted, the band in the orchestra playing a lively air.

The D.P.G.M., Brother Vivyan Robinson, in proposing the health of the Queen, observed to the Brethren, he was confident they would, as Englishmen, drink the toast with every demonstration of loyal gallantry: but he felt proud, that as Freemasons,

" They would fill their glasses high,  
And with shouts rend the sky,"

whilst testifying those ardent feelings of devotion with which the name alone of their lovely virgin Queen inspired them; and that their prayers, as from one heart, would pass around their festive board in fervent aspirations, that the Almighty Architect of the Universe might bless their sovereign with health and happiness, to reign in the hearts of her faithful subjects for many and many a year; and that her people, under her mild and benevolent sway, might continue to enjoy the blessings of contentment, prosperity, and peace. Drunk with enthusiasm.

"The Ladies."—In giving this toast, the D.P.G.M. delivered himself as follows:—"In calling upon you, my Brethren, to pledge me in the toast I am about to propose, it is in the full anticipation, nay, positive certainty, that you will not only fill your glasses to the brim, but drain their generous and exhilarating contents to the very bottom, in drinking to the health and happiness of the ladies by whom we are surrounded; whose cheering presence, while it gives life, spirit, and brilliancy to the enjoyments of our festival, presents, at the same time, an animating and faithful picture of the youth, beauty, and female attraction of the town of Penzance and its neighbourhood. There is not, I am confident, a Freemason here to-day who will not unite with me in acknowledging, that, however great his admiration of the fair may have been before he became one of the Craft, yet, in the practice of our principles, he has imbibed a purer notion, and made a higher and juster estimate of the female character than had at any time previously influenced his judgment or discrimination. I am aware, my Brethren, that when thus surrounded by those whom many of you hold most dear in the world, and whom we all highly prize, you look to your Chairman for an expression of your gratified feelings; and that, in drinking to the health of the ladies, he should accompany the toast by a compliment to their sex generally. The undertaking, though difficult, is a pleasing one; and cold and indifferer must be the heart that is not moved, even to eloquence, by a subject so exciting. In order to convince the ladies of the interest we take in their history and character, it will be necessary for me to go back to the time of the ancient Greeks and Romans, when women appear to have been considered merely as objects of sensuality, or of domestic conveniency: they were devoted to a state of obscurity and seclusion, had but few attentions paid them, and were permitted to

take as little share in the conversation, as in the general commerce of life. But the northern nations, who, even in their native forests, paid a kind of devotion to the softer sex, had no sooner settled themselves in the provinces of the Roman empire, than the character of woman began to assume new consequence. These fierce barbarians, even in their conquests, uniformly respected the inviolability of woman. They brought with them the peculiar gallantry of the north, and they introduced into the west of Europe that just estimate of female excellence, to which the most polished nations of antiquity had been altogether blind and insensible. These sentiments of generous gallantry were fostered and extended by the institution of chivalry, (a branch or scion of Freemasonry), which lifted woman yet higher in the scale of life; and from having been considered nobody in society, she became the *primum mobile*. Each redoubted knight, bent on chivalrous adventure, first declared himself the devoted servant of some fair lady, who was generally the object of his affections. Her honour was supposed to be intimately mixed up with his, and her smile was the reward of his valour. Courage, thus animated, lost sight of everything but enterprise; for her, he attacked,—for her, he defended,—for her, he shed his blood. Incredible hardships were cheerfully endured; incredible actions were performed; and adventures seemingly fabulous were realized! The effect was reciprocal. Women, proud of their influence, became deserving the heroism they had inspired. They were to be approached by none but the high-minded and the brave; and men could only win the heart of the virtuous fair, but after proving their fidelity and affection by years of enterprise and peril. These days, ladies, have long since gone by; they have been left far, very far behind, by the rapid march of intellect in the latter ages; but they live in the hearts of Freemasons with all their original excitements. It has been assumed by an ingenious and ardent admirer of the fair sex, that woman was formed, not from the head of Adam, to be superior to him—not from his feet, to be trampled upon by him—but from his side, to be equal to him—under his arm to be protected by him—near his heart to be beloved by him. Thus, ladies, I trust I have convinced you, that Freemasons do not (like many an arrogant lord of the creation) consider woman as the dependant, the inferior, or the slave of man; but that she is the soothing companion, and in all essential respects, she is the equal of man. If the weaker vessel, (as described in scripture), it is because she is more delicate in her frame; formed, if I may so express myself, of richer, and finer, and more brittle materials; and consequently the more easily injured and broken, and should, therefore, be treated with the greater tenderness: but there is the same wonderful structure of the human frame in woman, as in man,—the same noble piece of workmanship; only that it is touched with a yet higher grace, and a yet more exquisite loveliness. The one is formed to protect, and the other to be protected; and consequently there must be a greater degree of courage and energy in the one than in the other. But there is no essential difference, no intellectual difference, but a difference arising merely from obvious external circumstances. There is in woman, as in man, the material body formed to contain the immortal mind; in both there are the same rational mental faculties—the same endless capability of improvement—the same capacity of happiness or of misery—the same everlasting destiny. Viewed first as daughters and sisters, and then as wives and mothers, the influence of women on the destinies of the world is incalculable; and it so happens that, in the formation of

the character of every human being that is brought into the world, the agency of women for the first years of existence is almost alone employed. Yes, ladies, the Almighty has entrusted wholly to your sex the first development of the human mind, and yours is the sacred and responsible duty—yours the exalted honour of forming and training the character of that whole species to which you belong. Who are those who move the great springs of every national or public institution for the relief or welfare of their fellow-creatures, where Christian benevolence, and sacrifice, and exertion are required? They are women! Who, rejecting the fastidiousness of rank and the blandishments of pleasure, visit the school and the hospital, and the hovel, and the prison, become conversant with misery in all her forms, and are neither repelled nor disgusted by the most frightful? The answer is again, women! Who protect every weakness, and palliate every suffering from the cry of the infant orphan, to the wailing of dotage and decrepitude? Who furnish instruction for the ignorant, refuge for the destitute, and an asylum even for repentant vice? Who are those, who in our great towns and cities, where crime and wretchedness prevail, open a thousand doors of mercy, and hover like presiding angels over those institutions which they have consecrated by their benevolence?—They are women! If we look from social to domestic life, such is the felicity of the female character, that the nearer it is inspected the more advantageously it appears. In domestic life, it is woman on whom we are dependent for the first years of our existence, and all their future joys. It is she who tends us in sickness, who soothes us in care, who consoles us in calamity; to whom the heart instinctively turns in the hour of suffering, and never turns in vain. It is she, who, alienate neither by misfortune, nor even vice, follows us to prison, adjusts the straw bed, earns and prepares the scanty fare, which she refuses to partake, but hides the tear that moistens it, lest it should seem to reproach the author of her wretchedness. Brethren, I here feel that I have arrived at the acme of my sketch, and that if I give but a single touch more of the heart's inspired pencil to this faithful, though unfinished picture, I may chance to obscure those bright tints of sincerity and truth which now form its chief, nay only, merit. I, therefore, again call upon you to unite with me in drinking to the health and happiness of every lady around us; with our sincere wishes that their sex may ever create in the heart of man those warm feelings of attachment and regard which we now profess, and most ardently feel. Drunk with rapture.

On the departure of the ladies, the Brethren resumed the formalities of their Lodge; and the health of "Her Majesty the Queen" was again proposed, and drunk with Masonic honours.

"His Royal Highness the Duke of Sussex, Most Worshipful Grand Master."

The Deputy Provincial prefaced this toast in the following quotation from the pamphlet recording the Masonic offering to his Royal Highness:—It was observed by an eloquent and talented member of our Order upon the recent representation of a Masonic offering to illustrious worth, "That public men are public property. The good they do lives after them. Their virtues and talents descend in beneficial operation to other times, and survive for the improvement and gratitude of posterity. Athens, Sparta, Rome, live and will live in the memory of ages yet unborn; not because they became cities of monumental pride, but because man, even heathen man, gave them the priceless legacy of his intellect.

The magnificent gifts with which the great men of antiquity were endowed, and the mighty thoughts to which they gave birth, will ever exist; enlarging the sphere of human intelligence; becoming embodied in the principles of active life; vitalizing the minds of men of all time, strengthening the bands of moral discipline; and thus, ever tending towards the great object of our Order, the happiness of mankind. Oh, England! happy England! amid the vicissitudes which befall all nations, thou in particular hast cause to exult in the eminence of thy sons! Amongst thy kings, senators, citizens, and warriors, past and present, we trace those of whom a grateful country may justly be proud; and in this exalted band we have the happiness to rank our Illustrious and Most Worshipful Grand Master, His Royal Highness Prince Augustus Frederick, Duke of Sussex."

During a long life of active and unwearied charity, unalienated by the fascinating allurements of princely birth, and unchecked by a protracted and painful privation of sight, (now happily restored), we still behold possessing the full energy of his great mind, and evincing daily, both by precept and practice, the wonted benevolence of his noble heart. (Loud cheering.)

"Sir John St. Aubyn, Bart., Provincial Grand Master of Cornwall."

In announcing this toast, which the Deputy Provincial observed he had for many a year proposed, and drank on these occasions with sentiments of high respect and regard, he now cheerfully yielded that honour to the Provincial Grand Secretary, Brother Ellis, whose early association with their venerable Grand Master had so entwined each in the heart of the other, that notwithstanding the lapse of time and disparity of age on the one hand, and the difference of rank on the other, the mystic link of Masonic fellowship between them remained as firmly rivetted at this remote era of their union in philanthropy, as when first cemented by their mutual sympathy in that wide field of universal benevolence, which both had uniformly cultivated with unfading honour to themselves, and essential benefit to their fellow-creatures.

Brother Ellis rose and stated, in reference to the resolutions of the last P. G. Lodge, that he had visited London, and was kindly permitted to present the address to Sir John, who received it with all that courtesy and urbanity for which he is so eminently distinguished; that he expressed himself in terms of the most fraternal regard towards the officers of the P. G. Lodge, and all the Brethren; after which he returned a written reply, and presented his portrait, elegantly mounted, which on this occasion the P. G. S. placed before the assembly, when the Brethren shouted acclamations; and it was resolved that it should be placed with the portraits of illustrious individuals of the Craft in the Lodge Room of the Mother Lodge of the county. Another copy of the worthy Baronet's portrait was also presented to the P. G. S. Ellis, which gave great pleasure to the Brethren assembled to hear, as it tended to confirm the opinion they had always held of their Brother.

Brother Ellis, on proposing the health of the P. G. M., recapitulated the munificent and kindly acts which, since the death of his illustrious and pre-eminently distinguished father, and the accession of the Hon. Baronet, had adorned his character and shed a lustre around his name; which, perhaps, it was not too much to say, had been only equalled by his noble relative, the late Right Hon. Lord De Dunstanville: that it would be endless to enumerate them, if, indeed, it were possible to do so: his own parish presented a magnificent spectacle of what a liberal



and enlightened landlord should do; which epithets peculiarly mark the character of Sir John St. Aubyn—witness the feeling displayed when his mansion at Clowance was burnt, a short time since; the Hon. Baronet not only forgave the draining of his cellar to quench their thirst, but sent a large sum to remunerate them for their services, a sum which might be considered more as a present than otherwise. A picture of such an individual is a prize to its possessor, and even a sight of it a gratification.

Several other toasts were proposed and drunk, and after spending a very happy evening, the Brethren separated with those kindly feelings towards each other which characterize the Members of the Craft.

**EXETER.—FUNERAL OF BROTHER J. RIPPON WITH MASONIC CEREMONIES.**—We have 'now the melancholy duty of giving a detail of the Masonic ceremonies which took place at the funeral of this worthy and distinguished Brother, on the 28th of July. The scene was truly impressive; the nature of the solemnities themselves, seldom or never yet witnessed before in this county, and the respect felt by all classes to the memory of the deceased, gave the funeral great interest, and rendered it a most imposing ceremony.

Brother J. Rippon belonged to Lodge No. 129, of this city, and was Provincial Grand Tyler for the county. The body lay in state at the temporary Lodge at the Subscription Rooms on Saturday, from ten o'clock in the morning, the Lodge being opened at an early hour. On entering the large room, we found that it had been darkened; and the effect harmonized but too well with the character of the approaching ceremonial. It was still and gloomy: the little light thrown into it being chastened and subdued by the dark drapery, with which it was hung in various places; and the various Masonic paraphernalia, giving an additional solemnity to the silence and the gloom.

In the centre of the room, on a platform covered with black velvet, stood the coffin. It was of solid oak, (made by Mr. Cole, undertaker), and handsomely, though not gaudily, ornamented with the different Masonic emblems, and studded with brass nails. There was no pall thrown over it; but on the naked wood rested the Masonic insignia of the deceased. On its head reposed his cap of office, his gauntlets, a splendid miniature sword in solid gold, the emblem of his functions as Provincial Grand Tyler, attached to a blue scarf. This is termed, in Masonic language, the Provincial Jewel. At its foot the two swords indicative of the rank of deceased as outer and inner guard of the Lodge, both of which offices he had filled, lay crossed at his feet, their scabbards being covered with black velvet. In the centre of the coffin was the following inscription, engraved on brass by Mr. Lewis:—

JOHN RIPPON,

Died July 22,

A.L. (anno lucis) VMDCCCXLII.

Aged 62.

At the head and foot of the coffin were placed two pedestals, and there was a third pedestal on the right hand, looking towards the Deputy Provincial Grand Master's chair, the three forming a triangle, all of which bore a golden candlestick with large wax tapers, that threw a dim religious light over the scene. At the foot of the coffin was the Deputy Provincial Grand Master's chair, raised on a Mosaic pavement. It was of solid oak, beautifully carved, very ancient, with the Masonic emblems, and the motto "*Hic pacem mutuo damus, accipimusque vicissim.*"

This was occupied by the Rev. Dr. Carwithen, who holds this high office. In front of this chair was that of the Worshipful Master of the Lodge No. 129, Br. K. Pye, and before him a pedestal with the Bible, Book of Constitution, and the bye-laws, square, compasses, level, gold candlestick with wax taper resting on a dark purple cushion. Near this was also another pedestal, with a Bible, a silver square and compass on a cushion of black. At the upper end of the room, by the head of the coffin, was the Senior Warden's chair of solid oak, also beautifully carved, with the motto "Ultra citraque nequit consistere rectum," and on the right of the coffin was the Junior Warden's chair, with a pedestal before it, bearing the triangle with the ashler, and a gold candlestick with wax tapers lighted. Masonic banners were placed in other parts of the room hung with black crape, as also were the wands, and all the Masonic ornaments, whether worn by the members, or displayed on the occasion.

The body having laid in state for the period of time fixed in the programme, and the other preliminary formalities of the Lodge having been gone through, at about eleven o'clock the Masonic funeral anthem was commenced as follows:—

Almighty God! Our Heav'nly King!  
 Before whose sacred name we bend,  
 Accept the praises which we sing,  
 And to our humble prayers attend.  
 All hail! Great Architect divine!  
 This universal frame is thine, &c., &c.

On the conclusion of the anthem, the D.P.G.M., preceded by the banner of the P.G.M., (Lord Viscount Ebrington), borne by Lieutenant Hornsby, commanding officer of the recruiting party in this district, and the banner of the D.P.G.M. borne by the Rev. J. Huyshe, and also by the P.G. Secretary, W. D. Moore, Esq., bearing the sacred roll, passed on to the head of the coffin, and the D.P.G.M. proceeded with the following beautiful portion of the service:—

"What man is he that liveth and shall not see death, shall he deliver his soul from the hand of the grave?"

"Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

"When he die he shall carry nothing away, his glory shall not descend after him.

"Naked he came into the world, and naked he must return. The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

The Grand Honours were then given in their peculiar form.

The Reverend Doctor delivered this part of the service in the most solemn and impressive manner, and after its conclusion, strewed herbs and flowers about the bier, in ancient form. The P.G. Secretary next delivered the sacred roll to the D.P.G.M., who, raising it above the coffin, said, "Let us die the death of the righteous, and let our last end be like his."—*Response*—"God is our God for ever, he will be our guide even unto death."

The D.P.G.M. then deposited the sacred roll on the coffin, saying—"Almighty Father, into thy hand we commit the soul of our loving Brother."—*Response*—"The will of God is accomplished, so be it."

This latter response, the word being given with deep and solemn emphasis by Mr. W. D. Moore, the P.G.S. was extremely affecting. The grand honours were then given thrice.

The Brethren of the Lodge who had been seated at the raised seats by the side of the room, then descended and advanced three steps towards the centre, forming an oblong square, upon which the band, playing the "Dead March in Saul," followed by the military, marched into the hall, and took up the position assigned to them. While this was going on, the D.P.G.M., preceded by the banners and Stewards, in due form entered the retiring room, and addressed to the High Sheriff of the county (Sir J. L. Rogers, Bart.) and his party, among whom were several ladies, his thanks in the name of the Brethren for the compliment he had paid them, and the honour of his attendance, and regretted that he had not the opportunity of expressing a similar obligation to the Mayor of Exeter, who was unavoidably absent from important business. The visitors then, headed by the High Sheriff, and the family of his Worship the Mayor, entered the hall to the number of from 250 to 300, and were marshalled to their seats by the Stewards.

The company being seated, the D.P.G.M. addressed them to the effect, that one of the very first principles of Masonry was obedience to the laws of the land, and a strict observance of its constitution in Church and State; that in pursuance of this principle, a portion of the Masonic service, which properly belonged to the sacred ground in which the deceased would be interred, would be performed in that hall, and that such a deviation from the usual custom amongst Masons was acquiesced in, in deference to the expressed wish of the reverend incumbent of the parish wherein the funeral would take place. Having concluded, he advanced with due ceremonies to the head of the coffin, and delivered a solemn prayer.

After the prayer, the band repeated the "Dead March in Saul," instead of the anthem laid down in the programme, the choristers not having returned from the cathedral in time to perform that part of the service.

A short interval having elapsed, the D.P.G.M. delivered the funeral oration, in which having descanted at large on the general principles of the Order, he brought them home to the deceased Brother, whose obsequies were then being performed, declaring that though Masonry gave due regard to all distinctions of social rank, that it knew no distinction of persons, where duties as men and Masons, were faithfully performed, and that though also the Brother to whose memory the Brethren had assembled to do honour, moved in a comparatively humble sphere, still *his conduct through life, both as a man and as a Mason, fully warranted every honour that could be paid to his memory.* While then the Brethren dropped the tear of sympathy to the memory of him, who had been called from them, their tenets taught them to look with hope and reverence to that heavenly place, where the world's great Architect rules and reigns for ever.

The Rev. Doctor, in the course of the oration, of which the above is but a very faint outline, was exceedingly overcome. The hall, with all its company, was perfectly still and silent, and the scene was altogether one well calculated to impress the most thoughtless spectator with reverence and awe.

After the address, the choir having resumed their places, a Masonic

hymn was sung, which being concluded, the D.P.G.M. proceeded with the following invocation and response:—

D.P.G.M.—“ May we be true and faithful, and may we live and die in love.”

Response.—“ So mote it be.”

D.P.G.M.—“ May we profess what is good, and act agreeably to our professions.”

Response.—“ So mote it be.”

D.P.G.M.—“ May the Lord bless us and prosper us, and may all our good intentions be crowned with success.”

Response.—“ So mote it be.”

The anthem, “ Almighty God our Heavenly Father,” was then repeated.

The service being terminated within the hall, the Brethren were arranged in the order of procession, including

The Provincial Grand Chaplain in his clerical robes.

The Parish Clerk.

The Choristers.

The Body,

With the Regalia of the Deceased,

AND

Two Swords crossed on the Coffin.

Chief Mourner.

Assistant Mourners.

Two Stewards.

Tyler, with drawn sword.

The Corporation of Merchant Tailors,

of which body the deceased died the Master, with their Banners furled and ornamented with black crape.

While the above ceremonies were taking place within the hall, there was a considerable crowd without; and it was with some difficulty, that the iron gates of the Subscription Rooms were kept closed by the police and javelin men in attendance, so dense was the pressure. There could not have been less than from five to six thousand persons round the Subscription Rooms and up St. Sidwell Street, to the churchyard, where the funeral was to take place. On the procession appearing without the rooms, the crowd became perfectly quiet, forming a lane through which it advanced with slow and measured step, the band playing the solemn “ Dead march in Saul.” The effect of the music, the aspect of the procession, the Brethren wearing their different orders, scarfs, collars, &c., with crape over them, was very imposing and had a visible effect on the feelings of the people. In this order the procession went to St. Sidwell’s Church, and on arriving at the churchyard, the choristers commenced the burial service, Purcell and Croft, beginning, “ I am the resurrection.” The Brethren formed a line on either side of the pathway leading from the gate to the church, and maintained that position during the performance of the usual burial service in the church read by the Provincial Grand Chaplain (the Rev. Dr. Carwithen.) The regular church service was performed at the grave, and on its conclusion, the P.G. Secretary advanced to the north side of the grave, broke the wand in two, and threw the fragments with the sacred roll into the grave, the Brethren exclaiming in a subdued tone, “ Alas, my Brother.” The

Military  
Javelin  
Men.

Military  
Javelin  
Men.

procession then formed in the same order as that in which it had proceeded to the grave, and returned to the rooms, where the deeply interesting rites peculiar to the conclusion of this ceremonial were solemnly performed, and the Lodge was then finally closed.

Thus ended this interesting tribute paid by the loyal and peaceful Masons to the memory of a Brother, who was respected not only by them, but by the whole community of this city; and who may truly be said to have carried that respect and esteem with him to the grave. The following is extracted from a sketch of his life published by himself a short time since:—Mr. Rippon was initiated into Freemasonry in 1804, in Lodge No. 216, held in the First Devon Regiment of Militia; joined Lodge No. 74 at Exeter, 1817; was elected W.M., and filled the chair seven years; was appointed M.E.P. of St. John's Chapter of Royal Arch Mason's in 1818, and Provincial Grand Tyler of Devon in 1819; was Inner Guard of St. George's Lodge, and first Principal of St. George's Chapter, Exeter; was elected W.M. of Lodge No. 280 in 1812 at Topsham, which is now held at Tiverton; was Captain of Lines of the Encampment of Templars, Malta, and Red Cross Knights; Honorary Member of all the Lodges in Devon, and P.M. of Lodges No. 83, 123, 280; was also an Odd Fellow, and Orangeman; was a Sergeant Pensioner, had been Master of the Incorporation of Merchant Tailors at Exeter four times; was Trumpet Major of the Royal First Devon Yeomanry Cavalry; was Clerk of St. Martin's parish, and Principal Apparitor, of the Ecclesiastical Courts of this Diocese; the City Toast Master; the Herald that proclaimed King William IV. on the 30th June, 1830; was a freeman of the City of Exeter; and had ridden as Blue Knight of the Shire at nine County Elections.

Amongst the Masons present, we observed besides those already mentioned, the Rev. J. Huyshe, the V.W., the Rev. C. R. Roper, the V.W., W. Kennaway, Treasurer, the V.W., R. Loosemoore, the V.W., Capt. Hodges, the V.W., J. Elton, the V.W., J. Milford, the V.W., J. Golsworthy, the V.W., H. M. Ford, the V.W. J. M. Carrow (barrister-at-law,) the V.W., J. S. Howe, the J.W., G. Hirtzell, the V.W., R. Neave, P.G. Pursuivant pro tem. Of Lodge 129, there were Officers, Brother K. J. Pye, W. D. Moore, W. H. Besly, J. W. Coster, M.D., H. L. Hirtzell, C. K. Webb, S. Haycraft.

The thanks of the Brethren are due, and we are certain will, on the first opportunity, be freely offered to Sir J. Lemon Rogers, Baronet, and also to the commanding officers of the recruiting services, for the ready acquiescence in the request of the Masonic Brethren for the valuable assistance of the military and javelin men. The musical portion of the service was arranged by K. J. Pye, Esq., P.G. Organist, with great judgment and pure taste. Masonic anthems were adapted to a beautiful chorale of Sebastian Bach, and a composition of Mozart. There are few musical difficulties greater than that of combining the sentiment of the author with the feelings of another; but in this instance had the music been originally composed with reference to the words, a more perfect adaptation could not be imagined.

Upon this public tribute to departed worth, the "Western Times" has been pleased to be facetious in an article entitled, "Masonic Mysteries;" the writer will, however, be readily forgiven, for in endeavouring to make light of a serious subject, he has unconsciously paid Masonry a high compliment, and not at the expense of the deceased, whose memory he is compelled to respect. Let him read the address of Brother

P. J. Robinson at a meeting in the adjoining county (Cornwall), and he may read a lesson (old as he may be) that, if properly studied, may render him more agreeable even to the ladies.

**DORCHESTER, August 22.**—The annual meeting of the Provincial Grand Lodge of Dorset was on Wednesday holden at the Masonic Hall, Dorchester, William Williams, Esq., P.G.M., presiding. After the usual business had been transacted, the Brethren formed in procession, and thus arranged, preceded by the magnificent band of the 6th Dragoon Guards, whose services were kindly permitted on the occasion by Colonel Wildman, went to the church of St. Peter's, where divine service was read by the Rev. J. Morton Colson, and Brother the Rev. Willoughby Brassey, P.G. Chaplain, preached a most excellent and appropriate sermon from 1 Corinthians, i. 10; after which the Brethren returned in the same order to their Hall, where the Officers for the ensuing year was chosen, and the remaining business of the Lodge gone through. The Brethren then adjourned to Brother Oliver's, the King's Arms Hotel, where they sat down to dinner. The D.P.G.M., W. Eliot, Esq., performed the duties of the chair with that tact and ability for which he is distinguished. On the preceding evening a Grand Chapter of Royal Arch Masons was holden at the Masonic Hall, Companion Principal W. Williams, Esq., presiding, when the Hon. Augustus George Frederick Jocelyn and Mr. J. Gregory were exalted to the sublime Degree of Royal Arch Masons.

**WEYMOUTH.**—The Brethren of All Souls' Lodge, in this town, met on Friday, July 13, to celebrate the festival of St. John, according to antient custom, at the Masonic Hall. Brother Thomas Robinson, W.M., in the chair. The day was spent with social good feeling and harmony.

**TAUNTON.**—We are delighted by the intelligence that the Asylum has surmounted the impending evil; and are truly most thankful that the good *Spirit* has prevailed.

**BRISTOL, June 29.**—The Freemasons of Bristol and its neighbourhood, who were also favoured with the presence of several others from the provinces of Gloucester, Somerset, and Wilts, held their festival in honour of her Majesty, at the Montague Tavern, the Deputy Prov. G.M., Brother Richard Smith, being in the chair. Ninety Brothers sat down at the festive board in full costume, wearing the jewels and paraphernalia of the several Degrees to which they respectively belonged. The usual Masonic, loyal, civic, and national toasts, greeted with honours to whom honours were due, followed in tolerably rapid succession. The "pause between" was however filled up by the alternation of appropriate and well selected glees, by Bros. England, Wilcox, G. Turner, and Edwards, together with a song now and then from Bro. Carrol, which made "laughter hold both his sides." At half-past eleven the collars and aprons were taken off, and the greater part of the Brethren wished the Deputy a good night.

**BATH, August 8.**—The Royal Cumberland Lodge and Lodge of Honour held their first Masonic dinner at Brother Parker's, Aqueduct Hotel, at Dundas. The afternoon being fine, the Brethren were highly delighted with the superb and charming panoramic view of the Valley of the Avon, now in perfection of verdure and beauty, and seen to so much advantage from Parker's track-boats, one of which was specially provided for the occasion. On arriving at the Aqueduct Hotel, the Brethren were received with a salute of guns from the height, and after

a short ramble through the beautiful pleasure grounds, sat down to a dinner. The chair was taken by Brother Captain Muttlebury, supported by Brothers Major Grafton, Maclagan, Yea, Little, Lloyd, Caldecot, Drake, and about twenty other Brethren. On the removal of the cloth, "Non nobis Domine" was sung in splendid style by Brothers Manners, Millar, J. Loder, Wodderspon, Keeling and Yea; after which the first toast of the Craft was given in perfect time and order; followed by "The Queen;" "Queen Dowager, Patroness of the Masonic Charitable Institutions;" "Grand Master of England;" "Grand Stewards' Lodge;" "Grand Lodge of Somerset" (for which Brother Wodderspon, P.G.J.W., returned thanks); "The Lodges, Royal Cumberland;" "Royal Sussex;" "Lodge of Honour;" and "Lodge of Rectitude," were all drunk with Masonic honours, and most appropriately acknowledged by Brothers Johnson, Millar, Grafton, and Drake. In the course of the evening some beautiful glees and songs were sung by the Brethren, among which the serenade, "Sleep, gentle lady," was most rapturously encored. Brother Manners's "Shamrock," Brother Millar's "Here's a health to thee, Tom Moore," and Brother Caldecot's Welsh song, "Ar hydder nös," were received with thunders of applause. The health and success of Brother Parker were also toasted with great fervour. After coffee, the Brethren embarked to proceed to Bath; but the harmony and conviviality were not left behind, the voyage home being enlivened by many a noble song and merry jest, while the full unclouded moon looked approvingly on the close of as happy and delighted a party as ever wooed her smile on the waters.

"The Bank of England Lodge have acted gloriously in the Asylum cause. Instruct us here in any tactics that may help, and you may reckon us docile and obedient pupils. Bath will not lag behind."

Box, WILTS, July 27.—**LODGE OF RECTITUDE.**—The Brethren of this ancient Lodge, now revived under the most auspicious circumstances, together with a few visitors from the Lodges of Somerset, met at the Bear Inn, for the purpose of electing a W.M., and other Officers for the ensuing year. The Lodge was opened in form, and the W.P.M., Brother H. E. Drake, proceeded to instal the newly and unanimously elected W.M., Brother Bennett, of the Market-place. Brothers Westall, Cartland, Little, and Wodderspon, were respectively elected the S. and J.W., Secretary and Treasurer. After the transaction of other special business, the Lodge closed in form, and at five o'clock the Brethren sat down to a dinner, provided by Mr. Miles, nearly thirty in number. The newly elected W.M. was in the chair, supported by Brothers General Innes, Major Grafton, — McClaghan, Drake, Rev. E. Lewis, Kingston, Maule, Little, Gislot, &c., &c., and faced by Brother Westall, as Vice-chairman. After the first toast (one of the Arcana of the Order), the healths of their Majesties the Queen, and Queen Dowager, the Grand Master of Masons His Royal Highness the Duke of Sussex, the R.W.P.G.M. for Somerset and his Grand Officers, the past and present W.M. of the Lodge of Rectitude, and the other Officers, by name, the visiting Brothers present and absent, &c., were proposed and drunk with full Masonic honours. Some excellent and appropriate songs and glees by Brothers Millar, Wodderspon, and Keeling, heightened the pleasurable enjoyments of the evening, more particularly Mr. Millar's noble song, "Ye sons of philanthropy," which was enthusiastically welcomed both for the music and the sentiment. The best feeling prevailed, both in respect to the Lodge of Rectitude in

particular, and the cause of Masonry generally, which could not fail to be greatly advanced in the province of Wilts, by the revival of a Lodge constituted of such zealous and enlightened Brethren, as the Lodge of Rectitude.

---

## SCOTLAND.

WE as yet are without our quarterly budget of news from "Auld Reekie," a delay which we do not excuse, although our kind readers may; nor will we threaten our reporters with a formal discharge, fearing they may not so readily get into such good employ. Albeit, however, we suppose they are walking in the highlands, with pack on back and stick in hand, little heeding him whose pen and nose are getting into a more intimate friendship with each other than the eye delighteth in. *Pilgrim*—and *Non-immemor*—look to it, and give good account of yourselves. Dated this 16th day of September, A.L. 5838, A.D. 1838.

---

### NOTES FOR A TOUR TO THE WEST HIGHLANDS.\*

A TRAVELLER, in order to visit the Perthshire Highlands, (the Troshochs and Loch Lomond, &c.), would require four days, that is providing he start from Edinburgh and return to that city: still it may be done in three days, if he will sacrifice the ascent of Ben Lomond. Supposing, however, that four days can be devoted to the trip, I will endeavour to note down what is worthy of seeing, as far as my memory will furnish, and also point out on the like authority, the plan I would recommend.

In visiting the Western Highlands, two routes present themselves, viz., by Stirling, Callander, the Lakes, and by Dumbarton to Glasgow; or by proceeding directly to the latter place, and return by the Lakes and Stirling. For various reasons the first is preferable. Supposing then, that this is resolved upon, the first thing to be done is to ascertain at what hour the steamer for Stirling leaves the Chain Pier, Newhaven. I think it is generally in the morning, though this may depend on the state of the tide: information can be had at the duty-house, end of North-bridge, as also when, and from whence, the coach for the boat starts. I shall suppose that the boat sails at six in the morning, which will give the whole day. The sail up the Forth is one of the finest things imaginable: at the Queensferry it narrows to less than a mile, and again expands into a fine inland lake. On each side thriving villages are to be seen—Culross, Borrowstownness, and Kincardine; while the Ochie hills are seen rising towards the north west. Arriving at Alloa, the Forth becomes very narrow; and some idea may be formed of its windings when it is known that from Alloa to Stirling is only eight miles by land, whereas by water it is twenty-four. No one, who can enjoy fine scenery, will regret the latter distance, if the weather is favourable. The Ochies, with their bold flank—Stirling, with its rock and embattled castle—Cambuskenneth Tower, so famous in Scottish history, and the peak and summits of the Grampian Range, with the fertile valley in which the Forth winds, present at once a prospect rich, picturesque, and grand—seldom surpassed. Should the steamer leave

---

\* These notes by a Brother Mason will be acceptable and useful.



Newhaven at six, I think it ought to arrive at Stirling about two, which will leave time to see the castle, and to dine before the coach starts for Callander, which I think it does about six. The best inns in Stirling are the Saracen's Head and Golden Lion. From Stirling to Callander, twelve miles, pass the Moss of Blairdrummond, which from a swamp is fast becoming a rich and productive estate, having been drained and reclaimed by human enterprise. In approaching Callander, the view is particularly fine: in front towers Benledi, and Stirling rock rises boldly behind, dividing as it were the valley of the Forth. Should the traveller be at Callander during the months of June or July, he will have light sufficient to enable him to visit the cascade at the Brig of Bracklin: it is not more than a mile distant, and worth seeing. There is also the remains of a Roman camp. Next morning by six two cars start for Loch Katturin, in which the traveller, with his limited supply of luggage, may be conveyed. He now enters the Troshochs. On the road he will get a peep of the Pass of Leng, which is a wild and richly wooded defile; and if he has been accustomed to Irish driving, he will be the less alarmed at the rapidity with which the car-drivers dash down one steep and up another. A mile or two beyond Callander pass Cailantogle Ford, where there is now a stone bridge. This is the Ford celebrated as being the place of combat between Roderick Dhu and Fitz-James. The place has a bare naked look, and one searches in vain for the underwood and cover where we are told Clanalpine's men lay concealed.

Towards the Brig of Turk the appearance improves, and opens grandly at Glenfinlass. Breakfast at Archenacrochan, where tolerable fare may be had. After breakfast embark on Loch Katturin. The boats are rowed by Highlanders, and do not seem of the safest, considering that they are often sufficiently loaded with passengers and luggage. The little gulf at the eastern end of Loch Katturin is perhaps one of the most lonely and lovely corners one can well imagine. From the bosom of the lake Ben Venu and Benan are seen rising magnificently, and the beautiful Island of Helen, (see Scott's "Lady of the Lake,") now the property of Lord Willoughby D'Eresby, and the Lion of the Troshochs can hardly be surpassed. From the top of Lake Katturin to Inversnaid on Loch Lomond is five miles, and the only conveyances are carts, which do well enough to transport luggage, but I would recommend the traveller to walk this distance, rather than undergo jolting over very rugged roads. At Inversnaid a steam-boat touches on its way up the Loch, so that one arrives at Rawardennan, at the top of the lake, about four o'clock. If his time is limited to three days, the traveller will not land here, but return down with the same boat; but if he can make it four days, then he will land at Rawardennan, and wait for the next day's boat. If possible, I would strongly recommend spending a night here; and if the evening is fine, ascending Ben Lomond, the highest mountain but one in the kingdoms. From the summit, on a clear day, the view is really superb. Towards the south, and immediately under you, stretches the broad lake with its numerous islands; to the eastward the vale of the Forth; to the north the lakes and mountains, from those at your feet to Ben Nevis on the horizon; while the view westward is bounded by the peaked summits of Cawal Arran, Jura, &c. Next day about four, take the steamer for Dumbarton. I do not know if it will arrive in time to admit of reaching Glasgow the same evening, though I rather think it will, and the time from thence to Edinburgh is easily calculated.

GRAND PROCESSION AT THE LAYING OF THE FOUNDATION STONES OF BRIDGES ON THE LINE OF THE GLASGOW, KILMARNOCK, AND Ayr RAILWAY, *June 28.*—The grand Masonic ceremony of laying the foundation stones of these two bridges was the occasion of one of the most splendid processions which ever passed through the district of country in which it was formed. Besides the authorities and trades of different towns, the land-owners, tenants, and traders on the line of railway, the members of the learned professions and the justices of the peace of the county, there were eleven Masonic Lodges, including the Mother Lodge of Kilwinning, whose Masters and Wardens performed the ceremonies on the occasion. The bands, the banners, the insignia of the different Crafts, included in the procession, were all excellent. The weather was delightful. A bright sunshine cheered the face of nature all around; and, with the exception of a slight shower in the afternoon, rather refreshing than otherwise, there was no change throughout the day. The streets of Irvine and Kilwinning in the morning seemed as if they had been by some enchantment changed into plantations and gardens. The Kilwinning Division started from the Abbey-green at eleven o'clock, reached Longford at noon, where it met the Irvine Division. The whole arrived at Mars Bridge about two. From thence it proceeded by the road along the east side of Mares Farm, through Friars Croft-street to Halfway, up that street, along Irvine Bridge, by Hill-street, and Kirk-gate to Townhead-street, returned by High-street to Burns'-street, where the whole halted and formed into two lines, by which the Masonic and other bodies returning to Kilwinning passed through; afterwards the Irvine Division, and bodies remaining in Irvine, returned to the Inns and dispersed to dinner.

#### LONGFORD BRIDGE.

The scene at Longford was of the most animating description. As far as the eye could reach on either side of the Garnock, the line of the processions were seen winding across the beautiful common, and as they approached the banks of the river a burst of cheering from the parties composing the procession, and the multitude of spectators rent the air for a great distance around. The Masonic ceremonies were got over by the Mother Lodge with all the dignity belonging to the ancient Order, and the procession having again formed winded its way across the rich arabic land of the noble Earl of Eglinton, on which the operations of forming the railway are going forward with all possible dispatch, there being, we understand, a double set of men employed, so that night and day continues to be spent in the work. A delightful march of little more than a mile brought the procession to the banks of the Irvine, and to

#### MARES BRIDGE.

Here the scene surpassed, in variety and effect, anything before witnessed during the day's proceedings. The crowd of spectators, of ladies and gentlemen, of persons in the higher, as well as in the humbler ranks of life, from all parts of the surrounding country, was immense. The numerous windings of the procession added greatly to the effect. When the whole had stopped at the place, it seemed, looking up from the site as if the beholder was in the midst of a great amphitheatre. The Masters and Wardens of the Lodges having, at the order of the Right Worshipful Grand Master, come forward and taken their places amidst universal cheering, the band struck up the Queen's anthem, and

then sung with great solemnity a Masonic anthem for the occasion. The Rev. Mr. Campbell of Kilwinning, chaplain to the Mother Grand Lodge, having offered up an impressive prayer, Mr. Blair, the Secretary to the Lodge, read the following inscription, which was on the plates, both of the Mares Bridge and the Longford Bridge :—

By the Favour of Almighty God,  
The Foundation Stone  
of this Bridge,  
Erected by the Proprietors of the  
Glasgow, Paisley, Kilmarnock, and Ayr Railway,  
was laid by  
George Johnstone, Esquire, Redburn,  
Most Worshipful Grand Master of the Ancient  
Mother Lodge Kilwinning,  
and Provincial Grand Master of the County of Ayr,  
on the 28th day of June, in the year of our Lord  
One Thousand Eight Hundred and Thirty Eight,  
and in the Era of Masonry  
Five Thousand Eight Hundred and Thirty-Eight,  
being the Second Year of the Reign, and the  
Day of the Coronation, of our Most Gracious Sovereign,  
Victoria the First,  
In the Presence of the Directors of the  
Glasgow, Paisley, Kilmarnock, and Ayr Railway Company.  
A.D. 1838.

Office-Bearers of the Lodge :—George Johnstone, Esq., Redburn, M.W.G., Master; George Fullarton, Esq., younger of Fullarton, Deputy Grand-Master; John Cunningham, Esq., Senior Warden; Archibald Brown, Junior Warden; James Blair, Secretary; Robert Dickie, Treasurer; Charles Reddie, Esq., Proxy Master; the Rev. Archibald Blair Campbell, Minister of Kilwinning, Chaplain; Robert Brown, Senior Steward; Hugh Wyllie, Junior Steward; James Stewart, Tyler.

Mr. John Fullarton, younger, officiated as Deputy Worshipful Grand Master, in the room of Mr. Johnstone, who was necessarily absent on account of having the day previous heard of his brother's death. The ceremony of laying the stone was completed, another anthem sung, the Masonic benediction pronounced over the pouring of the wine and the oil, and the sprinkling of the corn on the top of the stone.

After a luminous exposition of the importance of the undertaking, and an eloquent explanation of its objects, Mr. Fullarton observed—“ That this Railway, that these Bridges, the foundation stones of which we have now laid with the ancient ceremonies of Masonry, may long remain a memorial of the spirit and enterprise of the age that called them into existence, is, I am sure, the sincere and heartfelt wish of every one present. To you, Gentlemen of the Committee of Management, and to you the Agents, who have so ably and indefatigably discharged the duties imposed on you, I need not say how much this community are indebted for the promptitude and zeal which have characterized your proceedings, in bringing this splendid undertaking to the advanced stage at which it has now arrived. A short time will now suffice to prove its utility; and, in the meantime, I am very sure that all who are now present, will heartily unite with me in wishing every success to the ‘ Glasgow, Paisley,

and Ayr Railway:—and, Gentlemen, permit me to remind you, and all who are now present, that, as this is a day of general rejoicing throughout the British empire, in honour of her Majesty's Coronation, we cannot, as loyal subjects, part without paying a tribute of respect and loyalty to our youthful Sovereign; which, in such a place, and on such an occasion, we cannot do more effectually than by a round of hearty cheers.—Long may she reign over a free, a loyal, and a happy people; and may her reign be one of peace and great prosperity to these realms!" (cheers.)

J. Miller, Esq., of Muirshields, then replied on behalf of the Directors:—"Most Worshipful Grand Master of the Mother Lodge of Kilwinning, Grand Masters of the various Lodges now assembled, Provost, and Magistrates of Irvine, and Gentlemen, on behalf of the Directors and Proprietors of the Glasgow, Paisley, Kilmarnock, and Ayr Railway, I beg to offer you their heartfelt thanks for your attendance here this day, and for the able manner in which you have performed the ancient and honourable ceremony of laying the foundation stone of the first bridge of one of the greatest undertakings that has ever been projected in the West of Scotland."

The Provost of Irvine congratulated all present on the orderly manner in which the proceedings had been conducted, and in conclusion the band played with much effect, "Rule Britannia." The procession then moved along the verdant bank of the Irvine, and entered the town in the order stated above. On reaching the cross, the bands played the Queen's anthem. The spectacle, as the procession moved along the streets, was not less imposing than any of the previous proceedings. We have already noticed the decorations of the houses with bushes and flowers; the two principal inns—the "Eglington Arms," and the "Queen's Arms," were ornamented in a most handsome manner. The doors seemed like garden bowers. The arch of bushes over the door of the "Eglington Arms" was surmounted by a beautiful crown formed of wreaths of roses and other flowers. On the front of Col. Fullarton's house a little farther along the street, were formed of roses the following words: "Long reign Victoria." This beautiful decoration attracted greatly the notice of all who passed.

**THE DINNER.**—In the evening, about five o'clock, a number of the Railway Directors and office-bearers, and other gentlemen interested in the undertaking, sat down to dinner in the Eglington's Arms Inn. The Rev. Mr. Stevenston said grace and returned thanks.

Mr. John Miller made a very efficient chairman, and prefaced the various loyal toasts and sentiments with appropriate observations.

Mr. Brooks gave "The Mother Lodge, and other Masonic Bodies and parties who have assisted in to-day's proceedings, and our friends dining at Kilwinning." Shortly after which the meeting broke up.

**GLASGOW, Sept. 14.**—The Glasgow Union and Crown Lodge, No. 99, met in Malcolm's, the Glasgow Tavern, at the Cross, at eight o'clock evening. Business of great importance was brought before the meeting, and there was a full attendance.

**GLENKILDY, Aug. 21.**—St. Andrew's Lodge of Freemason's Friendly Society. The annual general meeting of this society was held in their Hall, upon Tuesday the 21st inst. at 12 o'clock Noon, for the purpose of collecting quarter-dues, auditing accounts, and electing a committee of management. Those three years in arrears were struck off the Books, in terms of the regulations. The dinner and ball were well attended.

## IRELAND.

DUBLIN.—St. John's day falling on Sunday, the Members of St. Patrick's Lodge, No. 50, postponed the celebration of the festival of "the loved Apostle" until the 25th, which day being selected for the installation of the officers, and as the *finale* of the season, the Brethren wore their full dress costume, and the insignia and collars of their respective degrees. The Lodge banners, with the motto, *nulli secundus*, were conspicuously placed over the Throne, and also behind the Chair, in the dining hall, and had a *recherché* effect. Christopher Coppinger, Esq., having been introduced, was inducted, enthroned, and saluted; his conduct, during the evening, both at labour and refreshment, meeting with the merited approval of the Brethren. The financial report was stated, from which it appeared, that after the extra expenditure of the last year, after the large outlay for the ball, the prompt relief afforded to widows, orphans, and deserving Brethren, whose distress could not brook delay, and the contributions both to local and provincial charities, a considerable sum still remained in the hands of the Treasurer, to the credit of the Lodge. The future fee payable on the initiation of Members into FIFTY, was then, after a full discussion, raised from 8*l.* 8*s.* to 10*l.* 10*s.*

Votes of thanks were then passed to the Treasurer and Secretary, Bro. Baldwin; to Brother Ellis, for his conduct as Chairman of the Ball and Banquet, which stirring and social event it was our pleasing province to record in our June publication; to those Brethren who had so efficiently acted as Stewards on the same occasion; and to the Members of "the Ball Committee," Past Masters Baldwin, Tenison, Ellis, Fitton, Green, Hazlett, and Stritch, &c., for the manner in which they had produced and conducted, in all its details and arrangements, an entertainment at once so brilliant and beautiful.

At seven o'clock dinner was served, to which only sixty-seven sat down, although upwards of eighty were expected. Radley had catered so as to ensure the efficiency of the *cuisine*, and the champagne, hock, claret, and other wines, were of the finest flavour. On the cloth being drawn, the *Benedictus* was chaunted by the vocalists present.

The preceding toasts having been received with the usual honours, the Worshipful Master said that an accession to the Grand Officers of Ireland had recently taken place in the person of Brother Butler, who had been selected to fill the situation of Grand Treasurer of Ireland, and was also Junior Deacon of St. Patrick's Lodge. From his rank and character he was well suited to sustain the duties of so responsible a trust; and from what he knew of Brother Butler, he (the W.M.) was certain he would always be found supporting his own dignity, faithfully inculcating the principles of their Order, and maintaining the honour and independence of Lodge No. 50, for which he had evinced so unequivocal a regard. He begged to propose the health of their new Grand Treasurer. (Loud and long continued applause followed this announcement).

The Hon. T. F. W. Butler thanked the Brethren for their good opinion, in a speech expressive of his impassioned attachment to the interests of the Order, more particularly to that portion of it which he then had the honour of addressing, and in whose bosom the light of Masonry had first shone upon him.

The Worshipful Master, in complimentary language, next proposed the visiting Brethren; which attention was duly acknowledged by Lieut. Mansfield, 7th Fusileers, No. 32 on the registry of Scotland; Brother Bermingham, No. 436, England; Adjutant and Lieut. Brandling, 7th Fusileers, No. 114, England; Lieut. Kinlock, 42nd Highlanders, No. 2, Kilwinning, Scotland; P. M. Keene of the Victoria, No. 4; and Bro. Loydd of the Leinster, No. 141.

In the course of the evening there was some agreeable vocal and instrumental music, in which some Brethren, who occupy distinguished stations in the concert room, took a part. The unaffected and touching manner in which Brother T. Mc. Grath sang "Steer my bark to Erin's isle," was alone sufficient to give the evening a feature.

THE GRAND LODGE OF IRELAND has elected Bro. Sir James Stewart, Bart., of Fort Stewart, county of Donegal, Junior Grand Warden of Ireland *vice* the Hon. Richard Westenra, deceased.

The Freemasons throughout Ireland are prohibited by a circular from the Grand Lodge, having the usual procession on St. John's day, as the law forbids any sort of public procession.

BRO. JOHN ELLIOT HYNDMAN, of Bachelor's-walk, and Roebuck-house, P.M. of the Victoria, No. 4, and Member of the Prince Mason's Chapter, has been sworn in an Alderman of the city of Dublin.

The new Lord Mayor of Dublin, Bro. George Hoyte, Alderman, &c., and Bro. George B. Grant, one of the High Sheriffs, are both Past Masters of Lodge No. 2, and Members of the Chapter of Prince Masons.

CORK.—Our Lodges mustered generally on St. John's day; but we have nothing material to report, unless that they have also united to support Bros. McDonnell and Seymour in their theatrical engagements.

CLONES LODGE, No. 790, held its regular quarterly meeting at the Dacre Arms, on the 7th of August, at the hour of four o'clock in the afternoon. The W.M. Hercules Ellis, Esq., of Lisnaroe, in the chair. The Lodge being constituted with the customary forms, each officer contributing his *quota* of labour, the Secretary read the minutes of the last meeting, to which the seal and signature of the Master was affixed; after which the Rev. Thomas Hassard Montgomery, A.M. of Killevan Glebe, was admitted as an entered Apprentice. Amongst the Members of the Lodge present were Alexander Dudgeon, P.M. Stirling Lodge; Thomas J. Tenison, P.M. Portnelligan; John Thompson, J.P.\* Glynnch House; the Rev. Allen Mitchel, Rector of Dramsna; R. B. Evatt, J. P.\* Mount Louis. John T. Hurst, M.D., Clones; the Rev. Charles Welsh, Curate of Clones; and Samuel Moorehead, J.P.\* Newbliss. The visitors were R. H. Dolling, Maherlin Glebe, No. 141; Robert Hamill, Rooskey, No. 6; and Thomas Snow, Dublin, No. 50, and P.M. of No. 6.

At seven o'clock the Brethren sat down to dinner, to which Bro. Evatt hospitably added a case of delicious champagne from Bro. Snow's cellars. Several loyal and Masonic toasts having been disposed of, the W.M. directed the Senior Members of the Lodge to lead Past Master Dudgeon to the head of the room, which order having been obeyed, Bro. Ellis, in the name of No. 790, presented to him a very handsome silver snuff-

\* Justice of the Peace.

box, chastely wrought. The outside cover is filled with Bro. Dudgeon's arms, and an inscription suitably inscribed; the entire surrounded by the hieroglyphic marks of his Degrees in Masonry. The subscribers to this testimonial expressed their admiration of the manner in which it was designed and executed by Bro. Stewart, of Dame-street. After Bro. Dudgeon had expressed his gratitude for this mark of kind feeling, the visitors' healths were drunk with the usual tokens of approbation. Then followed the healths of the W.M. Bro. Ellis, under whose able Presidency the Lodge has derived much advantage, whose primary object is its prosperity, and whose secondary consideration is the promotion of that Fraternal feeling in the spirit of which Masonry had its origin.

In the course of the evening the Master was addressed by the clerical Brethren present, in speeches characterized by frankness, eloquence and Christian charity. The writer of this hasty notice shall not soon forget the rational and instructive pleasures of the day. Such

"Are the sunny moments of life! the green  
Spots on the waste of existence."

KILKENNY, *June 25.*—The Master, Wardens, and Brethren of Lodge No. 642, celebrated the Festival of St. John, at their rooms, in High-street. The Officers elected for the ensuing six months were formally installed in their respective dignities at twelve o'clock, noon, and the usual ceremonials duly observed. Brother Prentice has been re-elected Master of the Lodge. At half-past six o'clock the Brethren, in considerable number, sat down to dinner, and the evening passed off with true Masonic harmony, and all that social spirit which ever pervades the festive meetings of the Craft. We regret that a pressure of other matter limits us to this hasty notice of the highly interesting proceedings of Monday evening, and we beg to congratulate our friends of No. 642, on the continuing—or, we should rather say—increasing welfare and stability of their excellent Lodge.

Amongst the toasts of the evening that of "Our gallant Brethren of the 71st Highland Light Infantry," was drank with enthusiastic demonstrations of Fraternal regard, and was introduced with a well-merited tribute to the character—Military and Masonic—of the officers of that fine corps, who joined the Lodge previous to their departure from this garrison, for Canada, as well as the distinguished reputation of the regiment generally.

Amongst the other toasts, the "health of Brother Simeon Clarke, and Carlow Masonic Lodge, No. 116," was given from the chair, and was very cordially received.

The dining room was most tastefully decorated; and the whole arrangements of the festivity, under the personal superintendance of Bro. W. Aikenhead, gave the utmost satisfaction.

BIRN, *June 18.*—An entertainment on a magnificent scale was given at Dooley's hotel, by the Master, Wardens, and Brethren of the Lodge of Saint Brandon, No. 163. The ball was attended by all the nobility and gentry of the county. The scene in the ball room was truly splendid. The walls were separated into sixty arched compartments, by means of elaborately contrived festoons, composed of laurels intertwined with rare and beautiful flowers. From the centre of each arch hung the banners of the several Orders of the Craft; while above and around waved countless flags, on which were emblazoned the mystic

adjuncts and implements of the art: the banners and flags were richly embroidered in silk and gold. At the upper end of the room stood the throne, which was placed on a platform covered with crimson velvet; at either side were displayed, on cushions of scarlet velvet (fringed with gold), the several jewels of the Lodge, and the ancient warrants in arched frames of polished mahogany and gold.

At half-past nine o'clock, the room was thrown open, and the W.M. W. Justin O'Driscoll, Esq., attended by his Wardens, Captain Corrigan and Dr. Waters, and followed by the Past Masters, Wardens, Deacons, Stewards, and Brethren of the Lodge, entered the room, and moved in procession to the chair, the band playing the national anthem.

The Master then ascended the throne. He was richly robed in beautiful costume of a Knight Templar, while on either side stood the P. M. (Bro. George Mitchell, Esq.), and the two Wardens. The guests were heralded from the lower entrance to the Deacons at the door, and were then led by the Stewards up to the throne, and severally presented to the W.M. The Stewards were Bros. Dr. Baker, Vere Hunt, George Heenan, John Julian, Philip Drought, John Palmer, Esqrs. Amongst the principal guests present we noticed Lord and Lady Avonmore; the Hon. Mrs. and Miss Yelverton; Mr. and Mrs. Rolleston; Garrett O'Moore, Esq.; Valentine Bennett, Esq., &c., &c.

At half-past one o'clock supper was announced, and the Master, leaving the throne, led in Lady Avonmore to the supper-room, followed by Wardens and Stewards with the rest of the company. The throne at the head of the tables (which were laid for one hundred and seventy persons) was occupied by the Master; on his right sat the Lady Avonmore.

After supper, which was in every respect a most elegant entertainment, the Master rose and said, "Friends and Brethren! fill your glasses high—I shall give you a toast which I know you will enthusiastically respond to, as it appeals to your gallantry as well as to your loyalty. I give you our youthful Queen." This toast was received with immense cheering.

Air—"God save the Queen."

The Master—Friends and Brethren! fill your glasses again. I give you the Grand Master, the Wardens, and Brethren of the Grand Lodge, and the *Craft*.—(Masonic honours, the band playing "Come, let us prepare.")

The Master then alluded to the anniversary of the Battle of Waterloo, and proposed to be drunk in solemn silence, "The memory of the heroes who fell on that glorious event."

The Master, after some very eloquent remarks, gave "The gallant 97th, and the British Army."

Air—"See, the conquering hero comes."

The Master then said, "Friends and Brethren, I have just one more toast to propose, and I pray of you to fill high. One of the most beautiful elements in Masonry is to be found in its close resemblance to monarchy, and in the ready and cheerful spirit with which we accord to our superiors in the mysteries and dignities of the *Craft* the respect which of right belongs to them. Divesting our Brother, Valentine Bennett, of his high claims upon us as Masons, that gentleman possesses social attributes full strong enough to entitle him to our highest honours. I give you his health as Sovereign Prince Mason, and the Prince Masons of the empire.—(Nine times nine).



Br. Bennett replied in a short but impressive and elegant address, and proposed the health of the Master, Wardens, and Brethren of No. 163, to which the Master replied.

Dancing was resumed with great spirit after supper; and the brilliant assemblage did not separate until a late hour, all highly pleased and delighted with one of the most imposing and sumptuous entertainments ever given in the town of Birr.

[Note by the Editor.—In 1836 there might be mustered by exertion some five or six Masons in the neighbourhood of Birr. At this moment there are upwards of fifty, comprising members of the first respectability and talent in the county.]

**GREAT COUNTY MEETING IN THE CITY OF ARMAGH.**—We are enabled briefly to announce that an assemblage of the Masters, Past Masters, Wardens, and other representatives of *twenty-seven* Lodges, holding warrants in the county of Armagh, took place on the third Monday in May, Brother Sinclair Carroll, Esq., P.M., in the Chair, when a Committee was formed for the purpose of preparing a loyal, dutiful and congratulatory address to her Majesty the Queen, on the auspicious events of her accession and coronation. Two interesting and important questions occupied the remainder of the time; one, with reference to processions; and the other, as to the necessity which existed of electing a county Grand Master. In the first case, after hearing several speeches, it was determined that the orders of the Grand Lodge prohibiting processions, should be implicitly followed and enforced; and the second question terminated in a sincere and zealous ebullition, demonstrative that provincial authorities were considered essentially necessary, as they would prove favourable to the local spread of Masonry, to the maintenance of the regular connexion between the rural districts and the Grand Lodge, and at the same time to the preservation of the power and permanence of the Craft in all its primitive purity and pristine practice. Thomas Joseph Tenison, Esq., Barister-at-law, &c., was then proposed, seconded, and finally elected (unanimously) to the office of P.G.M. of the county and borough of Armagh—still subject to the approval and confirmation of the Grand Lodge, and of his Grace the Duke of Leinster.

**MASONIC DINNER TO MR. TENISON.**—A dinner on an extensive scale, given at Tynan, by the Masters, Wardens, and several Members of Lodges of Nos. 210 and 264, Middleton; 328, Richhill; 333, Tynan; 409, Armagh; 557, Beurburb; 601, Tynan; 611, Caledon; 671, Killelea; 681, Caledon; on the 19th of July, created considerable interest, not only as the Prov. Grand Master-elect had promised to be present; but as it was the first general meeting of the Craft in the county of Armagh since Mr. Tenison's election to that important office.

The place selected for the meeting was adapted for the purpose, being in a central situation, and from its dimensions capable of affording ample accommodation. The room is one of those erected some years ago, for the purposes of "The Tynan Branch of the North-east Farming Society," which was then frequently honoured by the presence of the resident nobility and gentry, by whom this useful body was patronised and encouraged. On the present occasion it was well arranged, and ornamented with bouquets of flowers and festoons of laurel. Over the Chair was suspended a blue flag, ornamented with white trimmings, and

on it the letters M. L. A. C., in raised characters; behind the Vice-Chairman's seat was a white standard, on which the square and compass were boldly displayed in embroidery.

An instrumental band, whose services had been volunteered in compliment to Mr. Tenison, was placed in an alcove at the upper end of the room, which, when filled with the members of the Masonic body (amongst whom were some professional gentlemen, the remainder chiefly consisting of substantial and respectable persons engaged in the pursuits of agriculture,) presented, to the reflecting mind, the gratifying spectacle of people of different creeds, politics, and prejudices, at least for the day forgetting dissensions, discussions, and differences, and amalgamating in one band of mutual sympathies.

About half-past five o'clock, Brother Tenison arrived from his residence, Portnelligan, and was received by the Brethren

“With the welcome of heart and of hand,  
That soul-burst of feeling that never departs,  
Like the queen of our valleys, but lives in our hearts.”

In a short time afterwards, Brother Sinclair Carroll, P.M. of No. 409, entered the room, having come specially from Armagh, and was called on by the conducting Committee to take the Chair; a request that he complied with, much to the satisfaction of all present. Doctor Allen, P.M. of No. 611, was selected as Vice-President.

The landlord, Brother Fair, was unremitting in his attention to the guests, and his dinner consisted of a judicious selection of what the season afforded. Excellent port and sherry (supplied by Brother A. Johnston), and a “slight sprinkling of the mountain dew,” circulated during the evening; but in such a manner as promoted the hilarity of the Brethren, without even the remotest tendency to excess. Indeed, we seldom recollect, at any similar meeting, having witnessed more propriety and decorum than was displayed on this occasion, or a greater desire to preserve that regularity and discipline so essential to the uniformity of our Order.

The Brethren sat down to dinner in their aprons and collars, and some appeared in the regalia of the Templars, there being no restrictions in Ireland against such displays, by those who have obtained the higher Orders of Masonry, except at the meetings of the Grand Lodge of Ireland, where no colours are permitted to be worn in collars or aprons, but sky-blue or white.

When the cloth was removed and grace said, the President required a high bumper, and drank health and a happy reign to Her Most Gracious Majesty, in which the company cordially joined, cheering the sentiment with three times three. The following version of “God save the Queen,” adapted to the name of QUEEN VICTORIA, by Brother Fowler, D.G., Secretary, was then sung:—

God save our gracious Queen,  
Long live our noble Queen—  
God save the Queen.  
Send her victorious,  
Happy and glorious,  
Long to reign over us—  
God save the Queen.

Hail! Mystic Light divine,  
May'st thou ne'er cease to shine  
Over this land.  
Wisdom in thee we find,  
Beauty and strength combin'd—  
Masons are ever join'd  
In heart and hand.

Come then, ye Sons of Light,  
In joyous strains unite—  
God save the Queen.  
Long may Victoria reign,  
Queen of the azure main,  
Masons resound the strain,  
God save the Queen.

The next toast was "The Duke of Sussex and the Earl of Dalhousie, Grand-Masters of England and Scotland, and our Brethren in those countries." Salute eleven on the third.

Air—"Burn's Farewell."

The next toast was "The Duke of Leinster, our own Grand-Master." Masonic salute.

Song and chorus—"Fill to him, to the brim."

The worthy President then proposed the health of "The Provincial Grand-Master, elect, of Armagh," dwelling, at the same time, on his social powers and urbanity, descanting on his zeal and talents; and, in conclusion, hoping that the Armagh men would always uphold Brother Tenison, and that the authorities would confirm an appointment, so congenial to the wishes of the county at large.

Air—"A Free and Accepted Mason."

This toast having been drunk in a manner most gratifying to the *amour propre* of the learned gentleman,

Brother Tenison rose and spoke nearly as follows:—Worshipful President and Brethren,—I can, with difficulty, find words sufficiently strong to express to you my sense of the kindness I have not only experienced from this Meeting, but indeed from the Fraternity of the entire county. Be assured, that I do not possess so much personal vanity, as to attribute such manifestations to any merits of my own, but rather to the prominent part I have hitherto enacted, in endeavouring to reduce to practice those pure and philanthropic principles which characterize our ancient Order, and identify it so much with the well-being of the community (hear, hear). Believe me, Worshipful Sir, that where *genuine* Masonry prevails, we have also loyalty to our Queen, respect for our rulers, obedience to the laws, and a charitable forbearance towards the prejudices of our fellow-men. But where spurious Freemasonry alone exists, that is, where persons are only Masons in name, without in the slightest degree being under the influence of its healing and healthful spirit, then, perhaps, intemperances and indiscretions may arise, which are calculated to offend those good workmen, who are anxious to preserve our sacred Institution from the incrustations of time, and to hand down to posterity an Order, which makes us denizens of every country, and whose elements are the cultivation of morality, and have a natural tendency to socialize the heart, and fit us for the offices of humanity (applause). I shall, therefore, my Brethren, take the liberty of endea-

vouring to impress on you the necessity of your continuing to maintain those principles, which are not only in perfect unison with the feelings of even the most fastidious, but in strict conformity with the constitutions of Freemasonry. To do this effectually, you must be careful in preventing the admission of persons whose conditions, conduct, and characters, will not bear the searching light of investigation. To preserve the innate truth and indomitable spirit of charity which belongs to our Order, you must never close your hand to the pressure of calamity, but on the contrary encourage each other, both by precept and example, to contribute to relieve the wants, and alleviate the misfortunes of your distressed and deserving Brother (much applause). Those observations I respectfully submit, in the hope of their being considered worthy of attention, and in making them, I am certain my motives will not only be candidly interpreted, but paternally appreciated (cries—they are). I shall not, Worshipful President and Brethren, longer interrupt your enjoyments, by continuing to dwell on a subject of so little importance as that which relates to myself; but briefly, though sincerely, thank you for electing me unanimously to the distinguished station of Provincial Grand-Master, of one of the most peaceable, prosperous, and intelligent of the northern counties. It is an official appointment which would confer honour on any man, no matter how exalted in rank, or prosperous in the enjoyment of worldly possessions. It is an honour, enhanced by the manner in which it has been bestowed—without solicitation on my part; and during my absence from the county, the recollection of such kindness is indeed lastingly engraved

“ On the living tablet of my memory.”

Should the authorities in Dublin confirm your selection of a Provincial Grand-Master, I trust I shall not be found deficient in attention to the discharge of its responsible duties, and that I shall be enabled to evince, by an unremitting attention to your local interests, how deeply sensible I am of the value of a trust so unanimously and unhesitatingly reposed in me. Whether, however, your choice is ratified or rejected, I shall ever consider it my paramount duty, as well as my pride and pleasure, to endeavour as far as in my power lies, to emulate the example of the distinguished nobleman who has so long and ably ruled the destinies of the Irish Masons—to follow the instructions of his much-esteemed Deputy, and to do all in my power, not only for the individual, but the general interests of the Brotherhood (cheers). I cannot, Worshipful Sir, sit down, without alluding to the zeal evinced by one Brother in particular, at the numerous Meeting held at Armagh, in the month of May last. I allude to Joshua Barker, Esq., of the Regimental Lodge, No. 888, held at Market Hill. This gentleman has, for some time past, taken a praiseworthy part in the extension of genuine Freemasonry; and I regret, that it is not in my power to refer to his observations before the County Meeting, (more particularly against processions), which were in accordance with the opinions entertained by the Grand Lodge, and were, I understand expressed with sound sense, appositeness and talent, all in harmonious combination. With the permission of the Chairman, and believing the toast to be in unison with the sentiments of this Meeting, I beg to propose the health of Brother Barker. Great applause followed the announcement of this toast, which was spoken to by Brother Oliver, P.M. of 601, in a manner which gave much satisfaction.

Dr. Allen, after passing a merited eulogium on the President, proposed his health, which being responded to, Brother Carroll declared how deeply he was indebted for the manner in which his name had been introduced and received—if a stimulant were wanting, such kindness was calculated to call all his Masonic energies into action.

“The D.G.M. and the other Grand Officers,” was the next toast.

Air—“Rory O’More.”

The Chairman then called on the company to fill high, for the health of the Vice President.

Dr. Allen returned thanks, in a speech expressive of his desire to see the integrity and respectability of Freemasonry upheld, and his determination to do all in his power for the attainment of so desirable an object, in which he was certain he would be efficiently seconded by their talented Provincial Grand Master elect, Brother Tenison.

“The Committee and Stewards of the day, and thanks for their entertainment,” was then proposed and prefaced by Brother Carroll in a suitable manner.

Brother A. Johnston, P.M. of No. 210, briefly acknowledged the compliment.

The Chairman next introduced the Treasurer’s health, in a humorous but laudatory manner.

Dr. Lochrane, M.R.C. Surgeons, Edinburgh, appropriately returned thanks; and having called the attention of the Brethren to a toast he had received permission to give, drew a spirited picture of what he considered Lodge No. 50 to be, observing, that by the exercise of its hospitalities and other estimable qualities, it had obtained a popularity neither visionary nor transitory, but permanent and durable; he therefore had much pleasure in proposing, “Prosperity to the Master, Wardens, and Brethren of Lodge No. 50, Dublin.”

Brother Tenison, as a P.M. of No. 50, said, that Brother Coppinger, the present Master, was a gentleman of manly mind, Masonic zeal, and of rising talents in the arduous profession to which they both had the honour to belong; he was one, too, who was determined to govern his Lodge with the strictest Masonic discipline, a course which should be universally adopted, and could not be too highly commended (hear.) He (Bro. Tenison) felt that he need not occupy that meeting by dilating on the characteristic excellencies of St. Patrick’s Lodge—its socialities—the rank of its members—their charities of heart and hand—being well known, justly admired, and deservedly appreciated by all those whose good opinions its members set any value on. He did not intend by those observations to make any invidious distinction, or to draw any improper comparison; although he rejoiced to say, there existed amongst the Dublin Lodges a spirit of generous emulation, highly creditable to their zeal; and many of them might proudly boast of having contributed their portion towards maintaining Masonry in its proper position. For its prominence and prosperity, Lodge No. 50 owed much to the exertions of Captain Baldwin, who, in his tripartite capacity of Secretary, Treasurer, and Senior Past Master, or Father of the Lodge, ever found those, whom he fondly designated as his children, most obedient, and anxious to be guided by his paternal advice and admonitions. As the hour of separation is at hand, said Mr. Tenison, I think, Worshipful Sir, that we should brim one other bright bowl to the healths of those beings of fond affection, “who bless our homes and guide our way,” who consecrate our coming by their smiles, and twine around us “a

garland of graces, of beauties, and of virtues."—I therefore propose "The Female Friends of Freemasonry."

Irish melody—"To ladies' eyes around, boys, we can't refuse."

It being now *high twelve*, the Brethren prepared for returning to their respective homes, highly gratified with the enjoyments and results of the day.

---

## FOREIGN.

PARIS.—Like London, at this season we are but dull in Masonry, although many Brethren from England are visiting. An English Lodge from June to October, or a Lodge of our own with such arrangements as might be suitable to our Brethren from London, would be very desirable.

HAMBURG, *Aug. 18.*—On the 14th of this month the Lodges of Freemasons of Berlin celebrated the anniversary of the day on which, in 1740, Frederick the Great was received into the Order.

NOVA SCOTIA, *June.*—There is considerable depression in this district, but better prospects are hoped for. We pay no quarterly dues to the Grand Lodge, nor have done since 1828; but we pay a quarterly amount to our Provincial Grand Lodge.

CANADA.—The popularity of the Earl of Durham increases daily. His Lordship, in the honourable character of pacificator, will achieve a conquest over the passions of men that will tend to ensure public tranquillity. As yet the Masons have taken no steps to address his lordship, but there is a talk of their doing so; and we expect to forward some interesting communications from this distant quarter.

HOBART TOWN, *April.*—Our Masonic news is but limited, and I fear must continue so, for the locality offers nothing very interesting. Some little excitement was raised by an advertisement in our paper offering a reward for a "Freemason's apron," lately lost between Mezger's Hotel and the barracks. The lost article was safely delivered to the owner.

SYDNEY, NEW SOUTH WALES, *Dec.*—SIR RICHARD BOURKE.—We have been requested to insert the following addresses, which were presented to Sir Richard Bourke upon his departure from New South Wales. Both address and reply are highly creditable to all the parties concerned.

"To His Excellency Lieut.-General Sir Richard Bourke, K. C. B., commanding Her Majesty's forces in, and Governor of, New South Wales, &c. &c. &c.

"We, the united body of Free and Accepted Masons of New South Wales, beg leave to approach your Excellency on your retirement from this Government, with the faithful assurance of our most sincere respect, and of our most cordial personal esteem.

"From a society of which the leading object is 'Peace, Love, and Harmony,' it is due to your Excellency to acknowledge, that the mild virtues which are the distinguishing characteristics of your Excellency's conduct, are in perfect accordance with that benevolent system on which the foundation of this society is firmly based; we therefore feel ourselves

particularly called upon to mark those virtues with the strongest expressions of our estimation.

“Precluded by the regulations of our brotherly association from blending with our public addresses any observations of a political nature, it only remains for us to convey to your Excellency the assurances of our friendly regard, and a lasting recollection of your benevolent qualities, your honourable principles, and your generous philanthropy—and to express our heartfelt wishes, that on your departure from these shores, you may meet a safe, pleasant, and speedy passage to your native land, and may there long enjoy, in the bosom of your social and domestic circle, that repose and felicity which are the deserved meed of honour, rectitude and beneficence.”

(Here follow the signatures.)

“REPLY.

“Gentlemen,—I am much gratified by the address you present to me on my retirement from this Government. I admire the sentiments it expresses, and the good principles it inculcates.

“To your society I am a stranger, except by the knowledge I possess of the charitable and peaceful conduct which has distinguished its members in this colony. Your public processions have been orderly and well conducted. Your intercourse amongst yourselves, I am happy to learn, is conciliatory and friendly in a high degree; and wishing you a continuance of the happiness and harmony that prevails among you, I sincerely reciprocate your kind expressions of good-will and regard.”

An address was also presented to his Excellency from the inhabitants, elders, and committee of the Sydney synagogue, on his retirement as governor; to which a suitable reply was given by the private secretary.

GRENADA, *June 25.*—CONSECRATION OF THE CALEDONIA LODGE.—

At twelve o'clock precisely, the Brethren having all assembled; the Provincial Grand Lodge was opened with prayer, in due form.

The R. W. P. G. M. then addressed the Brethren as follows:—

“Brethren,—It being enjoined by the laws and constitutions of the Most Worshipful the Grand Lodge of Scotland, that all places set apart or appointed for Masonic meetings, or as Lodges, shall be consecrated, I have therefore assembled you, at this time, in order that the ceremony of consecration might be performed; and I do not think I could have fixed upon a more appropriate occasion than the present, when we are shortly about to meet for the very gratifying purpose of celebrating the festival of St. John the Baptist.

“In my elevated station, then, of Provincial Grand Master for the West Indian Islands, to which the kind suffrages of my Brethren have raised me, I invoke the name of the Most High, to whom be all glory and honour!”

*Response*—“So mote it be. Amen!”

“Great Architect of the Universe! Maker and Ruler of all Worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us, at this and all other times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications!

“Permit us, O Thou centre of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to consecrate and dedicate it in Thy holy name, and to Thy honour and glory.

"Glory be to God on high."

*Response*—"As it was in the beginning, is now, and ever shall be, world without end. Amen."

The R.W.P.G.M. then proceeded in the dedication:—

"Brethren,—As members of the very ancient and honourable society of St. John's Free and Accepted Masons, holding charter from the Most Worshipful Grand Lodge of Scotland, and in conformity with the Constitutions thereof, I, by Divine aid, and by virtue of my commission as Provincial Grand Master for the province of the West Indian islands, do dedicate and consecrate this Lodge, bearing the title of the 'Caledonia Lodge, No. 324, to the memory of the Holy St. Johns the Baptist and the Evangelist, the grand patrons of our Order. May every Brother revere their character, and imitate their virtues.

"Glory be to God on high."

*Response*—"So mote it be. Amen."

The corn, wine, and oil, contained in three silver cornucopias, being handed by the P.G.M. Depute, Prov. G.S.W., and Prov. J.G.W., in succession, to the P.G.M., the same were poured out by him, in solemn form, after which he delivered the following benediction:—

"May Almighty God, the Great Architect of the Universe, grant a blessing upon us, and ever supply us, and this colony in general, with an abundance of corn, wine, and oil, and all the other necessaries, comforts, and conveniences of life."

The dedication was then concluded by the R.W. P.G.M., as follows:—

"In the name and on behalf of the Most Worshipful Grand Lodge of Scotland, I now declare you constituted and formed as a regular Lodge of Free and Accepted Masons, duly dedicated and consecrated, with all the rights and privileges, agreeably to the tenor of your charter, and the laws and regulations of the Most Worshipful Grand Lodge, as well as the ancient usages of the Fraternity; and may the Supreme Architect of the Universe prosper, direct, and counsel you, in all your laudable undertakings."

*Response*—"Amen. So mote it be. Amen."

An anthem, composed by the Bard; was then sung by the whole of the Brethren:—

"Hail, Masonry divine!"

The P.G. Secretary then read the first part of the consecration prayer, as follows:—

"Supreme and most adorable Lord God! Thou great Creator of Heaven and Earth, who out of thine infinite goodness and mercy to mortal men, has generously and graciously promised, that when they assemble in thy name thou wilt hear and grant their request: we beseech Thee, O Lord! to hearken unto the prayers which we, with grateful hearts, now offer up to Thee, for having so long preserved us in health and prosperity, beseeching Thee also still to extend these manifold blessings to us, and to all men, till it shall please Thee to call us from this transitory life to everlasting bliss.

"Grant, O Lord! that the society which we have formed, and which we this day offer to thy immediate protection, under the name and designation of the 'Caledonia Lodge, No. 324,' may flourish like the green bay tree by the waterside; may they, in their journey through life, always bear in mind the principles of Thy most holy religion, and may they always be in preparation for the great change which will unavoidably happen to all men, so as to die on a level with all mankind, and be ready, at a moment's notice, to answer the summons to join the Grand



Lodge above, whose Supreme Master is the Great Jehovah, and his Office Bearers the Holy Angels."

"Glory be to God on High."

*Response*—"As it was in the beginning, is now, and ever shall be, world without end. Amen."

A procession was then formed, and the Chair saluted with the grand honours of Masonry; after which, the R.W. P.G.M. pronounced these solemn words:—

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

By the Brethren,—“So mote it be. Amen.”

The anthem was sung by the whole of the Brethren:—

“Almighty Sire, our heavenly King.”

The P.G.S. then continued with the consecration prayer:—

“We beseech Thee, O Almighty God! to take unto thy protection all our Brethren, of whatever nation, religion, rank, or degree; imploring Thee to grant them that peace which this world cannot give; and that they may always put faith in Thee, have hope in thy salvation, and be in charity with all mankind: and, finally, we recommend to thy aid and protection all our distressed Brethren, wheresoever dispersed over the face of the earth—grant that they may always experience that relief which in Thy infinite wisdom Thou mayest think suitable for their several calamities.

“These, and all other blessings, we humbly crave, for the sake of Thy holy name; and to Thee be all glory, honour, and power, now and for ever. Amen, amen. So mote it be. Amen.”

A procession was again formed, saluting the Chair, as before; after which the R.W. P.G.M. repeated the following:—

“All glory to the Most High.”

*Response*—"So mote it be. Amen."

An anthem was then sung, to a beautiful and appropriate melody, composed by a talented young amateur of music in this town, who kindly assisted the Bard in arranging the pieces expressly for this occasion:—

“Let there be light! th’ Almighty spoke.”

An unanimous vote of thanks was passed to the R.W. P.G.M. for the kind manner in which he had arranged and performed the ceremony of consecration. The Bard rose and stated, that having been engaged principally in preparing the anthem for this occasion (in which he was kindly assisted by Mr. Munro, of whose musical talents he was happy to avail himself, and to whom he proposed that a letter of thanks be addressed by the Secretary of the P.G.L.), he had not time to get up any thing else particularly applicable to the day; but that he had an unfinished piece, which he would throw on the indulgence of the Brethren.

He then recited the beautiful lines,

“What is Masonry?”\*

The Lodge was then closed in ample form, according to ancient usage, and the Brethren dismissed from labour to refreshment, to meet again in the evening, for the purpose of celebrating the anniversary with due Masonic honours.

---

\* We much regret that want of time and space do not allow us to present to our readers the very elegant Masonic poem composed by the Bard of Grenada.

## INDIA.

## TO CORRESPONDENTS.

Messrs. Pittar, Lattey and Co., Calcutta, have an ample number always on hand of this Review; complaints, therefore, of a want of supply must be groundless.

THE AGED FREEMASON'S ASYLUM.—The Editor would cheerfully answer various communications, but the subject is regularly so carefully enlarged upon in each number of the Review, that he hopes his time may be spared—unless upon any topic that is not therein discussed.

BRO. DR. BURNES (Bombay).—We are in possession of his esteemed communication, and have, as desired, shown it to the party named.

A MASTER MASON (Calcutta).—We have acted as requested.

A WELL-WISHER does not clearly point out the manner in which this Review can be made to meet the object he seeks; indeed, we consider that it already affords every necessary facility for instruction, information, and amusement, and it will continue to devote its pages to any India matters which its correspondents shall forward.

H. S.—By the decease of our lamented friend Brother Dr. Tytler, we have indeed sustained a loss not easily supplied, unless the circumstance shall stimulate our readers in the “far East” to emulate him, which for the sake of Masonry and science we hope to find the case.

CALCUTTA.—“Our reports are unusually meagre. This is probably owing to the absence in England of some Brethren who are active and zealous. Much anxiety is entertained respecting the course they may take in our affairs. They were most desirous of personally interesting themselves in our favour at head quarters; and we are looking with hopeful anticipation that their return will bring us satisfactory intelligence.”

In reference to the above, we have much pleasure in informing our friends in India that two of their Brethren alluded to have arrived, and finding that the Lodges have very generally adjourned for the recess, they have taken the opportunity to visit their friends in Scotland and elsewhere. We, in the same spirit as that of our correspondents, not only hope, but believe they will render a timely and good account of their mission.

Furthermore, we have good reason to know that every disposition to meet the requirements, and to supply the necessity in all the Eastern Presidencies is evinced; and that ere long some promulgation may be expected, which will be received with gratification.

CHUNAH, (No. 567).—“We have sent one hundred and ten rupees, voted by our Lodge to the ‘Masonic Offering’ to the Grand Master; and for information state, that our present position is very satisfactory.”

BOMBAY.—The presence of Dr. Burnes, in this Presidency, coupled with the rank he holds under the Grand Lodge of Scotland as Provincial Grand Master for Western India, has, as might be expected, created much sensation; and Dr. B. having received the Government order fixing him in Bombay, several Brethren have solicited him to establish a new Lodge to act under his warrant. But as the granting a new warrant might have a tendency seriously to affect the interests of those Lodges which are existent, although not in very active operation, Dr. Burnes has, in the true spirit of Masonry, declined for the present complying with the application to establish another Lodge, under the hope that some of the influential Brethren may be induced to rally round the former warrants. Dr. B. has been much strengthened in this opinion in consequence of a very interesting correspondence on the subject between himself and two most zealous Members of the Lodge of Perseverance.

Such true Masonic feeling deserves all fair praise; and we sincerely congratulate all our Brethren in Bombay upon their brighter prospects, which the influence of cordiality must create, but which can only be ensured by their own spirit and perseverance.

## REVIEW OF LITERATURE, THE DRAMA, &amp;c.

*Sermons on Doctrine and Practice.* By the Rev. T. T. Haverfield, B.D. Straker.—This is the second volume, or series of pulpit discourses by our reverend Brother, and is by no means inferior to the first, to which it may be said to form a very essential continuation. The number of sermons are eleven, each of them grounded upon carefully selected portions of Scripture, and all beaming with those bright truths, which a reflecting mind, disposed to holiness, can observe with confidence to be emanating from a lively faith, and teaching the ways of pleasantness and peace. These are the truest objects of religion, and they have been well approached by the careful hand of a “Master in Israel.”—Sermons cannot be examined as other works; it is not that theoretical investigation is improper, but there ever must be a subdued spirit, while perusing a holy page, that softens, chastens, and inspires, and thus creates impressions to which criticism is as a stranger. We may, however, observe, that while the “Widow of Nain,” is among the sweetest, so the “Unmerciful Servant,” appears to us the most argumentative of the series.

*Scopwickiana.* By the Vicar of a secluded Village. Drury, Lincoln.—To say that we have been pleased with this very delightful little volume would indeed be to speak “faint praise;” there is in its unpretending pages so much playful humour, so much simple sweet reasoning, with so much research, that we have been led to regret that an opportunity has not been afforded for two volumes. The subject itself, the author’s graphic powers, his great intellectual attainments, would have given to circumstances a surface of greater extent—but after all, he is the best judge—and instead of a large historical painting, he has presented us with an elegant cabinet one. The Vicar of the secluded Village has most happily seized upon some well written passages in a paper that appeared in Blackwood’s Magazine, wherein surprise is felt that clergymen do not oftener write accounts of their parishes—“epitomizing” all things, from “the peer’s palace to the peasant’s hut.” We hope the author of the paper in question has been enabled to judge, with what singular fidelity our Vicar has entered into his feelings, and how perfectly, to use his own words, we have been “delighted, as on a summer ramble, now in sunshine and now in moonlight, over hill and dale, adorned with towers, turrets, pinnacles of halls and churches, and the low roofs, blue or brown, slated or strawed—

Of huts where poor men lie.”

Few men, like Dr. Oliver, can study the “book of Nature” with such advantage, for to him a leisure moment is the holiday of the mind.

*A Manual of the Diseases of the Eye.* F. Littel, M.D., revised by Hugh Houston. Churchill.—In this treatise there is collated and condensed with care and erudition a great mass of valuable matter—so valuable indeed that we have no hesitation in stating, if the student will but read, and reflect upon the volume, he may not find it so absolutely necessary (unless he has sufficient time) to examine more voluminous authors. The opinions expressed by both author and revisor throughout the book, stamp them as men of sound practical knowledge.

*Ernest Maltravers*, and *Alice; or, the Mysteries*.—Although it is no part of our bounden duty to make critical examination of all the current literature of the day, we should not have suffered these works so long to escape our notice, had we not been pressed for room in consequence of the copiousness of our Masonic intelligence. The established reputation of their author, and their intrinsic merits of style and composition, together with the interest they possess as works of fiction, render the task of comment and analogies sufficiently agreeable to our taste. But it is not on these grounds that we have felt it part of our duty to lay before our readers the following observations. Mr. Bulwer\* unfolds a series of principles different from those which ordinarily govern society, and paints in glowing colours feelings very remote from those which obtain in the established social circles. We do not assert, nor is the circumstance of moment, that he has brought out views perfectly new; nor can we say that he has borrowed from the French and German schools all those modern moral vagaries which have been repudiated by the majority of John Bull's sons and daughters as affected and spurious. There is a mixture of the borrowed with the invented; and even in that which he has derived from the sources in question, we observe a fusion and amalgamation of the old materials which alter their more startling features, and disperse what has been generally considered their deformity. Mr. Bulwer, like many who in devoting their attention to romance, have studied, or endeavoured to study, that incomprehensible subject—the human heart—believes he finds in the conventional and established forms of society the causes of much mental misery, and of numerous foibles, errors, and crimes. In our love, in our matrimonial and friendly connexions, he perceives falsehood and hypocrisy; and he strips off with unsparing hand the cloak of propriety and religion with which avarice and ambition unconsciously conceal themselves. He meets at every turn in the walks of life a shameful expediency of sidelining justice from its direct path.

Now, as far as we understand the theory of Bulwer, it has in it this, in common with many attempts before made to reform the social world, that man is presumed to be capable of such a degree of perfection, that he can command and subject all prejudice to the operation of pure reason; and that for woman, the wisest and safest is to follow the dictates of her own heart, always providing that it is under the guidance of that constant monitor which prompts her to love only the beautiful and true.

It would be the deepest injustice to accuse him of approving indulgence in those miscalled dictates of the heart which arise from mere passion, vanity, or ambition. On the contrary, the aim of his writing is to ennoble and dignify the human race by placing before us characters which though faulty, display indications of a loftiness of action and sentiment foreign to the herd of mankind, even amongst what are called the higher classes.

Mr. Bulwer has received some smart raps on this subject, where the animosity of party spirit has been permitted to interfere with the criticism that has been, as might have been expected, unnecessarily and unjustly severe. An article in the *Times* in April last, otherwise well written, and shewing a clear appreciation of the faults of the novels, may be cited as an example. The author is naturally attacked also by

---

\* Now Sir Edward Lytton Bulwer, Baronet.

those who, anxious for the care of youth, have adopted the idea that the very essence of that care consists in concealing or reviling every opinion not based upon the established dogmata of the sect or coterie to which they belong.

Hence we cannot feel much surprise that the minds of many of Mr. Bulwer's former admirers have been excited by the appearance of his last production, and have experienced no little alarm as to its tendency to injure the morals of the rising generation. On the other hand, the unshrinking boldness of tone and sentiment, and the frequent bursts of eloquence and feeling which irradiate parts of the work, have enlisted in his favour a vast number of the young and enthusiastic, who see in his eccentric flights the highest order of beauty and sublimity.

For our own parts, we partake in neither of these species of sentiment. We feel no fear, that popular as Mr. B. deservedly is, he will carry his readers far with him in favour of such a character as *Ernest Maltravers*, whose faults are too notably exposed to suffer one to mould him into the semblance of that perfect model which forms the essential feature of the hero of romance, on whom the young mind loves to dwell and to recur to. Neither is the influence of works of fiction of any weight in our days, compared to their effect formerly, when efforts of the mind were less frequent. The impression of the novel of to-day is usually effaced by the perusal of the next closely following.

But we cannot admire the six-volumed novel. Its quantity is too great, for however nominally distinct, *Maltravers* and *Alice* are one and the same tale. In the next place, allowing the correctness of the theory above referred to, *Maltravers* is not happily embodied with type of the superior order of mankind. Much is said of his genius, of his mastery, of his powers of sarcasm, &c., but unfortunately, for these glowing epithets, he talks much, and in this conversation we find few traits that bear them out. There is, indeed, a great difference in describing a grand character, and displaying one in language, and in action. Hence the safer plan will be found to follow the example of our excellent comic friend, who, having narrated the wonderful effects of a particular joke on the risibility of various audiences, discreetly and artfully contrives to elude the inquiring what the joke really was. So, the approved recipe for depicting a modern hero, is to speak as much as convenient of the thunders of his eloquence in the senate, but imitate none of the thunders, let us have no speech in full. Let him mow down armies in the field, but deal only in very general descriptions of the plan and details of his engagements. *Maltravers* is the model of eloquence, delicacy, of propriety of conduct and feeling, but he says things occasionally which sound to our ears gratingly coarse.

But the chief reason we regret that the author of *Rienzi* has laboured at his last task is, because we consider he has wandered entirely from the proper end and use of fiction; from what constitutes its poetry and enchantment. It is at all times a mistake to make such productions the vehicle for political or moral sentiments not perfectly understood and acknowledged; because it betrays an endeavour to escape from the fair arena of controversy. But we forgive slight deviations of the kind. *Maltravers* and its sequel are, however, a connected and continued dissertation in favour of a particular class of unsettled opinions as to the social state. It is not of any consequence to the argument, whether the author be right against society, or the just verdict should run the other way. A pamphlet, a volume, a sermon, are forms to be replied to;

they challenge disputation. But not so a novel, in which all responsibility is shuffled on to the puppets, or rests only on the prime mover when convenient.

Another objection of a sinister kind is, that one chief end of fiction appears to be the portraiture of those beautiful and sublime points in human nature which are only of occasional occurrence, but which all feel to be the ennobling part of our nature, and which all, therefore, delight to recal to memory and cherish with affection. The stern truths of human infirmity told in *Maltravers* we will allow, for the sake of argument, may be true. But where is the pleasure of knowing this, and whence comes the taste, that delights in describing the mean and the common parts of our nature? It is unquestionable, that much that is said of mankind by Rousseau, in the "Confessions" is true as regards many, but who does not feel ashamed of the picture—who does not congratulate himself, that such baseness is not the character of all men or but of few of moment, and that their contemplation is baneful and disgusting?

In conclusion, we take our stand against Mr. Bulwer and all his predecessors, who have denounced the forms and habits of society as deserving of thorough reform. We believe, that at no time was there not much good resulting from the restrictive influence of customs on the conduct of men, and the majority of the best persons were those who yielded a certain deference to that influence. The worst those who rejected them. In no time does that appear to be more the case than at the present day; when the trammels of authority sit loosely on us, and the suggestions of innovation are received as the infallible precursors of improvements. It may belong to a freer and more unsophisticated class of minds to prefer the child of doubtful progeny to the proud daughter of the peer; but society is better held together by opposite opinions. It may accord with the fine sensibility and good heart of an accomplished French woman, to discover the curse of that social system which has bound her to an uncongenial partner for life. But the English system, which approves of no critical inquiries into such topics, is one happier and safer on the whole. We will not say that the marriage of *Maltravers* and *Alice* is one which, taking all the circumstances as detailed, should be considered improper. But such cases should rest with individuals, they bear no open discussion. In life, we find no young girls brought up by such parents as the father of *Alice*, loving purely and devotedly, any more than we find them acquiring fine taste for music and excellent vocal execution, by listening to the exercises of a merschaum-smoking student. Ladies, who make appointments with captivating foreigners, do not generally receive from them an homily instead of an embrace, and it is seldom they discover that these flirtations lead to the love of abstract virtue, not to personal attachment. But all these wire-drawn refinements of character and sentiment lead to nothing but mischief or folly. From such may the vain and pampered votaress learn, that the noblest feelings, and the most superlatively virtuous conduct, are compatible with listening to sighs and murmurs of condolence from the young philosopher, who perceives and laments the misfortune of her matrimonial destiny. And the booby apprentice, before he marries the maid, may learn from the aristocratic author of *Pelham*, that such alliances have in them nothing derogatory, when their object is possessed of those inflexible principles which will secure the utmost propriety of conduct, and of that intellectual power which will

attain the highest accomplishments or the most perfect grace and self-command. Could we have expected such instruction from him who taught so well the lesson of freedom, and the history of human energy so finely in *Rienzi*?

*A Pedestrian Tour through North Wales.* By J. G. Bennett, Esq. Colbourn.—Mr. Bennett has appeared before as a *litterateur*, and certainly not unfavourably, in a volume of poems, “*The Albanians*,” and also as the author of a well written novel, “*The Empress*.” The journal before us details a national tour through a portion of our empire which, were it fashionable for our *bel-espri*ts to roam in, would be found to possess scenery equal in grandeur and loveliness to Switzerland or the Tyrol, while the accommodations afforded to the traveller by a freedom from the passport surveillance, by due attention of a civil landlord, the cleanliness of the hotel, and the comfort of a good bed, form a happy contrast to the disquiet, discomfort, and inconveniencies attending foreign travel; but *ci va le monde*. Mr. Bennett has very happily thrown himself, without reserve, into the romance which his subject naturally gives rise to, and with the playfulness of fancy has depicted scenes of great interest, with equal feeling and truth. He has culled posies for the ladies—investigated monumental records to win favour from the antiquary—entered into the spirits of Powys, Glendower, Howel, Sele, and others of the days gone by—and has refreshed the recollection of time by a very interesting volume, which intelligent readers, and more especially travellers, will find to be also a very useful one. The etchings, by Clint, are well conceived and equally well executed.

*Woman's Wit; or, Love's Disguises.* A Play in five Acts, by James Sheridan Knowles.—It is really refreshing in the present drought to meet with some pure Heliconian stream. If we except the productions of Mr. Knowles, the highly poetical though imperfect dramas of Lord Byron, and the classical effusions of Mr. Serjeant Talfourd, where can we find a dramatic poem written in these times? The play before us is a genuine English comedy of the old school, replete with quaintness, and abounding in beautifully chaste description and close delineation of character. It is not a little surprising that the poet whose powers so greatly shone in “*Virginius*,” and “*Caius Gracchius*,” at once placed him among the first of our tragic writers, who, by his “*Hunchback*” and “*Wife*,” may be said to have founded almost a new style, should now aspire to, and by his “*Love Chace*” and “*Woman's Wit*,” deservedly attain the highest rank among the authors of sterling comedy. When we read the powerful passages in which Lord Athunree, an admirably drawn character, and a fair sample of one of Charles the Second's courtiers, relates his villainous intentions towards Sir Valentine; the noble panegyric of *De L'Épée* by Walsingham, the sudden and striking repentance of Lewson; and a thousand other passages, which are

“Thick as the leaves that strew the brook  
In Vallambrosa;”

we feel ourselves entitled by their sterling merit to say, is it not truly refreshing to see such a production in these days? The scene between Walsingham and Eustace, where the former relates the sad tale of Helen's fall, and the latter, really Helen in disguise, seeks, nay is driven by an irresistible impulse, to defend herself, teems with poetry which the first of our tragic writers might be proud to own. Then the charming Hero Sutton! the wild, the free, and spirited girl—we loved her

from the moment she threw off her quaker's attire, and hugged her old uncle, who could scarce believe his eyes. Such characters as Helen and Hero, drawn by such a master, and in such vivid colours, are indeed a treat to the admirers and patrons of our legitimate drama. How far superior are they to the mawkish and sentimental damsels imported from France to languish on the English boards.

If we may offer a remark on the impersonation of these two characters, we should say it had been better had the ladies who enacted them mutually changed their parts. Far be it from us to disparage the performance of either, it was admirable; but we will express our opinion thus: no one could have embodied Hero better than Miss Faucit except Miss Taylor, and no one could have performed Eustace better than Miss Taylor except Miss Faucit. We have not as yet quoted a single passage of this play, and the reason is, that almost all the beautiful descriptions have already appeared in the public prints; let us confine ourselves to notice one great beauty pervading the whole poem, which seems quite to have escaped their observation. In no author is there such perfect and constant elegance of style as in Mr. Knowles; all of course study beauty of diction in the striking parts of their works, in Mr. Knowles's writings it is everywhere equally perceptible. Let us quote two instances of this peculiarity in "Woman's Wit;" in the scene before alluded to between Walsingham and Eustace, where the latter, forgetting her disguise, and advocating Helen's cause too warmly, is thus rebuked—

"My cause thou was't engaged in,  
How is't I find thee in another's listed?"

Is not her reply an exquisite illustration of our remark?—

"What is the cause of her thou lovedst but thine?"

And then in the very same scene, what can be mere terse than Eustace's answer to Walsingham, when he says that he believed the libertine Lord Athunree rather than his own true Helen—

"You believed him!  
Him you believed that ne'er was true before,  
Her disbelieved was ne'er before but true!"

How thankful should we all be to Mr. Macready, a name inseparable from the cause of the legitimate drama, for bringing forward this play. Of his acting all praise were superfluous.

Long may our distinguished Brother Knowles, for a Brother he is and a true one, live to adorn our British dramatic literature, and to be an honour to the Craft he is an ardent lover of. Brother Knowles has addressed a letter to the Queen, praying that her Majesty will deign to be a supporter of the English stage, and will condescend to grace our national theatres with her presence. May she consent to do so, and may she render to our Brother Sheridan Knowles, at least the same tribute of admiration which her great predecessor Elizabeth did to his prototype, William Shakspeare.

*Parbury's Oriental Herald*, No. 9.—The business of a reviewer is to be candid, not to read as if he looked for faults, but rather to open the volume with a secret hope to discover beauties. The book is, as it were, a party desirous of making his acquaintance, which may be mutually serviceable; let, therefore, good-humour prevail. Our acquaintance with the *Oriental Herald* has ripened into friendship, and we look for



his visits. He has revived much of our former predilections for the "far East," and has brought back to us some associations that we had parted from; as we find but for a time. In No. 9, (now before us), the papers are generally written with energy and taste. The notice of Mr. Shore's notes is a very diligent and well written article; and the various and extended mass of "intelligence" upon all matters is arranged with great care.

*Sherwood's Miscellany.*—If there be anything in a name we should augur that this Miscellany is well entitled; and granting that its conductors take but due advantage thereof, they may reap laurels in literature, and a golden harvest from the reading public. The second number has certainly improved throughout, the articles are altogether of a higher order, and embrace a very pleasing variety. "Court favour" is well written, and the notes and gleanings are pointed and interesting. There is to be a "continuation" of Love and Loyalty, in imitation, we suppose, of other periodicals.

#### FINE ARTS.

*Bust and Medallion of the Grand Master.*—To Mr. M'Carthy, the successful designer of several spirited likenesses of eminent men, the Masonic Fraternity are indebted for a bust and medallion of His Royal Highness the Duke of Sussex, and to those who with ourselves are justly proud of the Presidency, and oftentimes enjoy the honour of his presence at the head of our ancient Fraternity, we are delighted to say, that a very correct likeness of our illustrious Grand Master is here published. It is in imitation of the finest marble, taken from life.

The bust is fixed on a pedestal, secured on a stand and covered by a glass shade. As an ornament for the mantelshelf or table, it forms an elegant article of *vertu*.

The medallion profile is equally correct, and forms a pleasing subject for a portrait frame.

In both these situations the chasteness and spirit of the artist are well displayed; and in each, the peculiar and very characteristic features of the distinguished Prince and Mason are faithfully portrayed. His Royal Highness has for years accustomed himself to wear a cap, which, with the new chain, collar, and other Masonic insignia, renders the figure more striking.

An important object of the artist's desire has been to ensure to all the Brethren an opportunity of possessing this memorial of a Freemason, to whom they are so deeply indebted, and whom public character and position have rendered an object of universal interest. The artist has, therefore, executed a larger sized bust at three guineas, a smaller for one, and profile medallions at twelve shillings. We feel it to be but an act of propriety to state as publicly as we can these particulars, and also that our Brother Acklam, of No. 138, Strand, has consented to receive and execute orders.

The medallion profiles, as we have before observed, are very portable, and are peculiarly adapted for Lodge rooms. Indeed we, in direct terms, advise that every Lodge should, without delay, take measures to secure one.

We do not hesitate to say, that in two of the most important points of art, Mr. M'Carthy has succeeded; viz. in correct likeness, and in execution as an artist.

## THE DRAMA.

*Barnes, the Pantaloon.*—“Barnes, the Nestor of Pantaloons,” is theatrically dead. On the 5th of September, 1838, he expired amidst his younger companions, seated in an arm-chair, on the stage of the English Opera House, the front of which—glad are we to relate it—was crowded by an audience, very, very many of whom we doubt not owed some of the happiest moments of their lives—of those moments, when laughter, loud, “heart-curing” laughter is felt to be the highest privilege of man—the great enjoyment which, as philosophers avow, elevates and distinguishes him from the lower animals. We hope that the benefit of the “lean and slippered pantaloon” has been really beneficial. It is not pleasant to think of one—who in the hey-day of his blood, took thumps and bumps for our especial delight,—knocked down in good earnest by the iron club of want, though we have laughed to see him cheated of a nice tit-bit by the felonious clown,—it would be especially annoying to us that, in his real old age, poor Pantaloon went supperless to bed. Though in our boyhood, we have shouted and chuckled at his injuries—have seen him all but stript, and running from duns, now fast locked in gaol,—we would subscribe our mite to keep his “shrunk shank” warm in winter hose, to surround him with little household comforts, till beckoned by the bailiff,—Death. We earnestly hope that the few remaining years of poor Barnes—they can be but few—will be soothed and made easy to him by his admiring friends. The pantaloon has, in himself the satisfaction of learning that for more than a quarter of a century, he has ministered to nothing but the wholesome enjoyment of his fellow-creatures; a satisfaction by the way denied to your Cæsars and your Napoleons.

Did time and space permit we could write a long essay on the admirable qualities of the Pantaloon of Barnes; it was surpassingly admirable. Nor was he without great talent as an actor even of some of the smaller parts of Shakspeare. How capital was his *Feeble!* his “most forcible *Feeble!*” It was the very genius of paralysis become military. No man could carve as perfect a statue on a cherry-stone as poor Barnes. *Soft be his pillow—and peaceful his departure!*

D. J.

## TO CORRESPONDENTS.

**BRO. TENISON.**—Our congratulations upon deserved promotion will be as acceptable as they are sincere.

**BRO. SHIELLS.**—The word of promise is hopeful.

**BRO. J. REEDER.**—Our last number was published on the 27th of June. We must remind our correspondent, and all who may at any time be misled by their booksellers, that we shall ourselves give good and sufficient notice when we shall stop the publication.

**BRO. GILFILLAN.**—Some day or other we'll tak a stoup th'gither—a's well noo.

**BRO. C. MORISON, M.D. (Paris).**—The communication dated Nov. 1837, has but just reached us! We shall be glad to avail ourselves of his able assistance.

**BRO. G. AARONS.**—Our limits prevent copious "errata." *Kimchi* should certainly have been honoured instead of *Kircher*.

**H. H.**—Bless the mark—forty-two errors in our last! Since which we have ourselves discovered seventeen more. Brother W. is a mighty grave body, and even he could not resist a smile.

**NOACHIDA DALRUADICUS.**—We are happy to resume correspondence, and shall answer by letter.

**BRO. D. W. NASH.**—The valuable paper shall appear in our next. We hail it as the commencement of future correspondence.

**THE LATE SIR W. RAWLINS.**—We have mislaid some anecdotes, both Masonic and general, of our deceased Brother. Will some kind correspondent aid us in our dilemma?

**A PAST STEWARD.**—In declining the report we disclaim any want of courtesy. The matter had better drop—officiousness is offensive.

**P. M. (Devonport).**—Be cautious; the proceedings were at least irregular, and may come under public examination.

**P. M. (Devonport)** is correct.

**A MASTER MASON (Towcester).**—We cordially agree in the sentiments expressed, and expect that the wishes of a rising and industrious constituency will find favour by the appointment of an active provincial executive.

**BRO. KEDDELL.**—We omitted to "see the other side" of his kind letter at the time, and we now beg to acknowledge the courtesy of himself and friends. The last letter came too late for this number, and the article was worked off, under an impression that Bro. K. was probably absent from home.

**ARGUS (Q. a misnomer)** forgets that by the elevation of the parent in the peerage by the title of the Earl of Zetland, the Hon. Thomas Dundas becomes Lord Dundas.

**E. C.**—The address as from a female, is complimentary to Masons, but it requires very careful revision.

**P. M. (168).**—Why not give the name? For want of it we have only used the information generally.

**M. M.**—The newly constituted Lodge at Chigwell is in a most promising state.

**BRO. EALES WHITE.**—We owe a large amount of arrear, but will make payment on account as speedily as possible. It is pleasant to hear that if not at "wicket," he can look on and see fair play; and we question if he does not now and then catch a straggler.

**BRO. T. BRUTTON.**—Thanks, kind friend! It is pleasant to do all you desire. The interview was highly satisfactory.

**BRO. P.**—The game was excellent and acceptable; and coming just now, we avail ourselves (as directed so to do) of this mode of acknowledging it.

**A PAST GRAND STEWARD (1837-8).**—We do not credit the rumour. "*Fama volat.*"

**BRO. \* \*.**—Letters for Bro. John Lee Stevens should be addressed to him, 31, Charing Cross, care of Mr. James Stevens, accountant.

**P. M.—A.—L. R. (Leavington).**—We can offer no better advice under the circumstances than to observe the Constitutions. The excellent D.G.M. was placed in an unusual difficulty. Let all BEWARE!

**A FEW FRIENDS.**—Let them on the instant apprize Bros. Le Gendre Starkie and Preston of the facts, and we will answer for the result. Should our present number be in time—"Days are reckoned."

**BRO. REEDER.**—The article came too late for insertion.

**\* \* \*** Brother A. Dobie, J.G.D., has been elected Vice-President of the Board of General Purposes.

## ARCH MATTERS.

P. Z. appears to be serious; yet he must know right well that the E. C. was unanimously elected a member of the mess, and deservedly so. The farce of 1836 has not been repeated, and probably never will. As a dramatic interlude it was —.

ORDO is right. It requires something more than tact and cleverness to make laws, or even to revise them. Howbeit, your "principle" folks not unoften lack the "principle" itself.

P. W. C.—Inadmissible. We have no desire to anticipate an evil which we have no power to prevent.

Q.—Signing the book "whether or no" brings the offender within the statute of S. and T.

## DISCIPLINE AND PRACTICE.

A PUPIL OF GILKES.—Be not apprehensive. Observe the mode at the Emulation Lodge of Improvement, 318. You will not only escape censure, but may obtain the approbation of the Grand Master himself.

DUBITAS.—The signature is in keeping. While he confines his attention to "hearsay," he will always be in doubt. Bro. Peter Thomson and his pupils would soon qualify him.

FIDUS.—The communication respecting the Lodge —, which has professed some novel ideas, cannot be inserted, the allusions being too personal. The last payment of the Lodge was in December, 1836; but a *payment on account* qualified (query?) entrance into Grand Lodge. Thus is Masonic discipline manifested!

## TEMPLARS.

ENQUIRER.—The Cross of Christ Encampment.

K. T.—Certainly not. A conference is not a conclave. We decline further correspondence. The advantage is all on our side.

S. P. R.—*Prove* the right, and we agree; but we know not one that is entitled.

PILGRIM.—Our excellent friend is too late for the present number. We have dealt harshly with him elsewhere; but the sheet is worked, or we would have qualified our *severe* reprimand. In fact, we will not take *his warning*, even though by turning the tables, he shall threaten to turn *us* off.

## THE ASYLUM.

HUNLO.—(The name is really unintelligible.) If such a view be really taken, it would go nigh to upset all the Charities. We trust the parties have since seen the impolicy, if not their error.

BRO. SHARP, JUN.—We have endeavoured to give all effect to his wishes and directions, and rely upon his advocacy.

H. P.—The principle is good, not the argument. The time for such a step has not yet come. Indeed, *we* hope it never will. Better things are in prospect; and the Asylum is in *no* danger.

A PAST MASTER is perfectly right. Money votes passed in Lodge are in the strictest conformity with the recommendatory resolution of Grand Lodge.

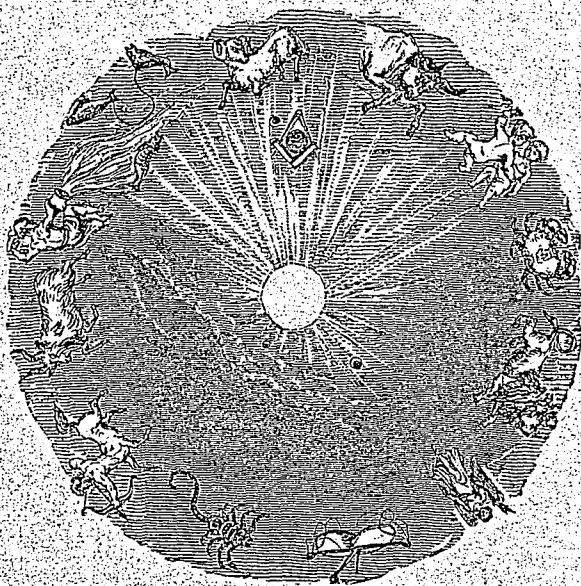
BRO. JOS. SENIOR, L.L.D.—The communication came too late for the present number. It will appear in our next. A Lodge vote of confidence and support, with a donation and a few private subscriptions, will be most acceptable, and prove the best example to others.

---

BRO. CHARLES HARPER has been authorized by his Excellency the Governor of Malta to act as Clerk of the Council until further orders.

THE  
FREEMASONS'  
QUARTERLY REVIEW.

No. XIX.—SEPTEMBER 29, 1838.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW;  
J. CHURCHILL, PRINCES-STREET, SOHO: PARBURY AND  
CO. 8, LEADENHALL-STREET: STEVENSON, CAMBRIDGE:  
THOMPSON, OXFORD: SUTHERLAND, CALTON - STREET,  
EDINBURGH: AND J. PORTER, GRAFTON-STREET, DUBLIN.  
INDIA: A. PITFAR, LATTEY, AND CO., GOVERNMENT  
PLACE LIBRARY, CALCUTTA.

*Price Three Shillings.*

*Books, &c., for Review should be sent as soon as possible after their Publication.*

---

Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer, or to

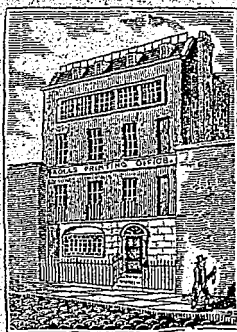
**MR. RICHARD HOOPER,**

20, Thaives Inn, Holborn, who is appointed Agent and Collector for the same.

---

All Newspapers containing Masonic Intelligence should be very *conspicuously* addressed to the Editor.

**IT IS REQUESTED THAT ALL COMMUNICATIONS BE ADDRESSED TO THE EDITOR, POST PAID.**



# SIGHT RESTORED AND NERVOUS HEADACHE CURED.

UNDER THE PATRONAGE

HER ROYAL HIGHNESS

AND THE



OF HIS LATE MAJESTY,

THE DUCHESS OF KENT,

LORDS OF THE TREASURY.

**W.** GRIMSTONE most respectfully solicits the attention of the Nobility, Gentry, and Public, to make trial of his celebrated invention, pledging himself to thy efficacy, and certain relief to the sufferer. The reader will remember some of the greatest events have been accomplished by simple causes. This SNUFF removes disease without irritating those delicate organs by its action on the lachrymal sac or duct, the membrane of which is, indeed, a continuation of the pituitary expansion within the nostrils. It has received the sanction of the most exalted and scientific personages of the age. The gigantic balance, the press! have eulogized this delightful compound of herbs.

DR. ABERNETHY used it. DR. ANDREWS also recommends its use as a preventive. G. J. GUTHRIE, Esq. F.R.S. strongly recommends it.

"To Mr. GRIMSTONE.

"Penryn Arms Hotel, Bangor, May 25, 1838.

"Sir,—From the great and signal benefit I have experienced from your invaluable Snuff, I conceive I should be doing an act of ingratitude to yourself as well as injustice to those suffering as I have, if I did not thus openly state for the satisfaction of the Public, that I have been for a long time past labouring under an almost total DEPRIVATION OF SIGHT, so great as, except by the feel, incapable of knowing a shilling from a guinea. A gentleman who stopped at my house for a short time, pitying my (as I imagined, incurable) misfortune, kindly recommended me to try a small quantity of your discovery, which he procured from an Agent of yours in Dublin. I felt so much benefited from the contents of a 2s. 4d. Canister, that I sent for more, which having nearly used, I am now almost COMPLETELY RESTORED. I have no doubt in the course of another week of being cured. Sir, if you would appoint an Agent in this town it would be doing the Inhabitants an incalculable benefit. Should you be so disposed, I can with confidence name Mr. Heywood, a most respectable tradesman here, from whom, I am convinced, you would experience every satisfaction. Pardon this liberty, but as I have myself felt such good effects from using your EYE SNUFF, I am doubly anxious our town should be supplied by a local Agent. Sir, you are at perfect liberty to publish this Testimony of acknowledgment from your grateful and obedient servant.

"W. BIORNELL."

Mr. W. GRIMSTONE'S SIGNATURE with the above ROYAL PATRONAGE, is attached to each Canister. Sold in CANISTERS 1s. 3d., 2s. 4d., 4s. 4d., 8s., and 15s. 6d. each. It may be obtained in all the principal towns and cities. A liberal allowance to Shippers, Owners, Captains, and all Vendors of GRIMSTONE'S EYE SNUFF. Foreign and British Snuffs and Cigars of the finest quality.

39, BROAD STREET, BLOOMSBURY: Manufactory, BOWL YARD, LONDON.

# THE FREEMASONS' QUARTERLY REVIEW.

This publication being now firmly established as an organ of Masonic communication, and having been cordially received by its literary contemporaries, its conductors feel justified in recommending the FREEMASONS' QUARTERLY REVIEW as one of the most useful media for public advertisements.

Its circulation among individual members of the Fraternity being most considerable; and further, being subscribed to by many Lodges of large constituencies, prove at once the number and intelligence of its readers.

In ENGLAND, SCOTLAND, and IRELAND—the EAST and WEST INDIES—in short, wherever Freemasonry exists, this REVIEW, at present the only PUBLIC organ of the Craft, is wending its useful way. And although its conductors feel an honest pride in such varied and extended support, they anticipate, with still greater gratification, the time when a Masonic Review may appear in each of the Sister Kingdoms.

As a review of literature, the FREEMASONS' QUARTERLY REVIEW, being untainted by political servility, and unrestricted by any speculation, is pledged to an honest, candid, and undeviating course—the man of genius will not, therefore, despise, as a medium of criticism, that which shall prove to be the medium of truth. It is requested that all books intended for review, may be sent as early as possible after publication.

The first impressions of the early numbers of this Review having proved inadequate to the demand; the conductors respectfully announce that all the back Numbers have been reprinted.

Abstaining from any further remark, save briefly to state that the profits of this Periodical are (with but little exception) to be devoted to the charitable objects of the Order, the conductors respectfully solicit the patronage of the advertising public.

The advertisements having been changed from columns to cross-wise, the scale is altered, but not increased in price.

	£	s.	d.
Not exceeding five lines . . . . .	0	6	0
Every additional line . . . . .	0	1	0
Quarter page . . . . .	0	14	0
Half page . . . . .	1	4	0
Whole page . . . . .	2	2	0

*Prospectuses, Catalogues, &c. stitched in with the Cover on the following terms:—*

A single leaf . . . . .	1	1	0
Four pages . . . . .	2	2	0
Not exceeding eight pages . . . . .	3	3	0

All Communications to be addressed to the Editor, post paid, to 23, Paternoster-Row; 16, Princes-street, Soho; or 20, Thavies Inn, Holborn.

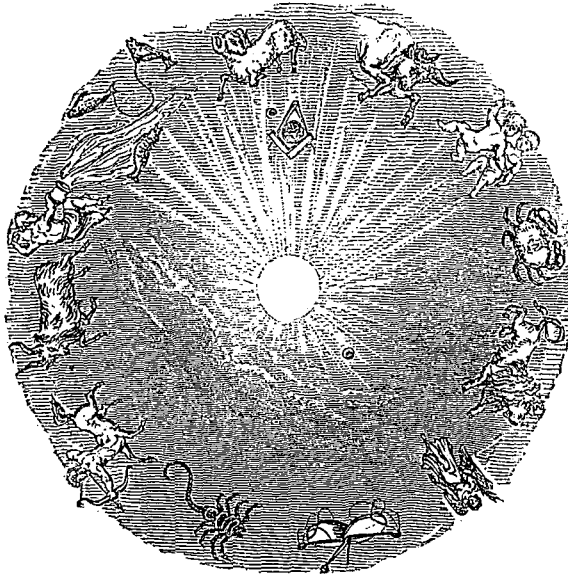
PUBLISHED BY

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW; J. CHURCHILL, PRINCES-STREET, SOHO; PARBURY AND CO., 8, LEADENHALL-STREET; STEVENSON, CAMBRIDGE; THOMPSON, OXFORD; J. SUTHERLAND, CALTON-STREET, EDINBURGH; AND J. PORTER, GRAFTON-STREET, DUBLIN.

PRICE THREE SHILLINGS.



# FREEMASONS' QUARTERLY ADVERTISER.



No. XIX.

SEPTEMBER 29, 1838.

---

FREEMASONRY.

## ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

**A** GENERAL COURT of this Institution will be holden at the School House, on Thursday, the 11th day of October, 1838, at Twelve o'Clock, when NINE CHILDREN will be elected into the School.

The Ballot to commence at ONE and close at THREE o'Clock precisely.

J. B. GORE, Sec.

Rolls Chambers, 89, Chancery-lane.

---

FREEMASONRY.

## ROYAL MASONIC INSTITUTION,

*For Clothing, Educating, and Apprenticing the Sons of Indigent  
and Deceased Freemasons.*

**A** QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS will be held at the Freemasons' Tavern, Great Queen-street, on Monday, the 8th of October, 1838, to confirm the Minutes of the last Quarterly General Meeting, and to take into consideration the following Notice of Motion:—

“That the number of Children be increased from Sixty to Sixty-five.”

The Chair will be taken at Seven o'clock in the Evening precisely.

AUGUSTUS U. THISELTON, Sec.

## FREEMASONRY.

## ASYLUM FOR AGED AND DECAYED FREEMASONS.

**G**RAND LODGE, Dec. 6.—Resolved unanimously,—“That the Grand Lodge recommend the contemplated Asylum for the worthy Aged and Decayed Freemason to the favourable consideration of the Craft.”

Jan. 7.—The above resolution was unanimously confirmed.

The Sub-Committee meet regularly on the Second Wednesday in each Month, at Seven o'clock precisely, at Radley's Hotel, Bridge-street, Blackfriars.

The support of the Fraternity is most earnestly solicited in aid of this Institution, the object of which it is believed, is too impressively felt to require any lengthened appeal.

Subscriptions will be thankfully received by the Treasurer, Secretaries, and Collector; also by the Bankers, Messrs. Prescott, Grote, and Co. 62, Threadneedle-street.

The Brethren who have not sent in their Books on the Spencerean Collection, are earnestly requested to forward them with all convenient speed to the Treasurer, with the Amount collected, as a return will be published in a short time.

The Stewards of the late Festival and their kind friends, are respectfully solicited to close up their subscription lists as speedily as possible, that a general return may be prepared for insertion in the public account about to be published.

## FREEMASONRY.

## THE GRAND MASTER.

**T**HE Fraternity and the Public are most respectfully informed that a **BUST** and **MEDALLION PROFILE** of His Royal Highness the **DUKE OF SUSSEX**, has been successfully executed; and that competent Judges have pronounced the Likeness to be correct and spirited. Price of the Bust, elegantly mounted with Bell Glass and Stand, Three Guineas; smaller size, One Guinea. Medallion Profile, in Large Frame, One Guinea; Smaller Frame, Twelve Shillings each.

**BROTHER ACKLAM**, 138, Strand, has kindly undertaken to receive and execute Orders.

## FREEMASONRY.

**BROTHER J. P. ACKLAM,**

**MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,**

**R**ESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a collection of Jewels, Clothing, and Furniture, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorized Constitutions of the different Orders.

138, Strand, opposite Catherine-street.

## FREEMASONRY.

**BROTHERS CUFF AND BROADHURST**, (late **TATE**), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent-street, opposite Conduit-street, beg most respectfully to inform the members of the Craft, that they have always a stock of Jewels, Collars, Aprons, &c. by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

## FREEMASONRY.

**M**ASONIC CLOTHING, FURNITURE, and **PARAPHERNALIA** requisite for Craft, Royal Arch, and Knight Templars, supplied on Reasonable Terms by **Br. J. NICHOLLS**, 14, Well-street, Jewin-street, Cripplegate.

**N.B.**—Orders punctually attended to for the Freemasons' Quarterly Review and other Masonic Works.

FREEMASONRY.

LODGE FURNITURE, JEWELS, ETC.

**T**O BE SOLD, A BARGAIN, SECOND HAND, 3 Handsome Mahogany Chairs, richly carved, with Morocco Seats and Backs; 3 Pedestals; 2 Globes; Candlesticks, Tools, Collars, and Jewels, with Platforms for Chairs (any part may be had separate)—the whole Paraphernalia for a Craft Lodge.

To be seen at 138, Strand, London.

FREEMASONRY

BROTHER W. POVEY,

MASONIC BOOKBINDER, AND BADGE CASE MAKER,

No. 12, FULLWOOD'S RENTS, HOLBORN,

**R**ESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. Povey will feel obliged by a Twopenny Post Letter from any Gentleman who may have any orders, however small, which will meet immediate attention.

N.B.—Masonic Case Maker.

FREEMASONRY.

EMULATION LODGE OF IMPROVEMENT FOR MASTER MASONS (318.)

**T**HE ANNIVERSARY of this Lodge of Instruction will be held at Brother Evans's Grand Hotel, Covent Garden, on Friday the 5th of October, at 7 o'clock; when the attendance of the elite of the Craft is expected.

FREEMASONRY.

TO BRETHREN VISITING LONDON.

**B**RETHREN visiting, or residing in, London, will find superior accommodation and comfort at Brother EVANS's Grand Hotel, King-street, Covent Garden.

Convenient and spacious Rooms for Lodges, Committees, and all kinds of Public and Private Meetings.

N.B.—THE MASTER MASONS' LODGE OF IMPROVEMENT, which was so many years superintended by the late Brother Peter Gilkes, and is now regularly attended by the first working Brethren in the Craft, is held as above, every Friday Evening, at 7 o'clock precisely.

FREEMASONRY.

IMPORTANT TO LODGES!

**R**EGISTER BOOKS, containing Copies of Annual Returns made to Grand Lodge, with Extracts from the Book of Constitutions, relating to the Register Fees, &c. folio, ruled, with feint lines, and half-bound, price 12s.

ANNUAL RETURN, Indorsed, and ruled, with feint lines—being a Copy of the above, for transmission to Grand Secretaries—price 3d. per sheet.

ANNUAL SCHEDULE SHEET, Indorsed, and ruled, for Names of Members of Lodges to be deposited with Clerks of the Peace, with Abstract of Act of Parliament, &c. —3d. per sheet.

SIGNATURE BOOKS, to be used at every meeting of a Lodge, for Members as well as Visitors, folio, half-bound, 12s.

DECLARATION BOOKS, for Candidates, previous to Initiation, 4to. half-bound, 6s. Printed and Sold (only) by Br. A. U. THURSTON, 37, Goodge Street, Middlesex Hospital.—All communications (post paid) containing a remittance, will be strictly attended to.

## MASONIC LIBRARY, 314, HIGH HOLBORN.

**B**ROTHER RICHARD SPENCER respectfully begs to inform the Craft, he has still on sale several Works on Freemasonry, &c., a Catalogue of which appeared in the last Freemasons' Quarterly Advertiser (page 5.)

*To prevent disappointment, all Orders should be addressed to him as above, with reference for Payment in Town.*

R. S. has on sale a great variety of Bibles, Prayers, Church Services, with and without cases, in plain and elegant bindings; also a large collection of handsomely bound Books for Presents; Annuals, Pocketbooks, Almanacks, Childrens' Books, &c.

\* \* Orders for Stationery and Bookbinding faithfully attended to, and punctually executed.

R. Spencer has an extensive Circulating Library. For Terms of Subscriptions, &c., see Freemasons' Quarterly Review for March, 1838.

## WATCHES, PLATE, AND JEWELLERY.

**J.** P. ACKLAM respectfully solicits those Brethren and Friends in want of any of the above Articles, to inspect his Stock, which consists of WATCHES of every Description, particularly the Small Fashionable Gold Watch, with Gold or Silver Dials, Six and Seven Guineas each; Horizontal Gold Watches, Four Holes Jewelled, from Nine to Twelve Guineas each, all warranted in performance; Silver Plate in every diversity of Articles, both Chased and Plain, New and Second Hand; every Item of Fashionable Jewellery at Moderate Prices; best Sheffield Plated Articles, &c. &c.

138, Strand, opposite Catherine Street.

## GENTLEMEN'S DRESS.

**E**VERY article of GENTLEMEN'S DRESS for the present Season, cut to fit in the most approved style of fashion, and made in the best manner, at the under-mentioned moderate prices, for cash, at

J. ALBERT'S, TAILOR and DRAPER,  
52, King William-street, London-bridge.

	£	s.	d.	£	s.	d.
Superfine coloured Cloth Dress Coats from . . .	2	10	0	3	0	0
Ditto, the finest Saxony, Black or Blue . . .				3	7	0
Frock Coat, faced with silk, and velvet collar . . .	2	15	0	3	18	0
Various excellent and new materials for Trousers . . .	0	18	0	1	8	0
The largest stock of any house in the trade, of the most fashionable Waistcoats . . .	0	10	0	1	8	0

Young Gentlemen's Suits, Servants' Liveries, &c. made on the shortest notice, and upon such terms as will ensure future favours.

52, King William-street, City.

## RUNDELL'S RESTORATIVE PILLS.

**T**HE superiority of these Pills has acquired for them an established reputation:—Mild in their operation and effective in their results, they constitute a safe and unfailling VEGETABLE ANTIBILIOUS MEDICINE, requiring no confinement nor the observance of any particular regimen, and therefore especially adapted to the use of those whose occupation will not allow of interruption, and to whom time is of importance; and are particularly recommended to the Traveller—the Tourist—the Man of Business—and the Bon-vivant.

By gently acting on the alimentary canal, the effect of Rundell's Restorative Pills will be, *speedily to relieve* the bowels—to give tone to the stomach—and to keep up the perfect performance of the digestive function, thereby accomplishing the removal of visceral obstruction, the purification of the blood, and the restoration of all the secretions, so essential to the *cure of disease* and the *establishment of health*.

Sold by appointment by Barclay and Sons, 95, Farringdon-street; Sanger, 150, Oxford-street; Johnston, 68, Cornhill; Chapman, near the Angel, Islington; and all Medicine Vendors in Town and Country.—In Boxes, 1s. 1½d. each.

NEW AND POPULAR WORKS  
RECENTLY PUBLISHED  
BY SHERWOOD, GILBERT, AND PIPER,  
PATERNOSTER ROW, LONDON.

FREEMASONRY.

**S**IGNS AND SYMBOLS, illustrated and explained in a Course of TWELVE LECTURES on FREEMASONRY. 1 volume 8vo. Second Edition. By the Rev. G. OLIVER, D.D, Vicar of Scopwick, Deputy Prov. G.M. for Lincolnshire. New Edition, considerably enlarged, with many additional Notes. Printed in Octavo. Price 9s. cloth.

"What is Masonry?  
A beautiful system of morality, veiled in allegory and illustrated by SYMBOLS."

**A** TREATISE on DIET; with a View to establish, on Practical Grounds, a System of Rules for the Prevention and Cure of the Diseases incident to a disordered State of the Digestive Functions. By J. A. PARIS, M.D. F.R.S., Fellow of the Royal College of Physicians, &c. A New and Improved Edition, being the Fifth, nearly re-written. Price 12s.

"Dr. Paris's book should be in the library of every family. It forms an excellent manual for the investigation of all derangements of the digestive functions, and for the guidance of dyspeptic patients in the regulation of diet." *Edinburgh Medical Journal.*

**T**REATISE on PULMONARY CONSUMPTION, comprehending an Inquiry into the Nature, Causes, Prevention, and Treatment of Tuberculous and Scrofulous Diseases in general. By JAMES CLARKE, M.D. F.R.S.

"As a text-book and guide to the inexperienced practitioner, we know none equal to it in general soundness and practical utility—to the general as well as to the professional reader, the work will prove of the deepest interest, and its perusal of unequivocal advantage."—*British and Foreign Medical Review*, January, 1836.

**T**WO THOUSAND FIVE HUNDRED PRACTICAL RECEIPTS in every branch of FAMILY COOKERY; with proper Directions for

Roasting	Frying	Stewing	Sauces	Confectionary	Potting	Brewing
Boiling	Baking	Soups	Gravies	Conserves	Medicinal	Made Wines
Broiling	Hashing	Made Dishes	Puddings	Pickling	Cookery	Distillation.

*&c. &c. &c.*

With Instructions in the Art of Carving, for Marketing, and for Trussing. By JAMES JENNINGS, Author of the Family Cyclopaedia, 12mo., price 7s. 6d., cloth.

**F**ORTUNE'S EPITOME of the STOCKS and PUBLIC FUNDS; containing every necessary information for understanding the Nature of those Securities, and the Manner of transacting Business therein: to which is added a Complete Guide to the Foreign Funds. By JOHN FIELD, Jun. Fourteenth Edition, price 6s.

New Edition, greatly enlarged, and continued to 1838, Price 6s., bound in Cloth.

**T**HE NEW TABLET OF MEMORY; or MIRROR OF CHRONOLOGY, HISTORY, STATISTICS, ARTS, and SCIENCE; comprehending every Memorable Fact and Item of Information in those Departments of Knowledge, from the Earliest Period to the Year 1838, classified under distinct Heads, and arranged Alphabetically, with their Dates; with a full and exact Chronology of Eminent Men, of all Countries and Conditions. Price 6s., cloth.

**G**ERMAN POPULAR STORIES, collected by MM. GRIMM, from Oral Tradition. Fourth Edition, illustrated with 22 Etchings by GEORGE CRUIKSHANK. 2 vols. 14s. bound.

"This book ought to be in the possession of the man as a curiosity, and of the child as an amusement."—*New Monthly Magazine.*

"What with the German varieties in these well-known tales, and the clever designs of George Cruikshank, certain it is that the volumes deserve unqualified praise."—*Literary Gazette.*

Preparing for the Press.

**TEN YEARS EXPERIENCE IN FREEMASONRY**, from 1829 to 1839, embracing its Moral and Social Influence, General and Private Economy, Legislative and Financial Arrangements, the Connexion with every known part of the habitable Globe, and its present State as the best **UNIVERSAL** System; with retrospective historical Remarks, and a philosophical Inquiry into its probable effect upon the future.

By a **PAST-GRAND OFFICER**.

Subscribers' names will be received (under cover) if addressed, post paid, to the Editor of the Freemasons' Quarterly Review.

**THE MIRROR OF LITERATURE, AMUSEMENT, and INSTRUCTION**, is published in Numbers, weekly, at 2d.; Parts, monthly, at 8d.; and in Volumes, half-yearly, at 5s. 6d.; any Numbers may be had to complete Sets.—A Volume just completed.

"The *Mirror* is a capital book for span-long readings; and its success is well deserved. Its various contents, having a due infusion of novelty, and its numerous and well-executed woodcuts, render it attractive, and the goodness of its matter makes it satisfactory."  
—*Spectator*.

JOHN LIMBIRD, 143, Strand.

This day is published, 8vo., cloth, price 8s.

**ON the PRESERVATION of HEALTH from CHILDHOOD to OLD AGE**; with a Chapter on Scrofula. By Sir ANTHONY CARLISLE, F.R.S., President of the Royal College of Surgeons, and Senior Surgeon to the Westminster Hospital.

"This work has been written at a mature age, and records the assured convictions of extensive personal experience."—*See Preface*.

"Sir Anthony Carlisle, in his clever, interesting, and useful work, full of curious facts and sensible observations."—*The Times of May 24*.

"This work is written in a style quite comprehensible to every class of readers; the high station of Sir A. Carlisle renders such services valuable; and it would be really a great benefit if men of high and established reputation were more frequently to enlighten the public with such plain and useful instructions. We sincerely recommend the work to heads of families as a trustworthy guide to the preservation of health through life, and of a green old age."—*Literary Gazette, June 2, 1838*.

London: JOHN CHURCHILL, 16, Prince's-street, Soho.

Just published, 8vo., cloth, price 8s.

**A TREATISE on the NATURE and TREATMENT of HOOPING-COUGH**, and its Complications; illustrated by Cases. With an Appendix, containing Hints on the Management of Children, with a view to render them less susceptible of this and other Diseases of Childhood, in an aggravated form. By G. HAMILTON ROE, M.D., Fellow of the Royal College of Physicians, and Physician to the Westminster Hospital.

London: JOHN CHURCHILL, 16, Prince's-street, Soho.

Just published, price 6s. cloth.

**THE PHILOSOPHY of MARRIAGE**; in its SOCIAL, MORAL, PHYSICAL, and MEDICAL RELATIONS. By MICHAEL RYAN, M.D., Member of the Royal College of Physicians.

London: JOHN CHURCHILL, 16, Prince's-street, Soho.

This day is published, 8vo., cloth, with Plates, price 14s.

**INTERMARRIAGE**; or, the **MODE** in which, and the **CAUSES** why, **BEAUTY, HEALTH, and INTELLECT**, result from certain **UNIONS**, and **DEFORMITY, DISEASE, and INSANITY**, from others; demonstrated by Delineations of the Structure and Forms, and Descriptions of the Functions and Capacities, which each Parent in every Pair, bestows on Children, in conformity with certain Natural Laws, and by an Account of corresponding Effects in the Breeding of Animals.—Illustrated by Drawings of Parents and Progeny. By ALEXANDER WALKER. On the subjects of the work are inserted the Observations of several scientific and literary Men, having been for that purpose communicated to the Author.

London: JOHN CHURCHILL, 16, Prince's-street, Soho.

AN ENTIRE NEW AND IMPROVED EDITION.

*On the First of October will be published,*

PART I. of

**T**HE NEW AND IMPROVED PRACTICAL GARDENER, AND MODERN HORTICULTURIST; exhibiting the latest and most approved management of Kitchen, Fruit, and Flower Gardens, the Green-House, Hot-House, Conservatory, &c., for every Month in the Year. By CHARLES Mc. INTOSH, C.M.C.H.S., Head Gardener to the King of the Belgians, at Claremont.

The Work will be completed in Ten Parts, at 2s. each, forming one handsome portable volume, illustrated by numerous wood-cuts of horticultural implements, designs for laying out and arranging Gardens, Parterres, Trees, Walls, Fences, ornamental Vases, Jets d'eau, Hot-houses, Conservatories, &c.

A superior edition will be published, each Part embellished with a Coloured Plate, containing Four new and choice Flowers, drawn and coloured from nature, price 2s. 6d.

(CORRECTED EDITION.)

FROM WILLIAM IV. TO QUEEN VICTORIA.

*An Invaluable Present to Young People.*

**T**HE BOOK OF COMMON PRAYER: illustrated by Proofs from the Holy Scriptures. By the Rev. JOHN VENER. Interspersed with Explanatory Notes, selected from the most learned Writers, and calculated to assist the Members of the Established Church in their Devotional Exercises. To which is prefixed a concise History of the Liturgy of the United Church of England and Ireland.

\* \* \* *This beautiful Prayer Book is recommended to all admirers of the Liturgy, and to Young Persons in particular; it is illustrated by Fourteen Engravings, and upwards of 3000 Scripture References.*

Neatly bound, with a Presentation Card, Fourteen Plates, and New Version of Psalms, 10s. Without Plates or Psalms, 6s. 6d.

*Just Published, in Parts, price 2s. each.*

**A**N IMPROVED SYSTEM OF MANAGEMENT OF LIVE STOCK AND CATTLE; or the Farmer's Practical Guide, as well for the Use of Private Gentlemen, Farmers, and others, in bettering the various Breeds, in the Beauty and Symmetry of their Forms, Shapes, and other Qualities; the most improved Methods of Breeding, Weaning, Rearing, Feeding, Fattening, and Managing their Products; the best means of Curing the Diseases and Accidents to which they are liable; and a correct Description of the several Breeds, Principal Uses, and Advantages; containing every interesting and useful fact on this important subject, together with the latest Discoveries which have been made by the most Eminent Amateurs, Farmers, and others, in the Improvement of all kinds of Live Stock and Domestic Animals. Including also, the complete Art of Farriery, the different Breeds of Dogs, Rabbits, Poultry, and Bees, with much useful and important information on Rural Economy. By R. W. DICKSON, M.D., late Member of the Board of Agriculture, &c. Illustrated by thirty-four descriptive Plates, drawn expressly for this Work, from living subjects, by first-rate artists, and completed in twenty-one Parts, at 2s., or with coloured plates, in Parts, at 2s. 6d.

NEW EDITION OF

**T**HE ENGINEER'S and MECHANIC'S ENCYCLOPÆDIA, comprehending Practical Illustrations of the Machinery and Processes employed in every Description of Manufacture of the British Empire. With nearly Two Thousand Engravings. By LUKE HEBERT, Civil Engineer; Editor of the History and Progress of the Steam Engine, Register of Arts, and Journal of Patent Inventions, &c.

To be completed in Eighteen Monthly Parts, price 2s. each, forming Two thick Octavo Volumes, beautifully and closely printed, with a Type cast on purpose for this Work. The Engravings on Wood (about 2000) will be interspersed with the descriptive letter-press.

London: Thomas Kelly, 17, Paternoster Row; sold by Simpkin, Marshall and Co., and all other Booksellers.

One Vol. 8vo. Price 12s., illustrated with Plates, coloured from Nature.

**ASTHMA, ITS SPECIES AND COMPLICATIONS**; or, Researches into the Pathology of Disordered Respiration, with remarks on the Remedial Treatment applicable to each Variety; being a Practical and Theoretical Review of this Malady, considered in its Simple Form, and in connection with Disease of the Heart, Catarrh, Indigestion, &c.

By FRANCIS H. RAMADGE, M.D.

Fellow of the Royal College of Physicians, and Senior Physician to the Infirmary for Asthma, Consumption, and other Diseases of the Chest.  
London: Longman and Co.

On the First of October next, will be published the Second Number of the

### NEW WORLD OF FASHION.

IT will be embellished with Four elegant correctly-designed, and splendidly executed Plates of British Fashions, and a Beautiful Pattern of Needlework, which will be both useful to the Professional Artiste and the Drawing Room.

No. 2 will contain all the particulars of the late Grand Coronation at Milan, and all the Court Intelligence of the previous month, Reviews of New Books, Music, Fine Arts, Drama, &c. Price 1s. 6d. only.

\* \* \* The Proprietor begs to inform his Friends and the Public, that having changed his Artist, they may depend upon the Plates of Fashions to be correct, original, and well-executed.

*Also, on the First of October will be published the*

### GENTLEMAN'S WORLD OF FASHION.

Containing Two Plates of Gentlemen's Fashions for the ensuing month, with an exact Pattern of a Frock Coat, cut correctly from Messrs. READ and Co.'s Scientific and Philosophic System of Cutting, which can be depended upon, being under the direction of Mr. Read himself; and will be followed every succeeding month, with a Pattern of some New and Fashionable Garment worn by Gentlemen, which will form a complete yearly set of Patterns of the utmost taste, and useful to all Tailors, Drapers, and Gentlemen selecting their own dress. In addition to the above, the "Gentleman's World of Fashion" will contain sixteen pages of letter-press beautifully printed. Price 1s. 6d. only.

Both the above Works will be published at 284, STRAND, and sold by all Booksellers.

**INTERIOR DECORATIONS** of the most Novel Style, and at extraordinarily Reduced Prices, at No. 6, New Bond-street, opposite the Clarendon, and at No. 20, Lamb's Conduit-street, Holborn.

I. F. ISHERWOOD most respectfully invites the Nobility and Gentry to inspect his NEW DESIGNS of Paper Hangings, Ornamental Paintings, Carving, Upholstery, and Cabinet Furniture.

**BRILLIANT SILVERED PLATES** of GLASS of every dimension, always ready (a Tariff of Prices may be had on the premises.)

A splendid variety of Double Gilt Chimney Frames, of the newest patterns, with elegant Windsor Cornices, Console, Pier, and other Tables.

#### PAPER HANGINGS.

	Per Yard.		Per Yard.
Bed Room Paper . . .	1½d.	Granite, &c. for Halls . . .	0s. 3½d.
Sitting Room ditto . . .	2d.	Marbles Varnished . . .	0s. 7d.
Glazed ditto . . . . .	4d.	Elegant Gold Papers . . .	1s. 4d.
Drawing Room ditto . . .	7d.	Crimson Flocks, &c. . . .	1s. 4d.

House Painting, Graining, and Plumbing done by estimate.

The Cabinet and Upholstery Department is fitted up with the strictest attention to economy and elegance, with every article warranted of the best manufacture.

Plans, Designs, and Valuations made, and Contracts taken to any amount. Workmen sent to all parts of the kingdom.

N.B. No connexion with any other house of the same name.

No. 6, New Bond-street, opposite the Clarendon.



**INCREASE OF INCOME BY LIFE ANNUITY.**

**T**HE TABLE OF RATES, upon which individuals may charge a portion of their Funded Property and increase the Incomes, may be had on application at the Life Annuity Office, 5, Lancaster Place, Strand

**RECOLLECT!!!**

**A**LL YOU WHO HAVE GARDENS, Large or Small, should Order the GARDENER'S GAZETTE for your WEEKLY PAPER. Published on Saturdays, in time for Post, price, 6d.—Office, 343, Strand.

**BY AUTHORITY!**

**T**HE COURT GAZETTE, in an elegant form for binding, devoted to the Court and Fashionable World, Literature, Music, the Drama, Science, and the Arts, price 6d., will appear in October.—Advertisements, Orders, &c. at 162, Piccadilly.

**N**EARLY FORTY YEARS ESTABLISHED.—No. 4, BLOOMSBURY-SQUARE (Holborn side). Observe—Parlour Windows—No Shop Front.—IRISH SHIRTING CLOTH, made, without any admixture, from pure Flax. Sold in any quantity. Whole pieces at the Factor's prices, cheaper than any other house, being manufactured from the best material. The purchase-money will be returned should any fault appear.

IRISH, ENGLISH, SCOTCH, and RUSSIA SHEETING, of all widths and prices. Household and Table Linen. Families furnishing will find it much to their interest to apply to this establishment.

Bank of Ireland Notes taken in payment, or discounted. Country and Town Orders punctually attended to by

JOHN DONOVAN, No. 4, Bloomsbury-square.

N.B.—No connection with any other house.

**C**HARLES STEWART, TAILOR, 58, NORTH SIDE ST. PAUL'S CHURCH-YARD, next to Mr. Dolland, the Optician.

Charles Stewart, in submitting his Establishment to the notice of the public, assures Gentlemen who may favour him with a trial, that he employs the first-rate talent of the West-end, and uses none but the very best Saxony Woaded Cloths; as he is more anxious to produce a good article at a moderate price, than to astonish the public with terms so low as to prevent his giving satisfaction.

**LIST OF CASH PRICES.**

	£	s.	d.	to	£	s.	d.
Dress Coats, of the best Saxony Woaded Cloths, from	2	12	0		3	10	0
Frock Coats, Lined with Silk	3	0	0	—	4	0	0
Great Coats, of Waterproof Milled Cloth	2	18	0	—	4	10	0
Rich Velvet Waistcoats	1	8	0	—	1	15	0
Silk and Satin do.	0	18	0	—	1	5	0
Woollen Velvet and Cassimere ditto	0	12	0	—	0	15	0
Cassimere Trousers	1	5	0	—	1	14	0
Plain Suit of Livery					4	0	0

**PATENT LEVER WATCHES,**

With Silver double-bottom Cases, 6l. 6s.; with Silver Hunting Cases, 16s. 6d. extra. **T**HIS celebrated construction (the most accurate on which a Watch can be made) is now offered with the latest Improvements, *i. e.* the detached escapement, jewelled in four holes, capped, hand to mark the seconds, hard enamel dial, and maintaining power to continue going while winding up, at the above price. Vertical Silver Watches, two guineas each. A variety of upwards of a hundred Second-hand Watches, some of them jewelled, all with movements that can be warranted, to be sold for two guineas each.

T. COX SAVORY, Working Goldsmith, Silversmith, and Watchmaker, 47, Cornhill, London.—N.B. Second-hand Watches purchased in exchange.

*Magna est veritas et pravaeabit.***GALL'S ANTIBILIOUS PILLS,**

SO HIGHLY RECOMMENDED FOR REMOVING BILIOUS COMPLAINTS.

**T**HE daily increasing demand for the above invaluable medicine is the surest proof of its general utility as a sovereign purgative medicine. The proprietors confidently recommend them for most diseases incidental to the human frame, whether natural or induced by irregular modes of living. Bile, Indigestion, Costiveness during pregnancy, Habitual Costiveness, Flatulency, Asthma, Gout, effects of intemperance, &c., all yield to their sovereign power; their salutary effects have been fully authenticated by the experience of forty years. They contain neither mercury or any deleterious drug, and may be taken by the most delicate constitution without restraint or confinement.—Sold in boxes at 1s. 1½d. and 2s. 9d. each.

**HILL'S LITHONTRIPTIC PILLS.**

For the Gravel, pain in the Back and Loins, and all affections in the Urinary Passages. Prepared from the original recipe of the late Mr. Thomas Hill of Hatcheston. The salutary effects of this admirable medicine are too generally known to need any recommendation.—In boxes 1s. 1½d. and 2s. 9d. each.

**GALL'S NIPPLE LINIMENT.**

An effectual cure for that painful disorder, Sore Nipples.—In bottles 1s. 1½d. each.

**FENN'S EMBROCATION.**

For Rheumatism, Rheumatic Gout, Sciatica, Lumbago, Chilblains, &c.—In bottles 2s. 9d. 4s. 6d. and 8s. each.—Sold wholesale by the proprietors, at Woodbridge and Bury, Suffolk; and, by their appointment, by Messrs. Sutton and Co., Bow Churchyard; Newbery and Sons, 45, St. Paul's Churchyard; Edwards, 66, St. Paul's Churchyard; Barclay and Sons, 95, Farringdon-street; Butler and Co., 4, Cheapside; Evans, 42, Long Lane. West Smithfield; Johnson, Greek-street, Soho; and retail by most venders of Medicines in the United Kingdom.

To prevent imposition, the public are requested to observe, these Medicines cannot be genuine unless the name of BENJAMIN and ABRAHAM GALL are engraved in the Government Stamp, by permission of Her Majesty's Honourable Commissioners of Stamp Duties, to counterfeit which is felony.

**TO PREVENT FRAUD.****THORNE'S POTTED YARMOUTH BLOATERS.**

*For Toast, Biscuits, Sandwiches, and Wine, in Pots 1s. and 2s. each.*

**T**HE high repute and immense sale of this delicate preparation has induced several would-be tradesmen (who not having an idea of their own) to attempt an imposition by labelling a pot exactly like his, thereby to deceive the public and injure him (having actually applied to his printer for that purpose), well knowing they cannot prepare the Fish, the receipt being an old Family one, and the secret in the curing of the Herring, by which its rancid qualities are destroyed, and it becomes so delicious a relish. It is easily detected by observing his Signature, ALEX. THORNE, on the side, and on the top, proprietor of the celebrated TALLY-HO! SAUCE, for Fish, Game, Steaks, Wild Fowl, and all made Dishes, imparting a zest not otherwise acquired—the most economical now in use; in Bottles, 2s. and 4s. each, warranted in all climates. Wholesale at the Manufactory, Thorne's Oil, Italian, and Foreign Warehouses, 223, High Holborn; also of all wholesale oilmen and druggists; and retail by all respectable oilmen, druggists, and grocers in the Kingdom.

## EIGHT DAY CLOCKS.

TO STRIKE THE HOURS AND HALF-HOURS, FIVE GUINEAS EACH.

THEY are in elegant cases, about  $7\frac{1}{2}$  inches high, suitable either to stand on a bracket or mantle-piece. Warranted at T. COX SAVORY'S, Working Goldsmith, &c. &c, 47, Cornhill, London.

## COMFORT FOR TENDER FEET, &amp;c.

HALL and Co., Wellington Street, Strand, Patentees for the LEATHER-CLOTH, or PANNUS CORIUM Boots and Shoes, the softest and most comfortable ever invented; they resemble the finest leather, and never draw the feet. Persons subject to corns, bunions, rheumatism, gout, or who suffer from tender feet from any other cause, will find immediate relief in wearing these shoes. They are well adapted for warm climates, being more flexible and more durable than any other kind of shoes.

HALL and Co.'s PATENT INDIA RUBBER GOLOSHES are the lightest, most useful, and economical article of the kind ever invented for keeping the feet dry.

Their WATERPROOF DRESSES for ladies and gentlemen also deserve particular notice. They are so portable that the whole suit may be carried in the pocket or reticule. Gentlemen's Dresses, comprising cape, overalls, and hood, 21s.; Ladies' cardinal cloaks, with hoods, from 18s. The Gentlemen's Dresses are invaluable to anglers.

N.B.—Ladies and Gentlemen at a distance may be fitted with shoes and goloshes by sending a shoe, and the Dresses by forwarding the height of the figure.

Hall and Co., Wellington Street, Strand, London.

TO THE NOBILITY, GENTRY, AND FAMILIES  
FURNISHING.

MESSRS. MUNNS and Co. (late Miles) respectfully invite public attention to the largest Stock in London, of Parlour, Drawing-room, and Bed-chamber Furniture, consisting of every variety in Tables and Chairs, which, for elegance, ease, and durability, cannot be exceeded. Looking-glasses in every size, costly in appearance, but economical in price; Console and Pier Tables of the most fashionable construction; Wardrobes, replete with every convenience; Bookcases *en suite*, for the most extensive library, or adapted to the retirement of the study; and, lastly, the Bourdoir of the most fashionable Lady can be arranged with the most scrupulous attention to elegance and economy. Their Stock of Carpets, Chintzes, Merinos, Damasks, and Silk Furnitures, comprises every novelty that has been produced, and will be offered at such prices that cannot fail to astonish purchasers.

Messrs. Munns and Co. having enlarged their premises, are enabled to exhibit a Stock that is unparalleled for extent in London.—33, Oxford-street, facing Dean-street.

## SPILSBURY'S ANTI-SCORBUTIC DROPS

HAVE for half a century effected what the wisdom of ages has in vain been exerted to eradicate, that most dreadful scourge of humanity, the Scurvy in its worst of forms, which too often assumes a virulence that disfigures the exterior, while it debilitates the interior, of the human frame; and when persons of a delicate habit are afflicted, it produces dreadful effects on the nerves, as hysterics, head-ache, fluttering of the heart, frightful dreams, which disturb the rest, with little or no propensity to action; these frights or surfeits are frequently the cause of very obstinate eruptions. An early application to this valuable Medicine will counteract the approaching enemy, as numerous testimonials of its known efficacy are sent to the Proprietor, 15, Soho-square, where it is Prepared and Sold in Bottles, 6s., 10s. 6d., and £1 2s. Compound Essence, 8s.; and the Treatise by the late F. Spilsbury, on Scurvey, Diet, and Gout, 4s.

## RUPTURES CURED.

THE Advertiser is in the possession of a RECEIPT that has cured a RUPTURE that he had laboured under for the last ten years; which Medicine he now offers to the Public at 1s. 1 $\frac{1}{2}$ d. per Packet.

To be had of J. OTTWAY, Optician, 6, York-street, Covent Garden.

N.B.—If taken regularly, it is a sure cure for a Decline and Cough.

# THE TOILET.

The preparations of Messrs. ROWLAND'S, for the several purposes under-mentioned, have been long renowned, and are now justly held in high estimation, for their efficient yet mild operation; and the fact of the very high patronage they enjoy even in the remotest regions into which the genius of British commerce has penetrated, sufficiently proves the value of their *Macassar Oil*, *Kalydor*, and *Odonto*.

## ROWLAND'S MACASSAR OIL

A VEGETALE PRODUCTION,

Is universally admired, and acknowledged to be the best and cheapest Article for nourishing the HAIR, prevents it from falling off or turning grey, changes grey hair to its original colour, produces and restores HAIR—even at a late period of life, frees it from SCURF, and renders the most harsh and dry hair as soft as *Silk*, *Curly*, and *Glossy*: preserves it in *Curl* and other decorative formation, unimpaired by the *Summer's* heat, *violent exercise*, or the relaxing tendencies of the *Ball Room*, &c. To CHILDREN it is invaluable, as it lays a foundation for a *Beautiful Head of Hair*.

To Messrs. ROWLAND AND SON, 20, Hatton Garden, London.

"Gentlemen,—I consider it almost an imperative duty to state the valuable efficacy of your most excellent MACASSAR OIL. For the last 15 years I have been bald, occasioned by a most dreadful fever whilst in India. I have used almost every means to procure a head of hair again, but all my efforts seemed fruitless, until accidentally, a friend advised the use of your valuable 'Hair Restorer,' (I can give it no better name,) and after using a 3s. 6d. bottle, every symptom of a new head of hair began to show itself, to the joy, not only of myself, but my children. I resolved on having another, and obtained a 7s. bottle, and before the whole of which was used, I had, and have now, as handsome a head of hair as ever man enjoyed, and I earnestly recommend all who have not tried this most excellent Oil, will not fail to do so.—I am, Sirs, your most grateful and obedient servant,

J. WALKER, Colonel.

Whitby Lodge, near Taunton, May 10, 1836.

CAUTION.—Ask for "ROWLAND'S MACASSAR OIL," and observe their Name and Address, in *Red*, on the wrapper, thus,

**A. ROWLAND & SON, 20, HATTON GARDEN.**

Counter-signed ALEX. ROWLAND.

The lowest price is 3. 6d.—the next price is 7s.—10. 6d. and 21s. per bottle.

## ROWLAND'S KALYDOR

A mild and innocent preparation, from beautiful *EXOTICS*: it effectually eradicates ERUPTIONS, TAN, PIMPLES, FRECKLES, REDNESS, SPOTS, and all Cutaneous Imperfections; renders the most Sallow Complexion delicately fair, clear, and delightfully soft—imparting a healthy JUVENILE BLOOM, as well as realizing a delicate WHITE NECK, HAND, and ARM: It prevents and removes every unsightly irregularity, as well as tenderness of the SKIN, whether occasioned by exposure to COLD WINDS, the SUN, or any accidental cause.

GENTLEMEN, after shaving, will find it allay the irritating and smarting pain, and render the skin smooth and pleasant.—Price 4s. 6d. and 8s. 6d. per bottle, duty included.

## ROWLAND'S ODONTO

OR, PEARL DENTIFRICE,

A VEGETABLE WHITE POWDER, prepared from *Oriental Herbs* of the most *Delicious odour* and *Sweetness*: it eradicates the *Tartar* from the *Teeth*, removes decayed Spots, preserves the *Enamel*, and fixes the teeth firmly in their sockets, rendering them *beautifully White*. Being an *Anti-Scorbutic*, it eradicates the *Scurvy* from the *Gums*, *strengthens*, *braces*, and renders them of a *healthy red*; also imparts a *delightful fragrance* to the breath.

Price 2s. 9d. per box, duty included.

\*\* NOTICE.—The Name and Address of the Proprietors,

**A. ROWLAND & SON, 20, HATTON GARDEN,**

are engraved on the Government Stamp which is pasted on the two latter Articles; also printed in *red*, on the Wrapper in which each is enclosed.

Many *Shopkeepers* offer for sale Counterfeits of the above, composed of the most *pernicious ingredients*. They call their trash the "GENUINE," and sign *A. Rowland Son*, omitting the " &," recommending them as being *Cheap*.—Be sure to ask for "ROWLAND'S."

Sold by them, and by respectable Perfumers and Medicine Venders.

ESTABLISHED 1820.

# RIPPON AND BURTON'S FURNISHING IRONMONGERY WAREHOUSES

12, WELLS STREET, OXFORD STREET, LONDON.

CATALOGUE of ARTICLES, which, if purchased for Town, must be paid for on delivery; for the Country, or for Exportation, the money must be remitted, postage free, with the order. any other terms RIPPON & BURTON respectfully decline doing business at the Prices herein named.

## The Frequent ROBERTS of PLATE

Have induced RIPPON & BURTON to manufacture a SUBSTITUTE for SILVER, possessing all its advantages in point of appearance and durability, at less than one-tenth the cost. Their BRITISH PLATE is of such a superior quality, that it requires the strictest scrutiny to distinguish it from silver, than which it is more durable, every article being made of solid wrought material; it improves with use, and is warranted to stand the test of the strongest of acids—aqua fortis.

### BRITISH PLATE.

Fiddle-handle Table Spoons & Forks, per doz.	12s. & 16s	0
Ditto ditto very strong	10	0
Ditto Dessert Spoons and Forks 16s. &	0	14
Ditto ditto, very strong	0	16
Ditto Tea Spoons	5s. and	0
Ditto ditto, very strong	0	10
Ditto Gravy Spoons	each	0
Ditto ditto very strong	0	4
Ditto Salt and Mustard Spoons	0	5
Ditto Ditto and Ditto, with gilt bowls	0	1
Ditto Sauce Ladles	0	1
Ditto ditto very strong	0	2
Ditto Soup Ladles	0	8
Ditto ditto very strong	0	9
Ditto Fish Knives	0	7
Ditto Butter Knives	0	2
Ditto Sugar Bows	per pair	0
Ditto ditto, very strong	0	1
Ivory handle Fish Knives	each	0
Ditto Butter Knives	0	3
Ditto ditto	0	4
Pearl handle ditto	0	4
Round Waiters, with rich shell mountings and feet, centre elegantly chased, 8 in. diameter	1	5
Ditto ditto, 10 in. ditto	1	10
Ditto ditto, 12 in. ditto	2	2
Ditto ditto, 16 in. ditto	3	3
Cruet Frames, with 4 rich cut glasses, shell mountings, and feet	each	1
Ditto ditto, 5 glasses	2	0
Ditto ditto, 7 Glasses	2	15
Liquor Frames, with 3 richly cut glasses	3	15
Decanter Stands, with shell mountings, per pair	1	1
Bread Baskets, richly chased, and with rich shell mountings	2	10
Toast Racks	0	10
Asparagus Tongs, per pair	0	12

King's Pattern Table Spoons & Forks, per doz.	£1	11
Ditto Dessert ditto	do...	1
Ditto Tea Spoons	do...	0
Ditto Gravy ditto	each	0
Ditto Fish Knives	do...	0
Ditto Salt and Mustard Spoons	do...	0
Ditto Soup Ladles	do...	0
Ditto Sauce Ladles	do...	0
Ditto Sugar Tongs	do...	0
Table Candlesticks, 8 inches high	per pair	0
Ditto, with gadroon mountings, 8 inches high	1	0
Ditto ditto, 10 ditto	1	5
Ditto, with shell mountings, 8 inches high	1	5
Ditto, ditto, 10 ditto	1	10
Ditto, Antique Silver Pattern, 10 ditto	1	15
Chamber Candlesticks, with Snuffers and Extinguisher	each from	0
Snuffers, per pair	from 5s. 6d.	0
Snuffer Trays, with gadroon mountings	each	0
Do, with shell do. & richly chased centres, 9s. 6d.	to 12	0
Skewers	per inch	0
Handsome modern pattern Teapots, to hold 1 qt.	1	10
Newest Silver Pattern ditto	2	2
Coffee Pots, Sugar Basins, and Cream Ewers to match		
Steak Dishes and Covers, with rich shell mountings and loose handles, per pair	6	0
Teakettle, with ivory handle, and with stand and spirit lamp	6	10
Salt Cellars, richly mounted, with insides gilt, per pair	0	18

**CAUTION.**—In consequence of the objections so urged against the use of the article called German Silver, Manufacturers of that Metal are now calling it British Plate, although the materials of which it is made remain unchanged. The British Plate manufactured by RIPPON & BURTON IS A PURELY CHEMICAL PROCESS, by which it is rendered pure, and superior to any other so called.

\* \* \* From the continual accession of fresh Patterns and Articles, this List is necessarily incomplete. The above may however be taken as a criterion of prices, and are always on sale.

## Superior TABLE CUTLERY.

Every Knife and Fork warranted Steel, and exchanged if not found good.	Table Knives, per doz.	Table Forks, per doz.	Dessert Knives, per doz.	Dessert Forks, per doz.	Carvers, per pair.	The set of 50 pieces
3½-inch Octagon Ivory Handles, with Rimmed Shoulders	14s. 0d.	7s. 0d.	12s. 0d.	6s. 0d.	4s. 6d.	£2 10s
The same size to balance	16 0	8 0	14 0	7 0	5 6	2 10
3-inch Octagon Ivory Handles, with Rimmed Shoulders	18 0	9 0	15 0	7 0	6 0	2 15
The same size to balance	21 0	10 6	16 0	8 0	7 6	3 0
4-inch Octagon Ivory Balance Handles	28 0	14 0	18 0	9 0	8 6	3 17
4-inch ditto, with Waterloo Balance Shoulders	28 0	14 0	18 0	9 0	8 6	3 17
White Bone octagon shape Handles	8 8	4 4	6 8	3 4	3 0	1 6
Ditto ditto, with Rimmed Shoulders	11 4	5 8	9 4	4 8	3 6	1 14
Ditto ditto, with Rimmed Shoulders	7 4	3 8	6 0	3 0	2 6	1 2
Black Horn octagon shape Handles	11 4	5 8	9 4	4 8	3 6	1 14
Ditto ditto, with Rimmed Shoulders	7 4	3 8	6 0	3 0	2 6	1 2
Very strong Rough Bone Handles	5 4	2 8	4 0	2 0	2 0	0 16
Black Wood Handles	6 0	3 0	4 0	2 0	2 0	0 17
Oval shape White Bone Handles	6 0	3 0	4 0	2 0	2 0	0 17

The Forks priced in the above Scale are all forged Steel. *Cast Steel Forks 2s. per doz. less.*

Richly Carved Rosewood Cases, containing of Transparent Ivory Handles, with Silver Ferrules, 18 Table Knives, 18 Dessert Knives, 2 pair large Carvers, and 1 pair of Poultry or Game Carvers, £10.

ESTABLISHED 1820.

Rippon & Burton, 12, Wells Street, Oxford Street, London.

**ower Baths**, Japanned Bamboo, with Brass Force-pump attached, to throw the water into the shower cistern, & curtains complete £4 10

itto, the very best made, with copper conducting tubes, brass force-pump, and curtains . . . 5 10

**Hot Water Baths**, self-heating, slipper shaped, full size, japanned wainscot, with copper fire-place, so attached that the Bath may, with the greatest safety be heated in any room in 20 minutes . . . 7 0

**hip Baths**, Japanned Bamboo . . . 1 2

**lunging Baths**, Round, 30 inches diameter, 7 inches deep . . . 1 1

**pen Baths**, 3 ft. 6 in. long, 30s.; 4 ft. long, 35s.; 4 ft. 6 in. long, 50s.; 5 ft. long, 60s.; 5 ft. 6 in. long, 70s.

**Foot Baths**, Japanned Bamboo, small size, 6s. 6d.; large, 7s. 6d.; tub shape, with hoops, 11s.

**ottle Jacks**, Japanned, 7s. 6d.; Brass, 9s. 6d. each.

**Brass Stair Rods**, per doz. 21 inches long, 3s. 6d.; 24 in. 4s. 3d.; 27 in. 5s.; 30 in. 5s. 6d.

**Brass Curtain Poles**, warranted solid, 1½ inch diameter, 1s. 6d. per foot; 2 in. 2s. 2d. per foot.

**Brass Poles**, complete with end ornaments, rings, hooks & brackets, 3ft. long, 15s.; 3ft. 6 in. 17s.; 4ft. 20s.

**Brass Curtain Bands**, 1½ in. wide, 2s. 6d. per pair, 1 in. 3s.; 2 in. 4s. Richer patterns, 1½ in. 4s.; 2 in. 5s.

**Brass Plates** for Doors, newest and richest patterns, long, 1s. 2d.; short, 10d. each.

**opper Coal Scoops**, small, 10s. 6d.; middle, 13s. large, 14s. 6d. Helmet Shape, 14s. 6d., 18s., 20s.; Square Shape, with Hand Scoop, 28s.

**opper Tea Kettles**, Oval Shape, very strong, with barrel handle, 2 quarts, 5s. 6d.; 3 quarts, 6s.; 4 quarts, 7s. The strongest quality made, 2 quarts 3s.; 3 quarts, 10s.; 4 quarts, 11s.

**opper Stewpans**; Soup or Stock Pots, and Fish Kettles, with Brazing Pan; Saucepans & Preserving Pans; Cutlet Pans, Frying Pans, and Omelette Pans, at prices proportionate with the above.

**opper Warming Pans**, with handles, for fire, 3s. 6d. to 9s. 6d.; Ditto, for water, 25s.

**Fire Irons.**

Large strong Wrought Iron, for Kitchens, 5s. 6d. to 12s. 0

rough Iron, suitable for Servants' Bed Rooms 2 0

Small Polished Steel, for better Bed Rooms . . . 5 0

Large ditto, for Libraries . . . 7 0

itto ditto, for Dining Rooms . . . 8 6

itto ditto, with Cut Heads, for ditto . . . 11 6

itto very highly polished Steel, plain good pattern 20 0

itto ditto, richly cut . . . 25s. to 50 0

**orkscrews**, Patent, 2s. 6d. each; Common ditto, 6d., 9d., 1s., 1s. 6d., and 2s.

**Smoke Jack**, with Chains and Spit, £6. Superior Self-acting do. with Dangle and Horizontal Spit, £10.

N. B. Experienced Workmen employed to clean, repair, and oil Smoke Jacks, which are so constantly put out of order by the treatment they meet with from chimney sweepers.

**Captains' Cabin Lamps**, with 1 quart kettles, 6s.

**Britannia Metal Goods.**

To hold . . . 1½ Pts. 1 Qt. 2½ Pts.

Teapots, with Black Handles and Black Knobs . . .	1s. 6d.	2s. 0d.	2s. 9d.
Ditto, very strong . . .	3 0	3 6	4 0
Ditto, with Pearl Knobs . . .	4 6	5 6	6 6
Ditto with Pearl Knobs and Metal Handles . . .	6 6	8 0	9 6

Coffee Biggins, 1s. 6d. each size extra.

Table Candlesticks, 8 in. 3s. per pair; 9 in. 4s. 6d.; 10 in. 6s.

Chamber Candlesticks with Extinguishers, 2s. each.

Ditto with Gadroon Edges, complete with Snuffers and Extinguisher, 4s. each.

Mustards, with Blue Earthen Lining, 1s. each.

Salt Cellars with ditto, 1s. 4d. per pair.

Pepper Boxes, 1s. each.

**Britannia Metal Hot Water Dishes**, with wells for gravy, and gadroon edges, 16 inches long, 30s.; 18 in., 35s.; 20 in., 42s.; 22 in., 50s.; 24 in., 55s. Hot Water Plates, 6s. 6d. each.

**Cruet Frames**, Black Japanned, with 3 Glasses, 3s. 8d.; 4 Glasses, 4s. 9d.; 5 Glasses, 6s.; 6 Glasses, 7s.

**Reading Candlesticks**, with Shade and Light to slide, one light, 5s. 6d.; two lights, 7s. 6d.

**Coffee Filterers**, for making Coffee without boiling.

To hold . . . 1½ Pts. 1 Qt. 3 Pts. 2 Qts.

Best Block Tin . . . 4s. 6d. 5s. 6d. 7s. 0d. 9s. 0d.

Bronzed . . . 6 6 7 6 9 6 11 0

**Enas**, for boiling a Pint of Water in three minutes, 3s. each.

**Coffee and Pepper Mills**, small, 3s.; middle, 4s.; large, 4s. 6d.

Ditto, to fix, small, 4s. 6d.; middle, 5s. 6d.; large, 6s. 6d.

**Iron Digesters**, for making Soup, to hold 2 gallons. 9s.; 3 gallons. 10s. 6d.; 4 gallons. 16s.

**Tea Urns**, Globe shape, to hold four quarts, 27s. each. Modern Shapes, to hold 6 quarts, 45s. to 60s. each.

**Improved Wove Wire Gauze Window Blinds**, in mahogany frames, made to any size, and painted to any shade of colour, 2s. 3d. per square foot.

Ornamenting with shaded lines, 1s. 6d. each blind. Ditto, with lines and corner ornaments, 2s. 6d. each blind.

Blinds, ornamented with landscape, in mahogany frames, 4s. per square foot.

Old Blind Frames filled with new wire, and painted any colour, at 1s. 4d. per square foot.

**Servants' Wire Lanterns**, Open Tops, with Doors, 1s. 6d. each. Closed Tops, with Doors, 2s.

**Rush Safes**, Open Tops, 2s. 3d. each. Closed Tops, with Doors, 2s. 9d. each.

**Fire Guards**, painted Green, with Dome Tops, 14 inch, 1s. 6d.; 16 in. 1s. 9d.; 18 in. 2s. 3d. Brass Wire, 6s., 6s. 6d., and 7s. 6d.

**Egg Whisks**, Tinned Wire, 9d. each.

**Wire Work**.—All kinds of useful and ornamental Wire Work made to order.

**Family Weighing Machines**, or Balances, complete, with weights from ¼ oz. to 14lbs., 26s.

**Ditto Patent Spring Weighing Machines**, which do not require weights, 6s. 6d. to 20s.

**DISH COVERS.**

Inches long . . .	Set of 6.								Set of 7.		
	9	10	11	12	14	16	18	£0	6s. 0d.	£0	17s. 0d.
Most commonest are in sets of the six first sizes, which cannot be separated . . .	...	...	...	...	...	...	...	£0	6s. 0d.	£0	17s. 0d.
Black Tin . . .	1s. 6d.	1s. 9d.	2s. 0d.	2s. 6d.	3s. 3d.	3s. 6d.	5s. 6d.	0	11 6	1	4 0
itto, Anti-Patent shape . . .	1 9	2 0	2 6	3 0	4 0	4 6	8 0	0	16 6	1	4 0
itto, O. G. shape . . .	2 0	2 6	3 0	3 6	4 6	6 0	8 6	1	1 0	1	9 6
itto, Patent Imperial Silver shape. The Tops raised in one piece . . .	2 3	2 9	3 6	4 6	5 6	7 6	9 0	1	6 0	1	15 0
itto, the very best made, except Plated or Silver . . .	3 6	4 0	4 9	6 0	7 6	9 6	11 6	1	15 0	2	5 0
ive Wire Fly-proof, tin rims, japanned . . .	...	2 6	...	3 3	0	5 0	5 6				

**FENDERS.**

The immense variety which the Show Rooms contain, and the constant change of patterns of Fenders, render it impossible to give the prices of but a small portion of them. The following Scale, however, may be taken as a guide, and the prices generally will be found about 25 per cent. below any other house whatever.

	3 Feet.	3 Feet 3.	3 Feet 6.	3 Feet 9.	4 Feet.
Green, with Brass Top, suitable for Bed Rooms	3s. 0d.	3s. 6d.	4s. 0d.		
All Brass	9 6	10 6	12 0	13s. 6d.	15s. 0d.
Black Iron for Dining Rooms or Libraries	12 0	13 0	14 0	15 0	16 0
Bronzed for ditto	15 0	16 0	17 0	18 0	19 0
Ditto, with bright Steel Tops	18 0	20 0	21 0	23 0	25 0
Ditto, very handsome, with Steel Tops and Steel Bottom Moulding	21 0	23 0	25 0	27 0	29 0
Very rich Pattern, with Scroll Centre, Steel Rod and Steel Ends, for Drawing Rooms [all sizes]	***	***	***	from	50 0
Green painted Wire Nursery Guard Fenders, Brass Tops, 18 in. high	15 0	16 3	17 6	18 9	20 0
Ditto, 24 inches high	18 0	19 6	21 0	22 6	24 0
Iron Kitchen Fenders, with Sliding Bars	6 0	6 6	7 0	7 6	

**STOVES.**

Inches wide	18	20	22	24	26	28	30	32	34	36
Elliptic or Rumford Stoves, for Bed Rooms	6s. 0d.	6s. 8d.	7s. 4d.	8s. 0d.	8s. 8d.	9s. 4d.	10s. 0d.	10s. 8d.	11s. 4d.	12s. 0d.
Common half register Stoves	9 0	10 0	11 0	12 0	13 0	14 0	15 0	16 0	17 0	18 0
Best do. bold Fronts and Bannister Bars	-	-	-	-	-	-	-	28 0	30 0	32 0
Register Stoves of superior patterns	-	-	-	18 0	19 6	21 0	22 6	24 0	25 6	27 0

Register Stoves, fine Cast, 3 feet wide, 2l. 5s., 2l. 10s., and 3l.—Ground Bright Front Register Stoves with Bronzed and Steel Ornaments, and with bright and black bars, 3 feet wide, 4l. 10s., 5l. and 5l. 10s.

Ironing Stoves for Laundries, complete, with Frame and Ash Pan, 1l. 6s.

**KITCHEN RANGES.**

To fit an opening of

	3 Ft. 2.	3 Ft. 4.	3 Ft. 6.	4 Ft.	4 Ft. 4.	5 Ft.
With Oven and Boiler	50s.	54s.	58s.			
Self-acting ditto, with Oven and Boiler, Sliding Check, and Wrought Iron Bars (recommended)	90	95	100	110s.	126s.	140s.

**Iron Saucepans and Tea Kettles.**

	1 pint.	1½ pint.	1 Quart.	3 pint.	2 Quart.	3 Quart.	4 Quart.	6 Quart.	8 Quart.
Iron Saucepan and Cover	0s. 11d.	1s. 1d.	1s. 3d.	1s. 6d.	1s. 9d.	2s. 2d.	2s. 5d.	3s. 6d.	4s. 0d.
Iron Stewpan and Cover	...	...	1 4	1 10	2 3	3 3	4 0	5 6	6 6
Round Iron Tea Kettles	...	...	...	...	2 9	4 3	5 0	7 0	9 0
Oval ditto	...	...	...	...	3 3	4 9	5 6	7 6	9 6

**Iron Boiling Pots.**

	2½ Gall.	3 Gall.	3½ Gall.	4 Gall.	5 Gall.	6 Gall.
Oval Iron Boiling Pot and Cover	5s. 6d.	6s. 6d.	7s. 0d.	8s. 6d.	10s. 0d.	11s. 6d.
Tea Kitchens, or Water Fountains, with Brass Pipe & Cock	13 0	14 0	14 0	14 6	16 0	18 6

**Iron Coal Scoops and Boxes.**

	14 in. long.	16 in. long.	18 in. long.
Coal Boxes, Japanned with Covers, ornamented with Gold Lines	12s. 0d.	14s. 0d.	16s. 0d.
Coal Scoops, Iron, for Kitchen Use	1 9	2 6	3 6
Ditto, lined with Zinc, the most serviceable article of the kind ever made	5 0	6 6	7 6
Upright Hods	1 9	2 6	3 6

**Japanned Goods.**

Inches long	18	20	22	24	26	28	30
TEA TRAYS, good common quality	1s. 3d.	1s. 6d.	1s. 9d.	2s. 3d.	2s. 9d.	3s. 3d.	3s. 9d.
Ditto, best common quality	2 6	3 0	3 6	4 6	5 6	6 0	7 0
Ditto, paper shape, black	5 6	7 0	8 0	9 6	11 0	12 6	14 0
Ditto, Gothic paper shape, black	9 0	11 0	12 6	14 0	15 6	17 0	19 0
Ditto, ditto, Marone, ornamented all over	11 0	12 6	14 0	16 0	17 6	19 0	21 0
Bread and Knife Trays, each 9d., 1s., 1s. 6d., 2s. & 2s. 6d.							
Middle quality ditto, at 2s. and 2s. 6d.							
Best ditto, Gothic shape, 3s. 6d., 4s. 6d. and 5s. 6d. each							
Tea Trays, paper, Gothic shape, in sets of one each of 18, 24, and 30 inches, £3. 10s.							
Ditto, ornamented, the set, £4. 5s.							
Ditto, richest patterns, ditto, £5. 5s. and £6.							
Toast Racks, plain black, 1s. 6d. Ornamented, 2s.							
Ditto, marone or green, ornamented all over, 2s. 9d.							
Cheese Trays, 2s., 2s. 6d., 3s., and 3s. 6d.							
Snuffer Trays, 6d., 9d., 1s., 1s. 3d., and 1s. 6d.							
Paper ditto, 2s., 2s. 6d., 3s., 3s. 6d., and 4s.							
Paper Decanter Stands, plain black, 3s. 6d. per pair.							
Ditto, ditto, red, 4s. per pair.							
Ditto, ornamented black or marone, 4s. 6d. per pair.							
Plate Warmers, upright shape, with gilt lines, 18s.							
Ditto, long shape, £1. 5s.							
Toilet Cans and Toilet Pails, 7s. 6d. each.							
Chamber Slop Pails, japanned green outside and red inside, small, 8s.; middle, 4s.; large, 5s. 6d.							
Chamber Candlesticks, complete, with Snuffers and Extinguisher, 6d. Ditto, better, 9d. to 3s.							
Cash Boxes, with Tumbler Locks, small size, 5s. 6d.							
Ditto, ditto, middle size, 6s. 6d.; large size, 7s. 6d.							
Ditto, ditto, with Patent Locks, 10s. 6d.							
Deed Boxes, Japanned Brown, with Locks, 12 inches long, 11s.; 14 in. 15s.; 16 in. 18s.; 18 in. 21s.							
Candle Boxes, 1s. 4d. each.							
Candle or Rush Safes, 2s. 6d. each.							
Cinder Pails or Sifters, Japanned Brown, 11s. each.							

**TIN GOODS.**

To hold	1 Pt.		1 Qt.		3 Pt.		2 Qt.		3 Qt.		4 Qt.		6 Qt.		8 Qt.		9 Qt.		10 Qt.	
	Os. 4d.	Os. 5d.	Os. 6d.	Os. 8d.	Os. 10.	1s. 2d.	1s. 3d.	1s. 4d.	1s. 6d.	1s. 8d.	2s. 0d.	2s. 2d.	2s. 4d.	2s. 6d.	2s. 8d.	3s. 0d.	3s. 2d.	3s. 4d.	3s. 6d.	3s. 8d.
SAUCEPANS, strong common, with Covers	0 9	1 0	1 4	1 10	2 2	2 9	3 6	4 0	4 6	5 0										
Strongest Tin, with Iron Handles	1 4	2 0	2 6	3 0	3 9	4 6	5 0	5 6	6 0	6 6										
Block Tin	—	—	—	—	2 9	3 6	4 0	4 6	5 0											
Saucepans and Steamers																				

Coffee and Chocolate Pots, Block Tin, to hold 1 quart, 1s. 4d.; 3 pints, 1s. 10d.; 2 quarts, 2s. 3d.  
 Colanders, small, 1s.; large, 1s. 6d.  
 Ditto, Block Tin, small, 3s. 6d.; large, 4s. 6d.  
 Dripping Pans, with wells, small, 3s.; mid., 5s.; large, 7s.  
 Fish Kettles, small, 4s. 6d.; middle, 5s. 6d.; large, 6s. 6d.

Turbot Pans, or Kettles, Turbot shape, 21s.  
 Meat Screens for Bottle Jacks, 15s. each.  
 Ditto, Wood, Elliptic Shape, lined with Tin, upon Rollers, with Shelf and Door, 3 feet wide, £1. 10s.  
 Larger sizes in proportion.  
 Stomach Warmers, each 2s. 6d.

To hold	3 Pts.		2 Qts.		3 Qts.		4 Qts.	
	1s. 0d.	1s. 2d.	1s. 4d.	1s. 6d.	1s. 8d.	2s. 0d.	2s. 2d.	2s. 4d.
TEA KETTLES, Oval shape, strong Common Tin	2 0	2 6	3 0	3 6				
Ditto, strongest Tin	4 0	4 3	5 3	6 3				
Block Tin, with Iron Handles and Iron Spouts	4 0	4 3	5 3	6 3				
Oblong shape, with round Barrel Handles and Iron Spout	4 9	5 6	6 0	6 6				

**RIPPON & BURTON'S Prices of STRONG SETS of IRON and TIN KITCHEN FURNITURE.**

Small Set.		Middle Set.		Large Set.	
1 Bread Grater	0s 6.	1 Bread Grater	1s. 0	1 Bread Grater	1s. 0
1 Pair Brass Candlesticks	2 6	1 Pair Brass Candlesticks	3 0	1 Pair Brass Candlesticks	3 6
1 Bottle Jack	7 6	1 Bottle Jack	7 6	1 Bottle Jack	9 6
1 Tin Candlestick	1 3	1 Pair of Bellows	1 4	1 Pair of Bellows	2 0
1 Candle Box	0 10	2 Tin Candlesticks	2 6	2 Deep Tin Candlesticks	2 6
1 Meat Chopper	1 6	1 Candle Box	1 4	1 Candle Box	1 4
1 Cinder Sifter	1 0	1 Cheese Toaster	1 4	1 Cheese Toaster	1 10
1 Coffee Pot	1 0	1 Chopper	1 9	1 Chopper, for Meat	2 0
1 Colander	1 0	1 Cinder Sifter	1 3	1 Cinder Sifter	1 6
1 Dripping Pan & Stand	5 0	1 Coffee Pot	1 3	1 Coffee Pot	2 3
1 Dust Pan	0 6	1 Colander	1 3	1 Coal Shovel	2 6
1 Slice	0 6	1 Dripping Pan & Stand	5 6	1 Colander	1 6
1 Fish Kettle	4 0	1 Dust Pan	0 8	1 Dripping Pan and Stand	7 0
1 Flour Box	0 8	1 Fish Slice	1 0	1 Dust Pan	0 8
2 Flat Irons	1 8	1 Fish Kettle	5 6	1 Egg Slice	0 6
1 Fryingpan	1 2	Pepper and Flour Boxes	1 2	1 Fish Slice	1 3
1 Gridiron	1 0	3 Flat Irons	3 0	2 Fish Kettles	10 6
1 Mustard Pot	1 0	1 Fryingpan	1 9	1 Flour Box	1 0
1 Salt Cellar	0 8	1 Gridiron	1 3	3 Flat Irons	4 0
1 Pepper Box	0 6	2 Jelly Moulds	4 0	2 Fryingpans	4 6
1 Block Tin Butter Saucepan	1 6	1 Mustard Pot	1 0	1 Gridiron, with fluted Bars	3 6
2 Iron Saucepans	6 0	1 Salt Cellar	0 8	1 Wood Meat Screen	30 0
2 Iron Stewpans	3 6	1 Plate Basket	5 6	3 Jelly Moulds	6 0
1 Boiling Pot, Iron	7 0	2 Block Tin Saucepans	3 6	1 Mustard Pot	1 0
1 Set of Skewers	0 6	3 Iron Saucepans	7 6	1 Salt Cellar	0 8
6 Knives and Forks	4 6	1 Saucepan and Steamer	3 6	1 Pepper Box	0 6
3 Spoons	0 9	1 Large Boiling Pot	9 6	1 Wicker Plate Basket, lined with Tin	7 6
1 Tea Pot and 1 Tea Tray	6 0	3 Stewpans	7 0	3 Block Tin Saucepans	5 6
1 Toasting Fork	0 6	1 Set of Skewers	0 6	4 Iron Saucepans	12 3
1 Tea Kettle	4 6	6 Knives and Forks	5 6	1 Saucepan and Steamer	4 6
		6 Iron Spoons	1 6	1 Large Boiling Pot, Iron	10 6
		1 Tea Pot & 1 Tea Tray	6 0	4 Stewpans, Iron	9 0
		1 Toasting Fork	0 6	2 Sets of Skewers	1 0
		1 Tea Kettle	6 6	6 Knives and Forks	5 6
				6 Iron Spoons	1 6
				1 Tea Pot	3 0
				1 Tea Tray	4 0
				1 Toasting Fork	1 0
				1 Egg Whisk	0 9
				1 Tea Kettle	7 6

In submitting to the Public the foregoing Catalogue, RIPPON & BURTON beg to state, that they will continue to offer Articles of the VERY BEST MANUFACTURE only, as they have hitherto done, at prices which, when compared with others of the same quality, will be found much lower than any that have ever yet been quoted. The knowledge which RIPPON & BURTON have obtained by their long connexion with the largest Manufacturers, and the principle upon which they conduct their business, afford great advantages to the purchaser; all Articles being bought in very large quantities for Cash, and marked for sale at Cash prices, which are not subject to discount or abatement of any kind; thus giving the ready money purchaser all the advantages that can be obtained over the plan usually adopted by others; of marking their goods at prices which will enable them to give credit, and pay for that credit which they take; allowing those, who pay cash, 5 per cent. discount from prices 25 per cent. higher than they should fairly be charged. The many years RIPPON & BURTON'S business has been established, and the very extensive patronage they have met with, will be some proof that the public have not been deceived by them; but, as a further security against the impositions practised by many, RIPPON & BURTON will continue to exchange, or return the money for every article that is not approved of, if returned in good condition and free of expense within one month of the time it was purchased.