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HAVING omitted the list of Stewards of the recent Asylum Festival in its proper station, we insert them in our extra limits.

The Board of Stewards associated to conduct the Fourth Annual Festival in aid of the contemplated Asylum for Aged and Decayed Freemasons, at the Freemasons' Tavern, Great Queen Street, on Wednesday the 19th June, 1839.

BRO. R. T. CRUCEFIN, M.D., P. G. D. *President.*
 .. R. L. WILSON, G. S. L. *Vice-President.*
 .. GEORGE R. CORNER, P. M. *Treasurer.*
 .. JAMES J. BLAKE, S. W. *Hon. Secretary.*

Bro. Samuel Parsons, S. W.	No. 1	Bro. J. T. Perkins, P. M.	No. 212
.. ——— Adlard.	3	.. John Curl, P. M.	212
.. John Udall, S. W.	10	.. George H. Pugh, S. D.	215
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HAVING received numerous letters and papers under a supposition that we have some interest in a *soi-disant* Company, we find it necessary, in order to save ourselves unnecessary trouble, to disclaim any such honour. Our opinion has been unequivocally expressed, and we shall content ourselves with this *call* upon our readers' and subscribers' attention, viz. that they should carefully peruse the DEED OF SETTLEMENT, and then act as guardians of a sacred trust for the benefit of their families.

BROTHER WM. H. WHITE.—With unfeigned gratification we announce to the Masonic world, that this excellent Mason has very nearly approached convalescence. Our Grand Secretary has resumed his official duties; but, in the name of the Craft, we beg that he will now confine his attention to the careful examination of superior affairs, and leave minor details to the confidential care of Brother Farnfield, who has proved himself a true and faithful servant of the Craft, and who in exerting himself to relieve the Grand Secretary of much of the onerous duty of a responsible office, has earned and will continue to merit, the thanks of the Masonic public.

The mind and the spirit of Brother White are public property, and must be carefully guarded. We are on this point somewhat selfish, and would wish to possess in its best sense, a knowledge of the past, ever with a view that the future may benefit by it. Did not private regard influence us as it does, a respect for public opinion would direct us in the course we take.

Under the able medical advice and personal attentions of Brother Bossy to his dear and "old acquaintance," which have under Providence sustained and restored him, Brother White has been enabled to take a short tour, during which he has visited Captain Lord John Churchill, P. D. G. M., now commanding the Druid, off Plymouth; a pinnacle was at his disposal, and he was often seen steering about the harbour enjoying the sea breeze, and glasses from the shore were often directed to the "Grand Secretary's boat." Brother Bossy has recommended Boulogne for a time, and we hope his suggestions will in all respects be observed.

LODGE OF JOPPA.—The article is too late. We have only room to observe, that the Lodge will be at work during the summer months.

BROTHER HENDERSON has been elected Vice-President of the Board of General Purposes.

THE
FREEMASONS'
QUARTERLY REVIEW.

JUNE 29, 1839.

THE GRAND MASTER.

HIS Royal Highness the DUKE OF SUSSEX, M.W.G.M., attended the especial Grand Lodge in April, and the Quarterly Communication in June; he appeared to be in excellent health and spirits, and gratified the several meetings by very eloquent addresses. On the first occasion he took the opportunity to admit that the granting of annuities to the worthy aged and decayed Freemason met with his approbation.

The EARL OF DURHAM has been appointed Pro-Grand Master of England, the "Alter-Ego" of his royal friend. His Lordship, as Deputy Grand Master, and in all the relations of his Masonic career, has given such solid and abundant proofs of his fitness for this high distinction, which leave but one impression on the minds of all; "detur digniori," as a moral axiom, has in the case of this appointment been faithfully illustrated. The Craft generally, at home and abroad, will acclaim the Earl of Durham as the fitting successor of their venerated and esteemed Brother, the late Earl of Zetland—the mantle has deservedly fallen upon one whose honest heart will not the less appreciate the honour because it is merited.

The EARL OF ZETLAND, worthy of his noble sire, the inheritor of all his excellent qualities, succeeds Lord John Churchill as Deputy Grand Master, in which office his Lord-

ship is the third in generation;—his grandfather and father having both held the same distinguished situation, and under the same Royal Grand Master. From the known attachment of the Deputy Grand Master to Masonry, the Fraternity may feel assured that their hopes and expectations will meet with the kindest attention and support.

THE NEW GRAND OFFICERS.—The Brethren who have attained the rank of Wardens are the Hon. Aug. H. Moreton, *M.P.*, and Capt. Deans Dundas, *R.N.*; neither of them are as yet much known to the Craft; but from both there is much of promise. With a rectitude of intention the Brethren are also endued with a high sense of moral integrity and honour, and having accepted office will, it is confidently expected, show that, in possessing the right, they have vigour of mind to execute the duties annexed to their appointment.

The Deacons and Sword Bearer, Brothers Douglas, S. C. Norris, and McMullen, may be said to be selected from the Craft, they are all Past Masters. The Senior Deacon is from No. 4. The Junior from the Grand Stewards' Lodge, in which he has proved himself a very useful and talented Member; his father and uncle, for a long period of years, were like himself among the foremost in duty and obedience. And the Grand Sword Bearer from No. 5, has given proofs of great activity in the Craft.

The other Officers are continued in their respective Stations.

THE BOARD OF GENERAL PURPOSES (with which the Board of Finance is now incorporated) will have much important sessional matters under its consideration. Brother Henderson, the former President, has been again nominated, and will no doubt carry into effect the object he commenced with so much good intention and zeal. We allude to the library. As the room is now ready, and the cases fitted, it will only remain to collect materials, and throw the library open to those whose wishes may lead them to visit it.

The researches of Brother Henderson have extended to many matters of importance, which came under his attention when Grand Registrar: we solicit him now to give the fullest possible effect to his views, and inform the Craft generally upon whatever may have appeared interesting.

The financial statement of affairs betokens a favorable aspect—and the Secretariat is in a general course of improvement.

The *Provinces* are, under all circumstances, in a very fair state; a gentle sprinkling of Provincial Grand Masters, would prove refreshing in districts where due authority is wanting, while such appointments would greatly relieve the Grand Master. We have not heard much of the effects of the regulations of the Grand Registrar, under whom it was stated that Provinces without Grand Masters were to be placed.

COMMITTEE OF LAWS.—Five Brethren are appointed by the Grand Master to investigate the Constitutions, and to report to the Grand Lodge. It is singular that all the selected are lawyers, (Grand Officers), and no doubt eminent as such, and qualified to investigate and report. But why all lawyers?

FREEMASONRY IN GENERAL.—The reports from Scotland, Ireland, and from Foreign parts, will be perused with unusual interest.

THE SCHOOLS are in a very satisfactory state; their festivals have terminated greatly to the honour of their supporters.

THE ASYLUM has, although but of new birth, proved to be of Herculean strength, and has fairly strangled all prejudice. Its festival has come off with a splendid collection, and with a credit that redounds to the honour and generosity of those who aided in the spirited effort.

The excellent chairman of the day, Brother Rowland Gardiner Alston, the Deputy Provincial Grand Master for Essex, felt as a young, generous, and ardent mind, that he was entrusted with a high and dignified office,—that the confidence of one numerous class of the Masonic community, and the tearful hopes of another, were committed to his guidance and guardianship for the day, on which, of all others, that confidence and those hopes were to be gratified and realized. Brother Alston blenched not at the task, but delivered himself with ease, judgement, and with such power as in a measure greatly to neutralize the effect which contradictory circumstances had occasioned. The result must

have been as gratifying to his own feelings as his kindness and energy have proved serviceable to the cause he so warmly espoused.

As usual, the ladies blessed the occasion by their presence, as well as by their subscriptions. The Old Mans' cause is that of Woman herself: youth may have its charms, but in her eyes age is venerated because her heart is pious. Five hundred and thirty pounds were collected among one hundred and twenty persons, many of them not Masons, yet applauding and supporting our principles.

It has been asked why the number then present should have fallen off one third from the last festival? the reply—for a reply must be given—will be found first, in the temporary jealousy which some well-disposed, aye, and most liberally-disposed Brethren, have felt in the partial change of system, by which the interest of capital has been appropriated to the aged Mason until the Asylum can be erected and endowed: next, that those Brethren not as yet subscribers, but who have declared their approbation of this mode of immediate benefit, did not at once attend to prove that approbation by their presence and subscriptions: and lastly, by the absence also of many who, ignorant of the contemplated withdrawal of several former cheerful contributors, but relying upon the accession of fresh forces, did not feel called upon to attend at a personal inconvenience.

The difference in the amount collected is easily explained; last year nearly two hundred pounds were reported as extraordinary efforts, not likely to be repeated; while the Ball in January, which netted £75, was equally divided between the three Charities; had this not been the case, £50 more would have become available assets; furthermore, the contemplated Masonic Festival at Peterborough was diverted from its original intention, and the sermon announced to be preached by the Rev. Mr. Mortimer, has been postponed. Had these various items been brought into account, a magnificent total would have been declared. All hail! however, to the spirit and the integrity of those who have done the good they have!

We say now to those staunch advocates for the Asylum, would you wait until tens of thousands are collected before you can carry practical benevolence into effect? if you do, you leave the worthy Aged Brethren of your own time to starve and to die.

We say to those who are for the annuities only, will you refuse to such as have heralded this lesson of Charity,—a refusal to build when the means shall be forthcoming?

The answer in both cases will, we fearlessly state, be such as Masons ought to give—"Collect the means, and apply them in all good faith for the purposes intended!"

But we say to the nobility of Masonry, and to those who have abundant means—"You cannot urge any plea why *your* contributions are not recorded in the list; your position amongst us excites hope in all whom nature and virtue should make dear to you, that in their decline of life you may be both their ornament and their consolation. Oh! as they commend your virtues, in the name of Heaven deserve the old men's praise and thanksgiving!"

Surely the Asylum is not to be left to be raised by one portion of the Craft? if it is, then let that portion have the means as well as the honour, for unbounded means there are, if properly examined into; and, as Brother Jerrold in his beautiful poem of "The Palm Tree" says:—

"Pour we the wine of Charity around,
And let it bless and fertilize the ground;

* * * *

So that beneath its fruitful ample dome,
The old may eat their bread—may find a home!"

There is a mine of wealth yet to be explored, which will prove an abundance unto the Worthy Aged and Decayed Freemason, who, before the debt of nature shall be paid, and the awful chasm of the grave shall have entombed all the prejudices that have hitherto prevented the erection of an earthly temple consecrated to Humanity, shall yet praise and bless his Creator, and hear the loud blast from the trumpet of truth, proclaiming—

"The stone is laid, the temple is begun,
Help, and its walls shall glisten in the sun.

* * * *

There, beneath acacia boughs, shall old men walk,
And, calmly waiting Death, with angels talk."

Said we not that the time would arrive when all and every, and each Mason would become enlisted in this cause—and its banner would float proudly in the breeze?

The general body of supporters have acted their part during a very trying conflict of opinion, with great good temper, with prudent consideration, and with sound moral courage;—they have not permitted themselves to be allured from the open course they marked out, by any promises of support, or from any foolish fear; they knew their object to

be a good one, and were indifferent as to any feeble construction which might be put upon their general motive, or the sound principle on which that motive was based: honest themselves, they have been honest to others; while striving to carry out a grand principle, they have continuously exerted themselves on behalf of the subordinate but not unimportant objects;—while the Asylum was their watchword, the Schools were always in view.

They have had embarrassments and difficulties to contend with; but their attention was yet alive to all other matters, whether of legislation or practice, and we question whether this frank and enlivening spirit which always presented a front of dignity, and a certainty of action, has not been of the highest importance to the interests of the Asylum, for a proof has been given, if such were wanting, that the “Chosen Band,” were ready and willing to bring their powers to bear on the instant, wherever a Masonic summons might direct them; that, in fact, they became a phalanx of unity and strength, worthy of the strictest examination, and having been tested by every moral assay, they stand forth with conscious dignity.

The Grand Master admitted at the Especial Grand Lodge in April last, that he saw no objection to Masonic Annuities—that he would not himself suggest the designation by which the Institution should be named—and that, provided only the *interest* of the capital should be distributed, and that the capital itself should be properly invested, there could be no objection; reserving, however, to himself the examination and approbation of the general laws and regulations. His Royal Highness further stated, that he was not anxious that there should be any change in the parties conducting the affairs.

That after a careful review of circumstances, the Grand Master should have arrived at his present conclusion, is not to be wondered at: it is the true character of an honest mind to be as frank in concession, as it may have been stern in objection; but when so exalted a personage at once waives all former doubts, for it is clear that doubt no longer does exist—no not even as to the remotest probability, that the Schools can be endangered—the admission becomes the more valuable, the principle more to be admired.

It should be observed that the last General Meeting had decided, that Six Candidates for small annuities should be elected in July, and this evident approval of immediate

operation, no doubt tended to place the sincerity of that meeting in its proper light, and to shew that its frontier-line embraced but one object, the determination to aid their aged Brethren by the utmost possible good; and there need be no further difference of opinion as to the future ground to be taken up—because there will naturally fall into the ranks a vast number of wealthy and liberal Masons; who, like their Illustrious Leader, will bring into the general stock their opinions with their subscriptions; and whatever direction the united benevolence shall take, the present supporters will accept their junction in the cause, as the most satisfactory evidence that their own exertions are appreciated—while the honor of having first stimulated the exertions of the fraternity, secured the co-operation of all classes, and obtained the sanction of the Grand Master, are trophies, which, while living will embellish their Masonic heraldry, and when dead, form their splendid escutcheon. Never was a Masonic principle more honorably examined, never was a moral victory more nobly achieved!

The true promoter of science views, in every object of her pursuit, the perfection of physical improvement to be dependant upon contemplation and reflection, as connected with moral science; and that were it otherwise, the advantages of metaphysical science would not produce an approach to that enjoyment which fills the moral mind with unmixed admiration. Moral science embraces the power RIGHTLY to direct the mind, and prevents it from perverting wholesome truths into corrupt impressions. The mind consequently is enabled to view natural elements with greater purity; and physical science becomes invested with a dignity it could not attain but for this principle of refinement. Mind is the superior gift, calculated for the possession of all classes; and the peasant, the artisan, the tradesman, the mechanic, the merchant, the peer, and the prince, are all tested by it, and become estimable or otherwise, as they exert their powers in useful and practical results. Masonry is a moral fulcrum, and amid all improvements it is gratifying to observe that in every age, especially in the present, it has in all respect given abundant proofs that as it was coeval with creation, so it can only be surrendered on the fiat of HIM who ordained its existence.

We feel an intuitive presentiment that at the present moment which teems with import, the workings of our

great system are passing through the alembic of reasonable and unbiassed opinion; and it is now that we feel much pride that our columns, having hitherto fulfilled the word of promise, by admitting only such remarks and opinions as tended to instruct and amuse, have become a necessary medium through which public opinion may be safely conveyed. We have always held, that while *Freemasonry* is immutable, because it is *virtue*, yet that such enlightened system of rational improvement as can be effected by freedom and good order, whether in its legislative or practical points, should not be disregarded. It is most gratifying to our *amour propre* to find that such objections to a revision of the Constitutions have recently been removed, and that the "Book" whereby we act is to be re-opened. We trust that this duty will be performed so conscientiously that faith, hope, and, above all, charity, will be respected in their nicest landmarks; that discipline and practice will be ensured; and lastly, that such enactments will be made as will render any future alteration very distant.

We take this opportunity of returning our complimentary thanks to him, or to them who, not understanding, or not choosing to understand, in any remarks we have hitherto made touching either him or them, our real intent and purport, have thought it seemly to intimate (chance giving him or them the opportunity) that such remarks were intended to apply to the most exalted rank. In disclaiming any disrespect, and in awarding all honor where due, we repeat as strenuously as we can, that our aim then was to reprove interference, and we now in the most stringent sense denounce all that meddling officiousness, which however it can ingeniously pervert, cannot as ingenuously admit, the means of wholesome admonition—*qui capit ille ferat*.

ON FREEMASONRY.

ON THE SKILL OF ANCIENT MASONS IN THE
SCIENCE OF ARCHITECTURE.

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

No one can rise from the contemplation of Freemasonry, without being struck with the extraordinary fact, that almost all the Sciences which have conveyed benefits to mankind, owe their origin to the secret power which operated with such genial efficacy in the Lodges or Assemblies of that remarkable class of men, who were engaged in planning and executing the noble public structures which constituted the *pride* of each particular people; while they tended to excite a spirit of emulation that produced the most beneficial results. In the dim vista of forgotten ages, discoveries and inventions, whether arising from the effect of accident, or emanating from the brilliant efforts of genius, stand out in bold relief, amidst records that are fabulous, or facts that are founded in conjecture. Amongst the rest, Geometry, with its application to Architecture, offers a series of practical illustrations on which the Free and Accepted Mason may dilate with equal pleasure and pride, because they constitute an unerring testimony to the merits and scientific excellence of our ancient Brethren.

The earliest nations of which we possess any authentic account, before the introduction of Temples for the celebration of divine worship, performed their devotions on high mountains; for *the highest of hills and the lowest of vallies* were ever accounted sacred; and it was an ancient belief, that, as the summit of a mountain made a nearer approach to the firmament where Heaven was supposed to be locally situated, so it was concluded that from thence the prayers of the worshipper were more likely to be heard. Devotion was also offered at tombs and funereal cavities of the earth; because it was thought the departed soul hovered near the place where its former companion the body had been deposited; and it was addressed in the character of a mediator between the devotee and his god. "Who it was that erected the first temples," says Archbishop Potter, "is not agreed by

ancient writers. Some ascribe it to Phoroneus the Egyptian; others to Merops; others, among whom is Varro, to Æacus the son of Jupiter. Some will have Jupiter to have been the first who built Temples, and on that account to have been the first and principal god. The Egyptians refer the invention to Isis; the Phrygians to *Uso*. Others rather choose to derive it from Cecrops the founder of Athens, or Dionysus, otherwise called Bacchus. Some mention the Arcadians or Phrygians, or Thracians, or Cretans as the first founders of Temples. Others name in particular Melisseus, King of Crete. Lastly, that I be no further tedious, many are of opinion that Temples owe their first original to the superstitious reverence and devotion paid by the ancients to the memory of their deceased friends, relations, and benefactors; and as most of the gods were men consecrated upon the account of some public benefit conferred on mankind, so most of the heathen Temples are thought to have been at first only stately monuments erected in honor of the dead. Nor is it any wonder that monuments should be at length converted into Temples, when at every common sepulchre it was usual to offer prayers, sacrifices, and libations."

The first public buildings, by whomsoever erected, can scarcely be considered as places of divine worship, although they might be afterwards appropriated to that purpose, for it has been conjectured by many learned writers on the most plausible evidence, that the Tabernacle of Moses was the first religious edifice dedicated to the exclusive worship of God. The Tower of Babel, as we are informed by Moses, was raised with immense labour and exertion; yet it was not for devotional purposes, but to get the architects a name; to prevent dispersion, and perhaps, from its height, was intended as a place of security against the effects of another deluge. No conjecture can be formed to illustrate the extravagance of this notion, beyond the simple fact as it is recorded by the Jewish Lawgiver; but respecting the work itself, we are unable to withhold our admiration and applause, at the magnificence of its conception—the science developed in its plan—and the combined labour and ingenuity of its execution. It was a work of which the Noachidæ, or ancient Fraternity of Masons, might be justly proud; although their intentions were frustrated, and their policy destroyed by divine intervention, that the Architects might be dispersed abroad to colonize the world.

The walls were of immense thickness and solidity, and the interior apartments comparatively small, intersected probably by secret and winding passages, purposely made intricate, to carry on designs of mystery and promote superstition. These were soon brought into use by the Cabiri; who, finding this building admirably calculated for the celebration of the Spurious Freemasonry, devoted the lower apartments exclusively to this purpose, and the extraordinary noises which were heard during the rites of initiation, soon excited the superstitious reverence of the vulgar, who feared to approach the precincts of an edifice consecrated by the assumed presence of their deities. The upper tier, which contained one large chamber, was used as an observatory for astronomical observations. The Tower was dedicated to Belus, but it does not appear that any rites of public worship, distinct from initiation were ever offered to him in this place by the population which was suffered to remain. In later ages when Temples became common, and statues of the protecting deity occupied a conspicuous place in the consecrated edifices, an image of Belus was introduced into the adytum of this Tower, and divine worship was practised in conjunction with the Spurious Freemasonry: for it was by a progressive improvement that the times of their celebration were regulated by the recurrence of Solemn Festivals, commemorative of the brave exploits, or the public services rendered to mankind by the deity in whose honour they were established.

The dispersion of mankind was a beneficial event, rendered necessary by a redundant population, which the plains of Babylon would soon have become inadequate to supply with food. This event propagated Masonry throughout the world; and the pyramidal Tower of Babel, with its secret vaults and caverns furnished models for the infant architecture of every colony which established a permanent residence on any part of the globe. If a communication between the Masons of contiguous tribes became necessary to promote the purposes of science—the signs and tokens used by the Noachidæ constituted an universal language, which would tend, in some measure, to obviate the inconvenience arising from the confusion of tongues. And as the judgment of the contemplative Master Mason became matured by study and reflection, improvements were introduced, which conferred a character on the science amongst each particular people; and numerous illustrations of the

vast ideas which distinguished the Fraternity, exist in every country under Heaven. Hence originated the pyramids of Egypt* and Mexico, the catacombs and caverns of all nations, and the pagodas of the eastern and western hemispheres;—all gigantic, and equally displaying the geometrical knowledge of the artists by whom they were respectively designed. The master mind which conceived them was undismayed by obstacles apparently insuperable; toil and labour were unheeded; and genius aided by perseverance produced structures which still remain, and for ever will continue as imperishable monuments of the superior talent and elevated ideas of our ancient Brethren.

It is only by such reflections as these that we are able to estimate the obligations which mankind owe to the science of Freemasonry, as it gradually developed itself in the infancy of the world. Without it the sublime, the beautiful, and the romantic in the works of art would never have had existence. It was Freemasonry that erected the lofty dome, the majestic temple, and the ornamented portico. It was Freemasonry that decorated her gorgeous edifices with painting and sculpture. And it was the same divine Science that enriched them with permanent colours, which, after a lapse of more than two thousand years, are still as bright and glowing on the broken columns and dilapidated roofs, as when they were first laid on.

Genius is confined to no age; and its workings in the bosoms of ancient Masons—even in the absence of that knowledge which results from experience—though their names be unknown, may be easily traced in the grand and majestic remains which exist in the Old and New worlds. The earliest temples were caverns excavated in the solid rock; and for the most august specimens of this kind of architecture we must refer to the science of the ancient Fraternity in India. Here, in the most early times, Masonry, with its attendant arts, attained a high comparative state of perfection; for the edifices of that country display a grandeur of design and elegance of execution

* The date of the pyramids has ever been found a difficult problem to solve. The old Arabians, at a loss to conceive how these vast masses of masonry were piled together, referred them to the antediluvian period; and with their usual predilection for the marvellous, have constructed a legend which would make a figure in the One Thousand and One Nights.

which was acquired, even in Egypt, at a much later period; whence Operative Masonry is said to have passed to all other nations. The wonders of the structure at Elora, have been accurately described by Captain Seeley. It consists of a series of sixteen contiguous temples, each possessing porticos, sanctuaries, columns, and galleries; all excavated in the living rock, and adorned with hieroglyphics, and sculptures of gigantic figures of the human form.

In Elephanta are similar cavern temples, apparently of equal antiquity. The principal excavation is of vast size, and decorated with colossal images of the chief divinities of India; some being more than fourteen feet in altitude. They are sculptured in such high relief as to present the appearance of detached figures; and exceed the Egyptian statuary in elegance, although they fall short of the works of our expert brethren in Greece. Most of these figures are decorated with the Zennar or sacred cord, which was a symbol of initiation. They are depicted with crowns and pyramidal caps, and decorated with jewels; but they exhibit countenances of the most revolting character. In the words of Linschoten, they are distorted into such horrible and fearful forms, that while some make a man's hair stand upright, others are distinguished by a placid serenity and benignity of countenance; and others betray evident marks of deep dejection and inward anguish. The more conspicuous figures are all gorgeously arrayed after the Indian fashion with heavy jewels in their ears, with superb collars of precious stones, with belts sumptuously wrought, and with rich bracelets on their arms and wrists.

The chapels or smaller temples have their walls covered over with hieroglyphics and symbolical figures; amongst which we find representations of the Tau Cross, which was an emblem of generation. The christian reader may start when he beholds the sacred emblem of his faith used as a symbol of heathen devotion, but it is even so. The holy Cross pointed to the four quarters of the compass; and was honoured as a striking emblem of the universe by many ancient nations. It is found engraven on their monuments; and even the erection of many of their temples was conducted on the same cruciform principle. The two great pagodas of Benares and Mathura are erected in the form of vast crosses, of which each wing is equal in extent; as is also the pyramidal temple of new Grange in Ireland, and many others.

In all the early, as well as the more recent Masonic structures of antiquity, symbols of the spurious Freemasonry were conspicuously sculptured. In Egypt these were the globe and winged serpent; a sitting figure of their sacred stream, the lotus, the scarabæus; the hawk; the dog; the cross or sacred tau; Isis with her sistrum, butterfly, serpent, vase, patera, cornucopia, &c.; numerous hieroglyphical characters of various and significant meaning; while figures of the Sphynx were placed in long extended avenues leading to the most sacred temples, as symbols of prudence and secrecy. Belzoni says, "that on all the walls, columns, ceilings, and architraves, there is no where a space of two feet that is not covered with some figures of human beings, animals, plants, emblems of agriculture, or of religious ceremony. Wherever the eyes turn, wherever the attention is fixed, every thing inspires respect and veneration; heightened by the solitary situation of many of the temples, which adds to the attraction of these splendid recesses." The ancient temples of Mexico were covered over with hieroglyphics sculptured in relief. Thus to express the rapid progress of time they introduced a serpent; for suffering innocence a rabbit was the symbol. Drawings of feet denoted a public road. A living man was represented by a human figure with small tongues painted near his mouth; a dead man had none of those appendages. To live is to speak, say they; and hence, a volcano was symbolised by a cone with tongues over its summit, to denote the mountain which speaks, &c. They had, says Humboldt, "real simple hieroglyphics for water, earth, air, wind, day, night, the middle of the night, speech, motion; they had also for numbers, for the days and the months of the solar year. These signs, added to the painting of an event, marked, in a very ingenious manner, whether the action past during the day and night; the age of the persons they wished to represent, whether they had been conversing, and who amongst them had spoken most."

The gate of the Lions, erected by the Cyclopean Masons at Mycenæ, before the time of Abraham, had its capital ornamented with three annulets, emblematical of the divine Triad eternally existing. "The abacus supports four balls, or circles, which are again surmounted by a second abacus, similar to the first. They are supposed to have been derived from the worship of Mithras, the lion being the symbol. It is not a little curious that balls, and these spirals, which

in all hieroglyphics signify water, are found in the treasury of Atreus, at Mycenæ, and at Persepolis. The triangular form of the stone above the doors at Mycenæ had a particular signification. It was certainly a mysterious figure among the Egyptians. Diodorus informs us, that Cambyses, who lived in the sixth century before Christ, not only took ornaments, but even artists, from Egypt, to adorn his palace at Persepolis; but these artists and ornaments came from Thebes, which the Egyptians called the City of the Sun. The Cyclops were worshippers of fire, Vulcan, and the Sun.*

If we turn to "the far west," we shall find, amidst the darkness and uncertainty which attend the history of nations little known, the genius of Masonry busy in projecting and executing great architectural undertakings. In Britain, the prevailing taste was to astonish by magnitude rather than to please by decoration and beauty; and the magnificence arising from such a design, was effectually exhibited at Stonehenge and Abury; the latter of which was the largest temple ever known; extending very nearly to a length of two miles. These structures, though rough and uncouth to the eye, were formerly, as we are told, but I am ignorant on what authority, plastered over with mortar, and ornamented with hieroglyphics in painting and enamel. Be this as it may, they certainly contain the rudiments of architectural science, combined with a competent knowledge of the laws and motions of the heavenly bodies; for they were constructed on true astronomical principles. In the words of a learned antiquary and topographer, "the regular pillars and architrave of Stonehenge wanted nothing but the polishing operation of the chisel to class it under the lowest grade of architecture; indeed, the transition from this British to a Tuscan colonnade, would be a very ready one. To round the uprights, and give them a plain capital, and render the faces of the architrave smooth by help of the chisel, would present the eye with a regular architectural temple. Stonehenge, strictly speaking, is not an unhewn structure; for, on examination, it is plain that the stones have had mortices and tenons formed in them (by sharp pointed iron instruments), by which they were compactly united together." And thus we find Operative Masonry in active exercise amongst a people that were reputed barbarous, and buried in the grossest idolatry and superstition.

* Sir W. Gell, cited by Fosbrooke. *Encyc.* p. 6.

In the New World, Masonry was in full operation at the same period; and here our ancient Brethren reaped abundant laurels. The pyramids of Mexico, like those of Egypt, are of an unknown antiquity. A group of these extraordinary buildings, which assimilate the masonry of all ancient nations, still exists, according to Humboldt, in the valley of Mexico, eight leagues north-east from the capital, in the plain that bears the name of Micoatl, the *Path of the Dead*. There are two large pyramids dedicated to the Sun (Tonatiuh) and to the Moon (Mextli), and these are surrounded by several hundreds of smaller pyramids, which form streets in exact lines from north to south, and from east to west. Of these two great teocallis, one is 180 feet, and the other 144 feet in perpendicular height. The basis of the first is 682 feet in length. The small pyramids are scarcely 32 feet high; and served, according to the tradition of the natives, as burial places for the chiefs of the tribes. On the top of the great teocallis were two colossal statues of the sun and moon; they were of stone, and covered with plates of gold, of which they were stripped by the soldiers of Cortes. "I have been assured," says M. Humboldt, "by some Indians of Cholula, that the inside of the pyramids is hollow; and that during the abode of Cortes in this city, their ancestors had concealed in the body of the pyramid, a considerable number of warriors, who were to fall suddenly on the Spaniards; but the materials of which the teocalli is built, and the silence of the historians of those times, give but little probability to this latter assertion. It is certain, however, that in the interior of the pyramids there are considerable cavities."

There were also pyramidal temples in the city of Mexico and that of Vitzliputzli was the largest and most magnificent. It has been described of such prodigious extent, that a town of more than five hundred houses might have been erected in its courts. It was in shape the frustum of a square pyramid, one side of which contained an elaborate staircase. It was a sumptuous pile of building, and the flat surface at the summit was paved with jasper of various colours. The pillars which surrounded the court were brilliantly ornamented; and statues of the chief deities were placed in conspicuous situations. It is indeed a remarkable fact, that the aboriginal inhabitants of this great continent, savage though they may have been for a succession of ages, were in times too far remote for either record or tradition, a wise, civilized, and scientific people. An evidence of this exists in the

record, that more than half a century ago, two ancient wells were discovered in North America, *walled round with brick*. It is clear, therefore, from this incident, that, as bricks were unknown to the first inhabitants of whom we possess any knowledge, they must have been used by a people antecedent to them, with whom arts and civilization had been cultivated with considerable success. And this primitive people, whoever they might be, were acquainted with the principles of geometry, because the wells were walled in a perfect circle.

Another instance which equally elucidates this conclusion may be deduced from a recent number of the *Constitutionnel*; which records that on the coast of Peru, in the environs of Garvey, province of Truxillo, an ancient buried city of considerable extent has been recently discovered, by the captain of an American vessel, named Ray. Following the course of some excavations which he made, he found the walls of the edifices still standing, and many of them in a complete state of preservation. He infers from the number and extent of them, that the population of the city could not have been less than 3,000 souls. Great numbers of skeletons and mummies, in a perfect state of preservation, were found among the private and sacred edifices, and a great number of domestic utensils, articles of furniture, coins, and curious antiquities. The earthquake, by which it would appear the city was engulfed, appears to have surprised the inhabitants like those of Pompeii, in the midst of their daily avocations, and many of them were singularly preserved, by the exclusion of atmospheric air in the precise action or employment of the moment when overwhelmed. One man, standing up as if in the act of escaping, was dressed in a light robe, in the folds of which coins were found, which have been sent to the scientific institution of Lima for investigation. A female was also found sitting in a chair before a loom, which contained an unfinished piece of cotton-stuff, which she was in the act of weaving. The cotton-stuff (which is of a gaudy pattern, but very neatly fabricated), is about eight inches in diameter, and appears to have been only half completed. A great number of antiquities and curiosities found in this American Herculaneum grave, have been sent to the museum of Lima.

Here the scientific efforts of our ancient Brethren have been brought to light in those regions where Operative Masonry would be least expected to exist. And this constitutes a collateral, but most convincing proof, corroborated

by the remains of gigantic pyramids in Mexico and elsewhere; that some of our ancient Brethren, the descendants of Magog, on their departure from Shinar, led their colonies in a north-easterly direction, and progressing slowly through the snowy regions of Siberia, in process of time sought a more genial climate on another continent; carrying with them a competent knowledge of Operative Masonry; and a system of religious mysteries or Spurious Freemasonry; of which sufficient vestiges of ancient customs remained amongst the native population, when Las Casas visited, and Purchas wrote of these benighted regions, to sanction the hypothesis. Here these two divisions of Freemasonry flourished, alike unknown to fame, and unrecorded by the historians who have transmitted to posterity those invaluable data on which we found our knowledge of causes and effects in the nomadic history of the eastern hemisphere. And while we feel assured that Freemasonry, in one or other of its forms, was making a slow though certain progress to perfection amongst the people whose habits and propensities have been thus familiarized to our ideas; we enjoy the further satisfaction of knowing, that, in a quarter of the globe whose existence was not even suspected by this busy and active population, the inhabitants were pursuing the same courses, and practising the same description of religion and science, under the sanction of a similar discipline, which operated to produce a series of uniform results.

To the philosophic eye of the deliberative Freemason, these facts, and the deductions to which they insensibly lead, cannot fail to possess the charm of an intense and pervading interest. He will pursue them through their various and instructive details; and, discovering their value and usefulness, will reap from their study that mental confidence which springs from an implicit faith in the Great Disposer of events; assured that under the direction of His superintending Providence, human reason and human science have always been employed in promoting those beneficent designs, which will eventually produce the glory of God and the welfare of man.

Fig. I.

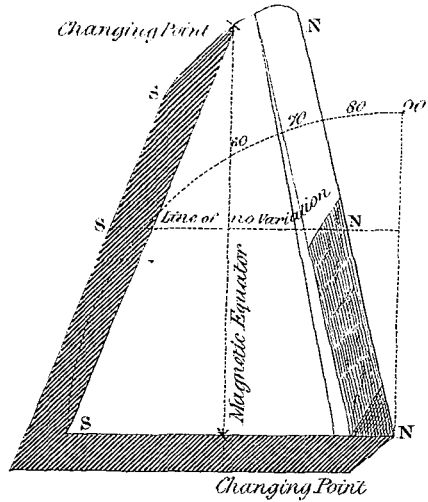


Fig. II.

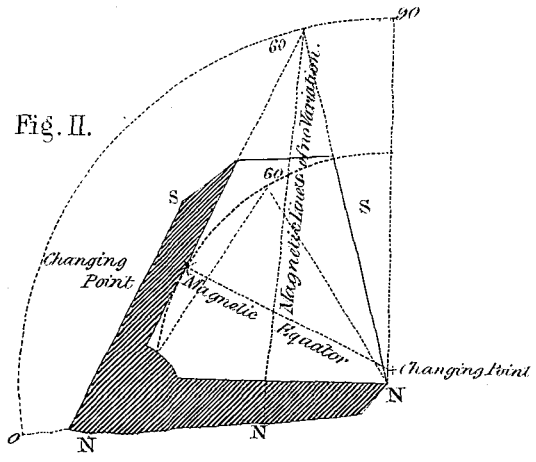


Fig. III.

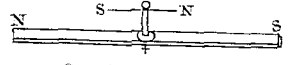


Fig. IV.

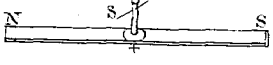
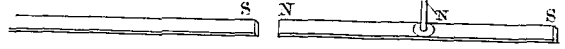
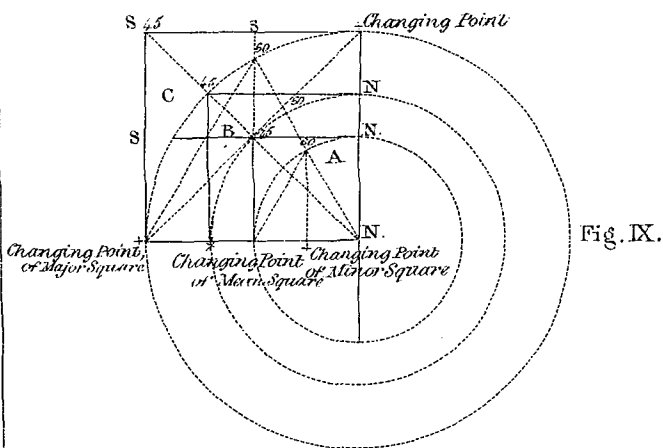
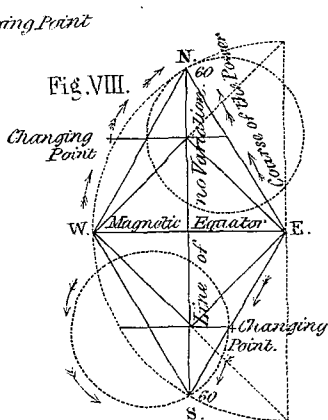
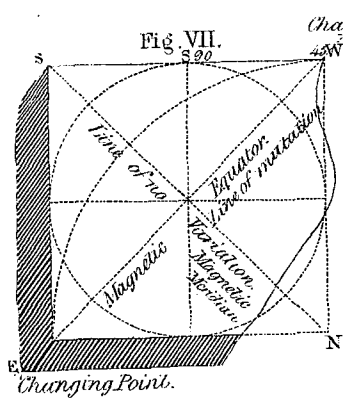
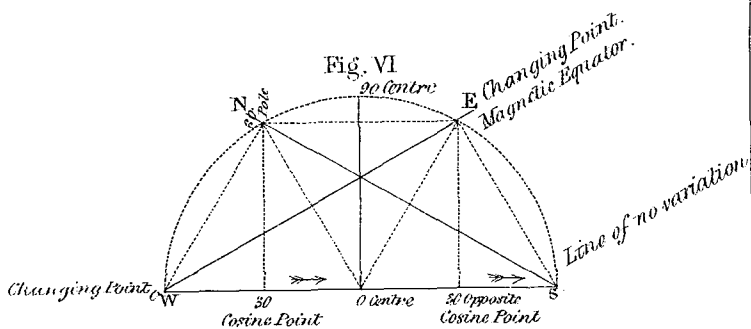


Fig. V.





A NEW SYSTEM

EXPLANATORY OF TERRESTRIAL PHÆNOMENA, &c.

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(Continued from page 22, Vol. VI.)

FIG. I, in the accompanying plate, represents a magnetic specimen (reduced to one-half the size), purchased from a Bysantec, or toy-merchant, in the Basar of Futtehghur, in the year 1837; and is said to have been brought from the Isoree Pahar, or mountain of Mahadena, which hill, or mountain, is reported to be situated in the country of Joudpera, and distant twenty native marches from the City of Ferrukabad, is, therefore, here adduced; because from this stone the fact is verified, that, in Mineral Magnets, the mutating spot appears in the Centre of the Base of the former, as well as in the side of the latter Triangle.

The next fact which, in order, I am called upon to establish, is evidence of the assertion, that the Changing Point (determined by means of the Triangles before delineated, and appearing on the surface of Natural Rocks, to be posited in the Centre of a Line constituting the side of an Equilateral, and the Base of an Isocetes Triangle; and, thereby, equal to the Semi-Diameter of a given Circle) is *bona fide*, a Magnetic Pole, or point to which turns one of the ends of a Compass Needle. With a view of proving this fact, upon which depends the important Turn, that the Metaphysical point, forming the Centre Changing Point of Magnetism, is apparently moveable within matter; and at one time, under certain conditions, constitutes a Pole, and at another, when those conditions happen to vary, really becomes a Centre, there is, in this place, appended (Fig. 2, half the natural size) a representation of a third fragment of ferruginous Rock, purchased in the City of Delhi, in the year 1836, which exhibits the Frustrum of an Isocetes Triangle, that has been separated from a surrounding mass of Magnetic Ore. In this specimen the Centre of the Base is a Pole, marked N, while the opposite Pole S is found in the vertex of the Frustrum; in the same manner, that we discover a Pole N, located in the apex of the Equilateral Triangle, appearing on the surface of the first adduced specimen of those interesting and instructive Rocks. An experiment also serves to determine the apparent mobility of the Centre, within the substance of the Material Magnetic Mass. The word apparent is, in this place, employed by me, because the Magnetic Pole, being asymptotic, or beyond matter, fixed in space, in a point to us both unknown and inconceivable, can never change; and, consequently, in whatever manner the explanations of a shift in the Loadstone of one, or both Poles, may be attempted, it is clear that the Pole itself is unaltered, and unalterable; and, therefore, the circumstance of an alteration in the Pole, although to our senses the change has been effected, is yet only seeming, and not *bona fide* real. I likewise make use of the expression, within the substance of the Rock,

in consequence of the fact having been proved by means of the Triangular and straight Lines, existing in relief, on the surface of the first delineated Magnetic Stone, that the Power works upwards from the Centre of the Ore, and does not confine the course of progressing through the Universe merely to the surface of the stratified Body. The Experiment is this.—Let N S (Fig. 3) represent a Bar Magnet having a Magnetised Needle, poised in the vertical plane, placed above the Centre of the Bar marked +. So long as the Magnet remains undisturbed in the situation delineated, the Needle will continue with inverted Poles in the horizontal position *s—n*. But if the opposite Pole of a second Magnetic Bar be approximated to one of the Poles of the former, say at Pole S, an alteration induced by an apparent shift in the Polar point N, will instantly be effected in the horizontal Line of the Needle, which will Dip in the manner here represented. This fact then plainly evinces, that the Centre, on the approach of the second Bar, has shifted from + to a point nearer S; and that either a New Pole has been formed, or that the N Pole has, in corresponding manner, retrograded from N towards +, or Centre of the first Magnet. The Reader, however, always preserving in mind, that the Centre beyond matter is unaltered, and is in no way affected by the Phenomena, which have been described; a fact rendered still more strikingly evident from the circumstance of the Power of the Pole in N continuing as strong as it was found previously to the approach of the second Bar. The Needle, upon removing the second Bar, instantly regains its former position, and remains, as at first, poised horizontally, being equally balanced between N and S. Similar, yet opposite effects are observed when the Magnets become reversed (Fig. 5), and the Poles in a contrary position are presented to each other; or S N is made the relative situation of the two Bars. From the inferences, warranted by the foregoing experiment, and the variation, under certain circumstances, of the Changing Point, from a Central to a Polar, in the Mineral Magnet, we then arrive at the conclusion of the Magnetic Centre with reference to matter, so far as evidence derived from the corporeal senses, in this case, can be admissible, being moveable. This motion, as is testified in the above Experiment, advancing in a Circle from the Pole, or Cosine point of the Arc of 60° towards the Centre, this latter being the point which coincides with the Needle Raphidean, or material point, posited in the extremity of the Axis, or Diameter, in the Circumference, and again passing from the Centre to the opposite Cosine point, in the bisection of the Second Radius; these points regaining, when the inducing circumstances are absent, their original situation in the Circle (Fig. 6).

The third fact, whose establishment is necessary in order to render these demonstrations convincing to the Reader's mind, is the testimony adducible from the Phenomena of the Magnetic Rocks, that the two visible Segments of the Magnetic Line,—the one Segment being the Line of no Variation on the Earth's surface, which terminates in the Terrestrial Magnetic Pole; and the other, the Line of Mutation, or Magnetic Equator, running at Right Angles to the former (as though the visible intersection forms in the matter of the Rock every conceivable degree of divergence), constitute the Hypothenuses of two Right Angled Triangles, or are respectively the Diagonal of a Square, having their extremities located in the plane of the bisection of the Co-tangent of 45° of a Major Circle, and in the union of the Tangent and Co-tangent of 45° of a Minor. In support of this both Geological and

Mathematical Truth, the representation (Fig. 7, half the natural size) is here afforded of a fourth Native Loadstone, which was procured in the Bazar of Delhi, at the same period with the former. The delineation of this Stone, as is the case with all the examples adduced in this Work, corresponds with the actual size of the Fragment, and exhibits a portion of a regularly formed Geological Square. Similar to the specimen immediately preceding, the surface of this Stone is, however, unmarked with Lines, those formed with dots being added to the drawing, with the view of indicating the course of the Segment, constituting the Magnetic Meridian Line, and that forming the Line of Mutation, or Magnetic Equator, progressing in the track of the Changing Points. Those sensible Segments of the one indivisible Line (a fact well illustrated in the Example under consideration), running Diagonally in the Square, cross each other at Right Angles; and, uniting in the Centre of the Square, there form a point, corresponding with the Raphidean point, or 90° in the Circumferential Curve, which Angle of 90° being again bisected by the Diagonal, or Hypothenuse, there becomes generated the Angle of 45° , in which is located the Vertex of the Right Angled Triangle, whose Area may be deemed the grand field of the whole System disclosed in the Electro-Dynamic Phenomena. In the great Universal Scheme of Magnetic, Geological, Geometry, the Triangle and Square are, by means of the foregoing facts, shown to be integrally united, so as to form two distinct portions of one indivisible, inseparable whole. Hence those two Mathematical figures, or characters, as regards Electro-Dynamism, bear a certain relation to the Circle and each other; and also to the bisecting point, or the Cosine punctum of the Semi-diameter, coinciding with the Centre of the Tangent, and Co-tangent of 45° , in a given Circle. This relationship is illustrated in the accompanying Diagram (Fig. 8); from which will also be perceived the manner in which the Changing Point shifts Mathematically from the Centre, in the Middle of the Radius (of a Major Circle), to a point in the opposite side of the Triangle, when the Fragment, bearing this shape, is detached, as in Example second, from a surrounding mass. In the representation of the Square-shaped Mineral Magnet, which is given before, the Line SN being the Diameter of the Square, the Point, or Pole S (and consequently N also, if the Rectangle in the Fragment had been complete, would have had the same locality) is posited in the Union of the Tangent and Co-tangent of 45° ; which Tangential point of a Minor Circle is coincident, or in the same plane, with the bisection of the Co-tangent of the same Angle in a Major. In this case the extent of the Diameter of the Minor is equal to the dimensions of the Radius of the Major Circle, and consequently (as Circles are to each other as the Squares of their Diameters), this augmentation is effected according to the Square of the Distance; and thus the Diameter of one Circle becomes equal to the Radius and Tangent of 45° of another in the scale of Electro-Dynamic demonstration.

We have already determined that the Polar and Central points being moveable in matter, the Cosine point of the Radius advances to the Centre of the Circle; and, *vice versa*, the latter progresses, and assumes the relative position of the Cosine. But this alteration is of course effected according to the Universal Law of the Square of the Distance; and thus, through an investigation, carried on into the nature and properties of these Magnetic, and Geologically Geometrical Rocks, we become in possession of the interesting fact— whose existence is, indeed,

the source of all Magnetic movement—that, in the case of a Minor Square, inscribed within a Major, the bisection of the Radius, forming the side of the largest Square, or Cosine point, is a Centre, or Changing Point; but, in a Major, the same point having shifted, and so becoming the junction of the Tangent and Co-tangent of the Minor, is rendered a Material Pole, whence exists, and to which returns, the great Magnetic Line, penetrating and pervading every Corporal Atom, animate and inanimate, organic and inorganic, shapeless or reduced to form, which enters into the composition of this Planet. Hence it is proved, by means of the facts which are connected with the Phænomena attending the apparent shift of the Centre of Magnetism in the Loadstone, that the Lines uniting the Changing Points and the Poles, are parts of one and the same indivisible Line; the segment running from Pole to Pole being the Magnetic Meridian, or Directive Line of no Variation of the Compass, and the Line of no Variation on the Earth's surface; and that joining the points of Mutation forming the Magnetic Equatorial, or Changing Line, *i. e.* that in which the Needle changes from N to S, and *vice versa*. In the course of these two Segments the movements of the Needle take place; and as the Lines of Mutation and of Direction cross each other at Right Angles, both Vertically and Horizontally, it is obvious, that the Oscillations, Vibrations, and Movements of the Needle consist of alternate motion and alternate rest, or of Variation at one moment, and Direction the next.

The increase of the Square, or shift from a Changing Point to a Pole, being according to the Square of the Distance, is produced in the Duplicate Ratio of Magnitude; that is, of three continual proportionals, in which $A : B :: C$ (Fig 9). In this case the first, or Minor Square, is equal to 4, or 2^2 . Because the Square Root of this Square, in consisting of the Radius and Tangent of a given Circle (both being unity), is equal to 2; and, therefore, assuming those Lines (that is, Radius, or Line of 90° , and Tangent of 45°), as equal, and each Unity, $\overset{R}{1} \times \overset{T}{1} = 2$, and $2 \times 2 = 4$, or 2^2 . The Major Square, or C, being in Duplicate Ratio to the Minor, is equal to 16, or 4^2 ; and, hence, B, or the Mean Square, is equal to 8, this being the sole number whose Square, or 64, equals 4×16 , or the product of the first and third of the three Proportionals. Now 8 is not a Square, but is a Square Root, and a Cube whose superficies is a Square. Hence the Square Root of 8 is a Surd, or interminable fraction, being 2.824271,* divisible to infinity. This Root is, therefore, Assymptotic, and is, consequently, a fraction analogous in its nature to the Polar Point in the Universe; being a fraction inaccessible in numbers, as the Point of the Pole is inaccessible in matter. Hence $\sqrt{8}$ may be esteemed the Polar numeral, which proceeding beyond matter, or the numerical scale, is illimitable. In the bisection of the Co-tangent of 45° , coinciding with the Centre of the Radius, the Magnetic Line both commences and terminates; that is the Raphidæan Pole, or Pole materially distinct from the invisible supermaterial Magnetic Punctum, is posited in the Co-tangent of 45° , while in the Semi-diameter is located the Changing Point. The bisection of the Co-tangent of 45° of the Major Circle is, however, equivalent to the junction of the Tangent and Co-tangent of a Minor; wherefore the Magnetic System, so far as matter

* The sum of this decimal is 26.

is in question, has its limits in a Tangential Point of a given Circle (having a Radius equal to 90°), which is located in the vertex of the Angle of 45° . But 45 in Hebrew is expressed by the two letters כה which are indicative of משיחיהוה MESSIAH JEHOVAH. But $45 = יה \times 3$, or 15×3 ; and $45 \times 5 = 225$; the first being equivalent to יה multiplied by the number of letters in ישי the triple lettered NAME; and the second to הי multiplied by the number of letters in אלהים, the five lettered NAME. Therefore 225 is the Square, or 15^2 , of which each stone of the Temple consisted, and 45, or 15×3 , is the Equilateral Triangle inscribed within each of the stones, $5 \times 45 = 15 \times 15 = 225$. The Vertical point 45, equivalent to the Cosine Point of the Radius, taken as 60, is the Bisector both of the latter, and the Co-tangent, or Tangent of 45° of the Major Circle; and each bisected Line being equal

to 2, therefore $2 \times 2 = 4$, $4 \times 4 = 8$, the mysterious Cubic number, which, by means of "the short reckoning," is obtained from יהיה, THE GREAT TETROGRAMMATON, or

- י — 10 $2 \times 6 = 8$, the Square Root of which is INACCESSIBLE.
- ה — 5 The evolutions of the nearest accessible, that is, Rational,
- י — 6 Root, to $\sqrt{8}$, accordingly constitutes the Magnetic Pro-
- ה — 5 blem in figures; this Problem, stated in numbers, being

equivalent to making the Metaphysical Polar Material
 26 Raphidean points coincident in the Sphere, Cube, final Magnitude, or Solid, in which the Proposition is required to be demonstrated. Now the nearest accessible, or Rational, Root to $\sqrt{8}$ is $\sqrt{9}$, whence the Problem solved by the Magnet, in numbers, consists in extending 64, or 8^2 , to 81, or 9^2 ; that is, it is required to form a Square having a determinate Root, which Root shall be intermediate between $\sqrt{4}$ and $\sqrt{16}$, this Square being 9, or 3^2 ; and this is THE PROBLEM which is marked out in the construction of THE TEMPLE. But, as we shall find hereafter, the operation involved in this Problem, is equivalent to rendering coincident the extremity of the Line of the Angle of 60° , or the perpendicular Line dividing an Equilateral Triangle, with the limit of the perpendicular let fall from the Centre of the Co-tangent of 45° , and bisecting the Isoceles Triangle, having for Base the Radius of the Circle. Because this perpendicular being the side of a Rectangle, or Demi-square, whose sides are formed by two Radii, the Tangent and Co-tangent of 45° is equal to the Radius = 90, as well as to the Tangent of 45° , and the Co-tangent of 45° , each equal to the Chord of 60° , while its extremity rests in the Centre of the Co-tangent, or material boundary.

(To be continued.)

ORIGINAL AND SUPPLEMENTARY FREEMASONRY.

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OF HOSPITALITY, NO. 221.

THE many valuable papers which have appeared in the *Freemasons' Review*, illustrative of the Origin and Antiquities of Freemasonry, and throwing light on the early history of our Order, contain frequent and repeated allusions to what has been called *Spurious Freemasonry*. The same ideas as connected with this subject have also been repeatedly enunciated by Dr. Oliver, the learned author of those papers, in such of his works as more particularly treat of this portion of Masonic literature, —a literature, indeed, of which he is almost the sole founder. While acknowledging the pleasure and information which I have derived (in common with the whole Brotherhood) from the perusal of those works, and admiring the research and scholarship which they evince, I am free to confess that I do not see the slightest foundation for the doctrine of the existence of two orders or branches of Freemasonry—the *True* and the *Spurious*. I must say that I am not aware that there is any evidence whatever to show that there ever were two orders or societies of Masonry, properly so called, existing at the same time, the one of which professed the pure and enlightened doctrines of a primeval age—the other, disfigured and disgraced by the phantasmata of false philosophy and base superstition. On the contrary, there does appear to be evidence most abundant, and most conclusive, to demonstrate the intimate connection of all the *Secret Mysteries* of the ancient world (as far as our knowledge of them will permit) with that secret society which flourished in Jerusalem at the period of the building of King Solomon's Temple, (the rites and ceremonies of which have been handed down to us, no doubt much mutilated and obscured) and consequently with that Fraternity of which, under the name of Freemasons, we are members; and, moreover, that evidence seems to warrant us in concluding that Freemasonry is not only derived from the Mysteries of the ancients, but that it is the representation of those associations, of which all that remains has been preserved in the ceremonies and traditions of modern Masonry.

The learned author is, however, of opinion, and has strenuously endeavoured to demonstrate, that the institution of the Mysteries, or secret religious associations of the ancients, such as the Egyptian, Cabiric, and Eleusinian Mysteries, which he specifies under the term *Spurious Freemasonry*, “was a decided imitation of the true system; but in receding from the simplicity of its prototype to introduce imposing ceremonies, a florid ritual and splendid pageantry, all which had a tendency to widen the distance between them, it soon degenerated, and became the depository of practices the most corrupt, and vices the most disgusting.”

If it be true that there have been at any period two distinct systems of Masonry, of which Jewish Freemasonry, or that in which we have been initiated, is the more ancient, the offspring of a patriarchal and virtuous age, handed down to us from generation to generation, and that the so called spurious system is of later date and parasitic origin, it follows as a necessary consequence that we ought to discover on the one hand, in the Jewish system, internal evidences of greater antiquity; and on the other hand, in the Mysteries of the pagan world, proofs of their

derivative origin from that system of which they are said to have been mere imitations.

Though firmly convinced that Freemasonry is the genuine descendant of the *Mysteries of the Ancients*, I shall, for the moment, adopt Dr. Oliver's view of the existence of two systems, that I may endeavour to show that the evidences of high antiquity and priority of origin, are in favour of the Spurious Freemasonry; to show that the Mysteries do not altogether deserve obloquy, and finally to demonstrate the direct origin of the ceremonies of modern Freemasonry from those of the ancient Mysteries. The circumstances from which the evidences of priority of origin are to be derived, are *doctrines and principles, rites and ceremonies, emblems, and symbols.**

I must here remark that Dr. Oliver has already so deeply drawn upon the stores of antiquity, and has collected such a vast amount of facts from the various sources of classic lore, in support of his opinions, that it is impossible, in writing on the Antiquities of Freemasonry, to avoid quoting many passages which have appeared in his own works, for the purpose of applying those passages and historical evidences in a different way, and to the controversion of the opinions in whose support he has brought them forward.

First, then, for the doctrines and principles taught in the ancient Mysteries.

The Mysteries of the ancient world, by whatever appellation known, and wherever practised,—whether the Osiric of Egypt, the Mithraic of Persia, the Cabiric of Samothrace, the Eleusinian of Greece, or the Druidic of the Celtic tribes, had for their object the communication of high and important truths relative to the divine nature, to cosmogony, and natural philosophy. In them were taught, under the most solemn oaths of secrecy, those esoteric doctrines respecting the nature of the gods, and the origin of things, which it was considered dangerous and impolitic to reveal to the uninitiated and unprepared multitude. The arts and sciences, as then known, were imparted in the shape of dogmatic formula; and the alluring researches of magic and divination were occasionally cultivated by the half-enlightened sages of those early times.

The main truths taught by these secret societies were the unity and eternity of the Deity, the immortality of the soul, the resurrection from the dead, and the reward in a future state of good or evil committed in this life, together with the indestructibility of matter, and certain hypotheses associated with these great truths, resulting in a great measure from the limited condition of their physical knowledge, which did not, however, essentially interfere with the enunciation of these leading principles. The avowed end and object of initiation into the Mysteries was the regeneration of the soul, the illumination of the natural darkness of the human mind by the light of divine truth and pure philosophy, the exaltation of the intellect from the obscure and grovelling paths of ignorance and superstition to the contemplation of the glorious sunshine of knowledge and virtue. The fragments preserved to us in the writings of Eusebius, Proclus, and others of the *Orphic hymns*, many of which certainly relate to the doctrines of the Mysteries and the ceremonies of initiation; all tend to show the nature of the instruction conveyed, and

* A comparison of ancient symbols, with those of Freemasonry, is reserved for a future communication.

the knowledge obtained by admission into these institutions. Orpheus, the author of these hymns, is said by Diodorus Siculus to have been the first who taught the Greeks the doctrines of the immortality of the soul, and of future rewards and punishments. Of this theology, and of that of the Mysteries generally, the following is a specimen :—

*Ζεὺς Βασιλεὺς· Ζεὺς αὐτὸς ἀπάντων ἀρχιγένεθλοσ·
 °Εν κράτος εἰς Δαιμων γένετο, μέγας ἀρχὸς ἀπάντων.
 Πάντα γὰρ ἐν μεγάλῃ Ζητὸς ταδε σωματι κεῖται.*

“Jupiter (i. e. God) is king; he is the parent of all; there is one power, one divinity, one ruler of all; for all things are contained within the vast body of Jupiter.”

Another hymn of the same poet, addressed to one of the initiated, recommends the worship of the one God—the Creator, to those who have entered into the Mysteries.

“I will declare,” says the revealing hierophant, “a secret to the initiated; but let the doors be shut against the profane. Do thou, O Musæus, the offspring of the bright moon, attend carefully to my song; for I shall deliver the truth without disguise. Suffer not, therefore, thy former prejudices to debar thee of that happy life, which the knowledge of these sublime truths will procure unto thee; but carefully contemplate this divine oracle, and preserve it in purity of mind and heart. Go on in the right way, and contemplate the sole Governor of the World. He is one, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every one.” From the same source whence he derived these sublime ideas, namely the Egyptian Mysteries, Orpheus is said to have acquired a knowledge of philosophy, music, medicine, magic, and astronomy.

“The desire of knowledge” was, indeed, one of the principal inducements to become members of these associations, and it was from them that the most celebrated philosophers and teachers of antiquity confessedly derived their wisdom, and laid the foundation of their future reputation. It was, in fact, from Egypt, where the Mysteries had attained their highest degree of celebrity, and where they were conducted with a pomp and solemnity unrivalled, that all the founders of the various schools of Greece and Italy obtained the essential principles of their religious and philosophical doctrines. Of these schools the two most important and most celebrated were those of Thales of Miletus, the founder of the Ionic, and that of Pythagoras, the Samian, the founder of the Italic sect. From the tenets of these philosophers, and especially of the latter, we are enabled to ascertain the general nature of the knowledge derived by them from their Egyptian teachers in the bosom of the Mysteries.

Pythagoras, in particular, is remarkable for the zeal and perseverance with which he appears to have sought knowledge where only, at that period, it was to be found—in the sacred associations I have spoken of. Having been first instructed by Pherecydes, who had himself studied philosophy in Egypt, Pythagoras proceeded to Phenicia, where he was initiated into the Phenician Mysteries, and thence to Egypt, at that time the great fountain of all knowledge, and the storehouse of the collected wisdom of ages. After initiation into the Osiric Mysteries, and a residence of twenty-two years among the sacerdotal caste of that people, by whom he was instructed in their religious doctrines, as well as in practical astronomy, mathematics, and medicine, the philosopher returned at the age of forty years to Samos, his native country, where he

immediately opened a school for the purpose of imparting the knowledge which he had derived from his Egyptian instructors. He afterwards passed over into Italy, and founded schools among the Grecian colonies established in that country.

Pythagoras, besides giving public lectures, wherein he advocated the cause of virtue and morality, formed an association, or *Lodge*, to which only select disciples were admitted. Nor were these received without undergoing a long course of probationary discipline, and a strict examination as to their fitness, both moral and physical, to be admitted into the society. Abstinence, frugality, humility, industry, and silence, were particularly enjoined, and a perfect equality maintained among the members. On initiation they were bound by a solemn oath to keep inviolate the doctrines or secrets which should be revealed to them, and these secrets were orally delivered and concealed under the veil of symbols, lest any of their mysteries might be betrayed into the hands of the profane. There were also several steps or degrees, which each member was obliged to pass through in a regular order, before he was admitted to a full participation in the benefits of the society.

Of the doctrines taught by Pythagoras, the following is a brief summary. "The end of philosophy is to free the mind from those circumstances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth, and the knowledge of divine and spiritual objects. The first step towards wisdom is the study of mathematics, which includes arithmetic, geometry, and astronomy." Next to these music was considered an important object of study. Among his moral maxims and precepts were—"Virtue is divided into two branches, public and private; private virtue respects education, silence, abstinence, fortitude, sobriety, and prudence. The powers of the mind are reason and passion, and when the latter is preserved in subjection to the former, virtue is prevalent. Silence is better than idle words. Sobriety is the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be esteemed free who has not the perfect command of himself. The design and end of all moral precepts is to lead men to the imitation of God." A collection of maxims which bear comparison with some parts of our excellent lecture in the first degree.

The chief object of study among the Pythagorean sect was theoretical philosophy, which treats of Nature and its origin, in which were included the theological and cosmogonical doctrines derived by its founder from the Egyptian priests, and which were carefully concealed in allegory and conveyed by symbols. The unity and universality of the Deity, the immortality of the soul, and the doctrine of the metempsychosis, were the leading opinions of the sect.

Such were the doctrines propagated by the founders of a school of philosophy, which afterwards branching out into the Eleatic, Heraclitean, Epicurean, and Sceptic sects, spread extensively over civilized Europe, and diffused the benefits of knowledge and the light of moral truth over that portion of the globe. Even more famous in character and reputation were the later branches of the Ionic sect founded by Thales of Miletus. From them sprung Socrates and his disciples, Plato and the Academic, Aristotle and the Peripatetic, Zeno and the Stoic schools of philosophy—names imperishable in the annals of the human mind, all of whom acknowledge their obligations to the chief source of Grecian wisdom, the Egyptian priesthood.

That the doctrines taught should differ in some particulars amongst different subdivisions of the various schools, was of course to be expected ; inasmuch as the imagination and reasoning powers of the teachers would in a measure influence the character of their tenets ; but throughout all may be seen the principal features of those important truths which in the earlier ages of the history of mankind promoted civilization, and strengthened the feeble bond of social union by the support of wisdom and the tie of brotherhood. In the words of Horace,

“ Sylvestres homines sacer interpresque Deorum
 Cædibus et victu fædo deterruit Orpheus ;
 Dictus ob hoc lenire tigres rabidosque leones :
 Dictus et Amphion, Thebanæ conditor arcis
 Saxa movere sono testudinis, et prece blanda
 Ducere quo vellet. Fuit hæc sapientia quondam
 Publica privatis secernere, sacra profanis ;
 Concubitu prohibere vago ; dare jura maritis ;
 Oppida moliri, leges incidere ligno ;
 Sic honor et nomen divinis vatibus atque
 Carminibus venit.”

We learn from the scanty accounts which have come down to us of the Eleusinian mysteries, the Grecian copy of those of Egypt, that the candidates for initiation were required to be of virtuous character and unstained reputation ; that the greatest purity of mind and body was inculcated, and that the system of instruction was of an elevated and intellectual character, and was revealed to the initiated at different intervals and in different degrees,—the most important truths relative to the nature of the Deity, the falsehood of polytheism and hero-worship being communicated to those who received the highest degrees in the Mysteries. While, however, contending for the general value and importance of the Mysteries, I cannot shut my eyes to the fact, that, by the concurrent testimony of history, they were sullied and degraded by the misapplication of certain rites and ceremonies, which though essentially innocent in themselves, and mere allegorical representations or symbols of important truths, must necessarily have exerted an injurious and demoralizing tendency, where, as among the great mass of the people the hidden meaning of such symbols and ceremonies was not justly appreciated or understood ; and the perpetuation of these ceremonies, owing to the unchanging character of the Mysteries, in times of a different moral calibre, and diminished simplicity of manner, must have led to a misconstruction of their meaning, and an application entirely foreign to their original purport.

That the Mysteries deserved the epithet of “ idolatrous ” or the brand of superstition as regards their *doctrines*, I must on the authority of the most competent judges deny. The early fathers of the church, Clemens of Alexandria, who is said to have been initiated, and Justin, frequently speak of them in terms of approbation ; and Cicero, in his letter to Atticus, expressly declares, that of the many good and excellent things derived from the Athenians, nothing was of more value than the Mysteries, “ since,” says he, “ they teach us not only how to live well, but also how to die happily.” The worship of the “ unknown God ” speaks volumes in favour of the lofty and elevated ideas which they imparted concerning the Unity, the Eternity, and the incomprehensibility of the Great Architect of the Universe ; and the charge brought against them

that they taught that the souls of the initiated should be happier in a future state than those of other mortals—that the souls of the profane at their leaving the body stuck fast in mire and filth and remained in darkness, while those of the initiated winged their flight directly to the happy islands and the habitations of the gods,—is to my mind a strong argument in their favour.

It proves that they held out to their fellow-creatures, as an inducement to them to enter into their brotherhood, the promise of such a course of instruction in wisdom and virtue as should enable them to circumscribe their passions, to free their minds from vice, and render their souls fit to be received into that eternal mansion veiled from mortal eyes and built with no mortal hands. It shows, in fact, that they were the Masonic Fraternity of their time; a time when Masonry as an institution was a system of vast and immeasurable importance; a system with which it is hardly possible to compare, though from which it is not difficult to derive the institution which has passed through so many variations of fortune, has been clothed in so many costumes, has spoken so many languages, and which, shorn of its primary importance, and “cabined, cribbed, confined” by the limits of the present state of society, has in our hands become Modern Freemasonry; “a moral order instituted with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures.”* No ordinary qualifications, and no niggard meed of praise, but still without in the least depreciating the merits of an association to which it is one of my greatest pleasures to belong, I cannot shut my eyes to the plain fact, that from natural causes, the Masonry of modern times is a necessarily diminutive and dwarf descendant of those giant societies whose beneficial influence extended over mighty empires, and countless tribes, in the early ages of our post-diluvian history.

With regard to the antiquity of the doctrines taught in the Mysteries, they can, without doubt, be traced to a common source with the religious notions of all the nations of the earth; the traditionary knowledge derived from the great patriarch, the second father of mankind, Noah, and his immediate posterity. It is from this point that we must proceed, because whatever antediluvian knowledge may have survived the great catastrophe which overwhelmed the earth, must have been concentrated in this same point, hence to radiate over the universal world. But as this is necessarily the point whence also the origin of *True Masonry* is derived as distinct from the Mysteries, which have been said to be mere copies of the former, it is incumbent on me to show the direct origin of the Mysteries from the great patriarch himself, and to demonstrate (as far as can be done in writing), the wonderful similarity, if not identity of these with Freemasonry; and lastly, to point out the mode in which our modern system branched off from, and is the immediate offspring (probably by two distinct channels) of the True Masonry of the ancient world; the Cabiric, Osiric, Mithraic, or Eleusinian Mysteries. For this purpose I shall proceed to examine, first the origin of the Mysteries, and next the nature of the ceremonies known to have been practised at the initiation of members into the secret associations.

(To be concluded in our next.)

* Antiquity of Freemasonry, p. 100.

ON THE CHERUBIM.

BY BROTHER G. AARONS.

“And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the Ark of the testimony, of all things which I will give thee in Commandment unto the Children of Israel.”—Exod. chap. xxv. v. 22.

Various opinions have been handed down by the learned of all ages, as to the form and appearance of the Cherubim mentioned in the above quoted passage.

Some suppose them to have been in the shape of an *Ox*, others imagine them to have had the face of a *Man*, the wings of an *Eagle*, the back and mane of a *Lion*, and the face of a *Calf*. Others again opine that they were a particular Order of *Angels*.

These ideas of the shape and figure of the Cherub are supposed to have been formed upon the representation of the four creatures mentioned by the Prophet Ezekial, in the description of his first vision.

Every Cherub is said to have had four faces, namely, the face of a *Man*, to shew his understanding; of a *Lion*, to shew his power; of an *Ox*, to point out his ministerial office; and that of an *Eagle*, to shew his swiftness in the execution of God's will and commandments.

The text in Exodus simply states, “And thou shalt make two *Cherubim* of Gold.”

These two Cherubim, by the command of the Almighty, were placed as overshadowing the propitiatory or Mercy seat, and extending their wings forward seemed to form a Throne for the Majesty of God, who in scripture is represented as sitting between the two cherubs, and the ark itself as it were his footstool, and there it was that God gave his oracles to his trusty servant Moses, or to the Priest that consulted him.

There is however no mention made of the precise form or figure of this said cherub.

On reference to many of the most approved and eminent Hebrew Doctors, I find that they have, after very deep research, contented themselves with the definition of the word itself, which signifies, in a general sense, “a certain form,” or the form of any living creature.

In the Talmudical and Chaldaic writings, the word *Cheruba* signifies the form of a child; in this sense it is described as the form of a child with wings, which is inferred from the situation of the Cherubim over the Mercy-seat, &c., as stated in the text.

It has been observed by a celebrated author on the *Cherub*, that the Etymological bearing of the word signifies a *form* of a creature, be it what it may. In this instance, however, it is peculiarly considered that of *MAN*. Man being the Lord of the Creation gifted with the Godlike qualification of speech to distinguish him from the brute creation, and who is depicted by the sweet Psalmist of Israel, “little less than the angels,” who are beings of a superior order, inhabiting the celestial regions of happiness and glory. The expression “and I will commune with thee from between the two Cherubim”—the voice issuing forth from the Cherub, from the figure resembling Man, as though the conference were between *Man* and *Man*, thus affording us a wise and

salutary lesson of humiliation, as taught us by the benign condescension of the sole Governor of the Universe to administer His Holy precepts for our comfort and guidance, in a manner calculated to secure our attention and respect for His Sacred Oracles; and thus our author infers that the Cherub mentioned in Exodus must have been in the form of a *Man or Child*.

JEPHTHAH'S VOW CONSIDERED.

BY J. S. KEDDELL, P.M. 184.

(Continued from page 33, Vol. VI.)

WE now come to the consideration of the proposed change of *and* into *or* in the following passage:—"And I will offer it up for a burnt-offering." To support the change of *and* into *or* we must observe, with Dr. Hales, that the paucity of connecting particles in the Hebrew language, makes it necessary that the conjunction ו (vau) should often be understood disjunctively, and as instances we offer the following passages:—

1st. "He that curseth his father, *or* his mother," Exod. xxi. 17. *Or* in this case is expressed in the Hebrew by ו (vau), and is necessarily to be rendered *disjunctively*, if it were not so, any one might curse his father, but not having cursed his mother, or *vice versa*, he would not subject himself to the anathema pronounced against those guilty of such a crime. This rendering ו (vau) as *or* is found in the Septuagint, Vulgate, and the authorized version, and is confirmed by the New Testament, in Matt. xv. 4.

2nd. We read in Levit. xxvii. 28—"Notwithstanding no devotement, which a man shall devote unto Jehovah, of all that he hath, *both* of man *and* beasts, *and* of the field of his possession shall be sold *or* redeemed." Here the three ו (vau) in the original should necessarily be rendered disjunctively, *or*, as the last one is in the authorized version, Septuagint, and Vulgate, which last version renders the two ו (vau) by *sive*.

3rd. In 2 Sam. ii. 19, we find—"And Asahel pursued after Abner, and in going he turned not to the right hand *nor* to the left." *Nor* is here expressed by ו (vau) following the negative לֹא not; in this case it is correctly rendered disjunctively, for if read conjunctively, the passage would be downright nonsense. The Septuagint renders ו (vau) in this instance by *oude*, and the Vulgate by "neque."

4th. In Hosea i. 7, we read—"And will not save them by bow, *nor* by sword, *nor* by battle, by horses, *nor* by horsemen." The three "nors" in this passage are all expressed by ו (vau) in the original.

5th. If we look at the 51st Psalm, we shall find in the 16th verse—"For thou desirest not sacrifice, *else* would I give it." The ו (vau) must necessarily be rendered disjunctively to preserve the sense of the passage.

Dr. Waterland approves of this disjunctive view of the ו (vau) in this passage; and Dr. Dodd says—"It is very evident that this translation of Dr. Waterland's must be right, because it was impossible that Jephthah should mean to offer for a burnt-offering, whatever came forth of

the doors of his house to meet him, since it was possible for him to have been met by several things, which it would have been sacrilegious for him to have offered to the Lord, and indeed the event sufficiently proves the propriety of this interpretation, since he was met by that which no vow, however solemn, could justify him in offering up." Mr. Locke is also of this opinion.

In D'Oyly and Mant's Bible we find the following confirmation:—"The more true translation of these words may be—'Shall be the Lord's, or else I will offer it up for a burnt-offering,' for so the Hebrew particle is often used (see the marginal note). The sense of the vow will then be, whatsoever cometh out of the house to meet me shall be the Lord's; if it be a human person, servant, &c., it shall be dedicated to his service; or, if it be a beast fit to be offered, it shall be offered for a burnt-offering."—*Pyle, Dr. Wall.*

Glassius, in his *Philologia Sacra*, favours the change of *and* into *or*; so does Drusus; but in Jennings' *Jewish Antiquities*, we find the following objection to such a view of the subject:—"But to this it is replied, that every thing sacrificed was offered or devoted to God, but every thing devoted to God was not sacrificed. Therefore it would be as improper to say, 'I will either devote it to God, or offer it in sacrifice,' as it would be to say, 'Animal aut homo,' or 'Homo aut Petrus,' or 'I will ride on a four-footed beast or a horse, because a horse is a four-footed beast.' Besides, in other parallel texts, where vows are expressed, like this of Jephthah's, and where the ׀ (vau) is used in the same manner as it is here, nobody will suppose it should be taken *disjunctively*. As in Hannah's vow, 1 Sam. i. 11, 'I will give him unto the Lord all the days of his life, and there shall no razor come upon his head;' nobody understands it thus, 'I will *either* give him to the Lord, or no razor shall come upon his head;' so in Jacob's vow, 'Then shall the Lord be my God, *and* this stone which I have set up for a pillar shall be God's house.'" To such arguments in support of the objection it is quite unnecessary to reply.

Another objection is found, *Stuckhouse's History of the Bible*, p. 436, "That this vow is delivered in general and indefinite terms, viz. 'that whatsoever should come forth of the doors of his house to meet him, that should surely be the Lord's, and it should be the Lord's by being offered up for a burnt-offering;' that though the particle ׀ (vau) be sometimes used in disjunctive sense, yet it can only be so, where things are really distinct and different from each other, but cannot be admitted where the one manifestly includes the other, as it is in the passage before us; that, therefore, it is much more congruous to all the rules of good sense to understand the words of Jephthah so, as that, by promising, *whatsoever he met should be the Lord's*, he obliged himself in general to consecrate it to God, and that by promising further, that *he would offer it up for a burnt-offering*, he specified the manner in which he intended to make his consecration."

The deduction from the text, as stated above, is quite sound; but by what principles of translation the writer arrived at such a rendering of the original we are at a loss to account. Objecting, then, to his view of the text, we cannot assent to his conclusions.

With respect to the phrase proposed, "I will offer to him a burnt-offering," let us analyze the terms of the original, "וְהִעָלִיתִיָּהּ עֹלָה," Had Jephthah meant as translated in the authorized version, "I will

offer it for a burnt-offering," the preposition "for," expressed in the Hebrew by ל (lamed), would have been found preceding the word עֹלָה, making לְעֹלָה, in conformity to the genius and construction of the Hebrew language, as we see in the following instances: שָׁם לְעֹלָה and offer him there for a burnt-offering, Gen. xxii. 2. לְעֹלָה וְהִעֲלֵהוּ and he offered him (the ram) for a burnt-offering. Here we may remark, that the pronoun הוּ (him or it) affixed is used in all these instances with the verb offer, and this affix implies in the word used by Jephthah, וְהִעֲלִיתִיּוֹ to him, and is put for לוֹ (to him) as we find הוּ in לוֹ in דַּבְּרוּ to speak to him, Gen. xxxvii. 4.—in יַעֲרֹךְ he had appointed to him; although in our authorized version the word to is not inserted, but it is clearly implied by the context, "but he tarried longer than the time appointed (to) him," 2 Sam. xx. 5,—in וְהִעֲרִיקְתִּיּוֹ "and I would do (to) him justice," 2 Sam. xv. 4; and in 1 Kings xx. 9, we find a passage exactly parallel in construction to that under discussion, viz. וַיִּשְׁבְּהוּ דָבָר "and they brought (to) him word again," see Parkhurst, sub. עֹלָה. The expression, "for a burnt-offering," with the preposition for prefixed, viz. לְעֹלָה occurs about thirty times, and there are two instances where the word "for" is added by the translators in our authorized version, viz. in the verse containing Jephthah's vow, Judg. xi. 31, and in 2 Kings iii. 27, where we may observe the term "for" is printed in italics, shewing that there is no equivalent in the original; but in Judg. xi. 31, the word is printed in the usual type. Now the context in the verse from 2 Kings iii. gives a reason why our translators inserted the term "for," as we shall see by quoting the 26th and 27th verses:—

"And when the King of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even to the King of Edom; but they could not."

"Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall."

It would be useless to contend here that a human sacrifice was not offered up, but who offers it? A heathen—a King of Moab; and to suppose that he offered a burnt-offering to his son would be equally so. Of this passage there can be no doubt as to the interpretation; but in the case of Jephthah, where so strong a doubt can be cast upon the reading adopted by many, upon the principle of its being opposed to the general construction of the Hebrew language, we ought to be governed by that construction, and not suffer ourselves to be biassed by a solitary confirmation of any expression, while we have *thirty-three instances* to the contrary.

Having thus maintained the "proposed" reading, and we trust with some claim to consideration, we shall submit a few observations on the expression—"And Jephthah vowed a vow."

In the Mosaic dispensation we find two kinds of vows, 1st—the נָדָר (neder) which in its primary sense denotes—"to vow, promise to God,

consecrate by a solemn dedication." "It comprehends," says Dr. A. Clarke, "all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest." 2ndly—the **חֶרֶם** (*cherem*) "anything separated absolutely from its common condition, and devoted to Jehovah so as to be incapable of redemption." "Those things vowed to God of which there remained no power of redemption; they were *most holy*, i. e.—so absolutely devoted to God, that they could neither be changed, alienated, or redeemed; probably because no mental reservation had been made, as in the former case, may be supposed. On this ground the word was afterwards applied to the most solemn and awful kind of *excommunication*, meaning a person so entirely devoted to the stroke of vindictive justice as never to be capable of receiving pardon, and hence the word may be well applied in this sense to the *Canaanites*, the cup of whose iniquity was full, and who were consigned, without reprieve, to final *extermination*."

The **נָדַר** (*neder*) or vow in general, included either *persons, beasts, or things*, dedicated to Jehovah for *pious* uses, which, if it was a simple vow, was redeemable at a certain price. If the individual repented of his vow and wished to commute it, we find in the 27th chapter of Leviticus, a complete scale of prices for the redemption of the vow, respecting the age and sex of the persons, as well as the fitness or unfitness of the beast for sacrifice, and so with the field, as to the time when it was sanctified, whether from or after the year of jubilee. "These," as Dr. Hales observes, "were wise regulations to remedy rash vows." Here, then, we shall again refer to the Hebrew Bible, and see in which of two terms Jephthah expresses himself. The original reads **וַיִּדַר יֵפֶתָח נָדָר** *Jephthah* does not use the term **חֶרֶם** (*cherem*) consequently, *he did not devote his daughter to sacrifice*, as some think; and supposing we read the text of the vow according to our authorized version, yet as the vow was simply **נָדַר** (*neder*) he might have redeemed her for thirty shekels of silver.

The **חֶרֶם** (*cherem*) or vow of devotement, was irredeemable, as we read in Levit. xxvii, 28—"Notwithstanding no devotement which a man shall devote unto the Lord, of all that he hath, *both* of man and beast, *and* of the field of his possession, shall be sold *or* redeemed, every devoted thing is most holy unto the Lord." Here we have three distinct subjects of devotement, to be applied to distinct uses. The *man* to be dedicated to the service of Jehovah, the *cattle*, if clean, such as oxen, sheep, goats, turtle-doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands* to be sacred property.

There was also another kind of devotement which was irredeemable, and follows the former, Levit. xxvii, 29—"None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death."

On examining this kind of devotement we find, 1st—That it was restricted to *persons* devoted, saying nothing about *beasts*; 2ndly—It does not relate to private property; 3rd—The subject of it was to be utterly destroyed, instead of being most holy unto Jehovah.

The declaration then, in this verse, related to *aliens* or *public enemies* devoted to destruction, either by Jehovah himself, the people, or by the magistrate. Of all these we have instances in scripture.

Before we submit the instances of devotement, we would call our readers' attention to the 18th chap. of Numbers, v. xiv—"Every thing devoted (דָּרַם) in Israel shall be thine." This passage is contained in a series of directions to Aaron, the priest, which occupies the whole chapter. It must be observed that there is a great distinction between "None devoted of men" (referring to aliens) and "Every thing devoted in Israel, (referring to the first class of devotements) (דָּרַם). Jephthah's daughter was certainly in, i. e. of Israel, and she became the priest's, for some sacred employment, probably in the same manner as the thirty-two virgins already alluded to in the former paper.

We would also observe that Matthew Henry, in his valuable commentary, supposes that Jephthah recollected the 29th verse, and completely forgot the 28th verse; for he says—"It seems more probable that he offered up his daughter for a sacrifice, according to the letter of his vow, *misunderstanding* that law which spoke of persons devoted by the curse of God, as if it were to be allied to such as were devoted by man's vows; and then he quotes the 29th verse. The reasonableness of this assumption cannot easily be seen; the two kinds of devotements are contained in two consecutive verses, and Jephthah's remembrance of the one and forgetfulness of the other, is in direct opposition to his intimate knowledge of the Jewish History, so plainly demonstrated in his message to the Ammonites.

The first instance of devotement to destruction is that of the Amalekites and Canaanites, who were devoted by God himself.

2nd. In Mount Hor, where the Israelites were attacked by Arad, king of the southern Canaanites, who took some of them prisoners, they vowed a vow unto the Lord, that they would utterly destroy the Canaanites and their cities, if the Lord should deliver them into their hands, which vow Jehovah ratified, hence the place was called חֶרֶם הַמָּוֶה Hormah, because the vow was accompanied by דָּרַם (cherem) or devotement to destruction. Num. xxi, 1-3.

3rd. Saul sentenced Jonathan to die for the inadvertent breach of the oath he so hastily made, and a solemn instance of devotement was this, as we find by the terms of it—"God do so, and more also, for thou shalt surely die, Jonathan." The people, however, interposed and rescued Jonathan for his public services, thus assuming the power of *dispensing* in their collective capacity with an unreasonable oath. This latter class, therefore, is utterly irrelative to Jephthah's vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction; but, on the contrary, was a vow of thanksgiving, and therefore properly came under the former class.

(To be continued.)

MASONIC DIDACTICS;
OR,
SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

“Masonry is a peculiar system of morals.”

No. XXV.—HONOUR AN INCITEMENT TO EMINENCE.

Iter ad superos gloria pandet.—SENECA.

THE various and multiform motives that have urged men, in different ages of the world, to pursue the path to eminence, would form of themselves a subject well worthy the study of the attentive moralist. His reflective mind would quickly find matter enough to arrest its wandering flights, and his matured judgment would as speedily lead him to detect the fallacies of heathen ethics, when compared with that system of moral motive and action instituted at the era of the Christian religion. The principle inculcated in the latter is “*Brotherly Love*, the *primum mobile* of human purpose and human object: a principle second only to *Divine Love*, which alone can actuate right duty to God; and while he permits himself, as a creature, to admire the heroic fortitude and misdirected zeal, which displays itself in the self-immolation of some candidate or hierophant for the ambrosial joys of a mythological elysium, he rejoices that a brighter and more shining Light has dawned from on High upon the mind of man, by which the blindness and folly of superstition are made evident, and the beauty, order, and strength of the *Divine Law*, vindicated and elevated to a superior level.

It is only by laborious reading in history, and a diligent analysis of events and incidents, comparing them with the most prominent traits of character exhibited by the several authors and actors of them, that the moralist can decide what is a true definition of that glory or honour which should conduct mankind to eminence and distinction.

Virtue was the assumed propelling principle among the ancients. Both the Stoics and Peripatetics, however differing in details, appear to have estimated this as the sole essential and valuable acquisition; valuable for itself, and essential to a character for wisdom and respectability. The postulate required was—“*nihil, præter id, quod honestum sit, propter se esse expetendum;*” and—“*nihil esse utile, quod non idem honestum; nihil honestum, quod non idem utile sit.*” Evangelical morality teaches the same principle, but with this peculiar difference,—that, whereas the former was built on the approbation and applause of men, the latter is erected on that higher ground—the glory of God and the welfare of man. In some instances the result, as far as it operates upon human affairs, may have proved the same; but the comparison between motives is as wide and intangible as the antipodes.

That eminence which is sought from a vain and selfish ambition, most

frequently proves the commotion of society, and the inquietude of our souls, filling the mind with restless phantasies, and destroying health of body with, too often, the peace of nations. But that which is pursued from benevolence of heart, capacity of intellect, and philanthropic views towards the benefit of mankind, is genuine in its nature, and productive of real greatness.

Such, then, being the effects which spring to man himself, and the commonwealth at large, from two opposite motives of moral action, how requisite is it to guard against an abuse of honest fame, and an improper pursuit of it, by educating the mind in principles of a holier and loftier origin than the mere evanescent glory of human approbation and success, pointing to heaven as the laurel which shall crown our good works, and directing all its energies towards promoting and completing the unsearchable behests of the Great Architect of the Universe.

“Gloria omnis Deo tribuenda, non nobis.”

No. XXVI.—ANGER BETRAYED BY THE FACE.

Quamvis legatur proditur vultu furor.—SENECA.

WHENEVER any malignant passion distorts the mind, those distortions generally are communicated to the beholder through the muscles of the face. Because the numerous membranes and minute arteries which compose that chief feature of the body, are so connected with the heart and brain, that any perturbed emotion in either of those faculties will powerfully influence the exterior parts. For the countenance has been considered by a curious physiognomist—“an index of the mind”—delineating with singular exactness the reigning desires of the soul. In conformation of which theory may be adduced the visible changes and contortions that the different passions of grief, anger, and joy produce upon the human visage. Indeed, that face divine is a fair and spotless page, whereon are written the traces of the imagination so legibly, that “he who runs may read.”

Another ingenious writer asserts that the mind, in some degree, is always obvious in the face, and, that whatever passion takes possession of the mind for any considerable period, with that passion the countenance will be tingured, even after the occasion of it has subsided; for

“The mental storm each outward muscle shakes,
And nerveless ev’ry strong-knit sinew makes”

Therefore, those who truly wish to give a dignified expression to that lively organ, and escape the rigid decisions of scrutinising external penetration, must assiduously cultivate those virtues which form the finest ornament of the human character. By imbibing a taste for polite literature, and cultivating the mind, eventually a sweetness of disposition is shed over the countenance, that aptly exemplifies Ovid’s adage:—

“Ingenuas didicisse fideliter artes,
Emollit mores nec sinit esse ferus.”

TO THE EDITOR.

DEAR SIR AND BROTHER.—As your correspondent Latomus has “championed me to the utterance,” on the subject of the connexion I have stated to exist between the Order of the Knights Templars, and one of the 33 degrees of the *Rite Ancien et Accepté*, I will endeavour to state the grounds on which I have made the assertion he impugns, as explicitly as Masonic secrecy will permit. The degrees practised in the Masonic bodies in Dublin, and elsewhere in Ireland, *under the sanction* of the authorities of the Fraternity are the following, divided into four Orders or Classes, each under its respective representative, legislative, and executive assembly. The degrees of E.A., F.C., and M.M. under the government of the Grand Lodge of Ireland; the R.A. degree, including those of Past Master, Excellent, and Super-Excellent, (which three are not recognized in the *Rite Ancien et Accepté*) under the Supreme Grand R. A. Chapter. The degrees of Knight of the Sword, of the East, of the East and West, and of Knight Templar, all subject to the Supreme Grand Encampment of Knights Templars, which was, I imagine, a *convenient*, though *not a correct* arrangement, as the three first named of this Class belong rather to the former Class; and lastly, the degrees of Rose-Croix, or Prince Mason, K.H., or Philosophical Masons, Knight of the Sun, Princes of the Royal Secret, and Grand Inspectors General, (together with the Order of Misraim, which is possessed by some members of the College of K.H., but not practised) all of which are subject to the Grand Council of Rites, lately organized to the great advantage of these higher degrees.

These are all the degrees practised in Dublin, although authority is possessed by the Inspectors General to communicate all or any of the remainder of the 33 of the *Rite Ancien et Accepté*; but I am inclined to think the selection has been judiciously made, and that only one or two of the degrees of that Rite between the 3d and the 14th, are wanted to make the system of Masonry, as practised by the Brethren in Dublin, scientifically perfect. Among the six degrees mentioned above as forming the 4th Order, under the controul of the Council of Rites, the perpetuation of the Order of Knights Templars is distinctly acknowledged; and if there could be any doubt whether this degree, as practised in Dublin, is communicated according to the French Rite, from which, as far as I can understand, it was derived, it would be removed by the following fact. I am now in possession of a French MS. containing the Ritual, Lectures, &c. of the Grade to which I allude, so far as they may safely be committed to writing. And this MS. not only does agree in all essentials with the ceremonial of the Dublin brethren, but like that ceremonial, it distinctly recognizes the perpetuation of the Order of Templars, and communicates besides a vast deal of very interesting and important matters concerning the preservation of that Order.

Having stated these facts, I must leave it to Latomus to explain the inconsistency which appears between them, and his decided denial of any such connection as I have stated to exist.

Yours very faithfully,

NOACHIDA DALRUADICUS.

HASSAN AND ZOOLMA ;

OR, THE FEMALE FREEMASON.

BY ROBERT NEAVE, ESQ.,

THE dissemination of the principles of the science and mysteries of Freemasonry over the greater part of the habitable globe, is a fact which does not admit of doubt ; and it is as little dubious, that traces of it may be found in the remains of the remotest ages in the remotest countries. Some there are who dispute these positions ; but these are principally, if not universally, persons not conversant with our mysteries, to whose opinion therefore we cannot bow, and to which, it is to be apprehended, much weight will not be attached by the generality of philosophical readers, who deem a knowledge of the subject matter treated of, a primary and essential necessary to its discussion. Among those countries in which very early traces of Freemasonry are to be found, the first is Hindostan. To those few who are practically acquainted with the tenets, precepts, and mysteries of the Brahminical faith, and with the real principles inculcated under a mass of apparent inconsistency, it would be needless to explain the many for proofs of this fact. It were less useful, were it (which it is not) the purpose of this paper, to look further back to the religion of the followers of Boodha, on whose ruin was erected the foundation of the Brahminical dynasty, and whose faith still holds its ground to the east, south, and north of Hindostan. To those who have not studied these things, it may be right casually to call to mind, how light originating in the east, as its apparent natural source, spread gradually westward ; that Egypt, the early mother of invention, and whose hitherto concealed stores are now daily proving to the wise and learned the truth which the wisest of their body declared, that nothing was new under the sun, received much if not all her knowledge from India. This is a curious subject, and capable of demonstration. It would be a singular point for enquiry, and one which perhaps is not now capable of a full and perfect elucidation, to discover, why the Egyptians should have left to posterity such ample and elaborate delineations of their manners and customs, even from the habits of their highest monarch, to those of the meanest artificer ; while their prototypes and examples, the Hindoos, have left us comparatively few. Of the former, the researches of Dr. Young, Belzoni, Champollion, Rosellini, Lane, and most especially Wilkinson, have enabled the moderns to form a judgment almost as accurate, as if they had lived in days of old. Now the illustrations in the works on Egypt, which display the progress of manufactures and domestic industry among the Egyptians, lead to the inevitable conclusion of the close connexion which must at one time have existed between this country and India. The processes therein exhibited, are precisely those which are at this very moment used in Hindostan ; and were it not that there is a manifest and obvious difference in the face and figure of the persons represented, their attitudes and actions might well be taken for those of the people of India, that is to say, of the Hindoos.

Thus much of the aborigines of Hindostan, whether of the Bhudist or original race, or of their conquerors the Brahmans, whose wisdom has been celebrated of old, and who have most indubitably preserved amongst their lore, the traces of the true God, even if they have not gone further

in retaining an indistinct knowledge of the Triune Godhead. To the dynasty over which the Brahmans presided as sovereigns in the name of priests, yet with absolute dominion, succeeded the iron despotism of the Mussulman conqueror, who carried all before him even to the confines of Christendom in the name of one God, and Mahomet, his Prophet, as English and French translators will have him to be, though he prophesied nothing, and never professed so to do. That the Mussulmans were early practisers of Freemasonry, there is much in their history which leads the reader to suppose, and there are many other concomitant circumstances which favour the supposition. In earlier days, when the light of knowledge was not so generally diffused as now, and when indeed it was confined to a few persons chiefly congregated together in bodies for the purpose of preserving that knowledge, Freemasonry and science went hand in hand. What indeed was more worthy of conjunction, or more necessary for human happiness, than the knowledge of God, the culture of his laws, and the fostering of all that added lustre, and splendor, and comfort to mankind? It is not wonderful that such a knowledge of the attributes of God, and a constant adoration of his omnipotence, should have led the Freemasons to pay peculiar attention to the edification of structures to His glory, wherein men might adore his wonderful works, and of buildings, which should serve to elevate the minds of the worshippers towards the object of their adoration. The learned Schlegel (Frederic) in his lectures on literature, expressly attributes the building of all the cathedrals of Europe to the body of Freemasons, and therein he is right. He has arrived at this satisfactory result from external evidence, of which fact likewise, those who have access to Masonic records, can bear witness.

On turning to Asia, we have every reason to think that similar causes produced similar effects. Though the peculiarities of both faith and climate have superinduced the adoption of a different style of architecture, yet there are still in India the remains of most splendid and massy buildings to testify the skill of the Indian Masons, and their devotion to the studies of their Order. Differing as the Mussulman architecture does from that of Europe, and perhaps on the whole less expressive of grandeur, there does not seem to be one iota less of skill in adaptation to the purpose for which the buildings are intended. It may, indeed, be a question if, in the above sentence, more than is strictly just has not been conceded to our Brethren in the west; for if the pictures of the Moorish or Mussulman architecture of the Alhambra be correct, that structure can scarcely be said to yield to any of Christian origin. Be this as it may, the existence of Freemasonry in India among the Mussulmans, as far back as the eleventh and twelfth centuries, is attested by the Masonic marks and symbols that are to be seen in their edifices up to this day. Among these, especially in the neighbourhood of Delhi, the interlaced triangles, surmounted with the rose, so often to be found in English edifices, may be seen on the roofs of many of the buildings, evidencing that our Eastern brethren knew well enough the key-stone of the Royal Order. At the same time it must be allowed, that these signs and tokens are not to be found in the extensive buildings of a more modern date, which fact would perhaps be taken to evidence the decline and fall of Masonry. Such, however, is not altogether the case, as may be seen by looking at the parallel instance of Masonry in England. In this country, we have seen that the craft of practical and operative, has in many cases become separate and distinct from that of speculative

Masonry (as it is, we think, somewhat injudiciously called, seeing that it is practically highly beneficial), and yet that this separation has had no deteriorating effect on the latter. This may be deemed to be the case in India, though it is to be confessed, that we here begin to tread on ground of a more doubtful nature.

There are few Europeans in India who divest themselves altogether of their domestic prejudices, so as to mix on perfectly familiar terms with the respectable natives of the country. This want of familiar intercourse precludes us from learning much of their habits of manners, the detail of which would not only be highly interesting, but eminently useful. Though there are some exceptions to the general rule, it is still nevertheless to be apprehended that in these cases, a free and unrestricted intercourse has ever been partially obstructed by Oriental jealousy. Indeed the terms of Oriental society almost forbid the idea of such familiarity. Nevertheless, those who have approached most nearly to the threshold of this inviolability, have discovered what appears with much reason to be the remains of Freemasonry, so far as we can discover it by some of its effects and appearances. Another fact which seems to bear on the argument is, that all the Mussulman population are most anxious to hear and learn what we profess in Freemasonry, and they will readily join in our mysteries—a point in which the Hindoos bear no similitude to their fellow countrymen. The practice to which we refer, as bearing a strong resemblance to that of Freemasonry, is as thus. Some person, generally aged, and who having been brought up to the priesthood, has had a good education, not unfrequently too a moolvee or doctor, receives into his house and society as inmates, youths of good family, expectations, and reputation. These go through certain probationary trials, and are gradually admitted into a participation in the knowledge of their master. He is called *peer*, and the noviciates termed *mureeds*. Implicit obedience and respect to their superior are indispensable requisites in the disciples, and all failure in this, or any other misconduct, meets with the punishment of exclusion from the society. When the full prescribed period is passed, the mureeds return to their homes, and are ever distinguished as having been disciples of such a master. Between youths thus brought up together, a fraternal tie and regard exists, which binds them peculiarly one to another, and this obligation is considered of a very sacred nature. They have likewise among themselves certain private signs and tokens by which they know one another to be of this same society. Of this fact, we have been fully and indubitably informed, so as to leave no doubt on the subject. Mussulmans, who have been on friendly terms with Europeans, have avowed the fact; and when asked for their peculiar characteristic, have appealed to the Freemasons as an example, wherein a breach of confidence would, if possible, be terribly criminal. One very singular feature in this system, however, remains to be noticed, and this, it must be acknowledged, makes a wide difference between it and Freemasonry. Males and females are equally admitted to a participation in the secrets which are imparted to the disciples; and, to their credit be it said, that no instance of treachery on the part of a female is to be found in fable, or in the records of reality. The foregoing observations may partially serve to illustrate the following narrative, which has been derived from sources which leave little, if any doubt, of its authenticity.

Shaik Azim was a respectable landholder in the vicinity of the district of Tirhoot, in the Behar province; he had inherited a mode-

rate estate, which yielded him an income sufficient to maintain himself in ease and comfort. Like many other of his village, with whom indeed he claimed distant kindred, he was descended from highly respectable ancestors, and looked upon his own pure blood with considerable complacency. However inconvenient it may be for a man to be one of many brothers and sisters (for in the Mussulman law a sister inherits as well as a brother, though only in the proportion of one-half), and to succeed to a share only of a patrimony, instead of the whole, fathers think little of these things, and generally esteem it a matter of great lamentation, when they find their stock of offspring limited, and the inheritance of their name, fame, and fortune confined to one slender branch. Thus it was with Shaik Azim; he continually cursed his unlucky stars that he had but one son, quite forgetting in his ingratitude, that his destiny might have led him to have none at all, and then name and fame would have perished for ever. This great evil, however, induced him to seek a remedy in the hazardous experiment of a second marriage. And here let not our readers start with horror at the deliberate villainy of Shaik Azim, nor anticipate for him the horrors of a trial for bigamy, and transportation for fourteen years. He did but that which the laws of the blessed Prophet (we must we suppose still call him so in compliance with custom) allowed him; nay, he might indeed (as may any Englishman, *so they say* under Mr. Macauley's new code) have added two more wives to the number, and nevertheless have not travelled out of the records of orthodoxy. The consequence of the execution of Azim's new plan, was anything but consolatory to him. He did not succeed in his wishes, for his family was blessed with no increase. One thing, however, was effected; he rendered, as is usual in such cases, (and which thus operates more than any positive enactment could do to prevent polygamy), his own home a scene of discord and discomfort, which was brought about by the unceasing quarrels of his two wives. As Azim was now pretty certain that fate had set her face against the increase of his progeny, that there were no more arrows in his quiver, and that, shake it as he might, not one other would be found therein, he very wisely turned from his disconsolate home to look for pleasure, where he should long ago have sought it—his son, the little Hassan. The lad gave early promise of both virtue and talent, and was indeed formed to be the delight of his father and all around him. Long before Hassan had grown to the early age in which eastern marriages are contracted, Azim had often cast about in his mind the project of an alliance for his son, by which his own consequence might be enhanced; and narrowly did he scan the families in his neighbourhood to which he purposed extending the honour of his connexion. As the lad, however, grew up, the father was grieved to see that he felt no interest in these speculations, and listened to them with an inattentive ear. As time further progressed, this listlessness appeared to be exchanged for positive aversion to all alliances whatever, until at last Azim began to suspect that some spell had been cast over his son, and that an evil eye had glanced on him. On the occurrence of this idea, Azim had recourse to all the neighbouring moollahs who were celebrated for the skill of their charms, by which indeed they drew much money from the pockets of their dupes; he likewise offered up prayers at several musjids, and begged the intercession of reputed holy men, and their acceptance of sundry offerings, which were a *sine qua non* to the efficacy of the first. Sad to say, nevertheless, all these measures were of no use, Hassan still re-

mained unmovable. To say truth, a spell had been cast over him, and an eye had fallen upon him; whether it was an evil one or no, we will not say; but that it was both bright and lustrous, we will aver, and also that neither Hassan's father, the moollah's, nor the peers, knew whose it was.

Some years ago, and at the period to which these occurrences refer, the practice of the sale and purchase of children was more openly carried on than the vigilance of the British authorities now permit it to be. Still, nevertheless, such things do now occur, though the persons concerned in such transactions, if discovered, meet with severe punishment. The subject is one difficult of treatment, since in some cases, more especially in times of severe famine, which periodically visit certain parts of India, a prohibition to part with their children, their only property, entail death on both child and parent; while, on the other hand, both live, and the child is well taken care of; since after all such servitude in India is of the lightest and easiest kind. These points are not capable of being canvassed in a brief space; and were it otherwise, this is not the place for such a discussion. By far the greatest objection to the tacit allowance, which was once permitted to such proceedings, and which still characterises those crimes which are occasionally brought before the public tribunals, is the inducement which it holds out to steal the children from the parents, and dispose of them clandestinely in distant parts of the country. It so happened, that when Hassan was about two years old, a rascally fakeer of the Kulundur sect, made his appearance with his conical cap, and with strings of beads and coral round his neck; in his right hand he bore a crooked bamboo root, which art or nature had twisted to a most curious shape, while in the other arm he carried a pretty babe, whose smiling cheeks and lustrous eyes seemed to win all hearts. The complexion and whole appearance of the infant shewed her to be no child of the lower class, and respectability was written in her face. The fakeer professed the child to be his own; but the grin on his hideous countenance as he made the assertion, belied his speech even more than the manifest incongruity of their respective exteriors. He alleged that he sold the child because he was poor; but his shining oily face, and well filled paunch, shewed him to be an utter stranger to abstinence or self-denial of any kind. Azim did not ask many questions. He was then desirous to conciliate the exasperated disposition of his first wife, and thought that such a pretty present, who might hereafter grow up to be an useful attendant, would be a good propitiation. Had his conscience been more sensitive as to the means by which the fakeer had acquired the girl, he might easily have assuaged its compunction by the thought, that had he not bought her, some one else would have done so, and she *might* have fallen into worse hands. Thus it was, that the little Zoolna, as she was named, became an inmate in the house of Shaik Azim. Zoolma's early promise of beauty was fulfilled, and she grew up full of loveliness and intelligence. The constant intercourse which existed between the pretty slave girl and the heir of Azim's fortunes, could not fail to produce on the latter the effect which his father had seen, but the cause of which he could not divine. Some might think it strange that he did not penetrate beneath the surface, and see the reality of things; but we have before said, that he was proud and puffed up with a notion of his own consequence. The supposition that his son, the son of a Koreshee Shaik, should think of an alliance with a slave girl, never entered his head; as for Hassan's

mother, she scarcely ever moved out of her own apartments, and could see what went on outside them.

On the right bank of the Ganges, as the traveller sails down the broad river, and very near the large military station of Dinapoor, some umbrageous woods (from which, at intervals, arise large tar or toddy trees) strike the eye about a mile or so inland. Among these are, in a direct line behind the house and gardens which once belonged to the glorious, hospitable, gentlemanly Jack Havell, alas! now no more, is situated the College of Moolvees, at Phoolwary. The building is not perhaps particularly handsome, but it is venerable, picturesque, and prettily situated. A gaze on it will well reward the traveller who may halt a day on his progress up or down the country, should he or she prefer a quiet rural walk to the bustle and gaiety of a military cantonment. The inhabitants of this madrussa, or college, are particularly celebrated for their learning and sanctity; and from their body has been furnished, for three quarters of a century, the greater part of the law officers attached to the courts of the surrounding districts. Among these, too, are performed, at certain seasons, a species of ceremony of which we have heard much in Turkey, though seldom, if ever, in Hindostan. It resembles that practised by the dancing dervishes of the former country, but is in the latter termed *Hal kal*, and consists of the members, old and young, dancing round the room in succession, themselves whirling round at the same time, until the brain will stand it no longer, and each successively sinks, in a state of exhaustion, on the ground. It is conceived to be a species of inspiration, and the longer it can be continued, the more favoured the votary is supposed to be. The sight of so many persons, old and young, with flowing garments, spinning round the room like so many teetotums, may be more easily conceived than described. To see it is, by devout Mussulmans, thought to be an object of devotion as well as of curiosity; and to view it, on one occasion, came Shaik Azim, and with him the ladies of his family, who, for once, united to compel him to afford them a treat, in a trip from home. The crowd which was collected round the college at this assembly was very great; and the assemblage contained people of all kinds, and from all countries. The festival lasted for some days, and therefore some of the more honoured guests (among whom was Shaik Azim) were lodged within the walls of the college, while others lived in tents erected on the plain. Here a religious mania seemed to have seized on all the visitors, and the holy fathers, who reaped a good harvest from them, gained golden opinions and benefits. On some days the Koran Shureef was read and expounded in public; on others, the *Hal kal* was performed, and in fact no American revival could have exhibited more real enthusiasm than might here be seen. Azim himself was too good a Mussulman not to have become a mureed years ago; and he was now moved to call on his son to profess obedience to the well known devotee, Moolvee Ahumudy, than whom, at Phoolwary, none bore so great a name, or whose odour of sanctity was greater. In the fit of religious fervor, Azim, hoping too perhaps that some secret operation of the system might tender to cement an union among his household, offered his wives and family the same advantage. The ladies declared that they needed not such ties, since that which they relatively and mutually had, was already sufficiently disagreeable. Amongst the household, Zoolma, the slave girl, was alone found willing to become a member of the holy society. Many wondered why she, of all others,

should set up for peculiar sanctity ; but she was a member of the household, and high in favour with her mistress, and who then should say nay? In respect to Hassan the ceremony was performed with some pomp and circumstance. The whole of the Moolvees were expensively entertained, the requisite prayers read, and then Moolvee Ahumudy taking him into a closet, revealed to him those mysteries and precepts by which his life was to be afterwards guided ; he then brought him out to the public. The disciple revered his master's feet, that is, fell on his face before him, and then rising saluted the brethren present. The initiation of Zoolma was less ceremonious, and in private ; but she was fully admitted a member of this mysterious body.

It was Zoolma's business, as being attached to the household, to go about in public ; it may be easily supposed, that the beauty which had excited such admiration in the breast of the youthful Hassan, could not remain unobserved by others. It was in vain that she tried to hide her charms under the chudder, or cloth, which she kept close over her face. The bending down to lift up the water-pot, the brushing by of a careless passenger, or the blast of the fiery wind would cause the covering to go aside, and betray the beauty which it concealed. The undisguised admiration which she excited, and the casual remarks which she heard annoyed her so much, that she kept at home as much as was possible. Still her passing and crossings in the crowd and about the court-yard of the building, in her necessary avocation, had given an opportunity for a tall, athletic fakeer to solicit her for alms, in a voice, however, which seemed to imply that he had other objects in view. This man she more particularly desired to avoid ; but he seemed to have set a watch upon her going out and coming in. One evening Zoolma's mistress had commanded her to go on some mission to a neighbouring shop, and she set out accordingly, but not without fear and trembling, anticipations which were shortly to be realised. Hassan, who had observed that Zoolma was frightened, was preparing to join her at a distance, but he was called away. The path was lonely, and as Zoolma returned from executing her commission, she was stopped by the object of her dread. He took advantage of the solitariness of the situation to interrogate her on her name and birth, to which she gave replies as matters had been related to her by others. After many questions, to which she could give no satisfactory answers, the fakeer addressed her authoritatively, desiring her to come with him. He said that he could assure her a home, and every comfort which money could supply ; he darkly hinted that she was no slave by birth, and ought to be none, and that she should no longer continue one. Zoolma had thought to have been addressed in a very different tone, and one perhaps more difficult to repudiate, but here she was strong. She boldly denied all the authority of the stranger to interfere, and avowed her resolution of remaining, at all hazards, where she was, bidding him, if he had claim to her, to bring it before Azim himself. Foiled in his attempts, the man grasped the damsel, and was dragging her away by force, when she uttered a piercing cry that soon brought down several of the people, who though not within eye-sight were near. The ruffian released his hold, but not until he had succeeded in tearing from her arm a talisman or charm, enclosed in thin leaf silver, which she had worn there from her childhood upwards, and which had been, as she had learned, found round her neck when she was purchased. The fainting girl was borne to the college, where the outrage excited very great indignation. All present asseverated that such a deed as this

could never have been committed by any but a stranger ; and all marvelled at the impudence of a man who could thus act, though all agreed that the prize was worthy of the attempt. Azim, who was a little annoyed at the event which had much marred the pleasure of his residence at Phoolwaree, departed towards his own home. In this journey, too, he was destined to meet with a further annoyance of a much more serious nature. On the second day of his departure from Phoolwaree, while his tents were pitched on the north side of the Ganges, his camp was attacked by a band of armed men, which, from its numbers, he and his followers were unable to resist. The robbers made use of no unnecessary violence, and wounded no one who did not resist. They however bound Azim and his followers hand and foot, possessed themselves of the tents, and then retired. The night was dark, and one torch only guided the robbers in their search ; their faces, too, were disguised and muffled up, so that all recognition of the delinquents seemed next to impossible. In the morning, some villagers passing by beheld the piteous condition in which the unfortunate victims were lying, and released them from their situation. On examining the tents, it was found that not one article of value had been taken, and that plunder had not been the object of attack. Zoolma alone was missing, and to effect her abduction had been the purpose of this violence.

The effect of this incident on the mind of Hassan, then in his seventeenth year, was very great. He was at first affected with a species of melancholy mania, a deep dependency, from which nothing was able to move him. All attempts at diversion and amusement totally failed ; and to all the blandishments of his father and mother he turned a deaf ear. To this succeeded fits of reckless gait and extravagance, which brooked no control. All this proved his brain to be unsettled. Time produced a diminution of these symptoms, but with this appeared a new feature, which assumed a fixed and determined aspect. He loathed his home, and expressed a resolution to roam over the face of the earth, since all the efforts to recover his beloved had proved unsuccessful. It was in vain that his father begged of him to take one confidential servant to bear him company, and attend on him during his voluntary exile. He departed alone, and without anything wherewith to defray his expenses. It is not our purpose to follow Hassan through the various paths which he trod in his wearisome progress through the country. As he went on, his mind assumed a more healthy tone, as respects plain sense, but with it came a fixed love of adventure, which induced him to refrain from returning to his paternal roof. His fortunes were varied and remarkable, for in those unsettled times an adventurer was no uncommon character, and the circumstances of the day afforded ample room and scope for such persons. Occasionally only he sent word home to his nearly distracted parent, that he was alive and tolerably well to do ; but he took especial care that his residence and employment should not be made known, lest he should be harassed by perpetual solicitation to return. Hassan's last and most prosperous step in life before the event which is about to be related, was that of high promotion in the army, of a chieftain of some rank, with whom he had become a very great favourite for his bravery and general good conduct. With this Raja, as with many others, the wheel of fortune turned, and from the top he descended to the bottom. With his fortunes fell those of his retainers, and Hassan was obliged once more to seek his subsistence where he could find it. In times of good luck, and when, favored by fortune, he had opportunities of realizing some property, his

liberality had induced him to distribute his wealth with a lavish hand, so that when he found himself once more at his own disposal, he had but little to boast of in his possession, save his good war horse and his Khorassanee sabre, which was of the genuine manufacture of Ussud Oolla. A few ushrufees, or gold mohurs concealed in the folds of his waistcloth, formed the whole of the capital which remained to him after a five years' absence from his father's house. Nevertheless, there was that in the rich dress, martial appearance, and the manner in which he bestrode his war horse, which made him seem in the eyes of others to be both richer and higher in rank than he really was.

Hassan had all the world before him to choose, and it was to him a matter of little moment where he went, except to his own home. He, therefore, after some little thought, resolved on visiting Delhi, the seat of the great Mogul,—the royal puppet, whose strings are now pulled by the English, instead as of yore by the Mahrattahs, and by the Afghans before them. He slowly wound his way towards the imperial city with only two attendants, one of whom bore his scanty baggage, and the other was his syce or groom. On the last day of his journey he fell in with a party of travellers in number about fifteen, who were pursuing the same route as himself. It consisted of a Mussulman gentleman of rank, a few servants and attendants. Hassan was not much in the humour to join company with any one, nor to ask or answer questions. He therefore went a little way ahead of them; but as his pace was unequal, sometimes fast and at other times slow, while theirs was an equal and intermediate sort of jog trot, the respective parties often found themselves in contact with one another. Towards noon, when it was usual to rest a few hours in some shelter from the burning heat of the sun, one solitary tope or cluster of trees appeared in view; Hassan cast his eyes around, but no other resting-place was to be seen, and to this therefore he was compelled to bend his way in common with the other party. In such close contact, and under the shelter of one grove, it was impossible for him to avoid intimacy with the travellers. The stranger gentleman, who seemed to be provided with every convenience and luxury, sent a polite message to Hassan, observing, that as they were brothers in faith, they should eat together, and offered him all the accommodation in his possession. Hassan now foresaw that denial would be fruitless, since it would only be followed by further solicitation; he therefore at once accepted, with a semblance of frankness, the proffered hospitality. The extreme cordiality and urbanity of his host soon, however, won upon Hassan's mind, and they quickly came to a good understanding. The gentleman represented himself to be Ghuffoor Khan, a Pythan of gentle blood, who had a small estate in the neighbourhood, and was proceeding to the imperial city for the purpose of negotiating a marriage for one of his sons. Hassan, in return, told him as much of his history as was necessary, and intimated that he was at present a soldier of fortune, caring little for the service which he adopted if it offered good pay; moreover, that he was indifferently off as regarded money, having sufficient for his wants for a short space and nothing more; and here he shewed his stock, which amounted to about fifty pieces of gold. His host comforted him with the assurance, that in and about Delhi there was no lack of masters, who would be willing to entertain so respectable and valiant a follower, and offered to exert himself among his friends and acquaintances to obtain him a situation. He observed that he himself and his retainers were that night going to

put up at the serai in old Delhi, as he had a friend whom he wished to see in that place, and the next day he intended entering the imperial city. He offered Hassan a share of the accommodation which he had secured, and Hassan accepted it with gratitude. At this period Hassan observed that the servants of his friendly entertainer were very assiduous in their attentions, and were pressing around them with a forwardness and readiness which domestics do not often show. He accidentally turned his head, and saw how hospitably his own servants had been cared for by those of his friend, for they had surrounded them in the eagerness to display their kindness : and he even heard one of them call out "hookah ho"—"bring the hookah." At this moment, however, the sound of a trumpet was heard, and a dust appeared in the distance ; in fact, a body of cavalry were marching past. The worthy host hereupon gave a signal to his followers, who then immediately went to their respective avocations ; the baggage was packed up, and they proceeded on their journey. Hassan's new friend casually remarked, as they now trotted on side by side, that the cavalry would in all probability require the clump of trees, and that it was better to vacate voluntarily than be kicked out, to which Hassan assented.

The evening brought them to the gates of the fort of Old Delhi. This place is situated about two miles from the modern and larger city of that name. It is called the "Kullah kohna," or old fort, which indeed it is, for it is surrounded by high walls which rise abruptly out of the plain ground, and would form a very respectable defence against an army not accompanied by heavy artillery. Within the walls is a complete town, which may contain from five to ten thousand inhabitants of all castes and kinds. It is more remarkable, perhaps, as the remains of a very splendid musjid, or mosque, than for anything else. This very majestic building is of great antiquity, and cannot fail to inspire the beholder with feelings of awe. It was in the serai of this place that the travellers were assembled shortly after their arrival ; here preparations were made for passing the night. Hassan's host, however, left the serai, as he said, for the purpose of seeing his old friend in some other quarter of the town. He shortly after returned with his friend, a man of large stature, with bushy whiskers ; both of them so earnestly entreated him to leave such uncomfortable quarters as a public serai, and to lodge in the house of his friend, that he without scruple moved with his servants into the apartments allotted to him. Orders were now given to prepare the evening repast, for the sun was fast sinking below the horizon, when Hassan, spreading out his praying carpet, kneeled with his face to the west, the holy quarter of the caaba, and recited his evening prayers. As he rose from his kneeling posture, he muttered a few words of the formula which had been given him by Moolvee Ahumudy, as was his usual wont : the words themselves contained a form of prayer, which to ordinary ears seemed but as such, while to others who had been initiated, it conveyed a different meaning. A female, whose face was closely covered, was then proceeding to a well within the court-yard, she paused, as if something had suddenly arrested her progress. A word in the lowest possible whisper issued from her lips. It was answered. The female, as if by accident, let fall the water-pot, in so doing her chudder, or cloth, opened, and discovered to the astonished eyes of Hassan—Zoolma. It was fortunate that no one was sufficiently near to mark a recognition that would have been, under the circumstances of the case, fatal to both parties. Both, however, soon assumed compo-

sure; and while Zoolma stooped to lift up the broken utensil which had fallen, she had just sufficient time to say, "Eat not, sleep not—or you lose your life." A caution thus given, at such a time, and in such a place, was not likely to pass unheeded by the person to whom it was addressed.

In a short interval after this conversation a messenger summoned Hassan to the evening repast. Dinner was prepared for three only, that is to say, for himself, his host, and the friendly entertainer. Awake to the suspicions which had been excited in his breast, he refused to partake of aught that was set before him, alleging that he was indisposed by travel and felt sick. His friend rallied him on his illness to such an extent that he began to think Zoolma's admonition useless; nevertheless he considered it but wise to adhere to the prohibition which had been given him, and he refrained. The same excuse obtained for him permission to retire early to rest. On taking leave of his worthy entertainer, Hassan thanked him for the hospitality which he had experienced, and to his friend, who had introduced him, he likewise expressed his grateful thanks for such kindness as had been shewn him. The latter embraced him, wished him the usual nocturnal salutation, and bid him be ready to rise full early in the morning, as the cavalcade would move as soon as dawn appeared. Hassan went to the open apartment which had been prepared for him, but could not find either of his servants. He had been long used to hard service, and cared not much for their absence, though he thought it singular. Others, however, were there ready to supply the place of the defaulters. The domestics of the host brought both pipes and coffee, which they offered to Hassan; he, however, resolutely refused to partake of luxuries which he dearly loved. He laid himself down on his bed, and there began to meditate on what he had seen and heard during the day; but the warning which he had received, and the other anxious circumstances with which he was surrounded so worried and irritated him, that he could no longer rest at ease; he rose and perambulated the court-yard adjacent to the room wherein he lay, but he then first perceived, that though the beds of several persons, who had not then made their appearance, were spread out on the ground, the door of the yard was locked; he returned to the room in which he had been placed, and on trying the door through which he had been conducted, he felt that that, too, had been secured. His arms too? Yes—they had been secured. They had been in the custody of his servants, and his servants had otherwise been disposed of. Here then he was encompassed by enemies, without the smallest means of defending himself, and if attacked he must die the death of a dog. Then again came across him the recollection of Zoolma's words, and an indistinct idea floated on his brain that she had an interest in him. Could he doubt it? Had she the power to assist him in such a perilous case? That remained to be seen. He then once more, as he heard a neighbouring ghurree or gong sound the third hour of the night, called his God to recollection in prayer, and waited in patience and resignation what might come to pass. He determined, however, should danger arise, to sell his life as dearly as he could.

The moon, then new, had begun to shine less brilliantly, and a sort of obscure light only proceeded from that usually bright orb. At length a noise as if of the opening of a door was heard, and a man made his appearance, who crept with a slow and stealthy step towards

the spot where Hassan lay. He paused and gazed at Hassan, who for a few seconds lay as still as death, feigning sleep. The idea of unknown danger came across his breast; he suddenly started up and darted on the unknown who stood before him. "Silence, and fear not," said the well known voice of Zoolma, "all is now right. I had feared that you had disobeyed my injunctions, and that you had partaken of that which had caused you to sleep the sleep of death—and then I—but let that pass; all is well as yet, arise and follow me. Much must yet be undergone, and one false step may cause our capture and certain death. Follow me! Once beyond these walls, we are free. And take this dagger," said she, placing in his hand a long and sharp knife, at the same time exhibiting another of the same kind in her girdle, "it may so be that we shall have occasion to use them." So saying, Zoolma who had put on the dress of a soldier, which well became her martial figure, beckoned him onward. She led him to a small door in the side of the wall which Hassan had not before perceived. The door yielded to a pressure in a particular part, and Hassan following his companion entered, not without some feeling of horror, into a small grave-yard, replete with mounds of earth many of which appeared only recently raised. The space which it occupied was scarcely ten feet square, and some overhanging ruins covered with brambles concealed it from the view of observers; yet Hassan marked its contents. On the opposite side of this horrid inclosure was another door, but fastened with a lock; of this Zoolma produced the key. The door yielded after some efforts, but not without difficulty. It was again closed, though not locked, for the fastening was on the inside. They next pursued their way by a devious path through broken buildings and mouldering ruins, until at last they emerged upon an open path, from which the musjid appeared in bold relief upon the now moonless though starry sky. "Once there," said Zoolma in a low voice to her companion, "and we bid defiance to pursuit." At this moment an indistinct hum of voices came across the ear, and Zoolma shuddered. There must be some cause for such an unusual disturbance at that time of night. Was their flight discovered thus early? Both instinctively hastened their footsteps across the road, when on a sudden, a chokedar or watchman, who was seated on the brink of a low well hailed them. "For the love of the blessed Hossain and the twelve Imans," whispered Zoolma in an agitated voice, which scarcely permitted her to give utterance, "say that we came to seek for water, or we are lost; I cannot speak, my woman's voice would betray me." Hassan did as he was bid, and approached near the well, for their course was by its brink. As they came close to the well, the chokedar made some further enquiry in a dialect which Hassan did not comprehend. The reply was as incomprehensible to him in manner as the speech of the interrogator had been. Zoolma made a fierce and sudden rush on the watchman, pushed his legs from under him, and precipitated him into the well. The dying wretch in falling laid hold of some planks on the side of the well, but Zoolma speedily drew her dagger and smiting him fiercely with the sharp edge, he gave way, and down he fell with a dull heavy sound into the water beneath. A gurgling noise followed, but they stayed to hear no more. "Poor wretch!" said Zoolma, "I know well enough that he richly deserved his fate. God is great. It was, however, our only chance of safety. I hear the noise plainly, we are followed; with all speed let us to the musjid." So saying, they hurried

to the south side of the Jumma musjid, where they perceived one of the broken arches, at the entrance of which a rude sort of doorway was erected with earth and some planks. Through these a lamp glimmered faintly, and from within was heard the sound of muttered prayers. Zoolma knocked at the door in a peculiar manner. A low and solemn voice asked "Is the time come?" Zoolma replied, "The time is come." The door was then cautiously opened and they were admitted. It was well it was so, for the noise of the pursuers was now very plain, but they evidently never thought of going near the musjid; they took another direction.

Zoolma then in a few words related to the fakeer who lived in this singular abode, what had occurred in the dwelling which she and Hassan had just left. The fakeer seemed to be well aware of much which was there going on, and did not require much explanation. He seemed, indeed, as if prepared for the task he was about to perform, and set about it with coolness. He first knelt down and performed his devotions, and they by his directions followed his example. He then lighted a small portable lamp, extinguished that which burned in his own cell, and placed across his fragile doorway, in holes pierced in the pillars, and which easily escaped ordinary observation, some stout wooden bars, which defied ordinary intrusion, should any be attempted; an accident, from which his reputed sanctity almost surely protected him. He next proceeded to remove from its position a stone in the wall, which apparently belonged to part of a tomb, in the niche of which the lamp, lately extinguished, had been burning; behind this stone appeared a flight of steps. Down these all three proceeded. Their road was difficult; in some parts it had been hewn through solid rock, and in others it had been built up with masonry, and part of this had given way through time. At length they made their way to the end of the passage, at the mouth of which were two stones. These were carefully displaced, and exhibited an aperture but just large enough to admit the body of a man of moderate size. A coil of rope was ready there for use. The fakeer then very affectionately, and a little to the discomfort of Hassan, embraced Zoolma very tenderly, gave her a small purse of money, and bid her farewell. The rope was first tied round the body of Hassan, who descended a distance of not more than twenty feet, when he found himself on the ground. Zoolma after receiving a few more words of advice from the fakeer, descended by the same means, where she was received by Hassan, who had by this time began seriously to consider whether she were a blessed angel from Paradise to have thus brought her ends to pass, or whether she were an enchantress who used unlawful incantations, and called on fiends and spirits to execute her behests. The former idea, however, was more prevalent; for though he had had several opportunities of seeing that she still was an enchantress in another sense of the word, she had saved his life, and could he think ill of one who had done that? Their perils were not yet altogether over, for they had to effect their escape from a vicinity fraught with danger; and where, if discovered, they would most assuredly have perished. This, however, by the means furnished by the benevolent fakeer, they were enabled to do. They were nearly half a mile from the bank of the river Jumma, and if they could but once embark on that, its swift current would soon take them beyond reach of pursuit. The active and intelligent Zoolma, guided by the directions which had been given to her by the fakeer,

made her way to the house of a Mallah, or boatman, who would have been inclined to obey the orders she brought, but the sight of a well filled purse and a promise that he should have a part of its contents, led him to be extremely active. He quickly summoned two or three hands to his assistance, and launched his boat. Hassan and Zoolma went on board, and the current speedily wafted them down to the eastward ; a course now by no means unwelcome to the former, though it was towards the quarter of his home. The feelings which now agitated his breast, we will not here descend to examine, more than to say, that former love and recent gratitude made him reverence Zoolma more than he had before ever done, and that he resolved to take her home as his wife to a father, who he well knew would welcome him, and her also, for his sake.

There was yet much that was mysterious in the history of Zoolma, which her lover could not comprehend. Her sudden disappearance, her situation in the house of Ghuffoor Khan's friend, her possession of the secrets of his house, her disposal of the chokedar, and her influence over the fakeer, by which they obtained their liberty. Of these particulars Hassan begged to be informed. One day the boat was quietly gliding down the stream, and the sun had just set, both were sitting on the top of the boat looking at the placid beauty of the scene, she took this opportunity of giving him this narrative.

“Of my history up to the time of my sudden disappearance from your father's house, you are as well aware as I am. At the occurrence of that event I was as astounded as you could possibly be, but I was soon made acquainted with the state of the case. The leader of the band of robbers who captured me from your father's tent was the fakeer who had so frightened me at Phoolwaree ; it was he, at whose house you put up in old Delhi, where your death was intended, and which would have as inevitably taken place as the day of judgment, had I not assisted you in escaping. My father, whom I soon found out to be, though of noble birth, reduced by misfortune to a professed dacoit, and the head of a gang of robbers, whose quarters were in the district of Coel, told me my history. I, too, was an only child. My father had an accomplice in crime, who was his factotum in many desperate deeds. A dispute fell out between them respecting the division of some booty which had been acquired in a plundering expedition, and as my father held possession of the goods he got the better. A fierce quarrel ensued between the quondam friends, and they separated, not without many threats on the part of the other, that my father should some day or other repent of his conduct. A short time after this the threat of vengeance fell on his head. I was stolen from under the charge of my nurse, and all trace of me was lost. It was in vain that my father offered heavy rewards for my recovery, and sought out the person to whom he attributed my abduction ; he could neither find me nor his foe. About six months before I was taken away from your house, the dacoit who had stolen me, and who had been apprehended for a robbery attended with murder, was sentenced to death. Before his execution he found means to send word, by a criminal released from prison, of the district where I had been disposed of ; but he could neither furnish the name of the village nor of the person to whom I had been disposed of. My father forthwith left his home, came to the Tirhoot district and sought me in every quarter. Failing in his attempts, he sought the assembly at Phoolwaree, where, as he thought, he might perchance gain

some knowledge to direct his search ; and there as you know he first set eyes on me. My resemblance to my mother first attracted his attention, and he heard too, that I was no Khana Zadeh, born in my master's house, but a purchased slave. The amulet which he snatched from my arm, and which as you know, I had there when I was first received into your house, had been written by our family Moolah, and this at once convinced him of my personal identity. His name as a leader of dacoits, was well known to Shunker and Seebun, and other notorious characters in the neighbourhood ; and he easily collected a band of ruffians, many of whom had previously consorted with him, who assisted him in the attack on your tents. After this the band separated to their own respective homes ; no property had been taken for which search might be made, and suspicion alighted on no one. My father placed me in a boat and conveyed me safely to his own home at Coel.

“ Here I remained about three years, living in ease and comfort, and with little to complain of save separation from all those I held dear to me. It was nevertheless painful to one who had been, as was the case with me, brought up in peace and honesty, to know that I was the daughter of one who lived by setting at defiance the laws of his country. Plunder was, I knew, his profession, and blood, I fear, not unfrequently stained his hands. I daily trembled for his fate, and knew not how long I should remain in the home which then held me. My anticipations were soon realised. One day the police-officers came with a search-warrant, and also an order to apprehend my father, then luckily not at home. He was subsequently proclaimed as an outlaw and a heavy reward offered for his capture. For some weeks I was reduced to the greatest distress, and obliged to gain my bread by grinding corn and working at my spinning wheel, which scarcely furnished me with a meal of the very coarsest grain. But what was I to do ? The police had plundered the house of every thing which was valuable, and no one dared to hold any but a distant communication with the daughter of a proclaimed dacoit. I was at length released from my troubles by the arrival of a messenger sent by my father to search for me, he brought me to the old fort at Delhi, where you put up. Here, however, I found that a change had come over my father, and he had adopted a new trade. The fact was, that his name had at length become too notorious, and he dared no longer, with any regard to his own safety, continue his open outrages. I fear me much, if choice can exist between cases of such enormity, if his last profession is not worse than the former. He let his hair, beard, and whiskers grow so as to prevent recognition, and had joined a body of Thugs in which he had been initiated. Oh ! my friend, what shall I say of the horrors which it has been my lot to hear and see. At Coel, when my father lived by dacoity, his enormities were done at a distance ; there, though I heard much of what was being done, my eyes were not witnesses of the harrowing scenes which at Delhi continually met my view. The horrid trade of deliberate strangling which my father had undertaken, and the seeing, as was often the case, the victims writhing and struggling under the fatal noose, made me take an inveterate dislike to a person, who though he was my father, I had never been brought up to consider so, and who besides having no tie of youthful recollection or paternal cares, was daily guilty of crimes the most diabolical. It was not always that my father personally superintended the receptacle

for slaughter at which you were received ; he sometimes went out on expeditions for the purpose of alluring unwary travellers like you to their destruction. No one soul who once entered that gateway, excepting yourself, ever found his way out of it. The bodies of the murdered were disposed of by burial in the place through which we passed ; and though all this was well known to the head men of the place, and the watchmen and police themselves, they winked at the deeds and participated in the plunder. Oftentimes was it the case, that harrowed by the horrid scenes which met my view, I revolved in my mind the chances of flight ; but what could an unprotected female do ? Or should I not have been followed up and slain ? I might, indeed, have given information of all these horrid barbarities to the government, who would have effectually protected me, but I could not make up my mind to betray the author of my being to a certain death.

“ Within a short time also of your arrival my circumstances were much changed for the worse. My father, who had hitherto allowed me to have much my own way, insisted on my marrying : the thought of this was distraction. Independent of my abhorrence to a union with any one for whom I could care nothing, a horrid prospect arose before my eyes. As the unmarried daughter of a Thug leader I was left at home, nor was I required to take a part in the nefarious deeds in which my father was a prominent actor. As a wife such a forbearance would no longer be allowed ; I should be compelled to go forth with the gangs, and take my share in the bloodless, yet deadly catastrophe. I had but one resource left ; I feigned foolishness, and no one then sought my hand. I was permitted to wander about unmolested from place to place, and no one looked after my actions. I sometimes assisted a little in the household work, and at others strolled about the village. My principal place of resort was the large mosque by which we passed, and here I first became acquainted with the holy man by whose assistance we escaped through the subterraneous passage. Kind to all who used to resort to him for advice for soul or body, and by whose scanty offerings alone he existed, to me, as a being bereft of sense, he was doubly so. By degrees I began to let him know that I was not what I appeared to be, and at last made known to him the truth. He, indeed, was not at all unaware of the horrid trade which my father practised, but it was not his affair to meddle in other persons’ business, nor could he remonstrate without compromising his own safety. He fully commiserated my situation, and consoled me with the counsel of prudence and patience. Shortly after the full establishment of our confidence we first became accidentally revealed to one another, as being nearly related by religious ties. He and our respected peer and moorshid, Moolvee Ahmudy, had belonged to the same association, and were themselves disciples of one master. This discovery changed the old man’s regard for a feeling of paternal affection, and he vowed to afford me whatever assistance I should require at any time ; he also made me acquainted with the existence of the secret passage by which we escaped from the fort. It had been used in former days, when the mosque was in its glory, and the establishment of moolahs and priests extensive, for the purpose of clandestinely introducing into the monastery some articles of consumption, such as opium and spirits, which were forbidden to, and not openly used by, those holy men, who nevertheless in secret indulged in them. The existence of this passage, the old man told me, was known but to himself and two or three wandering beggars, who seldom came near the spot, and they had pro-

misèd never to divulge it except under certain conditions, which were not likely to accrue. He had himself never used the passage, but it was always kept ready in case necessity should require it. There was, however, but little chance of discovery, since besides the absence of all suspicion of the existence of the cave, the moveable stones in the wall are, as you saw, so covered with ivy and bush, that it is impossible to observe any difference between them and the solid part of the building.

“ Thus stood matters when on the evening of your arrival I heard of the destined fate of another victim, though but little did I then think how dear to my early recollections that person was. I heard Ghuffoor Khan relate to my father that he expected to find in the traveller a fine prey, since you had money on your person, and had besides a horse of great value, which, as you had confessed yourself to be a stranger in that part of the country, might be easily disposed of without suspicion. He further mentioned how he had fallen in with you, and had nearly effected his object in the grove where you put up at mid-day. The beryl or burying place had been selected, the graves were being dug, and the words “*Hookah lao,*” or bring the hookah, (which in their language signifies that the murder should be commenced,) had actually been spoken, but the approach of a body of troops, who must have discovered the crime, saved you. It was likewise recommended, that as you were a powerful man, and though you could not effectually resist those who would have strangled you, you might have caused more trouble and noise than usual, a narcotic should be administered to you in your food or drink. The food of which you saw my father and Ghuffoor Khan partake could have done you no harm; but had you acceded to their request to eat, the attendant would have spiced it well. In that case, though you would not have perished, you would have been unable to act with that vigour on which your life depended. I need not describe my astonishment at discovering who was the intended victim, nor the instantaneous resolution which I formed of liberating and fleeing with you. I alone might, had I been inclined to fly and incur the risk which would have been consequent thereon, have escaped in the day time by the gates; on you were shut the entrances and places of exit of my father’s house. Had you passed them, the gates of the town were impassable; and those who were in league with my father would have easily informed him of your escape from his tent. This too must prove my excuse for what might otherwise appear an unprovoked crime, in drowning the chokedar; but either his death or ours was the alternative. Had he seen me and you together, and surprised me at that hour and place, he could not but have suspected our actions, and would have raised an alarm. I knew him well; many is the unfortunate that he has decoyed to his destruction, and this hand but anticipated his doom by a few years. That must, indeed, be sooner or later the doom of them all, for God cannot permit such great wickedness to remain longer in the land.”

The prophecy of Zoolma proved true. The government of India at last became convinced of that which had been before doubted, i. e.—the existence of the fraternity of Thugs or stranglers, who perambulated Hindoostan, committing murders by thousands, and with perfect impunity. Among many measures which Lord William Bentinck, when Governor General of India, carried into effect, some of which have proved failures, and others have created against him bitterness of feeling, that for the suppression of Thuggee, and the sister measure of

the abolition of Suttee, stands boldly forth as undoubted gems in his crown, whatever opinion may be held of the materials whereof the rest is composed. In the simultaneous efforts which were made in various parts of the country for the suppression of Thuggee, under the able direction of Major Sleeman, whose book on the subject is more highly interesting than any other recently published, Ghuffoor Khan and his band of ruffians met the fate which they so richly deserved.

These pages have been too long drawn out to describe the journey of Hassan and Zoolma to his father's house. Hassan had by the adventure got rid of his passion for wandering, and he and his wife were welcomed with joy by the happy Azim. It is not certain that Hassan ever told Azim the real name and family of his daughter-in-law, as it might have shocked his pride; but Azim was too happy to receive back his son on any terms to be too curious on the matter.

THE LATE BROTHER H. C. SELBY.

IN our obituary for March last, we recorded the decease of this estimable Brother, and stated that his career was not marked by brilliant effect. We wish not to be misunderstood as implying any imperfection in the Masonic conduct of one who well and worthily performed his duty—in fact, if all Masons acted as did our zealous Brother, by doing that which their respective vocations enabled them to perform, we should find what an amount of general good might be brought forward into active operation.

The following circular will shew that Brother Selby was desirous to impress upon the minds of others what stood foremost in his own, a sense of public duty:—

“ Office of Clerk of the Peace for Middlesex,

“ Session-House, Clerkenwell Green, 1st February 1815.

“ Brother,—Many of the Lodges of Freemasons in this county not having complied with the terms of the Act of Parliament, ‘ For the more effectual Suppression of Societies established for Seditious and Treasonable purposes, and for better preventing Treasonable and Seditious Practices,’ 39 Geo. III. c. 79, I have deemed it my duty to acquaint you therewith; and in order that Masons’ Lodges may not (as they do at present) remain subject to prosecutions for not complying with the Act, I herewith send you an extract from it for your government therein.

“ I am, Brother, your very obedient servant,

“ HENRY COLLINGWOOD SELBY.

“ Clerk of the Peace.”

MASONIC ANECDOTES.

TO THE EDITOR.

DEAR SIR AND BROTHER,—At a recent meeting of the Burlington Lodge I was much struck by the very forcible address of Major Revell, who, in returning thanks for a compliment to himself and other visitors, entered into the subject of Masonry with all the ardour of a youthful aspirant, delighting his auditors with some interesting reminiscences of “fifty years since,” and tracing the progress of the social system with polished energy and graphic interest. I could have wished to be able to report faithfully the full particulars of the Major’s address, but as that is not possible, I shall submit the following anecdote, which will doubtless interest your readers. The anecdote was first related in the Shakspeare Lodge, No. 116, at their last meeting, at which the Major was present:—

“Brother G * *, whose pursuits led him to that scene of turmoil and strife, the Basque provinces, saw much of the nature of the intestine war that was raging, and which was marked by little else than rapine, murder, and all the effects of faithless depravity. Upon one occasion he witnessed the capture of four prisoners, who were little accounted, and ordered for execution. The fiat went forth and there was no appeal—no hope—the *Durango decree* consigned the captives to an ignominious and merciless death. On the following morning the jailor brought three of the prisoners from their dungeon, and delivered them to the fatal guard, by whom they were shot. But where was the fourth? The answer was, ‘Dangerously ill—he would die before night.’ The jailor, accustomed to deal with death—to obey the orders of a despot—and to witness the ghastliness of doomed men on the verge of eternity—himself without feeling, for all feeling had been blunted by the customs of his horrid office—indifferent to every thing passing around him—such a man—*this* man was arrested in his course of unholy occupation on being reminded of his obligation by one of those unhappy captives, who pleaded for mercy to his God through the hope—the last hope that was left—the trial of strength, from the bursting chords of his heart, to affect that of the executioner with the sign of “*sympathy and distress.*” Mysterious agency! Freemasonry triumphed—the man that was callous to all other humanities, blenched at the signal, and saved the Brother!

“The continued horrors prevented immediate inquiries after the subject of this anecdote. It was at length announced that he had died, and no one cared what had become of his body; indeed little inquiry was ever made after those whom the fell decree had denounced.

“The jailor, however, had secured the Brother until he found means to favour his escape, and thus in a measure, has made some reparation to society, by shewing that if war be declared against society, the feelings of humanity, by the blessed aid of Freemasonry, will triumph over the Demon of Darkness.”

Your’s Fraternally,

FIDUS.

The following extract from a recent publication* will be read with interest. It gives countenance to the system of Freemasonry, as being, at times at least, of no light service to the initiated. The name of

* Mrs. Broughton’s “Six Years’ Residence in Algiers.”

Babastro, a renowned Spanish corsair, who, under the protection of Bonaparte, did much injury to British small-craft in the Mediterranean, is often mentioned in this work. "Must I (says Mrs. Broughton), whilst the name of Babastro occupies my pen—must I, who ranked the name of Babastro amongst the Jack-the-giant-killers, ogres, hobgoblins, evil genii, spiteful fairies, and *croque mitaines* who so prominently occupied my young imagination—must I, in justice and in charity, trace one redeeming trait? Yes, even so; I will, in my dear father's spirit, who never failed, whenever circumstances led him to speak of this one of his arch-plagues, always to conclude by adding the only palliating circumstance with which he was acquainted, and from which he deduced a strong argument in support of one of his most favourite dogmas, viz., that great benefit had accrued to mankind by the establishment and continuation of Freemasonry, of which he was a most decided admirer and zealous advocate. After the capture of an English prize by this soft-named corsair, and whilst his crew were following their usual honorable practice of stripping our unfortunate countrymen (to which they induced them to submit by holding over them unsheathed knives), that they, the gallant captors, might thus exactly ascertain the precise amount of their booty; it so occurred, that the master of one of the luckless English vessels, whose name escapes my recollection, whilst undergoing this unceremonious disrobing, made use of one of those mystic gestures invisible to all but the initiated brethren of the trowel and apron. Whatever that sign was, it passed not unnoticed, for instantly was his hand clasped in that of Babastro, and an immediate order was given by him to his satellites to release the English captain from their grasp; and he desired that whatsoever property was ascertained to belong exclusively to him, should by all be held sacred, and restored to him. Nor were these professions a mere *façon de parler*, for most strictly were they fulfilled, as I perfectly remember hearing the English captain relate to us. All I recollect besides of this chieftain of the privateers which so long infested the coast of Algiers, is, that his master, Napoleon, judged him worthy of being named a member of the legion of honour."

COLLECTANEA.

THE RUINS OF EPHESUS.*—For about three hours before reaching Ephesus, the road, crossing a rich and beautiful plain watered by the Cayster, lies between two mountains; that on the right leads to the sea, and on the left are the ruins of Ephesus. Near, and in the immediate vicinity, storks were calmly marching over the plain and building among the ruins; they moved as if seldom disturbed by human footsteps, and seemed to look upon us as intruders upon a spot for a long time abandoned to birds and beasts of prey. * * * It was late in the afternoon when I arrived at the little coffee-house at Aysalook; a caravan had already encamped under some fine old sycamores before the door, preparatory to passing the night. I was somewhat fatigued, and my Greek who had me in charge, was disposed to stop for the morrow; but the fallen city was on the opposite hill at but a short distance, and

* From Stephens's "Incidents of Travel."

the shades of evening seemed well calculated to heighten the effect of a ramble among its ruins. * * * We moved along in perfect silence, for besides that my Turk never spoke, and my Greek, who was generally loquacious enough, was out of humour at being obliged to go on, we had enough to do in picking our lonely way. But silence best suited the scene; the sound of the human voice seemed almost a mockery of fallen greatness. We entered by a large and ruined gateway into a place distinctly marked as having been a street, and, from the broken columns strewed on each side, probably having been lined with a colonnade. I let my reins fall upon my horse's neck; he moved about in the slow and desultory way that suited my humour; now sinking to his knees in heaps of rubbish, now stumbling over a Corinthian capital, and now sliding over a marble pavement. The whole hillside is covered with ruins to an extent far greater than I expected to find, and they are all of a kind that tends to give a high idea of the ancient magnificence of the city. To me, these ruins appeared to be a confused and shapeless mass; but they have been examined by antiquaries with great care, and the character of many of them identified with great certainty. I had, however, no time for details; and, indeed, the interest of these ruins in my eyes was not in the details. It mattered little to me that this was the stadium and that a fountain; that this was a gymnasium and that a market-place; it was enough to know that the broken columns, the mouldering walls, the grass-grown streets, and the wide-extended scene of desolation and ruin around me were all that remained of one of the greatest cities of Asia, one of the earliest Christian cities in the world. But what do I say? Who does not remember the tumults and confusion raised by Demetrius the silversmith, "lest the temple of the great goddess Diana should be despised, and her magnificence destroyed;" and how the people having caught "Caius and Aristarchus, Paul's companions in travel, rushed with one accord into the theatre, crying out, 'Great is Diana of the Ephesians?'" I sat among the ruins of that theatre; the stillness of death was around me; far as the eye could reach, not a living soul was to be seen save my two companions and a group of lazy Turks smoking at the coffee-house in Aysalook. A man of strong imagination might almost go wild with the intensity of his own reflections; and do not let it surprise you, that even one like me, in nowise given to the illusions of the senses, should find himself roused, and irresistibly hurried back to the time when the confused mass around him formed one of the most magnificent cities in the world; when a large and busy population was hurrying through its streets, intent upon the same pleasures and the same business that engage men now; that he should, in imagination, see before him St. Paul preaching to the Ephesians, shaking their faith in the gods of their fathers, gods made with their own hands; and the noise and confusion, and the people rushing tumultuously up the very steps where he sat; that he should almost hear their cry ringing in his ears, "Great is Diana of the Ephesians!" and then that he should turn from this scene of former glory and eternal ruin to his own far distant land; a land that the wisest of the Ephesians never dreamed of; where the wild man was striving with the wild beast, when the whole world rang with the greatness of the Ephesian name; and which bids fair to be growing greater and greater when the last vestige of Ephesus shall be gone and its very site unknown.—But where is the temple of the great Diana, the temple two hundred and twenty years in building; the temple of one hundred

and twenty-seven columns, each column the gift of a king? Can it be that the temple of the "Great goddess Diana," that the ornament of Asia, the pride of Ephesus, and one of the seven wonders of the world has gone, disappeared, and left not a trace behind? As a traveller, I would fain be able to say that I have seen the ruins of this temple; but, unfortunately, I am obliged to limit myself by facts. Its site has of course engaged the attention of antiquaries. I am no sceptic in these matters, and am disposed to believe all that my cicerone tells me. * *

* He knew what was expected from him, and that his reputation was gone for ever if, in such a place as Ephesus, he could not point out the ruins of the great temple of Diana. He accordingly had *his* temple, which he stuck to with as much pertinacity as if he had built it himself; but I am sorry to be obliged to say, in spite of his authority and my own wish to believe him, that the better opinion is, that now not a single stone is to be seen. Topographers have fixed the site on the plain, near the gate of the city which opened to the sea. The sea, which once almost washed the walls, has receded or been driven back for several miles. For many years a new soil has been accumulating, and all that stood on the plain, including so much of the remains of the temple as had not been plundered and carried away by different conquerors, is probably now buried many feet under its surface.

After another visit, by day, Mr. Stephens observes:—I feel my inability to give you a true picture of these ruins. Indeed, if I could lay before you every particular, block for block, fragment for fragment, here a column and there a column, I could not convey a full idea of the desolation that marks the scene. To the Christian the ruins of Ephesus carry with them a peculiar interest; for here, upon the wreck of heathen temples, was established one of the earliest Christian churches; but the Christian church has followed the heathen temple, and the worshippers of the true God have followed the worshippers of the great goddess Diana; and in the city where Paul preached, and where, in the words of the apostle, "much people were gathered unto the Lord," now not a solitary Christian dwells. Verily, in the prophetic language of inspiration, the "candlestick is removed from its place;" a curse seems to have fallen upon it, men shun it, not a human being is to be seen among its ruins; and Ephesus, in faded glory and fallen grandeur, is given up to birds and beasts of prey, a monument and a warning to nations.

CONNEXION BETWEEN THE WORKS OF CREATION.—The investigations of modern philosophy have shown us the connections of the different sciences; bringing to light the links of the golden chain that runs through the universe, binding element to element, and system to system. That which, in the infancy of knowledge, was presumed to be detached, is found to be closely associated; and that which was supposed to act independently, and within a contracted sphere, has been discovered to be in union or affinity with other and unsuspected regions of nature—operating on other and sometimes far distant elements, by secret impulses or silent combinations, that present themselves in new forms and modifications. It is probable, reasoning from analogy, that these remote associations lie much deeper, and extend much wider into nature than we have even yet been taught to imagine. It is certain, that the further we go, the simpler become the elements of science, and the more curious and the more obvious its combinations. Many complexities have already, in the progress of knowledge, been reduced to simplicity, and many distant departments, as they were once deemed,

of general science have been shown in connexion ; so that, as in the case of language, the investigations of etymology exhibit a few words, or it may be only one, as the radix of universal speech, the inquiries of philosophy, tend more and more to point to a few, and very few, simple principles, as the source of all science—the root of the tree of universal knowledge. We may, therefore, approximate this general truth, which partakes at once of a moral and philosophical discovery, that there is in the works of Deity at once infinite diversity and magnificence in their unfolding, and infinite simplicity in their element and origin.—*Eclectic Review*.

THE RESPONSIBILITY OF PREACHERS. — “ I have learned,” says Luther, “ from the Holy Scriptures that it is a perilous and a fearful thing to speak in the House of God ; to address those who will appear in judgement against us, when at the last day we shall be found in his presence ; when the gaze of the angels shall be directed to us—when every creature shall behold the Divine Word, and shall listen till He speaks. Truly, when I think of this, I have no wish but to be silent, and to cancel all that I have written. It is a fearful thing to be called to render to God an account of every idle word.”

Gaiety and a light heart, in all virtue and decorum, are the best medicines for the young, or rather for all. I, who have passed my life in dejection and gloomy thoughts, now catch at enjoyment, come from what quarter it may, and even seek for it. Criminal pleasure, indeed, comes from Satan ; but that which we find in the society of good and pious men is approved by God. Ride, hunt with your friends, amuse yourself in their company. Solitude and melancholy are poison ; they are deadly to all, but above all to the young.—*Luther*.

ST. PAUL AT ATHENS.—The house occupied by the American missionary as a School, stands on the site of the ancient Agora or market-place, where St. Paul “ disputed daily with the Athenians.” A few columns still remain ; and near them is an inscription mentioning the price of oil. The school-house is built partly from the ruins of the Agora ; and to us it was an interesting circumstance, that a missionary from a newly-discovered world was teaching to the modern Greeks the same saving religion which, eighteen hundred years ago St. Paul, on the same spot, preached to their ancestors. Winding round the foot of the Acropolis, within the ancient and outside the modern wall, we came to the Areopagus or Hill of Mars, where, in the early days of Athens, her judges sat in the open air, and, for many ages, decided with such wisdom and impartiality, that to this day the decisions of the Court of the Areopagites are regarded as models of judicial purity. We ascended this celebrated hill, and stood on the precise spot where St. Paul, pointing to the temples which rose from every section of the city, and towered proudly on the Acropolis, made his celebrated address : “ Ye men of Athens, I see that in all things ye are too superstitious !” The ruins of the very temples to which he pointed were before our eyes.—*Stephens’s Russian and Turkish Empires, Greece, &c.*

A GEM FROM “ RICHELIEU.”

“ The pen is mightier than the sword. Behold
The arch-enchanter’s wand ! Itself a nothing !—
But taking sorcery from the master-hand
To paralyse the Cæsars, and to strike
The loud earth breathless.—Take away the sword,
States can be saved without it.

TO THE EDITOR.

ON ROYAL ARCH MASONRY IN THE PROVINCES.

In the present state of Royal Arch Masonry, an occasional communication from Provincial Chapters, may not perhaps be unacceptable to the readers of the *Freemasons' Quarterly Review*. I therefore beg to offer the following observations, hoping they may elicit information from other Chapters, and thus bring before the Masonic world their actual condition at present in the provinces.

Four or five years have now elapsed since the Supreme Grand Chapter revised and promulgated their regulations and ceremonies, obviously designed for establishing uniformity of practice, and for securing the election of the most experienced and best qualified members to the highest offices of a degree, so justly denominated "the Essence of Masonry."

The qualifications then insisted on, and the ceremonies promulgated for the installation of Principals, certainly offered great difficulties; which in some Chapters, wherein the sceptres had never been "conferred in a particular manner, nor accompanied by any particular secrets," were deemed insuperable, there being no duly qualified Principals to carry out the improvements. In others where zeal predominated over devotion to a corrupted system, they have been surmounted, and with the most beneficial results.

In the province of Somerset, a few zealous Principals, in the years 1835 and 1836, availing themselves of the invitation from the Supreme Grand Chapter, obtained the necessary instructions and qualifications in the Chapter of Promulgation; and on their return home, by mutual assistance to each other, have effected the salutary reforms contemplated by the Supreme Grand Chapter. Amongst the Somerset Principals who repaired to London on this occasion, were two of the Chapter of Sincerity, attached to the *Lodge of Unanimity and Sincerity*, No. 327, at Taunton, who were installed in their respective chairs in the Chapter of Promulgation; the latter of whom since duly installed in the second and first chairs, by the fraternal assistance of duly installed Principals of Bath and Yeovil, in this province, and of Tiverton, in the adjoining province of Devon, has also in a recent visit to London profited by the able instructions of M. E. Companion George Aarons, No. 1, Newcastle Street, Strand, in acquiring the ceremonies of installation to the three chairs, and he takes this opportunity of acknowledging his obligation to that learned and able professor, and of strongly recommending all those companions who are desirous of complete instruction, to apply to him for it.

At a Chapter held here on the 10th instant, for change of officers and receiving propositions, Brother M. E. Companion Robert Leigh, who had been more than a year before elected from the second to the first chair, but which he never took until he had an opportunity in April last of being duly installed in the distinguished Chapter of Fidelity at Tiverton, was again balloted for, and re-elected Z., and having been so recently installed, was inducted into that chair, as was our M. E. Companion Eales White, P. Z. into the second, and P. M. Ash, was duly elected and regularly installed in the third chair.

At another Chapter held on the 27th instant, no less than six worthy and zealous Master Masons, Colonel Sir Charles Webb Dance, James

Robert Mosse, Edwin Evans, Frederick May, George Shirley Kierman, and John Seynour Daring, all of the Lodge of Unanimity and Sincerity, were called to the Supreme Degree of Royal Arch Masons.

In the year 1835 we had not a single duly installed Principal. We now have five regularly installed first Principals, and are enabled, from the source of information before alluded to, to perform every ceremony in strict conformity with the promulgation of 1836.

Keeping pace, as we hope we are, with other provincial Chapters, we cannot but regret the want of that new Code of Laws and Regulations, so long expected from the Supreme Grand Chapter. Let us hope they will no longer delay embodying in the existing regulations (I believe of 1826) their recent improvements, so that we may have one authorised code to which to refer for our guidance.

Taunton, May, 29, 1839.

BASILOTOSOX.

TO THE EDITOR.

DEAR SIR AND BROTHER.—As the song goes,

“ A stout ship, and good sea-room give me,
And it a’nt to a little I’ll strike.”

Understanding that the Reverend Dr. Oliver intends presenting to the Order another work on Freemasonry, in which its Theocratic Philosophy is to be expounded, I shall, in deference to that distinguished Mason, postpone the publication of “ My Ten Years experience.” Prudence *may* influence me in this course—justice I confess *does*. It is but prudent not to venture upon public observation at the same moment with the “ Philosopher of Masonry ;”—it is but just that the noble intentions of the excellent and Reverend Brother should be carried out to their fullest extent. He has offered to the contemplative Mason an opportunity that should not be lost of investigating the recesses of the jewelled cabinet, by means of a lock and key, whose wards will only yield to the skill and practice of the artist, and then so easily as almost to open by a touch. He has, with a philanthropy most honourable, declared his intention to devote the profits of this work to the three Charities of the Order, and I hope, devoutly hope, that the list of subscribers will abundantly reward such a labour of love.

The worthy Doctor’s work once fairly before the Masonic public, I will then venture my bark on the waters; and although it is for the present in ordinary, it will be enabled to take in more freight; and I, its helmsman, then an older, if not a wiser man shall have gained more “ experience.” I will keep my weather eye open, and be ready to slip cable with the first fair wind; and courting pleasant breezes with well-trimmed sails, shall look out for moorings at good anchorage, and offer my cargo at fair price, expecting such a profit as may recompense my venture.

I do not intend, however, to set sail until I have ballast enough to make all sure, and a sufficient number of hands who, in this case, must reverse the order of things, by paying half-a-guinea each, and even then I shall not pledge myself to the appropriation of profits;—I may even reserve them for that Charity—which “ begins at home.”

THE AUTHOR OF “ TEN YEARS’ EXPERIENCE,”

By a Past Grand Officer.

TO THE EDITOR.

Grand Hotel, Piazza, Covent Garden,
April 29, 1839.

MR. EDITOR,—Permit an “old workman” to say a word or two in favour of his “brother labourers.” I am a stranger in England, but have had the happiness to visit, once or twice, the Lodge of “*Good Report*,” No. 158. My present purpose is however to notice the proceedings of its last regular meeting, the 11th of April, on which occasion the yearly instalment of its Officers took place.

The impressive ceremony was performed principally by Brother George Aarons, whose high standing in the “Craft,” great merit, and Masonic proficiency, fully entitled him to the kindness and regard with which he was greeted on that evening, and with which he is generally met by the Brethren of the Institution.

The business of the Lodge having been closed, the newly elected Master, with the Wardens and Officers, were ushered into the “*Banqueting Room*,” where an elegant repast had been provided in the best style of Brother Evans; the music was of the highest order—Brother Blewitt presiding at the piano forte.

If the promulgation of the delightful and rational enjoyment of the visit referred to, shall induce emulation in the sacred cause of Masonry in the Lodge of “*Good Report*,” then, sir, am I amply repaid. Should that, however, fail to be the case, it does not less become me to make known the sentiment of gratitude which I individually entertain for the courtesy which I experienced.

I am, sir, fraternally, yours,
W. R. B.

Past Master, Friendly Lodge, Albany, N. Y., U. States of America.

TO THE EDITOR.

DEAR BROTHER EDITOR,—How can an absurd reluctance to permit Royal Arch Clothing mingling with, and embellishing that of the M.M., be reconciled by any Mason who knows how to close a M.M.'s Lodge, and can give the *symbolic* lecture of the Supreme Degree?

Province of Somerset, June, 1839.

CONSISTENCY.

TO THE MANES OF THE LATE BRO. ROBERT MILLER,

GRAND PURSUIVANT.

I WILL not say that native worth
 May not be found,
Where high nobility and wealth
 Alike abound ;
I will not say that worldly rank,
 Or honors rare,
Or princely might, or wisdom's light,
 True worth impair.

Yet will I venture to assert
 That worth allied
To humble life must be most pure,
 Because most tried.
And, Miller, let the wealthier
 That worthy be,
Condemn me not for offering
 The palm to thee !

To write thine epitaph, be mine
 The simple task,
That unextenuated truth
 Alone should ask ;—
“Humble, Masonic virtue sleeps
 Beneath this sod—
Peace to the ashes of the poor
 Who rest in God.”

J. LEE STEVENS.

MAN'S LOVE.

WHEREVER a man is, sweet dear,
 He'll find it the very best plan,
If she, he should love be not near,
 To make love to each woman he can.

E. R. M.

B B

M A Y.

Oh! gentle May! so thou art come again
 To fill the Earth with gladness, and to bring
 Health and Delight in every passing air
 Of thy sweet breath, and to imbue the Earth
 With all the richness of the joyous Spring,
 New-ripening into Summer?—thy bright eyne
 Glancing like light from 'neath thy wanton hair,
 Thy ripe lips wide with laughter! The small birds
 Swell their loud throats to hail thee; and whole tribes—
 Their season sojourned in some sunnier clime—
 Haste back to England, May, adoring thee!

See the poor Lamb! a weak and new-born thing,
 Raising its head to breathe thy genial air,
 Bleats forth a note of gladness! Old and Young,
 Sickness and Sorrow, bless thee:—even Guilt,
 'Neath thy mild influence, softens into tears.

Oh, thou fair May! that I could follow thee
 For ever and for ever in thy round—
 Thy jocund round o'er flower-besprinkled meads—
 Viewing the earth in one eternal Spring!
 All things in newness, all things in delight,
 All things in beauty—in thy balmy air
 Myriads rejoicing; and unnumbered flowers
 Glowing with new-born splendour.

Thus I'd live,
 Until at last worn out, my every sense
 Betraying painless but assured decay,
 Gave me the final warning—"THOU MUST DIE!"
 Then would I stretch me on thy lap, fair May!
 And sigh my soul forth, peaceful and resigned.
 On some fair evening, the faint waning light
 Tinged with deep purple by retiring Day,
 Should see my parting; and the evening dews
 Be the sole moisture on my peaceful grave.

EDW. BREWSTER,
 I. G., Moira Lodge.

VICISSITUDE.

THE morn now opens with a golden show,
 And busy peasants to their labour go;
 The sun ascends in majesty of light,
 And laughing fields present a pleasing sight;
 The harvest waves its promise o'er the hills,
 And with expectancy the farmer fills,
 Or wide extended o'er the sunny plains,
 Invites the sickle of the early swains.

See them in order march along the glade,*
 While in the sunbeams shines the polish'd blade,
 Not for war's havoc, but to yield increase—
 Not for destruction, but the arts of peace.†
 While fraught with promise seems the jocund morn,
 While glowing tints the ruddy east adorn,
 Their joyous hearts no disappointment fear,
 And all combine their happy hopes to cheer ;
 A moment more, and boding darkness shrouds
 The brilliant prospect in thick-coming clouds,
 The rain descends in slowly-falling drops,
 The anxious husbandman inquiring stops ;
 Dark and more dark the changing heavens lower,
 Fast and more fast comes down the thunder shower ;
 The loud explosion frights the startled air,
 And frequent lightning darts its vivid glare ;
 Now prostrate lies the promise of the plain,
 Destroy'd and deluged by the beating rain.
 No more, alas ! the loaded stalk shall rise,
 And bend its head beneath the ripening skies ;
 The reaper now with heart oppressed and sore,
 Views the destruction of his winter store—
 While anxious fear within his bosom burns,
 He droops his head—and to his home returns.
 How oft in life the morn of *youth* is bright,
 Yet clouds of *manhood* dull its lovely light,
 And all its glory ends in *aged* night !

THE LATE REBECCA RIBBANS.

DEAREST, I LONG FOR THEE.

BY BROTHER EDW. RALEIGH MORAN, P.M., No. 49.

WHEN dewy eve is falling,
 Dearest, I long for thee ;
 For memory recalling
 Paints all the past to me.
 When summer suns shine brightest,
 O'er the laughing earth and sea,
 And bounding hearts beat lightest,
 Dearest, I long for thee.

When day from night awaking,
 Calls life again to glee,
 While its first glimpse is breaking,
 Dearest, I long for thee.
 When other voices hearing,
 Soft as thine used to be,
 Happy although appearing,
 Still, still I long for thee.

* It is customary amongst the farmers of Norfolk and Suffolk to assemble their reapers in order, on the first day of wheat harvest, and march them to the field of labour.

† Isaiah ii. 3, 4.

MASONIC INTELLIGENCE.

ESPECIAL GRAND LODGE.—APRIL 24.

PRESENT.

His Royal Highness the DUKE OF SUSSEX, M.W.G.M. &c. &c.
on the Throne.

The usual ceremonies were observed. After which His Royal Highness was saluted with the Grand and Royal honours upon his accession as Grand Master for the twenty-seventh time. His Royal Highness then invested the following noblemen and gentlemen as the

OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND, FOR THE YEAR 1839—1840.

Pro-Grand Master.

Right Hon. the Earl of Durham, G.C.B. &c. &c.

Deputy Grand Master.

Right Hon. the Earl of Zetland, &c.

Hon. Aug. H. Moreton, <i>M.P.</i>	.	.	Senior Grand Warden.
Captain Deans Dundas, <i>R.N.</i>	.	.	Junior Grand Warden.
R. Percival, Jun., Esq., P.G.W.	.	.	Grand Treasurer.
D. Pollock, Esq., <i>Q.C.</i> , P.G.W.	.	.	Grand Registrar.
Rev. John Vane	.	.	} Grand Chaplains.
Rev. W. Fallowfield	.	.	
W. H. White, Esq.	.	.	Grand Secretary.
James Douglas and	.	.	} Grand Deacons.
S. C. Norris, Esqrs.	.	.	
P. Hardwick, Esq.	.	.	G. Superintendent of Works.
Sir W. Woods (Clarenceux) P.G.D.	.	.	G. Director of Ceremonies.
R. W. Jennings, Esq.	.	.	Assistant ditto.
J. C. M'Mullen, Esq.	.	.	Grand Sword-Bearer.
Sir George Smart	.	.	Grand Organist.
Robert Miller	.	.	Grand Tyler.

GRAND STEWARDS FOR THE YEAR.

Francis Crew	.	.	No. 1	Thomas Scrivener	.	.	No. 30
William Harris	.	.	2	T. Dickason Rotch	.	.	32
H. A. Hoare	.	.	4	J. Prior de Paravicini	.	.	32
Hon. Aug. Moreton, <i>M.P.</i> *	.	.	6	W. K. Wackerbath	.	.	66
Robert Thomas Skidmore	.	.	8	E. Wilson	.	.	72
Victor Collier	.	.	14	John Dubourg	.	.	108
T. H. Fox	.	.	21	J. Vink	.	.	116
Rev. R. C. Packman	.	.	23	Peter Andre	.	.	233
George Lewis	.	.	27	General Cleiland	.	.	324

* Since appointed S. G. Warden.

The investiture of the several officers was conducted with more than usual care, and the several addresses of the Most Worshipful Grand Master created in all present a very powerful effect, especially in his allusions to the late venerated Pro-Grand Master, the deceased Earl of Zetland, and also the addresses to that nobleman's successor, the Earl of Durham, and to the present Earl of Zetland, Deputy Grand Master.

Sir Wm. Woods, as Grand Director of Ceremonies, proclaimed His Royal Highness and the Earls of Durham and Zetland, by name, style, and title, with all his accustomed graceful attention to the dignity of his office.

The M.W.G.M., although labouring under a severe cold, addressed the Especial Grand Lodge at considerable length, on various subjects of Masonic importance; and the Grand Lodge was then closed in ample form.

THE GRAND FESTIVAL.

After the Masonic business of the day had been concluded, the procession of Grand Officers was formed, and the Royal Duke proceeded with them from the Temple to the Hall, where a numerous assemblage of Brethren waited to partake of

THE BANQUET.

His Royal Highness the DUKE OF SUSSEX, M.W.G.M., in the Chair.

On the right of the M.W. Grand Master sat the Earl of Zetland, D.G.M., and on his left the Earl of Durham, Pro-G.M.; the following distinguished Masons filling up the cross table:—

PROVINCIAL GRAND MASTERS.—John Ramsbottom, Esq., (M.P.)
S. M'Gillivray, Esq.; — Eliot, Esq.

GRAND WARDENS.—HON. A. H. Moreton, (M.P.); Captain Deans Dundas.

PAST GRAND WARDENS.—Richard Percival; David Pollock, (Q.C.); H. Prescott; B. B. Cabbell; H. R. Willett; Robert Steuart, (M.P.), Esqrs.

PAST GRAND REGISTRAR.—J. Henderson, Esq.

GRAND CHAPLAINS.—Revs. J. Vane and W. Fallowfield.

GRAND SECRETARY.—W. H. White, Esq.

GRAND DEACONS.—Joseph Douglas; S. C. Norris, Esqrs.

PAST GRAND DEACONS.—W. Silvester; B. Lawrence; W. Shadbolt; J. J. Moore; F. T. Savory; A. B. Granville, (M.D.); J. C. Burckhardt; F. W. Bossy; R. T. Crucefix, (M.D.); and A. Dobie, Esqrs.

GRAND SUPERINTENDANT OF WORKS.—P. Hardwick, Esq.

GRAND DIRECTOR OF CEREMONIES.—Sir William Woods.

ASSISTANT GRAND DIRECTOR OF CEREMONIES.—R. W. Jennings, Esq.

GRAND SWORD BEARER.—I. C. McMullen, Esq.

PAST GRAND SWORD BEARERS.—J. Lawrie; C. Simpson; J. Masson; G. P. Philipe, Esqrs.

GRAND ORGANIST.—Sir George Smart.

THE GRAND STEWARDS of the year.

PROVINCIAL GRAND OFFICERS.—W. Harrison, (Q.C.); — Anderson, Esqrs; and other Brethren, amounting to nearly 300.

The musical Brethren, under the direction of Sir George Smart, consisted of Messrs. Robinson, Hobbs, Fitzwilliam, Atkins, E. Taylor, and the two Masters Coward; a selection that did full credit to the occasion.

On the cloth being drawn, Reading's Grace—" *Benedictus sit Deus,*" was sung in very creditable style.

THE DUKE OF SUSSEX then claimed the attention of the Brethren. The first toast, said he, that I have to give, is one that I propose to you with all my heart; it is drunk with proud satisfaction in all societies, and above all by us, for it is the first standing toast among Masons.— "The Queen, and God bless her!"—three times three and hearty cheers.

"God save the Queen," sung by the professional Brethren, the whole company joining in the chorus.

THE DUKE OF SUSSEX.—I have now, Brethren, to give you "The Queen Dowager," who, you are all aware, is the excellent patroness of your Girls' School; and "The rest of the Royal Family"—(cheers, and three times three.)

Glee—"Health to Queen Adelaide."

Bumpers having been called for and complied with,

The EARL of DURHAM addressed the meeting. "I am sure, Brethren, that you will give me credit for the warmth and sincerity of the feelings with which I propose the next toast. It is one that comes home to the heart of every true Mason—being the health of our Most Worshipful Grand Master. His presence prevents me from attempting to do even faint justice to his excellence; I may, however, say that what I propose with grateful pleasure, you will I know receive with affectionate respect—(cheering.) It has ever been to us a source of pride that we have for our Grand Master, a prince of the illustrious house of Brunswick—the presence amongst us of a member of that royal family, is a proof of the value and importance of our Order. His Royal Highness has this day reminded us of one fact, in itself a sufficient eulogy in his favour, that he has now been for the 27th time elected our Grand Master—(continued cheering.) Well might the Brethren this day look upon the proffer and the acceptance of that honour with mutual feelings of pride and gratification, remembering as they did, at the same time, that interesting and important event in Masonry brought about and effected by the talent and energy of the Grand Master,—the junction of the ancient and modern Freemasons—(renewed cheers.) From that hour to the present day, every act, every word, every thought that could be so applied, have been cheerfully devoted by him to the honour and glory of Freemasonry. Without trespassing upon the privacy of domestic life, I may venture to say that his warmth of friendship, his high sense of honour, his maintenance of principle, and his religious reliance are such as to endear him to all who participate in the privilege of his society, or who are honoured by his acquaintance. How often has he smoothed little asperities, and by his kindly counsel rendered what appeared to be difficult, quite easy of attainment! It is not, however, by these evidences alone of his goodness, nor by the more public manifestation of his worth as the zealous patron and promoter of science that the Brethren have occasion to judge of His Royal Highness, but by the Masonic virtues which are so deeply evinced to all who have the enviable advantage of entering with him into the precincts of a Masonic Lodge. On this topic it is needless for me to dilate, and I will not detain you longer from the gratification of drinking to our most illustrious Grand Master, His Royal Highness the Duke of Sussex—(enthusiastic cheering.)

The DUKE of SUSSEX, as soon as the cheering had subsided, rose and acknowledged the toast, in terms which we report as clearly as the

inconvenient position in which we were placed (or rather left to find a place) would admit. He was sorry that from a cold with which he was afflicted his voice was so weak; his feelings, however, were as strong as ever, and he felt very deeply the manner in which the Brethren had greeted the toast, and the kind expressions used by his Noble Friend and Brother who had proposed it. That Noble Brother had said the present was the twenty-seventh anniversary festival, on the occasion of his election to preside over the Craft. Seven-and-twenty years formed no short period of time, and in the annals of Freemasonry that had been a very eventful period—(cheers.) And he thought the confidence reciprocated between the Brethren and himself, under circumstances of the most varying character, might be fairly considered as reflecting mutual credit, and being indicative of mutual affection—(cheers.) If he had experienced any difficulty in the performance of his duty, or if his intentions and motives had on any occasion been misconstrued and misunderstood, he could assure those who heard him that he had always had the best interests of the Order at heart, and had entertained no other wish than their advancement—(cheers.) Man, like the different countries he inhabited, varied in some respects from his fellow man. Men of perfect similarity of idea were never found. No two places in the world were entirely alike, nor could the views of any two persons on the same subject be expected to be in perfect accordance. It was not just, therefore, that fault should be attributed on either side, because of a trifling difference of opinion, when there existed an identity of purpose, and that identity of purpose tended to the performance of something beneficial to society—(cheers.) One man might be exceedingly bland, another might be exceedingly blunt, yet both might be equally honest; by his intention each should be tried, and not by the contrast that might exist in manner or conversation—(hear, hear.) And satisfied that the intention was correct, no difference of opinion should be permitted to militate against the harmony of feeling by which Freemasons should ever be bound together—(loud cheering.) He felt gratified by the honour which had been again conferred upon him, and he thought that this distinction would not have been repeated for the twenty-seventh time unless he had done something to deserve it—(cheers.) And if God should spare him, to meet them again at the expiration of another year, and the Brethren should think that he deserved it, their thanks would be to him an ample recompence for all the care he could exercise in the advancement of Freemasonry—(cheers.) Individually and collectively, he would now thank them for their reception of the toast he had so inadequately acknowledged, and most sincerely would he drink to their health in return—(long and repeated cheering.)

Glee and chorus, "Here's to Sussex our Master."

The DUKE OF SUSSEX, who was visibly affected by the subject he had to introduce, said he had now a duty to perform which could not be approached with aught partaking of levity. It was not, strictly speaking, a toast that he had to propose. He was going, for the last time, to mention to them the name of their departed, and much respected Brother, the late Earl of Zetland—(hear, hear.) He had proved a good member, indeed, of the fraternity; one whose virtues had stood the test of many years; who had sustained precept by example, and had given ample evidence that the gewgaws of external ornament were nothing to the interior man—(hear, hear.) It was in the heart alone

that the true principles of Freemasonry were treasured; they were not like the outward garb, cast aside in the hour of danger or difficulty. They were exhibited to the world, not in the disguise of affectation, but in the native beauty of their natural effect—(hear, hear.) So well was the character of that illustrious individual known, that come wherever he might he was always welcome; and nowhere was that character better appreciated, nor that welcome more warmly or sincerely given, than in the assemblies of English Masons; and the best among them could but imitate the example of that noble individual—(hear, hear.) He might extend this eulogy much farther were it not for the presence of the excellent son of the departed father, who had himself given proofs of the same attachment to the Craft, that had characterised the conduct of his father and grandfather, for he had invested three generations of them, and would gain for the present Earl of Zetland, the same imperishable good name, or at least, he was satisfied, would deserve it—(hear, hear.) He then called on the Brethren to drink in solemn silence, “To the memory of the late Pro-Grand Master, the late Earl of Zetland.” Drunk accordingly.

Monody—“We mourn a Brother dead.”

THE EARL OF ZETLAND said, that in acknowledging the tribute of Masonic kindness that had been paid to his deceased parent by the Most Worshipful Grand Master, and so fraternally responded to by those to whom it was addressed, it would be readily supposed that his feelings were of no ordinary kind—(hear, hear). They first impelled him to utter his grateful thanks for the manner in which the proposition had been acceded to—for the solemn and respectful manner in which the memory of his father had been regarded. He had then another kindness to acknowledge at their hands; it was the resolution which, it had been announced to him, was passed at the last Quarterly Communication in Grand Lodge. He felt that this was no ordinary compliment. The approbation of the Masonic conduct of his revered parent, and the mode of its expression, was to him exceedingly gratifying. It was such condolence as this that made him sufficiently aware of the great loss he had sustained; whilst at the same time it offered the best source of Christian comfort—(hear, hear). He was aware of his own failings, but assured that the exertions of his late father had given satisfaction to His Royal Highness the Grand Master, and to the Grand Lodge, he would do all in his power to emulate the virtues of their late Pro-Grand Master, and if possible to satisfy their expectations, in his future conduct as an officer of the Grand Lodge—(cheers).

THE DUKE OF SUSSEX next proposed the health of the Pro-Grand Master. It was, he said, no new pleasure for him to do this; for the noble Brother was an old friend of his, one of the earliest friends of his life. Indeed he had been a much attached friend of the father of their present Pro-Grand Master for many years; and there was no man whose memory he cherished more dearly. With much pleasure, then, would he propose “The health of the Most Worshipful the Pro-Grand Master.” (Loud and reiterated cheers).

THE EARL OF DURHAM. I beg to be permitted to return my thanks to His Royal Highness for his very gracious compliment, and also to you, my Brethren, for the very cordial manner in which my health has been greeted; a manner to which, I am proud to say, I am no stranger. The recollection of your approbation has ever encouraged me. A year since, when I was cheered by your kindness, I stated that Masonry—

which embodied as its principles *Charity, Benevolence, and Justice*—should guide me in the course of my important public duties, and that I should thus entitle myself to the continued approbation of the Craft. What I predicted has happened, and my anticipations have been verified by my reception this day—(loud cheering). His Royal Highness has stated that I am not a new acquaintance of his; neither am I of the Fraternity, of which I have been a member for twenty-seven years, just the period during which the Grand Master has presided over the Craft. It is twenty-one years since I was appointed Provincial Grand Master for the county of Durham—(cheers); to this honour had more recently succeeded that of Deputy Grand Master of English Masons; and within the last two years, that of Provincial Grand Master for Northumberland also. In each of these capacities, as a Mason, as a Provincial Grand Master, or as Grand Officer of England, in which my name has been enrolled as a member of the Order, it has been my undeviating study to maintain the discipline of the Craft—to support the authority of those appointed to preside over its welfare—to promote the union and harmony of all classes of society—and to carry out the admirable principles it inculcates in all their purity and universal excellence—(loud cheering). No where can this be done so effectually as in Freemasonry, which comprises without distinction all sections of the community, without the personal excitement of party politics, and happily excludes all civil and religious feuds—(cheers). In no other assembly of men could such sentiments prevail, or such united efforts be made in the cause of charity, as in a Masonic Lodge; for whatever may be the peculiar characteristics of the Lodge,—whether constituted of the noblest and richest of the land, members of parliament and of the learned professions, superior members of the middle classes, or of the less wealthy but equally serviceable sons of mechanical industry,—the fostered claims of charity are ever found among the landmarks of the Order, and the practice of benevolence is as wide and general as the principle of admission is comprehensive. Knowing the God-like principles of our Order, can you wonder that I thus tender my renewed allegiance, and am most desirous not to weaken the connexion I have so long maintained with you? on the contrary, my chief desire will be to strengthen the bonds of attachment and mutual service in the promotion of principles so closely assimilated with the doctrine and practice of Christianity. I feel that the best mode in which I can show my gratitude to the Grand Master for the very high honour that he has been pleased to confer upon me in Freemasonry, will be to hold myself always in readiness to obey His Royal commands whenever he may call on me to assist him in the discharge of those arduous duties which devolve on him—(cheers). It will ever be my determination to keep up the discipline so advantageously established—in every respect to second the efforts of the Grand Master; and with dutiful regard to devote all my energies in lightening the task imposed upon His Royal Highness, by endeavouring to soften, if not avert, the cares that might otherwise press too heavily on the health of one whose long life has been spent in deeds of such active Masonic exertion.—(loud and long continued cheering).

Song by Brother Robinson.

THE DUKE OF SUSSEX. I now call on you, Brethren, to join with me in a manifestation of good feeling towards my noble friend and Brother on my right. I give you "The Right Worshipful the Deputy Grand Master."—(long and hearty cheering).

THE EARL OF ZETLAND, in returning thanks, observed, that having so recently addressed the Brethren, he could scarcely convey his sense of their kindness in other words; but he begged to assure them he was most grateful for their fraternal notice—(cheers).

Glee—"Fill, fill me, boy, of ruddy wine."

THE DUKE OF SUSSEX gave next "Health to the Grand Masters, and Prosperity to the Grand Lodges of Scotland and Ireland."

Song by Brother Hobbs—"Music and wine."

THE DUKE OF SUSSEX then observed, that their parliamentary duties, no doubt, prevented the attendance of several Provincial Grand Masters. He regretted that there should be so few at this festival. There were, however, two present, those for Canada and Berkshire, who were exceedingly attentive to the duties of Grand Lodge. He trusted the Brethren would greet them with the toast of "The Provincial Grand Masters of England."—(cheers.)

SIMON M'GILLIVRAY, Esq. returned thanks.

Glee—"Foresters, sound the jovial horn."

THE DUKE OF SUSSEX then gave in succession, "The Grand Wardens, and all the other Grand Officers." Acknowledged by the Hon. A. H. Moreton, *M. P.*, S.G.W.

"Success to the Masonic Charities:" reminding the Brethren that the Festival for the Girls' School would be held on the 22nd of May; and "The Stewards of the day, with thanks for their exertions." Acknowledged by the President of the Board, John George Children, Esq., *F. R. S.*, &c., to whom, with Leonard Chandler, Esq., the Treasurer, W. R. Kemp, Esq., the Secretary, and the other members, the Brethren generally were much indebted for the liberality exhibited in the catering of creature comforts.

THE DUKE OF SUSSEX, as a parting toast, then rose to call attention to the ladies who graced the galleries at both extremities of the Hall. He had no doubt that many of the Brethren who had the privilege of visiting the ladies in the music room, were already on the tiptoe of anxiety to join them; and, for his own part, he thought, having made a good beginning by toasting the first lady in the land, it would be making a good ending, also, if he concluded the festivities of the day by toasting so many of her fair subjects who were then assembled, gracing with their presence proceedings in which they took an evident interest, but from the arcana of which they were excluded—(cheers)—not from any want of gallantry on the part of the Brethren, he could assure them, but as the necessary consequence of the ordinances of Freemasonry—(hear). Their presence, whenever it could be consistently admitted, always administered very largely to the gratification of the Fraternity—(cheers). And when they retired to their homes, he trusted they would carry with them a conviction, that there was nothing in Freemasonry to disqualify a member from showing the utmost attachment and respect to his wife, mother, daughter, or one to whom the veneration of still more tender feelings was paid—(cheers). The ladies might find out a secret worth knowing, by these visits, which was, that good humour always triumphed among Masons after their labours were completed—(cheers). And that was a pretty good sign that they would discover nothing of an unfriendly nature in the labours, and nothing but what was good in the secrets of Masonry, if they were even admitted to the *sanctum sanctorum*—(cheers). He would now join the Brethren in drinking the bumper consecrated to the occasion, to "The Ladies"—(loud cheers).

His Royal Highness immediately afterwards retired, accompanied by the whole suite of Grand Officers, and amidst the reiterated plaudits of the assembly.

We have been desired, on the part of many ladies, to express the great pleasure they experienced from the attention of the Stewards of the day—an office we undertake with more than usual gratification; and we have to add, on our own part, that although on many former occasions we have had to acknowledge the attentions and kindness of our brother Stewards, yet, from the Members of the Board which on this evening terminated their labours, we have personally experienced so much courtesy and liberality, that not to avow the compliment would be tacitly to admit it was not deserved; and as this is not our general practice, we shall not commit a trespass upon propriety in this case in particular. We know that Brothers Chandler and Kemp, the Treasurer and Secretary, were most conspicuously active during the whole period of their office, and justly merited the thanks of the Board, which were unanimously accorded to them.

THE CHARITIES.

BOARD OF BENEVOLENCE, *March*.—F. Mestayer, as Master.

April.—R. T. Crucefix, as Master; G. P. Philipe.

May.—W. F. Bossy, as Master; S. C. Norris, R. T. Crucefix, J. C. M'Mullen, G. P. Philipe.

COMMITTEE OF MASTERS.

Scrutineers appointed for the 5th of June.

R. T. Crucefix, P.G.D.

J. D. Kincaid.

J. Udall.

W. R. G. Key.

R. L. Wilson.

S. B. Wilson.

Among the notices of motion were the following:

By H. R. H. the Duke of Sussex, M.W.G.M.

"1. A vote of thanks to Lord H. J. S. Churchill, for his attention to his duties as Junior and Senior Grand Warden, and as Deputy Grand Master."

"2. To confirm the rank of Brother G. P. Philipe, with privilege to wear the clothing of Past Grand Sword Bearer."

"3. To appoint a Committee of Five for revisal of the Constitutions, and to print 2,000 copies."

By Dr. Crucefix.

"1. That the Grand Lodge direct, that in future the hour named in the summons shall be the time for the commencement of business at all Grand Lodge Meetings, Committees, private Lodges, and all Craft Meetings whatever."

"2. That Grand Lodge take into consideration the case of Ann Miller, relict of the late Robert Miller, Grand Tyler, and make such provision as may be thought proper."

There were other notices of motion of various interest, but as they were not entertained in Grand Lodge, it is not necessary to enumerate them.

Brother Bossy received the well-merited thanks of the Board for his attention and urbanity.

The business of the Board of Benevolence has been unusually heavy ; and perhaps the necessity of the Board, and its application to the legitimate objects of Masonry, have never been more conspicuously proved. We are free to confess that a considerable improvement might be grafted upon its present construction, but great care should be manifested to carry out its real utility, and not to endanger by change this most valuable pillar of Masonic faith.

It is but justice to Brother Farnfield, who, in the still necessary absence of the Grand Secretary, Brother White, has been so assiduous in the duties of his office, which have consequently multiplied, to state that nevertheless, they have been so satisfactorily performed, as to call forth very general approbation.

BOYS' SCHOOL.—GENERAL COURT, April 8.—Brother B. B. Cabbell, V. P., in the Chair. Brothers Lewis, Dobie, Savory, Silvester, Mes-tayer, Crucefix, Philipe, Jennings, and numerous other Governors.

The minutes of the several Committees were confirmed, with the exception of all subsequent matter relative to the recent Ball affair, which it was unanimously agreed should be expunged.

A vote of thanks to, and of entire confidence in the Treasurer, for fourteen years' efficient services, was unanimously carried.

Thus has ended a strange medley of circumstances, remarkable for unbusiness-like arrangement, and a lack of due courtesy, in return for a most exemplary instance of Masonic good-will. Motives have been ascribed, special pleading advanced, and, by way of purification, gentle allusions made to the presumed sanction of high authority, in a maiden address ; and all for what?—to endeavour to conceal the effects of ill-timed interference, which not all the votes of confidence can efface. The Ball Stewards may read in this their ample and best reward ; and although no vote of thanks is awarded to *them*, it is registered *ineffaceably* in the testimony of general approbation.

Mere want of decision, or inadvertence, must not, however, prevent us from declaring, that the Treasurer is most amply entitled to the vote for *past services rendered to the Institution*, such as no predecessor ever merited, and which, in all probability, no successor may hope to obtain ; and, as a general compliment (except as regards his all but avowed opposition to the Asylum) he is entitled to unqualified praise.

COMMITTEE, June 3.—Present—Brother T. Moore, in the Chair ; Brothers M^cMullen, Philipe, Fourdrinier, Gilbert, Begbie, Coe.

The only subject of discussion (!) was the propriety of apprising His Royal Highness, the President, that an entertainment would take place on the 11th June, at the Eagle Tavern, in aid of the funds of this Institution. We trust the subject was so managed this time as not to be misunderstood.

The Quarterly General Court will be held at Freemasons' Hall on the 8th July, at seven o'clock, when three children will be elected on the Institution. There are six candidates.

June 11. THE EAGLE TAVERN.—The Gala and Ball in aid of the Boys' School went off with great eclat, and we understand realized seventy pounds!

THE GIRLS' SCHOOL.—The following address, spoken by one of the children, before B. B. Cabbell, Esq. V.P. and a meeting of the Governors, was not forwarded at the time. It is the composition of the matron, was very well delivered, and deserves insertion in this periodical.

“RESPECTED PATRONS AND BENEFACTORS,—Almoners of our good Providence,—Suffer a little Freemason's girl to *speak* to you,—to gratefully *thank* you, in her own name, the names of her school-fellows, and the names of our respected governesses.

“For fifty years have your gracious gifts secured a home for poor Masons' daughters!—We, of that privileged number, have this day received superadded tokens, as grateful to our feelings, as flattering to our character, as they are descriptive of that noble generosity that is ever seeking fresh cause to extend fresh favours.

“Generous Patrons! your approbation shall henceforth be our study; the hearts you have this day gladdened would speak a language, could utterance be given them, that would prove we are not unmindful of your goodness, nor wanting in gratitude.

“Receive our respectful acknowledgements,—and sincerely do we pray that the *year of jubilee* may be to you the harbinger of years of happiness, to be perpetuated throughout eternity.”

April 11. GENERAL COURT.—H. R. Lewis, Esq. in the Chair. A ballot took place for seven children to be elected into the school. The following were the successful candidates. We subjoin the numbers, to show the working of the cumulative process of voting.

Emma Amelia Humphreys	. . .	1299
Sarah Jane Pocock	. . .	1170
Mary Ganham	. . .	903
Amelia Ann Peacock	. . .	834
Harriet Ellis	. . .	637
Ann Matilda Walker	. . .	515
Ann Linggood Noone	. . .	511

April 25. GENERAL COMMITTEE.—The former House Committee were re-elected, viz.—

Bro. Acklam,	Bro. Dobie,
“ Baumer,	“ Hanley,
“ Bossy,	“ Morris,
“ Buckingham,	“ M'Mullen,
“ Chandler,	“ Shadbolt,
“ Crucefix,	“ White.

AUDIT COMMITTEE.

Bro. Baumer,	Bro. Norris,
“ Fourdrinier,	“ Rowe,
“ Kincaid,	“ Staples,
“ Lewis,	“ Stevens,
“ M'Mullen,	“ Taylor,
“ Mather,	“ Wackerbath.

May 18. HOUSE COMMITTEE.—Bro. T. B. Ribbons having presented thirty additional copies of “*Doctrines and Duties*,” for distribution among new wards, the Committee resolved unanimously, “That it be recommended to the next General Court that Brother Ribbons should receive a complimentary mark of estimation by being elected an Honorary Life-Governor of the Institution.”

THE FESTIVAL.

The fifty-first anniversary of this excellent institution took place at Freemasons’ Hall, on Wednesday the 22nd of May, 1839; and among other distinguished Brethren was attended by the Earl of Zetland, Deputy Grand Master; Lord Worsley, P.G.M.; J. Ramsbottom, Esq. *M.P.*; Hon. A. H. Moreton, *M.P.*; B. B. Cabbell, Esq.; Drs. Granville and Crucefix; J. Gascoin, Esq.; J. Henderson, Esq.; and about 250 Brethren.

LORD WORSLEY presided on the occasion, and on his entrance with the other Grand Officers, was received with loud demonstrations of delight by the assembled Brethren. The galleries, as usual, presented a proud display of youth and beauty.

The cloth having been drawn, *Benedictus* was sung in very superior style by Br. Hawes (who was intrusted with the musical arrangements), Bros. Robinson and Fitzwilliam, and the Masters Coward, and other professional assistants. Sir George Smart presiding at the pianoforte.

LORD WORSLEY, calling for bumpers, said,—Brethren, the first toast I have to propose is “health to our noble Queen”—(loud cheers).

“God save the Queen,” in full chorus.

LORD WORSLEY then proposed the “health of the Queen Dowager,” and expressed an earnest hope that she would return to this country in renovated health—(loud cheers).

Glee—“Here’s a health to Queen Adelaide.”

LORD WORSLEY. I have now, Brethren, to call your attention to the “health of His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master”—(cheers). I am sure I need only leave this toast to your own feelings, and to the circumstances attending the meeting of this day, to have justice done to it—(loud cheers).

Glee—“Strike the lyre.”

The “health of the Earl of Durham, Pro-Grand Master,” having been given and responded to with the usual applause, LORD WORSLEY next called on the Brethren to drink to the “Memory of the late Pro-Grand Master, the Earl of Zetland,” which was done in solemn silence.

LORD WORSLEY then said, he had the pleasure of proposing the health of a worthy descendant of the late Pro-Grand Master,—“The Earl of Zetland, the Deputy Grand Master,” to whom the Charity was so much indebted—(loud cheers).

THE EARL OF ZETLAND thanked the Brethren very earnestly for the manner in which his own health had been received, and for the respectful and kindly feeling with which the recollection of his revered parent had been recalled to their minds. He felt that it was a high compliment on the part of H. R. H. the M.W.G. Master, to place him in so prominent a position in the Grand Lodge of England; and, perhaps, the best assurance he could give of his gratitude would be by endeavouring to follow in the steps of his excellent father, now no more—(cheers). He hoped he might be permitted to claim the confidence of the Brethren by hereditary right; and if so, he would endeavour to retain it by so

performing the duties of the honourable situation he held, that the virtues of peace, love, and charity, might be exemplified in their most extensive application—(cheers). They were met that day particularly to maintain the last-mentioned of those virtues, and he would venture to say, that it could not be better illustrated than by the most liberal exertions in favour of the Girls' School—exertions which every true Mason was bound to make, to the full scope of his ability. And it would be doubly gratifying to him, that the compliment which he had the honour of acknowledging, was accompanied by such liberality towards the Charity of the day, as would place its funds in a most flourishing condition—(loud cheers).

LORD WORSLEV having paid a compliment to Lord John Spencer Churchill, P.D.G.M., for his regular attendance at Masonic meetings during his period of office, proposed his health. Which was followed by that of the Vice-Patrons of the Charity.

Responding to the toast of "The Grand Lodges of Scotland and Ireland," the Hon. FOX MAULE, P.G.W., and President of the Board of Stewards, said, that he could not forget that he owed his initiation into Freemasonry to a Scottish Lodge, and that although a member of the Grand Lodge of England, he admitted his allegiance to the Grand Lodge of Scotland. He therefore returned thanks on behalf of the latter. In his humble opinion, the act of union between the two countries was almost needless, whilst there existed a bond of union so much stronger and enduring, in the bond of Freemasonry—(cheers).

The children of the school, sixty-five in number, were then introduced, and in the most delightful manner sang the following hymn, composed by Sir George Smart, and dedicated to the occasion.

"Let us our infant voices raise!
 Thanksgiving, and a song of Praise,
 Let us in joyful accents sing,
 To great Jehovah, heav'nly King.
 And next to God, our thanks to you,
 Our Patrons, Guides, and Friends, are due;
 Fain would our hearts and tongues declare
 How numerous your bounties are.
 Children, exposed to pain and woe,
 In sin we might have stray'd, had you
 Not mercy shown, and mark'd the road,
 That leads to virtue and to God.
 But words are weak, nor can reveal
 The sense of gratitude we feel;
 By conduct then we'll strive to prove
 We're grateful for your gen'rous love.
 Each morn that brings the light to view,
 Our infant hands we'll raise for you;
 And when the shades of night descend,
 For you our infant knees shall bend.
 May you on earth be ever blest,
 And called hence t' eternal rest;
 May God bestow a glorious crown
 Amidst the Saints that throng his throne.
 Glory to God in heav'n who reigns,
 Give all the world in lofty strains;
 Let ev'ry voice unite to sing
 Hosannas loud to Zion's King.

HALLELUJAH. AMEN.

Their appearance was at once healthful, modest, happy, and confiding; and the mute eloquence of their gratitude made a warmer appeal to the hearts of the beholders, than would the most successful efforts of the most accomplished orator.

LORD WORSLEY, having alluded to the very affecting and pleasing manner in which the children had sung the hymn, said that their conduct and appearance might be offered as the best proof of the benefits of the Charity. To this he begged leave to call the especial attention of the ladies, who had thrown a grace over the proceedings of the day by their presence—(cheers.) Many of the Brethren present were acquainted with the whole history of the Charity; but to some it might be proper for him to state, that the festival then held was the fifty-first annual meeting of its supporters and friends. The school was called into existence by the Chevalier Batholomew Ruspini; and it was a gratifying fact that two of that excellent Brother's grand-children had received in it the benefits of protection and education—(cheers.) According to the excellent rules of the Charity, provision, clothing, shelter, educational and religious instruction, from the period he had mentioned, had now been conferred upon about five hundred children; of whom no single deviation from moral rectitude had yet been recorded—(cheers.) At present the number of inmates was sixty-five, and it rested only on the limit of support, whether that number should not be much increased. On the occasion of occupying the chair at the festival of the preceding year, he had called attention to the excellent conduct of the matron; to whose care and ability he thought it only just that he should again allude—(cheers.) She had served the institution between thirty and forty years, and was always looked up to by the children, not more as a mistress than as a mother—(cheers.) Nor were the feelings of those who left the school, in after life less pregnant with gratitude to her, or to those who so nobly sustained the Charity, for the care and expense that had been bestowed on their bringing up—(cheers.) Of those who had just now left the hall, he would appeal to the ladies in proof of his assertion, that a larger number of healthful, happy-looking, clean, well-dressed, and well-behaved children could scarcely be elsewhere congregated together; and this, to the governors and subscribers, must be the most gratifying testimony that their money was well laid out—(cheers.) Let then, such feelings excite them in the exercise of charity, for so good and successful a purpose—(cheers.) With that feeling he would conclude by proposing "Prosperity to the Royal Freemasons' School for Female Children"—(loud and repeated cheers.)

THE EARL OF ZETLAND said he would claim the attention of the meeting to a toast that he was sure all would duly appreciate; it was the health of the noble Brother who had for the second time assisted the Charity so materially by filling the arduous duty of chairman at the festival—(cheers.) He was not desirous of weakening the touching address of his noble friend, by dilating even upon his merits; but would prefer the very earnest hope, that the Brethren present would show the feeling of good will they entertained towards their chairman, by liberally subscribing to the funds of the Charity—(cheers.) With these observations he would propose "The health of the Chairman, Lord Worsley"—(repeated cheers.)

LORD WORSLEY expressed himself quite incompetent to return suitable thanks for the enthusiasm with which his name had been received: he was equally unable to thank the noble proposer in equivalent terms. He had for the second time accepted the onerous duty of chairman, aware of the great responsibility attached, and should deem himself more than repaid, if he could thereby be assured to have added to the prosperity of the charity—(cheers.) The last occasion was the jubilee anniversary,

and although great exertions were successfully made to produce a more than common subscription then, he hoped that there would not be any material falling off in the subscriptions for that day—(cheers.) He would now travel a little out of the regular routine of toasts, that, without permitting them to suppose their presence was not desirable for the remainder of the evening, he might again appeal to them in behalf of the Charity ; he would with much sincerity propose “ Health to the Ladies ”—(loud cheers.)

Glee—“ Here’s a health to all true lasses.”

The announcement of subscriptions then took place ; the list, headed by the names of his H.R.H. the Duke of Sussex, Lord Worsley, the Earl of Zetland, B. B. Cabbell, Esq., and other leaders in the Craft and emulants in the cause of charity, for ten guineas each. In all about £670 were announced, which, with the £25 from the Masonic Ball, and £50 from the Committee of the Grand Masonic Tribute, accidentally omitted, and the subscriptions made by the ladies in the gallery, which were unaccountably forgotten, will give a total of upwards of £750 !

BRO. RAMSBOTTOM, Esq., (*M.P.*), and the Provincial Grand Masters having been proposed and duly honoured, rose to return thanks. He observed that those who were honoured with that Masonic distinction, had undoubtedly respective provincial duties to perform ; but in one province they were all united—the province of Charity—(cheers.) He had himself filled the office of treasurer to the Girls’ School for several years, but the great increase of his private and public avocations had rendered it necessary for him to tender his resignation. However, he was happy to say that the Charity would be a gainer rather than a loser by the change ; for it had secured to the Governors and Subscribers the zeal and activity of Bro. Benjamin Bond Cabbell, (cheers) of whose charitable and excellent character no one had occasion to be informed—(cheers.) Again thanking the Brethren for their reception of the Provincial Grand Masters, he concluded by proposing the health of “ Benjamin Bond Cabbell, Esq., the Treasurer, and the House Committee ”—(loud cheers.)

B. BOND CABELL, Esq., acknowledged the compliment paid to himself, and expressed also the thanks of the House Committee. He felt great pleasure in complying with the wishes of his Brother Governors and Subscribers, to fulfil the duties of Treasurer to the Girls’ School, as he was desirous of carrying out the principle of Charity personally, and as a Masonic point, to the fullest possible extent. And with this feeling he had heard with extreme satisfaction the declaration made by His Royal Highness the Most Worshipful Grand Master, at the last especial meeting of the Grand Lodge—(cheers.) Of this he was quite sure, that the more the principle of Charity was tested among Masons, the more elastic and expansive it would be found. Its exercise would beget the very means it fed on ; until the limit of want should alone restrict the limit of supply—(cheers.) And in this consideration, the Masonic Fraternity, he thought, whilst protecting infancy, should also unite in the support and veneration of age—(cheers.) Why, he would ask, should not their range of Charity embrace the whole of life ? Why should those who had, perhaps, themselves contributed to the Charities for the young, be themselves left in after life to poverty and distress ?—(cheers.) He concurred with every word that the Royal Duke had uttered on the subject, both as to the support to be rendered, and the mode of its application ; and he felt confident, after the contributions of that day, that una-

nimity was alone requisite to complete all that was desirable—(cheers.)

LORD WORSLEY then proposed the health of the Medical Officers, and the Secretary, J. B. Gore, Esq., and complimented them on the gratuitous performance of their respective duties.

J. S. GASKOIN, Esq. returned thanks on the part of the Medical Officers.

J. B. GORE, Esq. said, that he appeared before the meeting almost as an untried man; he had, however, the interests of the Charity warmly at heart, and hoped to be in a better condition to receive their approbation at the expiration of another year—(cheers.)

“The Stewards of the Day,” and other routine toasts having been disposed of, the Noble Chairman left the room amidst the plaudits of the meeting.

The usual Concert was given to the Ladies in the gallery; the fair guests were much delighted.

It is gratifying to state, that while the liberality of the Stewards was never more conspicuous than on this occasion, the expences have been less than for many years, amounting to only 7*l.* 6*s.*, including a donation from the Board of 10*l.* 10*s.* to the Charity. The Collection amounted to 673*l.*, added to which was the sum of 25*l.* from the Ball Stewards, and 50*l.* from the Committee of the Grand Masters’ Tribute, altogether reaching 750*l.*!!

The Rev. Brother W. J. RODBER has expressed his willingness to preach a Sermon whenever he shall be called upon—so that this Charity, like its twin, may be said to be in the flood-tide of prosperity.

BOARD OF STEWARDS.

Hon. G. W. Fox Maule, *M.P.*, *P.S.G.W.*, *President.*

Bro. Rev. William Johnson Rodber - No. 1. - *Vice-President.*
 „ Capt. Andrew Henderson - „ 2. - *Treasurer.*
 „ George Warriner, *W.M.* - „ 108. - *Secretary.*

Bro. John Udall	-	No.	4	Bro. C. J. Wishaw	No.	32
„ John Hastie	-	„	4	„ W. Shaw, <i>W.M.</i>	„	49
„ William Nokes, <i>W.M.</i>			8	„ J. Skilbeck, <i>W.M.</i>	„	54
„ Charles Tancred, <i>M.C.</i>			10	„ J. A. Walmisley, <i>P.M.</i>		76
„ William Carruthers	„	„	11	„ W. H. Vink	-	82
„ John Malyn, <i>P.M.</i>	„	„	12	„ W. C. Peters	-	195
„ F. J. Nugée	-	„	14	„ George Soanes	-	116
„ W. H. Stone	-	„	21	„ Samuel Baldwin	„	211
„ John Brownrigg Gore			21	„ Geo. R. Longden, <i>J.W.</i>		218
„ W. E. Jackson, <i>J.D.</i>			30	„ Capt. J. Muttlebury, <i>P.M.</i>		528.

From some inadvertence, the usual Circular of Receipt and Disbursements was not distributed, we therefore cannot shew the precise state of accounts.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

The Reverend Thomas Mortimer, *B.D.*, has postponed the time for preaching the Sermon in aid of this institution, until as soon after the 28th of July as circumstances will permit. Mr. Mortimer has, throughout the proceedings, at the several interviews with the Sub-Committee, and by his correspondence, evinced the most liberal sentiments, and expressed his thorough desire to promote, what he emphatically terms, a most laudable and generous object.

Due notice will be given of the day, when fixed, with general particulars.

The generally received impression, that his Royal Highness the *M.W.G.M.*, had approved of the granting of annuities as proposed by the Governors and Subscribers, has, as might be expected, highly gratified the Fraternity; and in consequence, various meetings have been held to take such steps as may prove most conducive to the general object.

The following resolutions were unanimously confirmed on the 31st of May:—

“That this Meeting acknowledges, with equal satisfaction and gratitude, the declaration of *HIS ROYAL HIGHNESS, THE MOST WORSHIPFUL GRAND MASTER*, in favour of an Annuity Institution for the Relief of Aged and Decayed Freemasons, and most strongly recommends the adoption of *HIS ROYAL HIGHNESS'* suggestion, by carrying out the Annuity Principle, and that the erection of an Asylum be deferred until the sum of 7,000*l.* shall have been received and invested, the Interest of such sum to be applicable to the purposes of Annuities. That all monies collected beyond the above sum to be set aside expressly as a Building and Endowment Fund, the interest thereof to accumulate and be added to the principal.

“That a Copy of the above Resolutions, together with the outline of a Code of Laws for the government of the Institution, be embodied in a Memorial to be most respectfully addressed to the *MOST WORSHIPFUL GRAND MASTER*, praying that he will be pleased to extend his protection and support to the consummation of this truly Masonic Charity.

“That the Committee of Management be requested to carry the foregoing Resolutions into effect.

“That a Special General Meeting be immediately convened for the confirmation of the foregoing Resolutions.”

The candidates, whose petitions have finally passed the Committee, are Bros. Calcott, Dyson, and Povey. A country petition awaits the certificate of the Provincial Grand Secretary.

THE ELECTION WILL TAKE PLACE AT FREEMASONS' HALL* ON THE 31st OF JULY.

PROCEEDINGS OF THE BOARD OF STEWARDS.—The Stewards for conducting the approaching Festival have been animated by the greatest spirit; some few whose names had been given in, have retired, from an impression that the contemplated proposition of annuities is a deviation from the original principle; but no doubt as soon as they shall be convinced that so far from injuring the cause, such early demonstration of proper feeling will but promote their own views; we are certain they will speedily resume their labours with added strength and cheerful spirits.

* Vide p. 73, et seq.—In addition to the mode of Voting at Lodges, Subscribers of 1*l.* 1*s.* per annum are entitled to Vote.

GRAND MASONIC FESTIVAL IN AID OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS. CELEBRATION OF THE FOURTH ANNIVERSARY AT FREEMASONS' HALL.—The fourth anniversary of the Asylum for Aged and Decayed Freemasons, was celebrated at the Freemasons' Tavern, Great Queen-street, on Wednesday, 19th inst.

ROWLAND GARDINER ALSTON, Esq., Deputy Grand Master for Essex, and son of the member for Herts, presided on the occasion, supported by a number of Brethren, zealous in the cause of the projected Asylum, as well as many charitable and influential individuals, not of the Craft. The galleries were filled by a number of ladies, who during the dinner partook of a cold collation and champagne, which was supplied with a liberal hand. The musical portion of the evening's pleasures were under the direction of Mr. Hawes, who, with Messrs. Bellamy, Collier, Robinson, and other professional gentlemen, contributed much to the *harmony* with which every thing passed off. Miss Hawes also sang several delightful songs in the course of the evening.

After the cloth had been drawn, and the *Benedictus* chaunted,

The CHAIRMAN rose to propose the first toast of the evening. He said, that the feeling of loyalty was so invariably and so firmly based in the heart of every Englishman, that there could be no sort of question that the company present would receive the toast with that enthusiasm which it so well deserved from every one of the subjects of that illustrious lady, whose health he was about to propose—(cheers). He felt confident that every one in this Hall felt towards her that affection, duty, and loyalty, which it was equally their pleasure and duty to display on every occasion which presented itself—(hear). In every work of charity, and, indeed, every good work of whatever kind, that illustrious lady always set an example, which he trusted would be cheerfully followed by her subjects—(hear, hear). He begged to conclude by proposing “the health of our gracious Queen, and may God bless her!”—(loud cheers). The toast was drunk with three times three, the most enthusiastic cheers, the whole company standing.

Anthem—“God save the Queen.”

The CHAIRMAN, after a short interval, again rose. The next toast he had to propose to their notice was the health of the illustrious royal family of England; and if it were necessary to do any thing to secure to this toast more than an ordinarily good reception for it, it would be to couple with it the name of an illustrious lady, the widow of our late lamented sovereign—(loud cheers). The manner in which they now received her name, proved to him (the Chairman) that she was entitled to every encomium which it was possible for him to pass upon her—(loud cheers); whether he took her in the capacity of woman, wife, or queen, she was entitled to every honour they could pay her—(renewed cheers). She inculcated by her acts the spirit of charity—she was the patron of every charity, and in particular the patron of their Female School—(cheers), and that institution derived great honour from her countenance. He begged to propose “the health of the Queen Dowager and the rest of the Royal Family”—(great cheering).

Song—“Strike the lyre.”

The CHAIRMAN again rose. He said the toast which it was now his duty to propose he had the greatest pleasure in offering to their notice—(hear). It was one of which it was impossible to say enough of its own merits. It was one involving the name of an illustrious personage, who high as his rank was, that rank was entirely eclipsed by his many illus-

trious virtues—of a personage well known to the Craft, who indeed had presided over it for more than a quarter of a century—(loud cheers), and long, very long, might he yet continue to preside over it—(renewed cheers). It was impossible that he should be able, on an occasion like the present, to state to the company his many claims on the love and affection of Freemasons—(much cheering); for he not only stood forward as the patron of every science and art, but of every charitable principle and good work, and more immediately of Masonic charities—(renewed cheering). He (the Chairman) trusted that their body would for many, many years be blessed with the government of this illustrious Prince, and that all would join him in wishing him (the Duke of Sussex) health, life, and prosperity—(cheers). Long after all those who were now present had crumbled to ashes, the name of the good Duke of Sussex would remain!—(loud and enthusiastic cheering)—a man who exhibited all that was best and most honourable to human nature—(reiterated cheers). He begged leave to conclude by proposing, with all possible enthusiasm, “the health of His Royal Highness the Duke of Sussex, their Worshipful Grand Master.” Drunk with three times three, and one more of the most enthusiastic cheers.

A glee having been sung,

The CHAIRMAN again rose to address his Brethren and the gentlemen present. He was now about to propose the health of a distinguished nobleman and Brother Mason, whose talents and abilities had always been employed for the benefit and advantage of the Craft—(hear). They would all, he doubted not, participate in the feelings of satisfaction which he, the Chairman, experienced at his (the noble lord to whom he referred) having been lately elevated to a very high rank in the Craft; he alluded to the Right Hon. the Earl of Durham. He concluded by giving the health of the Earl of Durham, their Pro-Grand Master, with three times three; which toast was responded to in the warmest and most earnest manner.

Glee—“Blow, gentle gales.”

The CHAIRMAN next proposed the health of the Earl of Zetland and the other Grand Officers of England—(cheers). In doing so he expressed his regret for the loss of his lordship’s excellent father, the late Earl of Zetland—a loss which could hardly be repaired; but let them recollect, while they lamented his loss, that he would ever live in the memory of his virtues—(cheers). In proposing to them the health of the Grand Officers of England, he could not but express his satisfaction at seeing among them Brother M’Mullen, Grand Sword Bearer. He concluded by giving the toast with three times three; which was very heartily responded to.

BROTHER M’MULLEN returned thanks, regretting that this task had not fallen into abler hands—by the noble earl whose name headed the toast—being to-night present—(hear). He (Brother M’Mullen) had no doubt, that on the next occasion they should be favoured with his lordship’s presence—(hear). But having been one among the earliest subscribers to the proposed Asylum, he felt the task he was now called upon to perform, most grateful to his feelings; and he trusted, that ere long, they should be fully enabled to give to the Aged and Decayed Masons that relief which they so much required—(cheers).

THE CHAIRMAN again rose to propose what he considered to be most peculiarly the toast of the evening—(hear); he most earnestly wished that it was in his power to do it justice. Never did any body of men or

of Masons—(hear)—meet together for nobler objects than those for which they had to-day assembled—(loud cheers). Glad was he to find that they responded so heartily to this sentiment—(hear). He thought that to every Freemason such information as he thus conveyed was unnecessary. But he had the happiness to see others joining in and approving of that which was the great principle of Masonry, universal and unbounded Charity—(loud and general cheering). Charity! How vast and beautiful was that virtue which most exalted and ennobled our nature, and brought, too, its own best reward!—(renewed cheers). The leading and guiding principle on which they acted, was Charity; it was, he said, the foundation-stone of their Order—(cheers). Their great institution had existed for many centuries, never acting but for the benefit and improvement of mankind—(hear, hear). But if general charity was so admirable a quality, and possessed something so peculiarly endearing, how much more strongly must that charity appeal to their hearts which looked to the claims of the helplessness and infirmities of old age?—(cheers). Could there be any thing more ennobling—he had almost said more God-like—than smoothing the pillow of the sick, and giving comfort in the last hour, to their aged and distressed Brethren!—(loud cheers). Was there any spectacle on earth so venerable and respectable as old age—any state which called so loudly for their aid?—(hear, hear). The Masonic body had admitted the claims of youth for protection and instruction—(cheers); and if those claims were sacred, surely the claims of their aged Brethren, who, after devoting a long and useful life to the Craft, were now, through misfortune, deprived of the necessary comforts of old age, were, if possible, even stronger and more sacred—(much cheering). He (the Chairman) for one, never could think that this Charity could in any way interfere with those Masonic Charities which already existed—(hear, hear). On the contrary, he believed, that the more their great principle became extended, the more would be the objects for its exercise, and the more their resources would extend themselves—(loud cheers); and it could never be supposed that an institution which comprehended the greater portion of the wealth of England, was without the means of fully carrying out their principles—(hear). Did they want the motive? Let them, then, picture to themselves the Aged Mason receiving the comforts of life from those with whom he had laboured in better and happier days—(cheers). How sweetly would comfort come from such a source? But think of the pain of witnessing, on the contrary, that Brother deprived of all comfort, and lingering out the last hours of his life in misery and despair—(hear, hear). Would they allow such things? No, he was sure they would not. He would not believe that they could allow themselves to contemplate such an alternative—(cheers.) In their great aim (namely, the establishment of the contemplated asylum) he was sure they should succeed—(loud cheers.) Most sincerely did he congratulate them, that much and great good had been done already in their possession of the power to grant to their aged Brethren such annuities as would in some degree conduce to their comforts, and relieve them from the bitter pains of want and misery—(cheers.) In this great object their illustrious Grand Master had been pleased to express his full concurrence—(loud cheers.) Most happy did he feel in being able to make this statement; and sincerely grateful was he to him for his countenance—(hear, hear.) He called upon all present to lend their best endeavours to carry into effect the objects for which they had to-night assembled. He was

bound, in justice to many of the subscribers, to express his admiration of what had been done already, but at the same time he would say, that with the present state of things, promising as they were, they ought not to be permanently satisfied—(hear, hear.) He did consider that they possessed powers in so good a cause to carry out their principles to greater ends; and he entreated all who then heard him, and felt interested in the Asylum, to support the Annuity Fund, while they did not lose sight of the still greater object—(cheers.) Let them continue to support the Annuity Fund until their labours should all terminate in the great end and object of their wishes—the Asylum!—a Temple of Charity worthy of their great and illustrious Order—(hear, hear.) Let them work and labour diligently for the accomplishment of this one object, and not doubt one instant of the success which should attend them—(cheers.) They could not fail. For, for good ends, good men would find means—(renewed cheers)—and richer than words could tell would be their great reward. They should say to their aged and distressed Brother, “Come, my Brother, you have toiled for us long and well; come now and take the reward of your labours—comfort and support.” This being the object, let them press forward, for “love is charity, and heaven is love”—(general cheering.) Let them now drink prosperity to the Asylum—(cheers.) Let them not go through any dull or empty form, but use their best energies in furtherance of the great scheme. If all present would join in one unanimous exercise of their powers, speedy accomplishment must be the result. He believed their principle was so great that nothing could prevent it from coming to the greatest and happiest conclusions—(cheers.) Were he to say all he felt, the night would not be long enough for him, but he would now conclude, by calling on all present to join him hand and heart in drinking “Prosperity to the Asylum for Aged and Decayed Masons.” The toast was drunk with three times three, in the most enthusiastic manner, followed by the Glee of “The Three Tasks,” in which Miss Hawse took the principal part.

BRO. STEVENS then read the following elegant address, written by BRO. DOUGLAS JERROLD:

THE PALM TREE.

Four years are past—four trying, anxious years,
Since nerv'd by hopes, yet not untouch'd by fears,
We sought and found a seed of richest worth,
And, trustful, laid the treasure in the earth;
A soil of Canaan's fruitfulness,—for lo!
E'en as we look'd, the quicken'd germ did grow;
And all rejoicing, hail'd the baby plant
The future Palm,—whence, haply, Aged Want
Should gather food, and blest Asylum find
From Summer's sun, and Winter's killing wind;
The old man's latter days all tranquil made,
Beneath the spreading bounty of its shade.

As o'er the infant tree Time silent flew,
His noiseless pinions dropping blessed dew,
Wax'd strong the Palm, unsmit by scathe or blight,
A thing of goodly promise, worth, and might;

That, tended still by Charity's soft care,
 Gave forth its blossoms to the sweeten'd air :
 And now, behold—with deep thanksgiving, see—
 CONSUMMATE FIRST-FRUIT BEAUTIFIES THE TREE !

What tho' but scant the produce now appears,
 Yet, pilgrims fainting with the load of years,
 Shall taste its goodness on the weary way
 That lies before them to the realms of day ;—
 Tho' few the dates the Palm Tree yet may bear,
 That few the Old—the hapless Old shall share !

The trav'ler tells, that sanctified by Time,
 A mighty Palm lifts up its head sublime ;
 With shade protects—sustains with daily food,
 Whole tribes of men who boast no other good ;
 Still daily nurtur'd by its fruitful pow'r,
 As bees get honey from the wayside flow'r.*

In time, our Palm may grant as great a meed
 To needy man, in man's worst time of need ;
 Its boughs so fruitful, and its shade so wide,—
 'Twill give him bread, and give a home beside !

In ancient days, they pour'd a flood of wine
 Around the trees they worshipp'd as divine,
 Soliciting the gods, with earnest suit,
 To spread the branch and multiply the fruit !

So, but with nobler, wiser, juster aim,
 Make we libations in a holier name !
 Pour we the wine of Charity around,
 And let it bless and fertilize the ground ;
 So that our sapling tree may spread and rise,
 And bear a produce grateful to the skies ;
 So that beneath its fruitful, ample dome,
 The Old may eat their bread—may find a home !

THE CHAIRMAN NOW ROSE and said that the reception which the company had been pleased to give to the last toast induced him to believe that the toast which he was now about to propose would meet with an equally cordial reception ; for if they gave their good wishes to the Asylum, how anxious must they be to give their good wishes to those Brethren who had the best interests of the Asylum at heart, who had in fact borne the heat and burthen of the day, and had given their best labours, and used all their energies in its establishment—(cheers.) In alluding to the Brethren whose health he was about to propose, he wished particularly to revert to the name of one distinguished Brother, (Dr. Crucefix) who had been the mainstay and prop of this Charity—(loud cheers.) He concluded by proposing "The health of the Treasurer, Committee, and Officers of this Institution"—(renewed cheers.) Drunk with three times three.

* Humboldt, in his "*Personal Narrative*," says—"It is curious to observe in the lowest degree of human civilization, the existence of a whole tribe depending on a single species of palm-tree, similar to those insects which feed on one and the same flower, or on one and the same part of a plant."

BROTHER DR. CRUCEFIX then proceeded to read the following

REPORT.

“ ‘Your Treasurer’s Report will be as brief as he trusts it will be satisfactory.

“ ‘The Subscriptions and Donations of the current year abundantly prove the high estimation in which this Institution is held by the Craft.

“ ‘Last year the Report announced a Capital of Twelve Hundred Pounds. That Capital has now increased to Two Thousand Pounds, invested in the public funds.

“ ‘Since our last meeting, many Provincial and Metropolitan Lodges have subscribed, and the correspondence from every quarter breathes the most gratifying sentiments of congratulation and support.

“ ‘The labours of your Managing Committee, having been directed by General Meetings, to carry into effect a plan of operation whereby the necessities of their worthy Aged and Decayed Brethren may in some measure be alleviated, it has been determined that several Annuities of Ten Pounds shall be granted on the 31st of July next, until the Asylum itself shall, by the extended liberality of the Craft, be erected and endowed.

“ ‘The most gratifying part of my duty, is to report that there no longer exists any impediment to the carrying out of the great principle of the Asylum, that the desire of the Subscribers not to engage prematurely in the erection of a building until they shall be possessed of adequate means, has removed the doubts which His Royal Highness the Grand Master, and other Brethren had entertained; and that in future there can only be a generous rivalry as to who shall be “foremost in the throng.”

“ ‘The particulars relating to the forthcoming election in July are in the hands of all present, and must be read with unmixed satisfaction by those who hitherto have nobly stood forward in aid of the unfortunate, as also by others who now are for the first time assembled, and find the principle of active Masonic Benevolence thus far practically illustrated.’

Dr. CRUCEFIX then spoke as follows : “ For the fourth time, I am called upon to address my Brethren, deeply impressed with gratitude for their kindness to myself and colleagues. Believe me, we are truly sensible of the generous manner in which the sentiments of the Chairman have been hailed—and I am not, perhaps, very much out in saying, that having entertained hopes of some such demonstration, we are not disappointed in their realization.

“ Hitherto I have thrown myself upon the attention of kind friends with a joy amounting to exultation; my heart has bounded with an ardour befitting a younger man, but labour became light, for success justified the impulse.

“ I find, by experience, that the difficulty is not so great when obstacles are to be surmounted, as when they are surmounted; comparative ease makes us all comparatively indifferent, and we are apt to lose that keen sense of superiority to danger which a determination to overcome danger creates in the human mind.

“ The excellent Chairman has told you, that if only the young are to be supported, and not the old, you would not do your duty either to God or to man—(hear, hear)—and that without impairing the stability of the moral edifice, an advance towards the great object of your solicitude has been anticipated, by rendering the means which may in themselves be as yet unequal to the full completion of your work, sufficiently con-

ducive to advance the happiness of those for whom you are naturally anxious. I allude to the granting of small annuities until you shall 'be enabled to raise a superstructure perfect in all its parts, and honourable to the builder.'

"Your Chairman has addressed you, in language that you will not soon forget, and has spoken out as a kind and young heart always does when enlisted in the cause of universal benevolence—(loud cheers.) And I proudly follow him in reiterating the rallying words of 'onward—onward in the godlike cause which has for its object the support of helpless age—look at this meeting, and under all circumstances does it not ensure ultimate success?'

"But while we rejoice in this glorious position, for such it is, we have to regret the absence this day of many excellent friends, whose best exertions contributed to our success, by sharing our toil—friends, whose jealousy of supposed change may appear to be carried too far; but yet whose motives must be respected—for the good they have done, and for the example they have set. The compliment they thus intend to pay to the cause, at the too probable expense of its exchequer, they will, I am confident, sincerely regret, and the more so when they shall learn that their numbers have not been supplied by others upon whose presence and support we have been led to rely.

"A moral victory has, however, been achieved; we have routed and uprooted that baneful prejudice so industriously circulated, that we should injure the other Charities; by the proof that the Asylum, so far from injuring the Schools, stands prominently forward as the pillar for each,—their exchequers were never in so flourishing a state, and we can challenge an investigation into the ledgers of both institutions, to show what credit accounts the firm supporters of the Asylum have invariably kept—we shall hear no more objections on that score.

"What more then need be said, than to implore our friends to continue their exertions? We owe a heavy debt of gratitude to the Ladies for their generous support; and if I mistake not, the lists this evening will show that they are with us still; deeply sensible are we of the obligation we are under, well knowing that when woman once steps forward in a good cause she never deserts it—she never barter her friendship, nor listens to prejudice, but is firmly and immutably fixed to go on to the end. Let it but appear that we are honest and not wavering, and the wives and daughters of Masons will make the cause their own—(loud cheers.)

"I must not pass over the general expression of approbation from clerical Brethren, who in this cause have followed the example of their predecessors. Sermons would have been preached but for circumstances not necessary now to allude; and of all men, our venerated friend, Dr. Oliver, has been most conspicuous in his admiration of this cause; gentle, pious, talented and generous—his only wonder is that the Asylum is not yet erected.

"The subscription list now awaits your bounty. I will conclude in the words of a minister who was invited here, the Rev. Thos. Mortimer, but who was prevented from attending. 'May (says that excellent divine) the blessing of God rest on all your assemblies, and may the rich among your body be inclined liberally to assist in this projected Work of Mercy, for the benefit of your poorer Brethren.'

"My colleagues unite with me in thanking you all fervently and gratefully"—(long and continued cheering.)

BROTHER EALES WHITE next rose to propose a toast which he was sure must prove highly acceptable to every one who had been present

here this evening—(hear). They had been indulged with a flow of eloquence, both in prose and poetry,* to-night, which must have made a strong impression on their feelings—(cheers); and they would, he thought, agree with him, that their excellent Chairman had done them infinite honour, by the manner in which he had filled that chair, and the truly Masonic heart which he had displayed—(great cheering). He should be betraying bad taste if he said much of the Charity at this hour of the evening, when the subject had been so completely exhausted; he would only anticipate what the Chairman had predicted, that this institution would be like the mountain torrent, which gained strength from the obstacles it met with, trusting that it would become the envy of the envious, and the pride of the good; that, ere long, the corner-stone of the edifice would be settling down in its right place, and that all now present should be standing round exulting in the propitious moment. He concluded by proposing the health of their excellent Chairman with three times three, which was drunk with the most rapturous honours.

The CHAIRMAN thanked the Brethren and gentlemen present, from the very bottom of his heart, for the manner in which they had drunk his health. If he possessed the eloquence of a Sheridan or a Canning, it would be too little to express all that he felt at the present moment. He looked upon it as one of the greatest distinctions to be called upon to preside over so respectable, so happy, and so numerous a company, assembled for so great and good a cause. After some further eloquent expressions of his grateful sense of their kindness, he concluded by drinking the health of the whole company, invoking God's blessing on them all, and sat down amid universal cheering.

The CHAIRMAN again rose after a short interval, and said it was now his pleasing duty to announce to them that he had just learnt that the subscriptions and donations received to-night amounted to the very handsome sum of 535*l.*—(loud cheers). Before he sat down he would propose a toast well deserving of their notice. None here present could think the less of services rendered to this Charity, because those services were past—(No, no! and cheers). The toast he was about to give was, "the health of Brother Bell, and the Chairmen of previous anniversaries"—(cheers. The toast was drunk with three times three).

Brother BELL returned thanks, adverted to the able manner in which their Chairman had presided this evening, and congratulated all present on the rapidly progressive manner in which this Charity had gone on from little to greater things. After predicting the fulfilment of the most sanguine hopes of the projectors of this Charity, and declaring that they had already come into smooth waters, he sat down, most heartily and cordially thanking them for their kindness—(cheers).

The CHAIRMAN subsequently gave "the Ladies," "the clerical Brethren, with Dr. Oliver and the Rev. Brother Slade," the latter whom had blessed their table, "the Public Press," and coupled with the last toast the name of Brother Douglas Jerrold, the author of the Address.

Brother STEVENS (Bro. Jerrold having retired) acknowledged the toast.

The Stewards of the day came in for their well-deserved compliment, and Brother R. L. Wilson, the Vice-President of the Board, returned thanks. After which the Chairman retired amid general acclamations of applause. Few Presidents have earned higher praise than the Deputy Provincial Grand Master for Essex; his eloquence was natural and fervid, his manner graceful, and the result was a unanimous feeling of gratification and delight.

* In allusion to the Address by Brother Douglas Jerrold.

QUARTERLY CONVOCATION.—MAY 1, 1839

PRESENT :

E. Comps, Rt. Hon. the Earl of Zetland, J. Ramsbottom, Esq. *M.P.*,
J. C. Burckhardt as *Z.H.J.*

E. Comps, Henderson, Jennings, Savory, P. Thomson, B. Lawrence,
Hope, Spencer, Satterly, Bossy, Philipe, Farnfield as *E.*, and about
thirty Principals of Subordinate Chapters.

After the confirmation of former Minutes, the following appointments
for the year were declared:—

The Rt. Hon. the Earl of Durham	-	Pro-M.E.Z.
The Rt. Hon. the Earl of Zetland	-	H.
J. Ramsbottom, <i>M.P.</i>	-	J.
W. H. White	-	E.
A. Dobie	-	N.
T. F. Savory	-	P.S.
James Douglas	-	} A.S.
R. W. Jennings	-	
Richard Percival, Jun.	-	Treasurer.
David Pollock, <i>Q.C.</i>	-	Registrar.
J. C. McMullen	-	Sword Bearer.
W. L. Hanley	-	Standard Bearer.
— Lowndes	-	Organist.

The Report from the Committee of General Purposes was read and
approved.

Charters were granted for Chapters to be attached to Lodges 137, 552,
661, 650.

The following E. Companions were elected as the Committee of General
Purposes:—

The three Grand Principals and the Pro-Z.

E. Comps. Burckhardt,	Henderson,	Thompson, L.
„ Crucefix,	Hope,	Thomson, P.
„ Fortune,	Philipe,	Wilson, R.L.

The Committee for the digest of the Laws was re-appointed.*

An Address of Condolence to the Earl of Zetland, on the lamented
decease of his revered parent, was unanimously passed.

Notices of motion, “that Ten Guineas be presented to each of the
Schools, were given, as also for a rate of Contribution.”

The Grand Chapter was then closed.

* The re-appointment of an inactive Committee was scarcely worth the attention of Grand
Chapter. The Committee should either act or resign.

QUARTERLY COMMUNICATION.—JUNE 1, 1839.

PRESENT.

- H.R.H. the Duke of Sussex, Most Worshipful Grand Master on the Throne.
 R.W. The Earl of Zetland, Deputy Grand Master.
 “ J. Ramsbottom, Esq. *M.P.*, Prov. G.M. for Berks.
 “ S.McGillivray, Prov. G.M. for Upper Canada.
 “ Hon. A. H. Moreton, Deans Dundas, Grand Wardens.
 “ Richard Percival, P.G.W., Grand Treasurer.
 “ David Pollock, Q.C., P.G.W., Grand Registrar.
 V.W. Rev. W. Fallowfield, Grand Chaplain.
 “ J. Douglas, S. C. Norris, Grand Deacons.
 “ Bros. Silvester, Bossy, Lawrence, Burckhardt, Shadbolt, T. Moore, Crucefix, Dobie, Past Grand Deacons.
 “ R. W. Jennings, Asst. Grand Dir. Cer.
 “ J. C. McMullen, Grand Sword Bearer.
 “ Bro. C. Simpson, Past Grand Sword Bearer.
 Bro. Farnfield acted as Secretary. Several Grand Stewards, the Masters, Past Masters and Wardens of the Grand Stewards’ and other Lodges.

The Lodge was opened in ample form, and the proceedings of the last Grand Lodge and the Especial Grand Lodge unanimously confirmed.

The following Brethren were then appointed Scrutineers of the Ballot for the Board of General purposes.

Bros. Crew, Harris, Paravicini and E. Wilson, Grand Stewards. Bros. Conolly, Garrett, Hayward and Wood.

The following Brethren were then declared to be the UNITED BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.

B. B. Cabbell, President,
 H. Lewis,
 R. Percival,
 J. Henderson,
 B. Lawrence,
 W. F. Bossy,

A. Dobie,
 R. W. Jennings,
 P. Hardwick,
 J. C. McMullen,
 G. P. Philipe.

MASTERS.

J. D. Kincaid,
 G. Warriner,
 R. L. Wilson,
 S. B. Wilson,
 A. Head,
 H. Udall,
 S. W. Rowsall,

PAST MASTERS.

S. C. Norris,
 J. P. Acklam,
 W. R. G. Key,
 W. Rule,
 J. Lee,
 W. L. Hanley,
 J. C. Fourdrinier.

The three several notices of motion which were given in at the Committee of Masters, by the Most Worshipful Grand Master, having become substantive motions, were carried unanimously.

On a motion that the Grand Lodge do direct that in future the hours

stated in the summons, shall be the time to commence business at all Craft Masonic meetings; the same was carried by a majority of one.

The motion for the consideration of the Case of the Widow of the late Grand Tiler was, by consent, referred to the Committee of General Purposes.

The Grand Lodge was then closed in ample form.

[By direction of Grand Lodge, the Board of General Purposes and Finance are to be united in one Board, to consist of eleven members, to be nominated (including the President) by the Grand Master, and fourteen by the Grand Lodge, of which number fourteen may be Past Masters. We subjoin the List of Candidates nominated for election by the Craft. The actual return is as given in by the Scrutineers.

“ List of Brethren nominated for the BOARD to be elected at the GRAND LODGE, 5th June, 1839.

MASTERS.		PAST MASTERS.	
Barham, James T. . . .	No. 215	Acklam, J. P.	No. 8
Giles, Edward G. . . .	205	Adamthwaite, J. A. . .	14
Harris, Abraham	223	Cullington, Daniel . . .	113
Head, Alfred	5	Fourdrinier, John C. . .	237
Kincaid, John D.	118	Hanley, William L. . . .	269
Rowsell, Samuel W. . . .	225	Key, W. R. G.	7
Udall, Henry	10	Lee, James	3
Warriner, George	108	Norris, Stephen Clark . .	c.s.l.
Wilson, Stephen B. . . .	255	Phillips, Henry	109
Wilson, Richard Lea . . .	661	Rowe, George, R.	663
		Rule, William	228

From the above List Fourteen Members are to be elected, of whom Seven may be Past Masters.

If, therefore, more than Seven Names of Past Masters, or Fourteen Names in the whole, remain unscratched, this List will be void.

Brethren are requested to prepare their Lists as early as possible for delivery to the Scrutineers.”]

GRAND OFFICERS' CLUB.—The Earl of Zetland in the Chair. Bros. Hon. A. H. Moreton and Deans Dundas, the Grand Wardens, Bros. Douglas and Norris, the Sword Bearers, and Bro. McMullen, Grand Sword Bearer, the newly appointed Grand Officers were present, besides the usual number of members. The routine of business for the Grand Lodge was explained.

MASTERS AND PAST MASTERS' CLUB.—There are several new members admitted, and many propositions for ballot at the next meeting.

The Club met in May on the evening of the Committee of Masters, to consider upon general subjects, and have determined to continue this arrangement in future.

At the Quarterly Meeting in June, Bro. R. L. Wilson was elected Secretary.

The value and importance of this Club is becoming more manifest at each meeting; it affords an opportunity of information, and tends greatly to regulate opinion upon matters of public utility.

A vote of Three Guineas to the Asylum was passed unanimously.

THE REPORTER.

THE GRAND STEWARDS' LODGE.

To the Eighteen Lodges who have the Privilege of recommending Brethren to serve as Stewards at the Grand Festival, and to the Grand Stewards, Past and Present, who are not Members of the Grand Stewards' Lodge.

BRETHREN,—We most cordially greet you upon the present state of Freemasonry—it is cheering to know that it is flowing with the flood-tide of all human improvement, and that at no former period do the traditions or records of the Order exhibit it under so grateful and flourishing an aspect as the present. The day in which we live may be termed the zenith of the Craft.

Amid this general prosperity, the Grand Stewards' Lodge now address that selected portion of the Craft from which their own constituency is provided for by the "Constitutions," confident that the following remarks will be received with the same fraternal spirit in which they are offered, and that the result will be even an increase of good feeling and brotherly love.

The Grand Stewards' Lodge feel an honest pride in the conviction that they have competed with the Craft in the honourable exercise of all Masonic principle; less could not be expected from a Lodge placed in the foremost rank of the Order.

The three Clauses from the Constitutions which direct and provide for the constituency of their Lodge, are Nos. 10, 11, 12, p. 44, 45, viz.—

- " 10. *The Grand Stewards shall have the exclusive privilege of becoming Members of the Grand Stewards' Lodge; subject, however, to the by-laws and regulations of that Lodge.*
- " 11. *The Grand Stewards' Lodge shall not have a number, but shall be registered in the Books of the Grand Lodge, and placed in the printed lists, at the head of other Lodges, and rank accordingly; and shall be represented in the Grand Lodge by its Master, Past Masters, and Wardens.*
- " 12. *The Grand Stewards' Lodge, being constituted as a Master Masons' Lodge, can have no power of making, passing, or raising Masons.*"

By Clause 12, this Lodge having no power to make, pass, or raise, is altogether without those essential means which alone support all other Lodges, and therefore it appears that the means of continuing the numerical strength of the Grand Stewards' Lodge is paradoxical; for while certain Brethren of eighteen appointed Lodges possess the exclusive privilege of becoming Members, there are no other means to preserve the existence of this Lodge, if those in possession of the privilege fail to exercise it. Thus, what no doubt was considered to be the best mode of ensuring its strength and position by time, has, by that surest test, proved to be inefficient to so desirable an end; and it is at the very moment, when numerical prosperity is elsewhere general, that the Grand Stewards' Lodge is, unfortunately, an exception to the rule.

Let it not be supposed, however, that the Lodge has hitherto failed to display ample proofs of its value and importance in the Craft. On its public nights in March and December, the Lectures, as handed down by

time-honoured Masons, are delivered in the Temple, and are attended on every occasion by a large assemblage of the Fraternity,—an assemblage increasing upon each meeting,—and the Members are desirous to impress upon the minds of the Brethren whom they now address, that they consider themselves as Public Stewards for the observance of the landmarks of the Order, holding such duty in trust as representatives of the past, and always with the hope of handing down the trust reposed in them to all succeeding Stewards.

In former times, a public vote of the Grand Lodge made the Grand Stewards' Lodge the "means recommendatory" for higher preferment, and this protective enactment conduced to its prosperity, for the records of the Lodge prove that it then became the general practice of the Grand Stewards to enter it on their accession to office.

Since the alteration, however, in the Constitutions, this practice has so generally declined, that the entrances have not been proportionate to the casualty or retirement of Members, and the natural consequence is, that a Lodge which has recorded in its archives the most satisfactory evidence of its utility during a hundred years, and closed its centenary with a masonic brilliancy equal to its most prosperous æra, now in a spirit of inquiry exemplifying the most honourable candour, addresses its general constituency on a topic which has for its object the means of its future conservancy.

Its members stand pledged to each other to maintain and support the high reputation of the Lodge, and to flinch from none of those public duties which it is their pride to fulfil, and this effort they feel bound to continue, in the hope that their ranks will be increased by the spirit of the ardent and high-minded Brethren whom they now address with confident hope and with the proudest expectation.

Indeed to what else can the Grand Stewards' Lodge look for the means to carry out the behests of the Order, than by recruiting themselves constitutionally as their phalanx becomes thinned by time and circumstance?

It would be disingenuous not to state, that there are no other advantages to be obtained in the Grand Stewards' Lodge than the honourable consciousness of continuing its utility to the Craft; it is unnecessary to point out that, although the present Members can and will maintain, for the few years they may exist, its honour and reputation unsullied, yet the possible decadence and extinction of the Grand Stewards' Lodge will be the first receding step from that zenith, to attain which has been the object of the labours of a century; such retrogression may the *Great Architect* avert by the rallying around the banner of the Grand Stewards' Lodge those who have at heart the fraternal virtues of Disinterestedness and Friendship, and who, possessing sight of mind, will only perceive in this Address that there are "a few words in their proper places."

We request the favour of having this communication read in open Lodge, and hopefully abide the issue.

Signed, by desire of the Lodge,

J. P. Acklam, *Secretary*,

R. W. J. RODGERS, W.M. G.S.L.

London, March, 1839.

To Brother Herbert Williams, Esq. Prov. Senior Grand Warden for the Province of Dorset.

SIR AND BROTHER.—The Master Wardens and Brethren of the Grand Stewards' Lodge, are desirous of expressing their feelings upon the

severe calamity with which it has pleased the *Great Disposer of events* to afflict yourself and family, by the decease of your late beloved Father, our esteemed and revered Brother.

Your parent, our friend, when of this earth, was one of the brightest ornaments in Masonry, and one of its greatest protectors. The province over which he presided, was by his sway rendered happy and prosperous. The public Charities, and especially the Royal Freemasons' Charity for Female Children, were objects of his fostering care and liberal patronage.

The Grand Stewards' Lodge was indebted to him for many proofs of Masonic zeal and indefatigable exertions, which render his memory dear, and his name honoured.

His removal hence, after a period of long and painful suffering, which he submitted to with resignation, chastened into an example of moral fortitude, is not without its lesson; and while we sympathise with you as a Brother, we pray that in life as in death the fair brightness of your father's name may, through you, descend to posterity pure and unsullied.

Signed on behalf of the Grand Stewards' Lodge,

J. P. Acklam, *Secretary*,

W. R. J. RODGERS, W.M.

London, 17th April, 1839.

GRAND STEWARDS' LODGE, *May 15.*—The Lodge was this day honoured by a visit from the Lord Mayor of Dublin (Bro. George Hoyte), Alderman Hyndman, and Brother Wright, Secretary to his Lordship. The distinguished guests expressed themselves much gratified by their reception, and individually addressed the Brethren in a very energetic manner in return for the fraternal compliment paid to them by the invitation, and by the eloquent manner in which the Grand Lodge of Ireland, their Grand Master, and their own healths had been proposed and received. Brother William Pringle, from the Canongate Kilwinning (Edinburgh), was also present, and most warmly welcomed. He acknowledged the courtesy of the Lodge on the part of the Grand Lodge of Scotland, Sir John Forrest, the Grand Master Mason, and expressed his personal thanks for the cheering reception that had accompanied the compliment to himself.

LODGE OF ANTIQUITY, No. 2, *May 27.*—An especial Lodge was held this forenoon at Kensington Palace, H.R.H. the Duke of Sussex, W.M., in the chair. The Lodge was opened and closed in due form, and with solemn prayer.

The especial business was the presentation of the Lodge Jewel to such members as had not received it. The Master (his Royal Highness) confers this honour personally, and delivers an impressive address to the Brethren; upon no former occasion was the subject more ably commented on, nor listened to with greater attention. Whatever distinction may attend membership in this or any other Lodge, none surely can be greater than the acceptance of a medal conferred by such a Mason, and under the impulse which his talents, eloquence, and zeal must of necessity create.

BRITISH LODGE, No. 8, *May 20.*—This being the last of the season was, in military phrase, a field-day. The Lord Mayor of Dublin was invited, but had left London to attend on his son, who was seriously indisposed. Alderman Hyndman, Ex-sheriff Jones, and Brother Wright were among the list of visitors, which included Dr. Crucefix, Brother Heydon, and Major Hawkes.

The working business was passing and raising. The banquet was

most liberal ; and the various toasts were introduced by the Master with very apposite remarks.

Dr. Crucefix took an opportunity in returning thanks, to acknowledge, in the most grateful terms, the enthusiastic welcome he had lately received among his Irish friends, dwelt with deserved eulogium upon their character for boundless hospitality, and bore testimony to the great improvement in their Masonic working.

Those worthy Brethren from Ireland who were present, expressed themselves highly gratified, and adverted to the manifold advantages which Masonic intercourse tended to ensure, and thanked the company on the part of the Lord Mayor, whose absence they deplored, first for its cause, and next that he had not been present at the interesting scene of the day.

A jewel was presented to the venerated Chaplain of the Lodge, Brother Charles Woodward, and through him a small salver to his excellent lady, on their departure for Australia. The W.M., Brother Nokes, conveyed the unanimous thanks of the Brethren, for the example of virtue and sincerity that their Chaplain had ever shown, and trusted that the change would prove advantageous to him, and to those with whom he was about to associate ; he would not therefore deplore, however he might regret the change, but would propose health and happiness to the Chaplain and his lady ; which toast was most enthusiastically cheered.

Bro. Woodward, in returning thanks, was visibly affected ; he entered into a review of the past time, including his initiation and his connexion with the Lodge ; introducing many touching illustrations, the death of some, the marriage of others. He avowed that in all its meetings he had never observed the slightest difference of opinion—all was peace and brotherly conduct. Could he then part from such friends without emotion, and traverse the boundless ocean without reflecting upon what he should leave behind him ? and yet he must find consolation in the hope of that future, which was cheered by the remembrance of the present moment, when his breast was inwardly filled with gratitude for the kindness of his Brethren, as he was outwardly adorned with the visible token of their regard, as a passport to the esteem of his future friends, which he could only deserve by proving worthy of those who thus supported him. He would not attempt to acknowledge, for he could not adequately do so, the courtesy, the delicacy, and the gallantry which has prompted the compliment to the partner of his fate—as a Brother he thanked the Lodge, as a minister of God, he would pray for them.

The evening was of unmixed pleasure ; for even the retirement of the excellent Chaplain, having in it the promise of personal advantages, did not detract from the happiness of the meeting, but, on the contrary, imparted serenity and contemplation.

LODGE OF AMITY, No. 200, *May 14.*—Bro. Leeson, P.M. having entitled himself to the grateful consideration of his Brethren, received a mark of their approbation in the presentation of an elegant jewel, executed by Bro. Acklam in his best manner.

Four Neophites were initiated by Bro. Chrees, the W.M., who afterwards presided at the banquet, with his usual urbanity ; among the visitors were several members of the Grand Stewards' Lodge, and Provincial Grand Officers.

PILGRIM LODGE, No. 289, *March 13 and April 10.*—We have to apologise to several correspondents for our inattention to the interesting

ceremonies of this Lodge, and we can hardly be said to redeem ourselves by merely stating that we have partaken, with the members, of their mysterious secrets and of their Masonic hospitality, in both of which we have derived, mental and corporeal refreshment.

The ceremonies are performed in the German language, and approach nearer to the French regime than any we have witnessed; they are calculated to produce a more striking effect upon a novice, but whether upon reflection that effect will be more lasting, is a question not easily solved.

There is considerable solemnity observed, and, what is very delightful, the Brethren show much laudable anxiety to support the Master and his Wardens by their general manner. The banquet is characterised by the national spirit of the Germans—unostentatious, but plenteous—yet prudent; afterwards the songs (in German) are confined to Masonic subjects, and in the choruses there is a swell of natural music which, while it reminds the Brethren of the Fatherland, creates in the visitor feelings of respect and gratification for the Order, which in this vast commercial metropolis can bring within his view so exemplary a society of his German Brethren.

RICHMOND.—LODGE OF HARMONY, No. 317, *May 28.*—The transactions of this day will live in the recollections of its members, as embracing subject matter of deep importance. We throw a veil over some circumstances which, we trust, Masonic principle will in time efface.

Proceed we, then, to state, that the initiation of three candidates, viz. the Prince of Soutzo, Charge d'Affaires, de S. M. Hellenique, his secretary, G. Dracato Papanicolas, and a gentleman proceeding to Constantinople, was conducted with the most marked attention to discipline; it is enough to say, that the Rev. Bro. T. T. Haverfield, who officiated on the occasion, is not excelled by any one in the ceremonies of the Order, he never was heard to greater advantage. The veteran Brother Walton delivered the charge with extreme force and solemnity. The Prince, at the banquet, returned thanks for the compliment paid to himself and friends in very emphatic language, and adverted especially to the charge they had heard.

Among the toasts offered, and received with enthusiasm, was the Aged Masons' Asylum, and prosperity to it.

The Lodge of Harmony was among the very first to consecrate the earnest hopes of the founders by collecting, after their banquet in May 1835, a very handsome subscription, and thus inspired the present Treasurer who, on inspecting the plate, declared from that moment his energies had received a new impulse, and that he would never cease to obey an injunction thereby conveyed—to carry the wishes of the Lodge into effect—he has kept his word, and the Lodge has maintained its honoured character.

STABILITY LODGE OF INSTRUCTION, *April 26*, (George and Vulture.)—Brother Peter Thomson's field-day, on which occasion he marshalled his troops in right good order; the roll muster was well answered—scarce a recruit absent, and the veterans all at hand. Never did our right trusty friend look prouder or in better health; his old friends felt it was the holiday moment of his upright mind; his pupils gloried in their master's work, and panted to give proofs of their regard and of his industry.

The first lecture was most ably worked by the following Brethren :—

1st Section	Bro. Liall, W.M.	. . .	Gihon.
2nd “	“ Starlyn, J.G.	. . .	Lion and Lamb.
3rd “	“ Watkins, S.W.	. . .	Gihon.
4th “	“ Fox, W.M.	. . .	Lion and Lamb.
5th “	“ Allport, J.D.	. . .	Lion and Lamb.
6th “	“ A. Thomson, J.W.	. . .	Lion and Lamb.
7th “	“ Rule, P.M.	. . .	Lion and Lamb.

Three guineas were voted to each of the three Charities, and a balance left in hand towards next season. A vote of thanks was ordered to be presented to Brother Peter Thomson in a handsome frame, that in his own house there may, from generation to generation, exist a record of the inestimable value of a good man's name.

Brother M'Mullen, G.S.B. presided at the banquet, at which about seventy Brethren, including not only the Eastern Luminaries, but Brothers S. B. Wilson, Crucefix, and many others from the Master Masons' Lodge, who took this opportunity of returning the courtesy of a visit from Brother Thomson at their last anniversary. Many other visitors were present, including some provincial Brethren.

IONIC LODGE OF INSTRUCTION, May 13.—The third anniversary of this excellent Masonic School for the dissemination of craft mysteries, was held at the George and Vulture, and was well attended. The first and second lectures were ably worked under the superintendance of Brother Stephen Barton Wilson, who justly ranks among the *élite* of the chosen. What in some may appear a foible, is in him a virtue; we allude to that impatient jealousy which takes its origin in vigilance and sound principle; in no hurry himself to give hasty publicity to the emanations which even his own spirit of examination approves, he rather represses in others what he considers likely to tend to create doubt, until by its perfect truth it can ensure improvement. If we mistake not, Brother S. B. Wilson was a pupil of the late Peter Gilkes, than whom a more zealous Mason never existed, and the pupil is worthy the Master. We regret that our report of this excellent Lodge is thus brief and imperfect, but as the spirit and intelligence of its members require no apology for our own neglect, we rather court their kindness in forbearing with it. The not unusual termination of labour, an elegant supper, and the enlivening sociality of song and good humour concluded the evening.

STRONG MAN LODGE OF INSTRUCTION, May 27th, 1839.—Mr. Editor, —Dear Sir and Brother,—I have the pleasing duty (by direction of the Brethren of the above Lodge) to inform you, that since October last, they have been enabled to resume their labours under the able auspices of our well known talented and gifted Brother, George Aarons. It is gratifying to be enabled to report that from the proceeds collected at every weekly meeting, contributions have been transmitted to the Masonic Boys' and Girls' School, as also to the society for the support of the *Aged and Decayed* Freemason, thus blending *practice* with theory! Charity being one of the sublime attributes of the Author of Nature, whom we are enjoined to imitate, the Brethren, while storing their minds with the theoretical portion of the science, are anxious to show the effect by practice. The Brethren beg to tender their heartfelt wishes for the success of the society for the *Aged and Decayed Freemason*, for among the numberless charitable institutions supported

among us, perhaps none *more* demand our serious consideration than *that* which affords shelter and relief to an aged Brother whom adversity has overtaken, at a time when he is but little able to bear it with that fortitude he otherwise would, and who in his turn may have contributed towards the support of his less fortunate fellow-creature, now in the ordinary course of circumstances requires the aid of those on whom the sun of prosperity is shining.

How truly characteristic of a Mason's heart—the relief of a fellow-creature!

May he who sheds his benign influence on all virtuous acts, condescend to extend his grace and favour to this noble and godlike association! and that the founders may realize their most sanguine expectations is the wish of,

Dear Sir, yours truly and fraternally,

H. A. HENRY.

Member of the Strong Man Lodge of Instruction.

N.B. The Lodge is now closed for the season, and adjourned till the first Sunday in October next, 1839.

EDMONTON LODGE, No. 679, *May* 18.—A numerous body of metropolitan and suburban Brethren assembled this day at the Angel Tavern, Edmonton, to witness and assist in the constitution of the Edmonton Lodge, the warrant for which had been previously obtained by the Brothers Udall and other natives or residents of Edmonton. Among those present were the Hon. A. H. Moreton, *M. P.*, *S.G.W.*, J. Douglas, *Esq.*, *S.G.D.*, R. T. Crucefix, *M. D.*, *P.G.D.*, who was requested to constitute the Lodge; the Wardens, other officers and members of the Grand Stewards' Lodge; Brothers J. Lee Steevens and John Chanter, *P.G.S.*, and Brother Kincaid, *Prov. J.G.W.* for Surrey.

The ceremonies of the day were ably conducted by Brother Henry Udall, who, on this interesting occasion, had the singular gratification of installing his elder brother, John Udall, as *W.M.* of the Lodge, and of initiating a younger brother into the first degree of Freemasonry. Other initiations took place; and whilst the banquet was preparing, two sections in the first degree, were worked by the newly installed *W.M.*, assisted by Brothers W. Thody Smith and R. Lea Wilson. The last named excellent working Mason also explained the tracing board in the first degree, in an easy and skilful manner.

At the banquet, due honours were accorded to "The Queen," and "The Queen Dowager;" after which the *W.M.* proposed "The health of the Duke of Sussex, the Most Worshipful Grand Master, whose invaluable services in Freemasonry required no eulogy." Received with much applause, and drunk with full Masonic honours; the first with which the long room of the Angel had resounded.

"The Pro-Grand Master, the Earl of Durham, and the Deputy Grand Master, the Earl of Zetland," then received similar greetings.

The Hon. A. H. Moreton, *M. P.*, *G.S.W.*, then claimed bumpers to honour a toast he was permitted to give. It was, "Prosperity to the Edmonton Lodge." He was exceedingly glad that he had accepted the invitation so politely made, of attending the pleasing and instructive ceremonies of that day; for their excellent performance had convinced him he had yet much to learn in the science of Freemasonry, whilst, with the kindly feelings evinced by all who took part in them, whether as visitors or members of the Lodge, they led him to hope that the

friendships he had then formed would be continued and ripened by futurity—(cheers). The toast drunk with due honours.

Brother Douglas, G.S.D., having had the gavel placed in his hand, said, that although a stranger, he could not but feel duly impressed with the advantage the Edmonton Lodge must derive from having so efficient a Master to preside over it. Ample evidence had that day been given, that the duties which devolved on the Chair, could be no where better fulfilled, or better supported, by the officers of the Lodge. He need not, therefore, dilate on the excellence which, from a longer and more intimate acquaintance, all around him were, no doubt, better qualified to appreciate, and would at once give them “The health of the Worshipful Master”—(cheers). A bumper, and quick Masonic fire.

Brother John Udall, W.M., begged leave to thank the proposer of the toast, and those who had concurred with him, for the manner in which his name had been mentioned and received. It was with much gratification that he found himself surrounded by so many highly honoured and respected members of the Craft; and thus supported at the outset of his labours, at the very nativity of the Lodge, he could not but feel confident that he should be enabled to promote the extension of brotherly love, relief, and truth—(cheers); and that the real object, as the emblem of the Order, Charity, would be most zealously advanced in the Edmonton Lodge—(cheers).

Bro. R. T. Crucefix, P.G.D., was next entrusted with the W.M.'s authority. He observed that the proceedings of the day came home to the hearts of all; for to none could it be indifferent that the regenerating principles of Freemasonry were at length extended to Edmonton—(hear hear.) London, which could scarcely be called a town, but a kingdom, had within its ever-extending limits about one hundred duly constituted Lodges; another was now added to the metropolitan list,—a new tributary stream had begun to flow, and would serve to swell the tide of universal Masonic benevolence,—one which, from the exalted Masonic intelligence and untiring energy of its founder, would in return for his early exertions in its favour, repay to Bro. Henry Udall the most ample honour—(cheers.) He said not this in flattery, but in justice; for that worthy Brother had sufficiently proved that he looked not to Freemasonry as an idle obligation to be remembered or forgotten at pleasure, but as a system to which every virtuous attribute was due, and to which the rarest talent might be laudably devoted—(cheers.) Full of hopeful expectation, therefore, that his past efforts were only preludes to the greater and more successful yet to come, he would propose “Health and happiness to the worthy Brother Henry Udall”—(cheers.) A bumper, and followed by quick Masonic honours.

Bro. Henry Udall assured those who heard him that he was not insensible of their kindness, or indifferent to their good opinion. Satisfied of his own imperfections, it was extremely pleasing to him to observe the strong promise that had been held out of future success, in the support already received by the Edmonton Lodge—(cheers.) There was one feature in the transactions of the day to which he would take leave to call attention,—the Edmonton Lodge was constituted by the first *new* warrant issued by his Royal Highness, the present most Worshipful Grand Master, in the metropolitan district—(cheers.) This would be a stimulus to exertion, were that wanted in a town where from ten to twenty gentlemen were already most anxious to enter the Lodge as

neophytes—(cheers.) And in conclusion he expressed his anxious desire to merit, to some extent, the eulogium of his kind friend, Dr. Crucefix—(cheers.) After a short interval Bro. Udall entreated the Brethren to do honour to a toast he would venture to propose—it was that of the Right Worshipful the Senior Grand Warden, and the Senior Grand Deacon, who had honoured the Edmonton Lodge by a visit on the opening day. He had hoped that the Deputy Grand Master, the Earl of Zetland, would also have graced their proceedings by his presence, but his lordship had been unexpectedly prevented. He was, however, not the less thankful to the Grand Officers who had paid the Edmonton Lodge the compliment of a visit, and he would propose their health with all Masonic sincerity—(cheers.)

The Hon. Bro. Moreton in returning thanks, said that with such assistance as the worthy Bro. Crucefix could render, it was scarcely necessary for the other Grand Officers to apologise for any deficiency. For himself he had never visited any Lodge but that in which he was initiated until called to the high office he had now the honour of filling in the Grand Lodge; and he had now to add that of a Lodge in which nothing appeared to be wanting for a proper advancement of Freemasonry. He considered that the Order was eminently calculated for the advancement of two great objects—good fellowship, and knowledge. In good fellowship they all excelled, because from Masonic meetings all classes and opinions merged into one, and from them were banished all political dissensions, and whatever else might excite to jarring conflicts—(cheers.) In knowledge, however, they were not equal; but its pursuit amongst Masons was encouraged by all, and whoever evinced the most zeal and ability was likely to attain the most perfect knowledge, and to be honoured in its attainment—(cheers.) He ventured to hope that the lesson he had that day received in Freemasonry would not be lost upon him; whilst he was equally grateful on account of his participation in good fellowship, as well as in Masonic information—(cheers.)

Bro. Douglas, G.S.D., expressed his warm conviction in the sentiments uttered by the S.G.W.

“The Wardens and other Officers of the Lodge,” “The visiting Brethren”—(acknowledged by Dr. Crucefix,) and several other toasts having been duly honoured, the company separated with mutual expressions of delight. We must not omit to mention that the excellent singing of Brother Robinson contributed much to the general gratification.

PRINCE OF WALES CHAPTER, (324.)—As our reporter confesses he was rather inclined to take a nap, we approve his motive, and therefore do not report what appears to us to be more imaginative than real. At least we hope we are right.

MOUNT SINAI CHAPTER, (49) April 29.—Companions Crawcour, Renington, and Yatewell, were installed by Companion G. Aarons.

DOMATIC CHAPTER, April 25.—Companions Quivelar, Tansley, and Lee, were installed by Companion Fortune in a very creditable manner.

ENCAMPMENTS.

OBSERVANCE, MOUNT CARMEL, and ST. JOHN OF JERUSALEM, no report.

FAITH AND FIDELITY.—Steadily progressing; several new members have been admitted, and higher degrees conferred on those who had not hitherto taken them.

CROSS OF CHRIST.—This encampment is continuing its career with marked advantage, emulous only of holding its well earned rank and maintaining its deserved reputation.

MASONIC CHIT CHAT.

Brother E. Evans has been again successful in the admission of another painting to the exhibition at Somerset House ; it is a Masonic portrait of " a Brother," (Eales White), who has distinguished himself by his exertions in the Craft, more especially in behalf of the " Aged and Decayed Mason." We congratulate the artist, not only on the success which attends the efforts of his improving pencil, but on the arrangement and composition of the picture, which is modest and unpretending.

TAUNTON, *May 7.*—Bro. E. D. Davis has received the attention he so richly deserves, by a very complimentary attendance of the Brethren at the Theatre last evening, the entertainments having been, by desire of the W. M. (Bro. Haseles) and brethren of the Lodge No. 327, and for the benefit of that worthy Brother. The house was a bumper, and the boxes were graced by a rare assemblage of honoured Brethren, with the delightful addition of " Masons wives and Masons' bairns." Bros. Sir Charles Dance, Warre, Maher, Beadons, Sully, Mosse, and White were noticed among the audience. The performance was deservedly applauded and the personations of Bro. Davis and Osborne of their usual excellence. The latter Brother has found a more ready avenue to the hearts of the Masons of " the West" in the recollection that he is the respected parent of a Lewis, who as W. M. of the Royal Mariners' Lodge, London, has exercised so zealously and so profitably his truly Masonic feelings in behalf of " The Aged Masons Asylum." For this progressing and most noble Charity Bro. Davis has repeated the offer of his Theatre, and we hope still to see the Brethren permitted to respond to the generous sentiment ; the predominant wish is to bespeak for the occasion and to appear in full costume, thus ensuring receipts which would amply, and at the same time, innocently carry out the choicest attributes of the Craft—" Brotherly Love and Relief."

THE KNIGHTS TEMPLARS REVIVED.—There is now at No. 18, Rue Notre Dame des Victoires, an apartment which presents a strange appearance. The windows of several of the principal rooms are hermetically closed and internally covered with a rich white woollen hanging, upon which are large red crosses. In two of the rooms there are thrones ornamented with the same colours ; all the floors are covered with rich carpets, and here and there are deposited sacerdotal ornaments, collars, swords, and golden spurs. From the number of chandeliers, the place must be well lighted. It is in these immense rooms, thus ornamented, that for several days past the Grand Master and Dignitaries of the Temple have received new knights. Since the year 1314, when the last Grand Master, James Molai, was burnt alive, in pursuance of a decree of the Parliament, on the spot where now stands the statue of Henry IV., that religious and military Order had been forgotten, condemned as it was by various decrees, royal ordinances, and papal briefs. It reappeared in 1830, since which period the police, which is so rigorous towards other worshippers and new religions, have tolerated it ; no doubt, because among its members is one of the personages most influential at court. The Count de M——, whom we allude to, is indeed said to be the present Grand Master of the Temple. The late emperor, Don Pedro, entered the knighthood when he was at Paris, and, if the

list of its members were published, names stranger still would probably be found to it. The national appetite for crosses and ribands must be voracious indeed, when it cannot be satisfied with his Majesty's liberal admissions into the legion of honour.—*Paris Paper.*

ON THE MARRIAGE OF A MILLINER AND FRISEUR.

Say, why for shame should Julia burn?—

Why call her 'mean of soul?'—

For whither would the Needle turn,

If not unto the Pole?

ANCIENT CRANIOLOGY.—The Physiognomie of Rich. Sanders, 1653, has the following passage—"A litle head is never without vice, and commonly is guilty of litle wisdom; but is rather full of folly, which is naughty and malicious. A very great head doth not signifie any perfection of manners, though there may be sometimes, but not of true goodness of nature."

BUSINESS.—After all, there is nothing like business for enabling us to get through our weary existence. The intellect cannot sustain its sunshine-flight long; the flagging wing drops to the earth. Pleasure palls, and idleness is

"Many gathered miseries in one name."

But business gets over the hours without counting them. It may be very tired at the end; still it has brought the day to a close sooner than anything else.

A NEWSPAPER.—Freshness of effect belongs to a newspaper, and distinguishes it from a library book, the former being the zenith, and the latter the nadir, with a number of intermediate degrees, occupied by pamphlets, magazines, and reviews. Besides, in a daily paper, with advertisements, proportionate to its large size, what is deferred must, four times out five, be extinguished. A newspaper is a market for flowers and vegetables, rather than a granary or a conservatory, and the drawer of its editor a common burial ground, not a catacomb for embalmed mummies, in which the defunct are preserved to serve in after times as medicine for the living.—*Coleridge.*

MARRIED, *May 11*, at the Savoy Church, London, by the Rev. S. Ramsey, A.M., Brother John Whitmore, P.M. 318, to Eliza Dennis, niece of Dr. Crucefix, Lancaster Place.

DIED, *June 12*, aged three years, of water on the brain, Wm. Henry, youngest son of Brother W. R. G. Key, P.M.

Obituary.

Feb. 8.—BROTHER SAMUEL GREEN, 7, Old Burlington-street, æt. 55, Treasurer of the Burlington Lodge. The deceased was of unassuming manners and gentle disposition; kind to all, and respected by all who knew him. For a considerable time before his death he was severely afflicted, but he attended his Lodge duties as well as he was able. His latest moments were an example to those around him, of the patience with which great suffering can be endured, when resignation chastens the mind, and the hope of a blissful eternity assures the Christian.

April.—**BROTHER PATRICK BRADY LEIGH**, Barrister-at-law, of the Western Circuit, late member of the Lodge of Unanimity and Sincerity, Taunton, and an author of some legal works of acknowledged merit.

April 18.—In Lemon Row, Truro, Mr. **ROGER CANDY**, aged 60 years, serjeant-major of the Cornwall and Devon Royal Miners' Militia, having served in that corps forty years. He was thirty-five years Master and Royal Arch Mason, and was a bright ornament to the Craft.

Newcastle, May 2.—At the North Shore, near this town, Mr. **JAMES SCOTT TURNER**, surgeon, aged 32. The funeral of this gentleman, on Sunday, was attended by the Worshipful Master, Officers, and Brethren of the Newcastle-upon-Tyne, Borough of Gateshead, and Northern Counties Lodges, from feelings of respect to the deceased, who was a most excellent Mason, and who had filled the office of Worshipful Master of the Newcastle and Gateshead Lodges.

Pembroke, May 2.—The funeral of the late **BROTHER JOS. MATHIAS**, of Lake Villa, Pembrokeshire, took place this day. Masons from all parts assembled on the occasion, to pay their last marks of respect to their departed Brother, through whose instrumentality the society was first established in Pembrokeshire, and by whose exertions it has since been continued; for until his pupils in the royal art became able to conduct the affairs of the Craft, he diligently attended to them himself; and even until last June, though enfeebled by long indisposition, assisted, in conjunction with Brother Thomas, in arranging the procession which took place at that time in Milford. This was his last Masonic act, save the request on his death-bed, to be buried with Masonic honours. The Brethren of the St. David's Lodge, of which he was an honorary member, and those of the Loyal Welsh Lodge, Pembroke Dock, accompanied by a great number of visiting Brethren, assembled at Lake Villa early in the morning, where, under the directions of Brother Thomas, P.M. Master of the Ceremonies, they were marshalled into procession, and proceeded to Uzmaston Church, preceded by a band of music. Brother Parry, W.M. of the St. David's Lodge, to which the dispensation was granted, performed the funeral service in the absence of Brother Bloxam, the chaplain (prevented attending by indisposition), and the impressive manner in which it was done struck with solemnity and awe the heart of every person present.

Brother Mathias was initiated into the mysteries of the Order in Lodge No. 162, on the 4th April, 1797; exalted to the degree of Holy Royal Arch, 14th April, 1797; installed Knight Templar, "and regularly initiated, consecrated, and confirmed in all the Divine Mysteries of Rosy Crucian and Ne plus ultra Orders," 6th April, 1812. After devoting considerable attention to the Craft, he obtained a Warrant of Constitution, 23d January, 1812, to form a Lodge at Haverfordwest, No. 81-59, and called the Hwlfordd Lodge, of which he was appointed first Master. This Lodge was constituted, in ample form, by the P.S.G.W., on Wednesday, 18th day of March, 1812. Brother Mathias continued to work this Lodge for many years, and had, before his death, the gratification of seeing two other Lodges established in the county, and conducted by children of his own in the Craft. A more zealous Mason, or one more ready to afford instruction out of the ample stores of the Masonic knowledge which he possessed, could not be met with. Devotedly attached to the Order, he allowed no opportunity to pass of benefiting the Craft; and the fruits of his labours, like bread cast upon

the waters, have been seen for many days. It would seem as if, like Elijah, he had left his mantle behind him, which has operated as though a double portion of his spirit had been poured out upon his followers. It is something strange, that just as he has quitted the Lodge below, (to enter, we hope, the Lodge above,

“Where joys eternal ever reign,
And nought from him shall sever;
With the world’s Grand Master to remain
For ever and for ever,”)

so many new members should be added to the Craft, and the society altogether be in such a prosperous condition. Such, however, is the case, and the coincidence cannot but be remarked.

May 16.—ROBERT MILLER, Grand Tyler, in the 69th year of his age. He was the son of Robert and Sarah Miller of Datchet, where he was born on the 11th of September, and baptised on the 16th of the same month. The funeral took place on Tuesday, the 21st of May, in the burial ground in Golden Lane, in a spot where, but a few weeks before he breathed his last, the deceased Brother had marked out as his final tenement. His remains were followed by those Brethren with whom he had for many years intimately associated; among them, Brothers Dalton, Webb, Dawes, and several members of the Universal Lodge, of which the deceased was an honorary member. He was, we believe, initiated at a Lodge in Windsor.

Brother Miller was especially of our own chosen crew; and as a tribute of esteem for departed worth, we attended the grave, but the hour of sepulture having been altered, we could not remain for the service.

MILLER THE TYLER, then, is dead!—a link in the great chain is broken—the humbler one, it is true, but not the less important; as a Brother he was faithful, as a man honest, as a Christian exemplary. In his earlier years, like too many others, he was a free liver, and his disposition being joyous, the company of similar friends had more charms for him than the graver examination of our sublime mysteries. The heart, however led astray, was easily recalled to the right path, and the latter years of our Brother were devoted to the rigid exercise of religious duties.

He was formerly a member of the Windsor Loyal Volunteers, and on coming to London, afterwards joined the Mile End Volunteers, and was reputed a smart soldier. He delivered his arms and accoutrements to his sergeant in clean and inspection order, and attended the general thanksgiving in Stepney Church, on Thursday, the 7th July, 1814, at ten o’clock, where the colours of the regiment were deposited, and at two o’clock on the same day, dined with the late corps, and drank of the parting cup.

Brother Miller was twice married; by neither wife, however, had he any issue. His widow has to mourn the loss of an affectionate husband, the Craft a true and faithful servant.

Brother Miller was a great favourite with his Royal Grand Master, whose condescending familiarity was a source of much happiness to him. Miller, however proud of this kindness, never abused it. Easy and well disposed himself, he was acceptable to all classes of the Brethren, and by all respected. It would be ungrateful, on our own parts, not to acknowledge, and sincerely so, the numerous kindnesses we personally experienced from him, and to express our regret that a most valuable

source of general information has now closed upon us and upon the Craft, who have hitherto profited by his communications to us. Let it not, however, be understood, that he ever betrayed a secret—all he communicated were such facts as he conscientiously thought should be made known. In the obituary of his Brethren he took much interest; and, some few weeks since, while talking with us on the subject, we asked him the particulars of his initiation, and led him gradually to speak of other particulars. He paused for an instant, and said, "You are now preparing to enrol me in your death-book, and you will do so, probably, in the next number." Some papers which he had promised for inspection were in his pocket, but the pause led us to defer the subject, and he took them away. Poor Miller! his words were prophetic, we are now fulfilling the sad truth, which, ere long, some faithful friend may be called upon to do for us. It appears, that from the time we allude to, he was frequent in his calls upon the sexton of the grave-yard (Brother Stone), and always marked, with much devotion, the spot to which he was desirous that his remains should be consigned.

Shortly after the union, the deceased was appointed Grand Tyler, as successor to Brother Salmon, in which office he continued to his decease. Some few years since, the increasing duties of the Craft rendered it necessary that the Grand Tyler should be exclusively employed in the public business, and Miller therefore resigned the tylership of all private Lodges, and received an additional stipend to compensate him. For this change in circumstances he was very grateful, as he expressed in a very well written letter in our possession. Some time since, he wished us to insert the following lines. We are uncertain if they are composed by him—they are not altogether inapposite at the present moment.

Our life is but a winter's day,
Some only breakfast and away;
Others to dinner stay, and are well fed,
The oldest man but sups and goes to bed:
Large is his debt that lingers out the day;
Who goes the soonest has the least to pay.

The Grand Lodge will, no doubt, take the case of the "Grand Tyler's widow" into their consideration. She will gratefully bless God for his mercy and their kindness. Miller, farewell! we have broken bread and tasted of the cup together—may we meet again!

May 24.—BROTHER JAMES TUCK, æt. 50, at his residence, the Bishop Blaze Inn, Kidderminster, much regretted. A good husband, a faithful friend, and a zealous and indefatigable member of the Craft. Brother B. was one of the first persons initiated in the Lodge of "Hope and Charity," 523 (formerly 791), which has been held at his house during the last two years.

BRO. SAMUEL CARDOZO, P.M., 109.—(To the Editor.)—Sir and Brother,—Amongst the many useful and highly interesting purposes to which the pages of your valuable Quarterly are dedicated, the space devoted to the *obituary* of distinguished or deserving members of the Craft, is not the least important. Allow me, Sir, therefore, to record the death of my Masonic friend and Brother, SAMUEL CARDOZO, which occurred on the 29th of April last, in the sixty-second year of his age.

Bro. Cardozo was a member of the Moira Lodge for the long period of thirty-two years, and although not initiated in that Lodge, yet he

embraced the earliest opportunity of "joining;" and from that time down to the last two years he continued a firm, steady, and zealous supporter of it in all its phases and vicissitudes. He was elected W.M. on several occasions, and on emergencies filled the office of Treasurer, and any other appointments that might conduce to the general interests of the Lodge.

On account of declining health, Bro. Cardozo was prevented during the last two years from attending the usual meetings of the Lodge, and was, in 1836, elected an honorary member.

Of the many who seek distinctions in the Craft, there are but few who can say they have earned them with a zeal, steadiness of purpose, and a truly disinterested benevolence, in a greater degree than our departed Bro. Cardozo. He was never solicitous of distinctions in Masonry in any other sense than as they might be the means of enabling him to walk in a sphere of more extended usefulness; and although he knew how to appreciate the value of the splendid jewels and orders indicative of the degrees and attainments of members in the Craft, he also knew how to discriminate between the garish bedizening of the outward man, and the proud moral elevation of the genuine Mason.

The charity of my deceased friend was of the most enlarged and comprehensive character. It was not bounded by the conventional limits of any particular Masonic circle, but wide as the expanse of the universe. All the children of misery received his sympathy, and as far as his means permitted, his practical benevolence.

His labours as one of the committee of the Girls' School will bear a lasting testimony to his exertions on behalf of that most interesting charity. Scarcely able to move from his chamber, he nevertheless at the greatest inconvenience and physical suffering, attended the meetings of the committee, exemplifying an indomitable energy of mind in the discharge of the sacred duties of his office, and thus exhibiting a practical illustration of the power and spirit of that most sublimated of all Masonic virtues—Charity.

Bro. Cardozo was devotedly attached to Masonry as a moral and social institution: he was not only a proficient in the practice of its rules and discipline, but he was also distinguished for reducing its magnificent and unique precepts to operative purposes. With a fascinating ingenuousness of manner, he knew how to combine a sincerity of disposition, which won the affections of all those of the Fraternity who came within the cincture of his acquaintance. "Well versed in the ancient landmarks and usages of the order," he was at all times ready to impart to any Brother who sought instruction the stores of his own Masonic acquirements and intelligence; and, Sir, no one can be more indebted than myself for the liberal instruction which I obtained from that abundant fountain of mystic knowledge.

The natural talents and abilities of Bro. Cardozo were (in a Masonic point of view) much assisted by his intimate acquaintance with the Hebrew language, the knowledge of which was one sure passport to the honour of a friendly notice from the royal and illustrious M.W.G.M., by whom our Brother Cardozo was highly esteemed and respected. His deportment in the Lodge was of that kind as to show the most exact and the strictest conformity to the usages, practice, and externals of our Order; whilst to a thorough knowledge of the principles of Masonry and its illustrations, as expounded by the ablest commentators, he added a

practical course of conduct indicative of the finest impulses of the heart, and the most liberal sentiments of the mind.

Bro. Cardozo attained the sublime office of M.E.Z. in R.A. Masonry; and although he had abundant opportunities of advancing to the highest grades in the Order, he nevertheless declined his onward movement, doubtless from a sense of the supposed incompatibility of his religious tenets with the degrees beyond those of Royal Arch Masonry.

At the time of his decease he was the "Father" of the Moira Lodge, which honourable distinction now devolves on Bro. Henry Phillips, P.M. who has been upwards of twenty-one years a member of that Lodge.

A few hours previous to his death, and whilst our Bro. Cardozo lay entirely bereft of speech, such was the energy and unclouded state of his mental faculties, that on one of the Brethren taking a melancholy farewell, he (Cardozo) distinctly and emphatically made use of the well-known "*signs*" in Masonry, thus testifying his *fidelity* to the last, and that the ruling passion which had been strong in life, was dominant even at the moment of the parting of the soul from the body!

The deep regret felt by all who are members of the Fraternity, is generally testified at the decease of so able and excellent a Mason, of whom it may be truly said—

—————multus ille bonis
Flebilis occidit.

The insertion of the foregoing brief memoir and just tribute to the excellence of our departed Brother, will be esteemed a favour by,
Sir and Brother,

59, Old Broad Street,
1st June, 1839.

Yours fraternally,
JOHN BIGG, P.M. 109.

Brother Cardozo was initiated on the 25th of February, 1799, in the Hiram Lodge, and continued a member until December 1823; he joined the Moira Lodge on the 11th May, 1807.

June 1st.—Bro. DAVID GILL, æt. 60, at his house, Cork-street, Burlington Gardens. Indefatigable and zealous, the deceased Brother stood prominently forward as the mentor of the St. Alban's Lodge, of which he was for many years the support and ornament. His loss will be severely felt by its members, which, although numerous and high-minded, can hardly produce one upon whom the mantle of their deceased friend can well descend. Brother Gill was also P.Z. of the British Chapter. He was initiated on the 16th of November, 1813, in the Jerusalem Lodge, then 334,—joined the St. Alban's on the 16th of February, 1818,—served as Grand Steward from that Lodge in 1819-20, and continued a subscribing member till his decease: he had been many years Treasurer. He joined the Grand Stewards' Lodge in 1819, and withdrew in 1830: he joined the Lodge of Union, now 195, in 1823, and withdrew in 1828.

PROVINCIAL.

ST. ALBAN'S.—A warrant for a Lodge, intitled after the honoured name of St. Alban, reputed to have formed the first Grand Lodge in Britain, A.D. 287, has been granted, and would have come into operation on the 17th of this month; but the Prov. G. M. for the province, the Marquis of Salisbury, was compelled, on account of his parliamentary duties, to postpone the consecration until July.

SURREY.—CROYDON — FREDERICK LODGE OF UNITY, No. 661, May 24.—Br. R. L. Wilson was unanimously re-elected W.M., and Br. Thodey Smith Treasurer. The Master proposed the presentation of a Jewel to Bro. Chrees (Prov. G.D.), as a mark of respect for his unwearied exertions as Secretary, and for the support he had given to the Master, in obtaining the warrant for a Chapter to be attached to the Lodge.

This Lodge will meet every fourth Tuesday during the summer; the rail-road affords great convenience for London visitors.

CARSHALTON LODGE, No. 680, May.—This Lodge was opened by dispensation from Lord Monson, by Br. W. F. Hope, W.M. The warrant was recommended by the Croydon Lodge, No. 661, for the purpose of affording a more economical arrangement than is adopted in the Frederick Lodge. The Provincial Grand Master has announced his intention of consecrating the Lodge on the 8th of July.

A petition for a new Lodge at Croydon has been laid before Lord Monson; but the same not being recommended by the existing one, and for various other reasons, the petition has not been granted.

The principals-elect of the Frederick Chapter, No. 661, the Charter of which was granted at the last Grand Chapter, have been regularly installed in the Mount Zion Chapter. The Chapter will meet at the Greyhound, Croydon, as soon as arrangements permit.

SHEERNESS.—ADAM'S LODGE, No. 184, Jan. 3.—This Lodge, we are happy to say, still progresses, and advancing in Masonic statutes. The instalment of Br. Firminger as W.M. for the ensuing year, was performed by Br. G. P. Philipe, G.S.B. It is many a day since a ceremony so conducted took place, and the impression made on the Brethren was highly gratifying.

On the 2nd of April, the Brethren presented Br. Keddell, P., M. with an elegant Past-Master's Jewel, in token of the high sense the Brethren entertain of his valuable exertions in the cause of Masonry. The Jewel was presented in open Lodge by the W.M. in an emphatic address, embodying sentiments appropriate to the object in view. Br. Keddell acknowledged the kindness of his Brethren in a truly Masonic speech, and especially addressed the younger Members, inviting them to press on, and acquire the knowledge that would entitle them to reward and honours.

May 20.—On Monday, the Freemasons of the county of Kent held their fourth annual parliament for the county.

The preliminaries being arranged, a very grand procession moved on from the Lodge to Trinity Church, where prayers were read, and a sermon preached by the Rev. D. Jones, in aid of the Masonic Charities, after which the Brethren dined together.

The cloth being withdrawn, and grace said by the Rev. M. Jones, P.G. Chaplain—"Queen and the Craft," were given, and "God save the Queen," sung by the company. The next toast given was the "Duke of Sussex, R.W.G.M." This was followed by "the health of the Hon. T. Fiennes, P.G.M."

The health of Brother Windeyer, D.P.G.M., was then proposed by Brother Hallowes, Prov-G. Orator, who expatiated on the zeal displayed by him in the fulfilment of his duties, and wishing he might many years more preside over them.

Brother Windeyer, in returning thanks, observed, that they might have a more active man than himself, but there could not be a more zealous one.

Brother Firminger, W.M., of Lodge 184, then proposed the health of Brother Jones, and in so doing said, that the thanks of the Brethren were due to that individual for his excellent sermon of that day, and trusted that the maxims inculcated would not be forgotten, and that we should not "*fall out by the way*"—(loud cheers).

Brother Jones felt grateful for the favour he had found in the eyes of the Brethren that day, and added, that the subject of his sermon needed but little talent, as he trusted it went home to the feelings of his hearers, and that their kindness had made up for his deficiency in talent.—He also expressed his admiration of and attachment to Masonry, for its antiquity, morality, &c.—that his professional duties as a humble minister of Christianity were very heavy, and living at so great a distance as he did, he could not pay that attention to Masonry that it required—(hear); but that he always felt great pleasure in attending their provincial meetings—(cheers).

Song—"The Battle and the Breeze."

The W.M. and Brethren of Lodge 184, was then given with great applause; and Brother Firminger in reply said, that he thanked them with feelings of gratitude for the honour they had done him and his Brethren. It could not be expected that they could become acquainted with the merits and excellencies of those Brethren in the course of a few hours, but he could assure them, that leaving himself out of the question, their moral excellencies were such as reflected honour on the Craft—(hear, hear); he might be allowed to express himself with regard to the excellencies and sublimities of Masonry, although himself a young Mason, from his acquaintance with the sacred volume he could the more readily admire the sublimity of those symbols which characterize Masonry—and he could not but rejoice at the high tone of moral feeling that was diffusing itself through that high literary publication, *The Freemasons' Quarterly Review*; that to the honour of his Lodge, it numbered among its members, one who had contributed to the literary talent of that publication; and he humbly hoped that Masonry would rise in the county, and that every Brother would fix his eye on that Bright Star in the East, which was the harbinger of mercy, until he should finally be introduced into the presence of the Great Architect of the Universe in the Grand Lodge above—(loud cheers). He could not retire without expressing his gratitude to the Brethren for their kind attention to the proceedings of the day, and that if every thing had not met with their expectation, it was not for want of anxiety and attention on their part—(cheers).

The following toasts were then given:—

The healths of the Prov. S. and J. G. Wardens were then proposed, and Brother Tooks, P.S.G.W. returned thanks.

The health of G. Officers of England.—Thanks were returned by Brother G. P. Philipe, P.G.S.B.

The healths of Brother Jefferys, P.G. Secretary.—Brother Jefferys returned thanks.

The health of Provincial Officers and other toasts followed.

We have preferred to take the version of the above proceedings from the public press in preference to the reports which have otherwise reached us, wherein there are some allusions to indiscipline, which, as we were not present by our own reporter, we cannot judge of; that matters require mending in this province there is but little doubt, and the way to set about it is to cleanse the heart from all uncharitableness, and to act with decision and promptitude. London Masons have, in our opinion, quite enough to do in London; and, although as visitors, their opinion may be of value, it should be asked for, not volunteered: there surely is spirit enough in Kent to right itself.

DOVOR, 10th April.—PEACE AND HARMONY, 235, ALBION HOTEL.—Bro. Ismay was this day installed as Master for the ensuing year, after which he invested his officers.

Bro. Offen, in an impressive speech, proposed a vote of thanks to the late W.M. Bro. Moses, for the many and great services he had rendered to the Lodge, and to the Craft in general, during a period of thirty years; Bro. Vickers seconded the proposition, and it was unanimously agreed to, when the W.M. rose and spoke thus:—"Bro. Moses, you have heard the proposition that a vote of thanks be awarded you for the able manner in which you have so often presided over our Lodge; believe me, Brother, this expression is not mere words, it is the genuine feeling of our hearts, as a testimony of respect for the many years you have presided over the Lodge of Peace and Harmony, and for the truly kind and fraternal manner which has at all times marked your behaviour, whether in your intercourse with our own members, or with the fraternity in general; and not less so for the very gentlemanly address with which you have upheld the Lodge, and raised it to its present high rank among the other Lodges of the province. It is with these feelings of respect and gratitude we beg your acceptance of this memento of esteem and kind regard, and may you be blessed with every happiness which in this finite state we are capable of enjoying, and when summoned from this sublunary abode, may we meet in that Grand Lodge above, where all distinctions shall cease from among us,—where the World's Great Architect lives and reigns for ever. In presenting you with this jewel, I should be doing injustice to my own feelings did I not express my unfeigned gratitude for the many services you have been at all times ready and willing to render me in learning the duties of the several stations in the Craft; to you, Brother, I am in a measure indebted for the exalted station I now occupy, (since without your assistance I should not have been qualified for it); and I cannot forbear rendering you this public testimonial that you are at all times willing to give assistance to those who seek it.

"Brethren, I told you but now, when you called on me to preside over you, it was the proudest moment of my life; but the knowledge of my present duty gave zest even to those feelings; and although you might

have placed it in the hands of those who would have performed it in a more efficient manner, no one could have executed it with more zeal to its object.

Bro. Moses replied :—"Worshipful Master, Officers, and Brethren,—It needed not this token of your regard to remind me of the vast debt of gratitude I owe you for the continued indulgence and valuable assistance I have received at your hands during the period I have had the honour of presiding as Master of your Lodge, by which means alone have I been enabled to carry out those grand principles upon which our venerated institution is founded, viz.—Brotherly Love, Relief, and Truth, with pleasure to myself, and I hope and trust have been enabled to maintain the high character which I am proud to say our Lodge not only bears in the estimation of the Provincial Grand Lodge, but also among the neighbouring Lodges in this province; and when I look around and see the rising talent with which I am surrounded, I feel a heartfelt satisfaction in the assurance that not only will that high character be maintained, but that additional lustre will be shed upon the Lodge of Peace and Harmony.

"Brethren, I have read—'from the fulness of the heart the tongue speaketh;' I cannot in my person vouch for the accuracy of this adage, for never did I wish for a command of language, of fit and appropriate language, never less able to express the grateful feelings which almost overpower me. Allow me, therefore, to conclude by again requesting you to accept my best and grateful thanks, and to wish you every blessing this world can afford, and when it shall please the Grand Geometrician of the Universe to remove you from this sublunary world, may you ascend to the Grand Lodge above, where there is Peace, Love, and Life everlasting.*

IPSWICH.—There is a spirit of emulation, a striving for Masonic pre-eminence, stirring the different Lodges of this town, which cannot fail to advance the science of Masonry in the province. The Perfect Friendship Lodge, No. 522, rapidly increases the number of its members, and unquestionably assumes an imposing aspect, while the British Union, No. 131, although not numerous, includes among its members some of the first talent and respectability in the county. It is a small band, closely knit together by the strongest threads of "the mystic tie." The members held their regular Lodge on Friday evening, May 31st, when Brother Martin, the W. M. having declared it "duly open," proceeded to present Honorary Jewels to the Past and Present Secretaries, Brothers Deck and Grimsey, and accompanied the delivery of these most gratifying tributes of brotherly affection with the following addresses :—

"Brother Deck, Masonic Lodges, like nations and empires, rise and fall, flourish and decay,—of this fact you as an old, a tried, and faithful member of the British Union Lodge, have had both painful and pleasurable experience; for upwards of twenty years you have with undeviating attachment to her interests, trodden the chequered pavement of her fortunes, rejoicing in her prosperity, in her adversity ever foremost to extend the ready hand of assistance and support. For services so valuable, and I may add, at one time so essential to the pre-

* The Jewel is of elegant workmanship; between the Square and Compasses the word "Moses," in Hebrew characters, is placed; the obverse bears a suitable inscription, describing the cause and circumstances of its presentation.

servation of our Charter, the "Ancient Brethren" of the Lodge have suggested that you merit from us an expression of our thanks, and a testimonial of our esteem; to this sentiment the Junior Members have most promptly, most cordially responded; in obedience, therefore, to their conjoint desire, it becomes my pleasing duty to offer you our thanks, and to request your acceptance of this Honorary Jewel, at once an emblem of the office you for many years so creditably filled, and a token of the high esteem entertained for you by the Brethren of the British Union."

Having received the Jewel, Brother Deck returned thanks in a neat speech, teeming with expressions of deep interest in the prosperity of the Lodge, for the sincerity of which professions his past services are most ample vouchers.

The W.M. next addressed the Present Secretary;—

"Brother Grimsey, the zeal and ability with which you have for several successive years discharged the arduous duties of Secretary to this Lodge, have not only merited, but sustained the grateful acknowledgement of all the Brethren, and it is with great personal satisfaction that I, by their unanimous request, thus publicly tender you our thanks. I am, moreover, deputed to present you with this Honorary Jewel as a more lasting token of our esteem. May the Great Architect of the Universe long preserve to your use, 'in their fullest energy,' those talents with which he has blessed you, and which you have so liberally exercised for the benefit of the British Union Lodge."

Brother Grimsey, accepting the Jewel, returned thanks evincing the most delicate feelings. The Lodge then proceeded with the consideration of its private business, after which some Masonic workings were given by Past Master Scott and the Worshipful Master. The Lodge was then closed; order, peace, and harmony, having strictly marked every stage of its proceedings.

PETERBOROUGH.—The Brethren of St. Peter's Lodge, anxious to prove that they have at heart the true principles of Masonry, determined to commemorate their unanimity and their moral principles, by holding a Grand Masonic Festival in aid of the Funds of

THE AGED AND DECAYED FREEMASONS' ASYLUM.

In consequence, they invited the aid of all the Lodges of the province, and received the most unanimous promises of support. Drs. Oliver and Crucefix were invited to attend, and a procession was to be formed to proceed to St. John's church, to hear a sermon by the Rev. Brother Edward Theed, after which a collection was to be made.

The county of Northampton, however, has no Provincial Grand Master, and it became necessary to apply for a dispensation to have a procession, which being only granted on condition that the proceeds of the sermon were applicable to the recognised Charities, the original object of the kind Promoters of the old Masons was thus diverted, and the Meeting was not so numerously attended, nor was the collection so great as it otherwise would have been.

To say more is unnecessary, to have passed over the circumstance would have been incorrect. We now proceed to record the events of the day.

May 13th.—This city was much enlivened by the proceedings of a great Masonic meeting. At an early hour the bells commenced a lively peal, and continued at intervals during the day. The weather was ex-

ceedingly propitious, and the concourse of persons immense. A very large number of the respectable inhabitants were permitted to visit the lodge-room at the Angel Inn, and to witness the splendid paraphernalia previous to the commencement of business. At about 11 o'clock, two heralds were despatched to the principal parts of the city, mounted on white horses, caparisoned with white saddle-cloths, and blue ribbon head-dress with crape rosettes, to announce that the Brethren were assembled for business. At 12 o'clock the procession began to move from the Angel to St. John's Church.

The prayers were read by the Rev. Dr. James, after which a very excellent, impressive, and highly appropriate sermon was preached by the Rev. Brother Edward Theed, Chaplain to the Lodge, from Micah, chap. iv., verse 8. "*He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*" In the course of the service, the two following anthems were ably sung by the choir of the cathedral, "Behold how good and joyful a thing it is for brethren to dwell together in unity;" and "Zadoc the Priest, and Nathan the Prophet." A collection was afterwards made in aid of the Masonic Charity Schools, which amounted to nearly 20*l*.

In the afternoon the Brethren dined together at the Angel, to the number of nearly seventy, Brother Strickland, W.M., very ably presiding.

The usual Masonic toasts were given, each very happily prefaced by apposite remarks.

Brother H. F. ROWE proposed the Master's health, whose courtesy and attention had so completely tended to their comfort and happiness.

The MASTER returned his thanks with much fervency.

The Rev. Brother THEED spoke a very animated address, (in return for his health being drunk), in which he adverted to Freemasonry, as being as long as he could judge, the handmaid of religion and virtue, and that he should take an early opportunity to enrol himself under its banner.

Brother ROWE and the Scientific Lodge having been drunk to, entered warmly into the object of the meeting, and felt proud that his native city had thus stepped forward in the cause of Freemasonry.

The various Lodges in the county were complimented, and severally acknowledged.

The health of the Earl of Aboyne, whose presence among them, while it was a mark of condescension, was still more so of the evidence of his Masonic good will. In his remarks on this toast, Brother Rowe was very happy.

The Earl of ABOYNE replied with considerable animation, and avowed his allegiance to the principles of Masonry, to be scarcely second to his duty to God; and that, under such impression it was unnecessary to state with what fervency and zeal he would endeavour to discharge his duty.—The noble Brother delighted the company by singing "Scots wha ha."

Brother FOX, P.M. of the Huntingdon Lodge, then proposed the health of those two zealous and indefatigable Masons, the Rev. Dr. Oliver and Dr. Crucefix, whose unflinching advocacy of the noblest cause which Masons could boast, the aged Masons' Asylum, did them the highest honour. The first intention of this meeting was to have devoted the collection to that charity—it was now diverted—he would

not trust himself to explain the cause of this change—but would intimate that the rough ashlers (youth), rude and unpolished as that stone—till they become educated, and were thereby polished, had an ample provision in the liberality of the Craft; while those who are weakened by age and misfortune, and represented the smooth ashlers—whose lives were well squared by a knowledge of God's word, and an approving conscience, were too often left to pine in obscurity.

Brother ROWE, by permission, gave "the Ladies," with some very gallant allusions to sister Strickland, the lady of the Master, which her spouse acknowledged in a most happy manner; the toasts were most warmly applauded, and the addresses, pointed and animated, were followed by enthusiastic cheering.

Dr. Oliver apologized by letter for his non-attendance, the invitation having reached him too late to make arrangements.

Dr. Crucefix having failed in his application for a dispensation in favour of the Asylum, and a wedding having taken place in his family on the 11th, could not avail himself of the kind opportunity to meet his Brethren.

BIRMINGHAM, ST. PAUL'S LODGE, No. 51, April 25.—We have accession of numbers and increase of work. Our Master, Brother Ribbans, is well supported by Brother Lloyd and other zealous Masons. We are determined to support the Asylum as well as the other Charities; in virtue whereof we have unanimously passed the following resolution:—

"Proposed by Brother Ribbans, W.M., and seconded by Brother Lloyd, That the members of this Lodge unanimously invite Dr. Crucefix to permit his name to appear on their list as an honorary member; and they wish, at the same time, to express their high respect for the worthy Brother's zeal in the cause of universal brotherly love, virtuous poverty, and helpless age!"

Brother Crucefix has acknowledged this compliment, and his reply is entered on our minutes. We hope, ere long, to give some sterling proofs of our good wishes, by regular contributions to the funds of all the charities.

WAKEFIELD, April 3.—The Earl of Mexborough, P.G.M. for the West Riding, held his annual Grand Lodge in the Music Saloon, Wakefield, on which occasion was used and displayed, for the first time, the new and splendid furniture of the Lodge. The accounts were examined and passed, the reports from the different Lodges read, and the new Grand Officers for the ensuing year installed. The reports were most satisfactory, showing that Masonry is on the increase, and that two new Lodges are about to be constituted, viz., at Leeds, and Goole. After the duties of the Lodge, about one hundred of the Brethren sat down to a sumptuous dinner, provided by "Sister" Hywater, of the Great Bull Inn, in her usual good style. The Right Hon. the Earl of Mexborough, P.G.M., presided with his wonted urbanity, talent, and good feeling, generating joy, and producing good fellowship all around him. His lordship gladdened the evening with several favourite songs, and among the rest the far-famed "Farm Yard." His lordship addressed the Brethren in a very energetic and truly Masonic speech, and was followed by Brother Charles Lee, D.P.G.M., Rev. Dr. Naylor, P.G. Chaplain, C. J. Brandling, Esq. P.S.G.W., C. T. Jaques, Esq., P.J.G.W., Rev. Dr. Senior, P.G.S.W., Brother W. Taylor, P.G.T., Brother Gawthorp, P.G.S., and other Brethren, and the evening was spent in social harmony.

and brotherly love. Brother Walton, P.G. organist, enlivened the evening with several Masonic melodies, the music of which is composed by himself, and among which is one dedicated to the Right Hon. the Earl of Mexborough, P.G.M., entitled "Stamped upon the Mason's Mind," which followed immediately after the cheering had subsided, at the close of the Provincial Grand Master's address.

CHESHIRE.—It is stated to be the intention of the P.G.M., Lord Viscount Combermere (accompanied by John Finchett Maddock, Esq., the highly respected D.P.G.M.) to hold two Provincial Lodges in the course of the summer, one at Stockport, and the other at Northwich.

PEMBROKE, LOYAL WELSH LODGE, No. 525.—The affairs of this Lodge are in a very prosperous state. The new Master, Brother Edwards, was installed on the 27th of December, by Brother Parry, Master of the Saint David's Lodge, after which the Brethren sat down to a sumptuous repast. Brother Thomas, P.M., after the usual official toasts, gave the health of the newly-installed Master, which was drunk with very great warmth of feeling.

In returning thanks, the W.M. dwelt largely on the fatherly as well as brotherly protecting aid and assistance he had received from Brother Thomas, who had promised, at his initiation, that he would not leave him till he saw him a M.M. This promise, he remarked, Brother Thomas had fully redeemed, and had gone much further, for he had not lost sight of him until he had become even Master of the Lodge. Feeling towards him gratitude the most sincere, he could not do better than to propose his good health in return.

Brother Thomas's health was then drunk with enthusiasm: he rose and replied with much feeling and energy, and concluded as follows:

" Thus happily met, united and free,
A foretaste of Heaven we prove;
Then join heart and hand, and firmly agree
To cultivate brotherly love!"

Brother Young, P.M., then rose and said, W. Sir and Brethren, "a duty has been imposed upon me this evening, by desire and command of the W.M., which is to propose the health of a Brother holding a distinguished office in a neighbouring Lodge. We have all witnessed the ceremony of installation so masterly performed as it has been to-night by this worthy individual. His avocation is such as frequently to call him to London, that emporium of Masonry, and it is evident, from the knowledge we know he possesses of the mystic art, that he never allowed any opportunity to pass by whereby he could add any thing to his Masonic lore, not only to make him master of the science, but justly to entitle him to the honoured appellation of Master of the St. David's Lodge. I propose the health of Brother Parry, the W.M. of the St. David's Lodge, and Past Warden of this. Drunk with great warmth.

Brother Young's health was next proposed, which was also received with great applause. Thus the harmony was kept up till a late hour, occasionally a good song or duet being introduced, when the Lodge separated, the Brethren bearing in mind that the pleasures of the evening should ever bear the reflection of the morning.

MILFORD, ST. DAVID'S LODGE, Nelson Hotel.—Brother Parry having been unanimously re-elected Master of this Lodge, the annual meeting

was held on the 4th of January, for the purpose of installing the other officers. Having been so perfectly satisfied with his last year's assistants, he re-appointed them to their several offices, after which the members dined together. Songs, toasts, and speeches abounded, and the

"Gnome of time had reached of Heaven's
High arch the *key stone*,"

ere the parting glass was pledged. Brother Thomas has been elected an honorary member of this Lodge for his services both in the first formation, and subsequent assistance whenever called upon.

Haverfordwest.—A new Lodge will shortly be opened in this town.

Devonport and Plymouth.—We regret to state, that for want of a Superintendant, proper management and instruction in the R. A. is completely at a stand; there is not a Chapter with a sufficient number of members to work it efficiently. The new code of regulations is anxiously looked for, that of 1823 being the only Book of Instructions in these towns.

Weymouth.—**All Soul's Lodge, No. 199.**—Masonic meeting in honour of the appointment of a Provincial Grand Master for the county of Dorset, in the person of William Eliot, Esq., Banker, of Weymouth, to succeed our late lamented Provincial Grand Master, William Williams, Esq.—As soon as the official letter from the Grand Secretary, announcing the appointment, was received by the Worshipful Master (Br. W. J. Hill), he convened a Lodge of Emergency to take into consideration the best method to be adopted by the "All Soul's Lodge," for doing honour to the newly appointed P.G.M., at which it was determined, *unâ voce*, that an Address of congratulation on the event should, as soon as convenient, be presented to him for the purpose of assuring him of the high respect in which he was held by the "All Soul's Lodge," and of the confidence which they had every reason to place in him, and a Committee was appointed for the purpose of drawing up the Address. Another proposition was also made, and met with the unanimous approbation of the Brethren present, "that the most appropriate method of presenting the Address, would be at a banquet to be given to the Provincial Grand Master by the Brethren of the All Soul's Lodge," which was accordingly carried into effect on Wednesday the 29th of May, in the Masonic Hall, the Lodge having been previously opened in the morning for the purpose of initiating into Masonry the nephew of the P.G.M., and adjourned until the hour of dinner, which was well served by Br. Norton.

The Brethren assembled to the number of nearly forty.

The Lodge, which had been put in deep mourning for the death of the late P.G.M., was, for this special occasion, restored to its normal appearance.

On the cloth being removed, "Non nobis Domine" was chaunted by Brs. Rooke, Harper, and French in their accustomed style, and who kindly continued at appropriate intervals to enliven the Brethren by their harmony. The W.M. very soon showed symptoms that he intended to be quite "at home," and succeeded in fully realizing the anticipations of the Brethren respecting his capabilities of presiding at a Masonic Festival, and continued in a happy strain throughout the whole evening.

The usual Masonic toasts were then proposed by the W.M., with appropriate prefatory remarks, and received the usual honours.

The W.M. then rose and said, that the principal object of the meeting was at that time to be accomplished, the presentation of the Address of Congratulation to the R.W. P.G.M. On the cheers subsiding, he continued, that he should then carry into effect the intention of the Brethren, that of presenting their highly esteemed Brother William Eliot with the Address of Congratulation which he held in his hand, and which had been prepared by a Committee of Past Masters, their Chaplain, and himself, and afterwards adopted by the Lodge; but before doing so, he could not help expressing his individual approbation of the appointment, for although the newly-appointed Provincial Grand Master could not boast of a coronet encircling his brow, still he could boast of having obtained all the high honours of Masonry in consequence of his merit and ability, having nearly twenty years ago passed "the chair," in which he served with zeal and fidelity, and having for the last fifteen years held the important and honourable office of Deputy Provincial Grand Master for this county under the late lamented P.G.M., to the entire satisfaction of his Provincial Superior, and of the Craft in general; and these honourable testimonies had been considered by H.R.H. the Grand Master, as sufficient passports for him to bestow this peculiar mark of his favour upon so meritorious a Brother, thus proving to the Craft that the G.M. acted in a truly Masonic spirit, and "esteemed honour and virtue above the external advantages of rank and fortune."

The following Address was then read:—

"To William Eliot, Esq., Provincial Grand Master of Free and Accepted Masons of the County of Dorset.

"Right Worshipful Sir,—We, the Master, Wardens, and Brethren of 'All Souls' Lodge,' No. 199, in open Lodge assembled, beg leave to offer our sincere congratulations on your appointment as Provincial Grand Master for the county of Dorset, and to assure you that on all occasions it will be our most earnest endeavour, as it will be our duty, to render a willing and cheerful compliance with all signs and summonses that you may issue for the well-ruling and governing the Lodges in your Province, and preserving inviolate the ancient landmarks of our Order.

"Having been associated with you as a Brother for many years, and having had the advantage of your instruction and assistance in the several chairs which you have already filled, we feel competent to form an opinion of the qualifications necessary for the due and proper discharge of the duties of the high and responsible office to which you have now been called; and although you are succeeding one who, for more than twenty years, shone as one of our brightest luminaries, and who had endeared himself to the Brethren of his province by the exercise of every Masonic virtue, we are satisfied you will not be found inferior to any of your predecessors.

"Allow us, Right Worshipful Sir, at the same time to congratulate ourselves that the choice of our Most Worshipful Grand Master has fallen on one, whose Masonic worth and zeal, whose public conduct and character, and whose private charities and virtues (though unostentatious) are still so well known and appreciated, thereby reflecting equal honour upon our Most Worshipful Grand Master, who has been pleased to make the appointment, and upon the province you have been called upon to preside over.

“Nor can we fail, Right Worshipful Sir, to feel a little pride, when we recollect that two successive Masters of our beloved Lodge have been found worthy to fill the lofty and dazzling eminence of Provincial Masonic rank, to which we have now the happiness of seeing you elevated, and to which we consider your zeal, your virtues, and your integrity so fully entitle you.

“That you may long continue to preside over the Lodges in your province, preserving their ancient landmarks, and enjoying their confidence and esteem, is our sincere and earnest prayer to the Great Architect of the Universe.”

The W.M. concluded by proposing the P.G.M. of Dorset, Br. Eliot.

The P.G.M. then rose and addressed the W.M., Wardens, and Brethren of “All Souls’ Lodge” to the following effect, and said, “that during the long period that he had been a member of ‘All Souls’ Lodge’ he had frequently received much satisfaction from their repeated marks of kindness, but the address they had now presented him with, assuring him of their fraternal regard, and their approbation of his conduct as a man and a Mason, afforded him greater gratification than he had ever before experienced. This approbation, though undeservedly partial and exaggerated in praise, he said he knew was sincere, and as such he took it to his heart, and most unfeignedly thanked them for their kind congratulations on his having been appointed to the high and important situation of Provincial Grand Master for this county, and for the zealous co-operation they kindly proffered him. He said, that in so immediately succeeding their late esteemed Provincial Grand Master, whose loss he as well as they so deeply lamented, and who they so justly considered as one of the brightest luminaries of the Masonic Order, he felt how inferior his abilities would be to tread in his footsteps, and to follow his brilliant Masonic career. He was well aware of the arduous duties he was about to undertake, and of his incapability to fulfil them to the extent of his own wishes and to their satisfaction; but he promised them zeal and assiduity, and that he should throw himself on their characteristic kindness, as in it his weakness would find a sympathy, and the goodness of a Mason’s heart would make up for the deficiency in him. He felt a conviction that nothing, whilst he had life, would lessen his attachment to their venerable institution, or alter the heartfelt wishes he ever had entertained for their welfare, and the honour and prosperity of the Craft in general. He also assured them that he felt not a little proud at having been initiated, and having received his Masonic knowledge in the ‘All Souls’ Lodge;’ and that its continued prosperity would be ever dear to his heart, and have his anxious solicitude; and that they might rely on his cheerful readiness at all times to afford them Masonic information to the utmost of his ability and power.” Then, in a manner which plainly showed that his feelings had nearly got the mastery of his utterance, he told them “that to the last he should be consoled by the recollection of this glorious tribute of their esteem and approbation, which would add to his resolutions, and cheer him in the course he was about to pursue,—that he should prize it beyond what he could express, and should hand it down to his children as the proudest memento of Masonic affection.” He concluded by earnestly praying that the Great Architect of the Universe, in whom all live, and move, and have their being, would, of his infinite goodness and mercy, bless them all with health, prosperity, and happiness; and that He would, at the

termination of their earthly career, receive them into his heavenly mansions, where peace and happiness reign to all eternity."

The P.G.M. then resumed his seat, amid the long continued cheering of the Brethren.

The P.G.M. then proposed the W.M. of "All Souls' Lodge," and congratulated him on the happy manner in which he had conducted the business of the day, as well as on the brotherly love and unanimity by which all appeared to be pervaded, hoping that during his rule it would continue to be a happy and united Lodge.

The W.M. briefly returned thanks, and delighted the Brethren by singing.—(Why not oftener?)

"The Rev. Brother Willoughby Brassey, P.G.C."

In returning thanks for the honour done him, the Reverend Brother appeared to have delighted all the Brethren present when he informed them, that he yet hoped by some mechanical contrivance of late invention to be at least partially relieved of the deafness by which he had for so long a period been afflicted, and that if it should be the case, he should for the future be enabled to pay more attention to the most excellent workings of the Craft; so that the Brethren most anxiously look forward to see a Reverend Brother preside over them, who for nearly six years has been their Chaplain, and has never been found to fail in the duties peculiar to his most respectable office.

"The Past Masters of the All Souls' Lodge."

This toast was returned thanks for by no less than seven Past Masters of the Lodge.

"The Visiting Brethren."

Among whom was to be observed a veteran in Masonry, Bro. Carington, P.M., and for a short time a member of the Lodge, but whose increasing age has to a great extent debarred him of the pleasure he for so long a period enjoyed to its full extent in his mother Lodge, and Brother Forster, of Ireland, P.M., a relative of the P.G.M. They appropriately returned thanks.

"The Masters, Officers, and Brethren of the other Lodges in the Province."

"The Stewards for the Banquet."

"Brother Rooke, Organist."

The W.M. then rose to propose a toast which he said he considered ought never to be omitted on festive occasions like the present, and at the same time did ample justice to that excellent periodical the *Free-masons' Quarterly Review*, that had so ably pleaded the cause of the poor and needy Brother, he concluded by proposing—

"SUCCESS TO THE ASYLUM FOR THE AGED AND DECAYED FREEMASON!"

"The newly initiated Brother—Edward Pearce."

Song—"The Entered Apprentice."

"Mrs. Eliot, the lady of the R.W.P.G.M."

Glee—"Sweet lady."

The P.G.M. returned thanks on behalf of his lady, and assured the Brethren that although the rules of their Order did not allow the presence of ladies at their graver solemnities, still Mrs. Eliot was a good Mason at heart, and one of her fondest hopes was, that she might live to see the day arrive that would introduce her four sons into the mysteries of the Craft!!!

Other toasts were also proposed, and cordially responded to, and the

Brethren were astonished when they found that time had taken such apparent rapid flight, and the day concluded with that love and harmony which should ever distinguish the real Mason, and may it prove a happy omen of the truly Masonic virtue Charity, that may actuate every breast under the fostering auspices of the newly appointed Provincial Grand Master, William Eliot!

EXETER, *April*.—St. George's Lodge, No. 129, celebrated its annual festival on Tuesday, the 23rd, when W. Denis Moore, Esq., P.G. Sec. was installed as W.M. in the Chair, and afterwards appointed and invested his officers. The Lodge was numerously attended, and the Banquet included about twenty Brethren, members and visitors of the Lodge. The day afforded much gratification to all present, and was concluded with the utmost harmony and good fellowship.

The Provincial Grand Lodge of Devon held their annual meeting at the New London Inn, Exeter, on Wednesday, May 1, the Rev. Wm. Carwithen, D.D., Deputy Provincial Grand Master, in the absence of the Right Hon. Lord Fortescue, presiding, when the following officers were appointed among others, whose names we could not learn:—Rev. John Huyshe, A.M., P.S.G.W.; George W. Soltau, Esq., P.S.G.W.; Rev. A. Bolton, P.G. Chaplain; W. D. Moore, Esq., P.G. Secretary; Herbert Fortescue, Esq., P.S.G.D.; John Henry Cook, Esq., R.N., P.J.G.D.; Nicholas Fogelstrom, Esq., P.G. Superintendent of Works. A numerous body of the Craft sat down to dinner, and peace, order, and harmony prevailed. The next Grand Lodge was announced to be held at Barnstaple.

TIVERTON, *April*.—A Royal Arch Chapter was held, when Companions How and Leigh were duly installed into the Chair of M.E.Z. by Past Principal Z's Elton, Huyshe, and Eales White. Bro. Empson (a most promising Mason) was also exalted into the Supreme Degree. The Sir Knights of "The Royal Sussex" afterwards met in solemn Encampment, when Sir Knight Rev. John Huyshe, R.C.N.P.U. was again elected M.E.C. with acclamation.

CHUDLEIGH, *May 30*.—LODGE OF UNION, 650.—At the ceremony of installing the W.M. elect, Bro. Captain John Powney, R.N., Knight of Hanover, &c., the Right W.D.P.G.M. Dr. Carwithen complimented the Lodge by attending in person to conduct the proceedings; the worthy Chief being accompanied by many Grand Officers of the Province, together with Brothers Eales White, Mosse, and others, of Somerset, all anxious to testify to Bro. Powney that he is held in equal estimation as a Mason and a valued member of society. The "labour" of the day commenced by three initiations; the D.P.G.M. officiated at one of them, thus relieving the W.M. (his son and Brother) by good-naturedly assuming the duties of a "Lewis." The closing explanatory lecture having been given by the S.G.W. Brother Huyshe, a board of installed Masters was convoked, and the Right W.D.P.G.M. duly installed Bro. Powney.

The W.M. commenced his authority by appointing and investing his officers for the year, accompanying each investiture with suitable remarks and wholesome admonitions. The Lodges were then severally closed, and we are bound to admit that the Brethren evince ample proof of the freedom, fervency, and zeal, with which they have nourished the advantages derivable from the storehouse of Masonic lore, which locates in their neighbourhood, whose ready accessibility and uniform courtesies to

all inquiring Brethren, so fully carry out the cheering text, "Seek and ye shall find, ask and ye shall receive, knock and it shall be opened to you." At five o'clock the Brethren were summoned to refreshment, and here our fidelity prompts us to declare that Bro. Petherick is as good a caterer as he is a Mason. Bro. Powney sustained the duties of chairman "right merrilie," having the Right W.D.P.G.M. and Chaplain on his right hand, and the P.M. (Rev. W. Carwithen) and the "Apprentices" on his left; the "Points" being ably protected by Bro. Rev. John Carwithen and Rev. John Huyshe. The toasts, "The Queen and the Craft," "the M.W.G.M." "the P.G.M." received the honour due unto their names. The announcement of the D.P.G.M. drew forth an extra round of applause; it was acknowledged by the worthy Doctor in his usual rich and glowing language, and alluded to a remembered kindness of the Right W.P.G.M. for Somerset, Colonel Tynte, in assisting at the installation of Lord Ebrington, and complimenting Brothers Mosse and Eales White, for the attention of their presence, proposed "Col. Tynte and the Grand Lodge and P.G. Officers of Somerset."

Brother Eales White, P.J.G.W. offered appropriate thanks.

When the health of the W.M. Brother Powney was announced, the reception of the toast must have been truly gratifying to him, and it was acknowledged in a very cordial and Masonic manner by Bro. Powney, who "took that opportunity of completing the most pleasing investiture of the day, namely, the presentation of an elegant Past Master's Jewel to Bro. Rev. W. Carwithen, on the conclusion of his year's services"—(cheering). The W. M. most properly alluded to the able manner in which the onerous duties of the Chair had been conducted, and felt grateful for the privilege of so advantageous an example, concluding his address by affixing the Jewel to his breast, and proposing the health of the P.M., which Bro. W. Carwithen responded to in language doing much honour to his name. We may here take leave to commend this most wholesome custom; the desire of obtaining honorary distinction must operate as a powerful stimulus to young Masons, and induce, in an especial manner, their industry and research. We should be unjust did we not direct attention to the exquisite taste in which Bro. Acklam has got up the very pretty Gem dedicated to this occasion. "Speedy restoration to perfect health of Bro. Captain Dickson, S.W." was feelingly given, and most warmly received. Bro. Mosse neatly acknowledged the toast of "The Lodge of Unanimity and Sincerity, Taunton;" Bro. Drane that of "Somerset House Lodge;" Bro. Coles and Eales White for "The Musical Brethren," and Bro. John Carwithen for the newly appointed officers, when the Rt. W.D.P.G.M. Dr. Carwithen rose, and in a stream of that ever ready and happy eloquence which is so peculiarly his own, proposed "the last toast;" "seeing a worthy Brother near me, (continued the Doctor) who has earned infinite honour by his unwearied exertions in behalf of the poor old Mason—(cheers), I am desirous of connecting with it a sentiment which all good and true Masons can receive with exultation.—I mean that of 'Prosperity to the Asylum for the Aged and Decayed Freemason,'—(reiterated cheering),—the progress of this truly Masonic Charity has met with some obstructions founded on an apprehension that it might interrupt the beams of Masonic favour which cherish the two other Charities, but it was a gratifying fact to know that the very reverse of the apprehension has been the result, *the Funds and the Festival of both have been better supported since the announcement of this great work, and* NOW MAY THE MOST HIGH PROSPER THE UNDERTAKING!" We owe

deep apology for depriving our Brethren of one word of the beautiful address of which we are enabled to give but a breathing. Some delicious glees were sung by Bro. Coles, Spark and Eales White. The snuff-box of the latter Brother was at its post, and at the discreet signal of the toast alluded to, the Brothers departed to their homes ever happy to meet again.

TAUNTON, *May 31*.—The Lodge of “Unanimity and Sincerity” closed their meetings for the season on the 29th of May, and with characteristic nobleness of spirit, true to the best principles of Masonry, concluded their work by a grant of fifty shillings to the Asylum, so as to make their most generous donation thereto fifty guineas instead of pounds. Some beautiful and appropriate chairs and furniture have been added to the Lodge Room, carrying equally improvement with addition.

BRISTOL, *Good Friday, March 29, 1839*.—An encampment of Knights Templars and Grand Kadosh of the Encampment of Baldwin, time immemorial, was held in the Masonic Hall this Evening, Eminent Commander Wallis presiding. The attendance of Knights was numerous and brilliant, and five worthy Companions were installed Knights of this ancient and noble fraternity.

The M.E. Grand Superintendent of the Royal Orders of Knighthood in the province of Bristol, Sir Knight Husenbeth, stated to the assembled Knights his wish to retire from the arduous duties of his high office, after a long Masonic life, and to nominate as his successor the D.P.G.M. of this province, Sir Knight Richard Smith. The latter, on being invested with the collar and jewel of office, named as his Deputy Superintendent, Sir Knight R. Powell, the Grand Comptiier of the Order, a long tried and zealous Mason.

The election of Eminent Commanders for the different Orders of Knighthood for the ensuing year, then took place, and after partaking of some refreshment, the Sir Knights separated, highly gratified with the impressive ceremonies of the Degree of Knight Templars.

DONCASTER, ST. GEORGE'S LODGE, *April 23*.—Being St. George's Day, the members had their Annual Dinner at the Woolpack Inn, under the able presidency of the W.M. Joseph Lockwood, Esq. The Brethren spent a truly pleasant evening; indeed, when men meet who are bound together by the strictest principles of truth and justice, universal philanthropy and brotherly love, whose feelings are ever loyal, and whose labours are incessantly directed towards the elucidation of the hidden mysteries of nature and science,—then, truly, is the time to enjoy the “Feast of reason and the flow of soul.”

WATFORD, MASONIC CONCERT.—The Masonic Concert, under the immediate superintendence of the Watford Lodge of Freemasons, which took place at the Freemasons' Hall, Watford, on the 18th of May, for the benefit of the Four Orphans who were left in very distressed circumstances by the death of their father and mother, (the former of whom was a member of the Watford Lodge) in that town, was exceedingly well attended, having been patronized by all the nobility and gentry in the neighbourhood, and gave universal satisfaction.—We understand the receipts amounted nearly to 80*l*. All the professionals, viz. Miss M. B. Hawes, Miss Woodyatt, Miss Dolby, Mrs. A. Smith, Mr. Atkins, Mr. Hobbs, Mr. Fitzwilliam, Mr. Parry, jun., and the conductor, Mr.

Turle, (organist of Westminster Abbey), most benevolently gave their gratuitous services upon this undertaking.

“ To dry the Orphan’s tears, and succour the Fatherless,
and those who have none to help them.”

BRIGHTON.—LONDON AND BRIGHTON RAILWAY.—The first stone of a viaduct for carrying the London Railway over the road between the New England farm-house (now a beer shop) and the dairy, was laid on Monday, May 27, with grand Masonic honours. The site of this bridge is one of the most picturesque places in the immediate vicinity of the town, being at the foot of a very high hill which overlooks Brighton in every direction. Upon walking to the spot shortly after one o’clock, we found many hundreds of persons already assembled; and such as had not been fortunate enough to procure tickets of admission to the ground which the Directors of the Railway Company had railed off for the accommodation of themselves and friends, either hired seats which some active speculators had erected for the occasion “without bounds,” and let at the moderate rental of two-pence a head, or ensconced themselves in the most convenient spots they could find for hearing, seeing, and, in the case of ladies, being seen. The members of the Royal Clarence Lodge of Freemasons had been summoned to assemble at the Old Ship Tavern precisely at noon, as it was intended to start from that house in grand procession by one o’clock. The time passed pleasantly enough till half past two, when the cry of “Here they come,” announced the approach of the mysterious Masons. About fifty respectable inhabitants and visitors, among whom we noticed the Earl of Monson, Sir D. Scott, the Rev. Dr. Shepherd, and the High Constable, now marched on the road, the band striking up a lively march. The fraternity were dressed in the aprons and other symbols of their Order, some of the costumes being exceedingly handsome. The prevailing colours were blue and white. The arrival of this little band of “Brothers,” with so many banners, added much to the gaiety of the scene, although the town flags, as they always do upon such occasions, flapped away upon lofty poles to admiration, and did their utmost to make things look lively. Mr. Folkard, the Worshipful Master of the Lodge, preceded by one Mason with a drawn sword, and another bearing an open Bible upon a velvet cushion, descended into the excavation, and was followed by many other members of the Lodge. The Directors meanwhile assembled on the platform, and the Standard-bearers were drawn up in the rear.

Mr. Harman, with an invocation that God Almighty might bless and preserve their undertaking, then delivered the trowel into the hands of the Worshipful Master. Upon it was the following inscription:—

“ This trowel was presented by John Harman, Esq., Chairman of the London and Brighton Railway Company, to Daniel Manthorpe Folkard, of the Royal Clarence Lodge of Freemasons, 338, Brighton, on the occasion of laying, with Masonic honours, the first stone of the Viaduct which carries the railway across the road at New England, in Brighton, 27th May, 1839.”

Beneath the stone, previous to its being lowered, was placed a tablet of brass, with a suitable inscription.

The band having performed “Rule Britannia,” the Worshipful Master presented the foreman of the works with the tools which he had used, and also with the plans and elevation of the viaduct; and then

himself receiving another plan from Mr. Harman, he delivered it to the Secretary of the Lodge, commanding him to preserve it among the records of the society as a memorial of a celebrated day.

The Worshipful Master then ascended to the platform, and in a neat speech briefly thanked the company for their attendance, and took occasion to deliver a panegyric upon Freemasonry. It was preceded by no science, for it was coeval with the existence of man; but wherever arts and sciences flourished, there Freemasonry existed. It extended all over the habitable globe; it had established a universal language, for through the medium of their secret symbols, Masons were known to each other wherever they met, and the wild Indian or fiercer Arab readily embraced a Briton when he showed himself to be a Brother Mason. This ancient art aided civilization and encouraged virtue, its precepts being all intended to promote morality, and charity being its distinctive attribute.

Three cheers were then given for the Queen, followed by the national anthem, and the ceremonies were concluded. The Masons retired in the same order in which they had arrived, except that they were now headed by a band, and the company quietly withdrew.

About sixty gentlemen afterwards dined at the Old Ship.

[We regret that our limits will not permit us to give the several addresses, more especially that of Brother Folkard, which was replete with good sense, and embraced many happy illustrations of Masonic principles.]

SCOTLAND.

We are planning a scheme, if possible, to cheat time; a bold scheme, but because bold, not the less possible. Our Editorial visit to Dublin has given us additional cause; and a few days cannily spent in Auld Reekie, will, we believe, embolden us to fresher impulse, and stimulate exertion. We have much pleasure in reporting that Masonry is stirring in Scotland to some advantage.

TO THE EDITOR.

Edinburgh, April 13, 1839.

SIR AND BROTHER.—Having noticed, with the deepest regret, the decline of Masonry among our military Brethren, I respectfully beg the insertion of the following brief remarks in your excellent Review, trusting, through its medium, they may meet the eye of some military Brother of rank, who will advocate our cause in the proper quarter.

Many corps in her Majesty's service have Lodges attached to them, by charter from the Grand Lodge of the United Kingdom, who are, with few exceptions, lying dormant, in consequence of the general order from the Horse Guards, prohibiting Orange and other Secret Societies, being misunderstood by officers in command of regiments, who not being Masons, include Freemasonry among those prohibited. Now, I am aware, was this order properly understood, it would remove the military Brethren from any fear of acting contrary to the commanding officer's

wishes upon that head,—Lodges would once more raise their heads, and resume their labours with alacrity.

Trusting I may be the humble instrument in removing this evil,

I am respectfully, Sir and Brother,

Yours fraternally,

A Master of a working Military Lodge,

Under the Grand Lodge of Ireland,

AND A SUBSCRIBER TO THE REVIEW.

We make no other comment upon the above letter than to express, in conjunction with the writer, a hope that those in authority may be induced to examine into the soundness of those principles which have been embraced by the heroes of Trafalgar and Waterloo.

THE RIGHT HON. SIR JAMES FORREST OF COMISTON, BART., LORD PROVOST OF EDINBURGH, AND GRAND MASTER MASON OF SCOTLAND.—This highly respected Brother is the fifth individual who, since the year 1736, has had the distinguished honour conferred upon him by his fellow-citizens and the Masonic Craft, of being elected to fill the civic and the Masonic chair in the northern metropolis. Of him, in his civic capacity, it is not for us to treat in this place, though we may be allowed to say, that no chief magistrate has excelled him in a warm interest for the welfare and comfort of the citizens, and an indefatigable zeal for the improvement of the city, and for which he has justly merited the praises of the community.

But it is as the Grand Master Mason of Scotland that brings him more especially under our notice, and it is with unfeigned pleasure we are enabled to state, that no Brother who previously filled that high station, ever entered upon the duties of his office with a greater anxiety to do his duty to the Craft, and also, at “buckling on his harness,” professed less, and yet has done more than he has, for the best interests of the Fraternity. This has been evinced in no ordinary degree by the M.W. the Grand Master having, since the annual festival in November, notwithstanding his other and numerous engagements, visited, accompanied by his Grand Officers, four Lodges holding under the Grand Lodge of Scotland, viz., the Lodge of Edinburgh, No. 1, Brother Woodman; St. Andrew’s, Brother Notman; St. Stephen’s, Brother Reid; and Portobello, Brother Captain Steele.

Since 1809, when the Hon. William Maule, now Lord Panmure, was Grand Master, no other individual holding that office, has in one year made so many Masonic visits to the subordinate Lodges; and we trust that so good a work, thus commenced with so much zeal and alacrity, may be continued next year, as it must be productive of much good to the Craft, having a distinguished Brother to take such an immediate interest in their welfare, and whose very polite and affable, though dignified deportment, cannot fail to secure the love and affection of all around him.

GRAND LODGE OF SCOTLAND.—The following notices are extracted from the Grand Lodge annual circular, recently promulgated:—

Nov. 12, 1838.—The Prov. Grand Master of the West India Islands, having communicated the desire of a number of his Brethren to obtain a dispensation to work in the Degree of Mark-Master Mason, the Grand Lodge, referring to chap. 19, sect. 1, of the laws, declined to sanction the dispensation solicited.

May 6, 1839.—St. Mark’s Lodge, Glasgow, and the Lower Lodge,

Forfar, which were struck off the roll of the Grand Lodge, on Feb. 6, 1838, were reprov'd, and restored to their former places on the roll.

The Grand Lodge approved of the proceedings of the Lodge of St. Peter's, Montrose, in expelling George Hall from being a member of that Lodge, in consequence of his having traduced the Order of Freemasonry; and the Grand Lodge directed his name to be expunged from the enrolment book of Grand Lodge.

By the returns to the Grand Secretary there appear to have been 968 new members enrolled during the last twelve months. The contributions from these to the Grand Lodge funds scarcely amount to 250*l.*, owing to the low rate of fees.

VISIT OF THE GRAND LODGE OF SCOTLAND TO THE THEATRE, *April 8, 1839.*—The Grand Lodge, anxious to show its respect and regard for the indefatigable zeal displayed at all times by Brother Murray, the manager, visited the theatre on Monday night, accompanied by all the display and the pomp and circumstance of Masonic rites. The Grand Master's box was handsomely decorated with a shield. The other Lodges in Edinburgh, viz. the Canongate Kilwinning, St. David's, St. Luke's, St. Andrew's, St. James's, St. Stephen's, the Portobello, and the Celtic, were arranged on either side of the Grand Master's box in the dress circle. Several of these displayed very handsome new banners, which, added to the varied costume of the Brethren, had a very novel and imposing effect. A considerable portion of the pit was filled by the Brethren, who had very gallantly given up their places in the dress circle to a very brilliant assemblage of ladies, amongst whom were Lady Gifford, Lady Forrest, Lady Milne, &c. &c.; and in the Grand Lodge box, accompanying the Grand Master Sir James Forrest, were Admiral Sir David Milne, *K.C.B.*, Sir Charles Gordon, Sir James Spittal, Mr. Sheriff Douglas, Mr. Hunter of Blackness, Mr. Babbington, *P.G.M.*, Mr. Stewart of Lochnagar, Mr. Laurie, Grand Secretary, Mr. Maitland, Grand Clerk, Mr. Graham of Leitchtown, Mr. Robert Blackwood, Mr. Ferrier, *W.S.*, Mr. Henry Hagart, Mr. Reddie, *W.S.*, *P.M.* Mother Kilwinning, &c. &c. We also noticed Lord Robert Ker, Captain D. Boswall, John Richardson, Esq., *W.S.*, Henry Jardine, Esq., &c. &c. The entertainments of the evening were of the most varied and lively description—The Country Squire—The Loan of a Lover—and Nicholas Nickleby. Between the first and second piece the whole of the performers came forward and sung "God Save the Queen"—the chorus being accompanied in the most loyal and enthusiastic manner by the whole audience. We were favoured with some additional stanzas, which were adapted to this occasion, and very much admired. The house was crowded to an overflow.

Mr. Murray, by particular desire, spoke his celebrated address, to which he added an impromptu to the following effect, which was received with great applause:—

This night presages, as the poet sings,
 "A gayer, happier attitude of things"
 Than we have known since January last;
 So let us hope the darkest hour is past.
 And I will own, Most Worshipful, to you,
 That of the Craft I ne'er despaired; for who,
 Since Masonry began, did Mason see
 Fail t'wards a Brother in adversity!

Since the visit of the Grand Lodge, we are gratified to find that other Lodges have supported Brother Murray, who merits all their kindness.

EDINBURGH.—ST. JOHN'S CHURCH AND SCHOOL.—The ceremony of laying the foundation-stone of the new Church and School on the south side of Victoria Street, in the parish of Old Greyfriars, to be called "St. John's Church," and intended to be one of the parishes of the city, was performed on Wednesday, April 17th, by the Right Hon. Sir James Forrest, of Comiston, Bart., Lord Provost, Grand Master Mason of Scotland, in presence of the Committee of Directors of the late Edinburgh Bank of Savings, the Founders of the Church, the Committee of Parishioners and Subscribers to the School, the Magistrates of the City, Mr. G. Smith, the architect, Mr. L. A. Wallace, the builder, &c. The usual ceremonies having been performed by the Lord Provost, after the stone, containing an Edinburgh Almanack, newspapers and coins of the realm, had been lowered into its bed, the Rev. Thomas Guthrie, one of the Ministers of Old Greyfriars, and who is to be the Minister of the new Church and parish, offered up a most impressive and appropriate prayer for the success of the work.

LEITH, *May 23.*—In addition to the ordinary celebration of a royal birth-day, the anniversary of that of Queen Victoria was commemorated in Leith by the imposing ceremony of laying the foundation of the Mariners' Church and School, by the Right Hon. the Lord Provost of Edinburgh, Grand Master-Mason of Scotland. At two o'clock a public meeting of the Edinburgh and Leith Seamen's Friend Society, the patrons of the undertaking, was held in South Leith Church, when the Rev. Mr. Fairbairn addressed the assembly, and implored the Divine blessing on the present and contemplated operations of the Society. Immediately after the service, the Society, with other bodies, municipal and Masonic, went in procession along Constitution Street, through Bernard Street, and along the Lower Drawbridge to the site of the Church and School, at the end of Dock Street, in the following order:—Magistrates of Leith; Ministers of Leith; Office-bearers of the Edinburgh and Leith Seamen's Friend Society; Shipowners and Members of Trinity House; Seamen and Carpenters of Leith; Office-bearers of the Trades of Leith; the Grand Lodge of Scotland, and a number of other Lodges. When the procession had reached the ground, and taken each their allotted stations, the Grand Master, attended by Sir David Milne, Substitute Grand Master. Sir Charles Gordon, W. A. Lawrie, Esq., and other Office-bearers, took their places, when, after a solemn prayer offered up by the Rev. Mr. Thomson, Minister of the Floating Chapel, and prospective minister of the Mariners' Church, the foundation-stone was laid with all due Masonic solemnities by the Grand Master and his assistants. These being completed, and proclaimed with three cheers, the Grand Master addressed the Directors of the Society, congratulating them on the progress of their benevolent exertions; to which address Mr. Bonar, the Secretary, replied in a very modest and sensible speech. The Rev. Mr. Thorburn, of Leith, pronounced a benediction, and the procession returned in reverse order, and shortly after separated. In a cavity in the foundation stone, various coins, newspapers, &c. were deposited, along with a brass plate bearing a suitable inscription in Latin.

BRIDGETON.—GLASGOW CHURCH, *April 22.*—The Brethren of the Bridgeton and Glasgow Shamrock and Thistle Lodge, No. 275, gave a splendid supper and ball in their Lodge Room, Tannahill's Hall, Bridge-

ton. Many a Brother of the mystic tie, and the fair sisterhood seemed in every instance to participate in enjoyment. Mirth, not madness, ruled the hour till Phœbus and Barrowfield Bell gave warning note of departing time, when all truly *harmonised in the light*, each anxious for a recurrence of such another festival.

LOCHMABEN.—On Friday, April 26, the foundation stone of a new parish manse was laid in this ancient and loyal burgh with Masonic formalities. Several Brethren belonging to different Lodges walked in procession to the spot. The members of the Thistle Lodge, Dumfries, dined in Mr. Harkness' inn. The proceedings were closed by a ball in the evening, which was kept up for some time with great spirit.

DUMFRIES MASONIC BALL.—A delightful Masonic Ball was held in the New Assembly Rooms, here, on the evening of Friday last. The signal was given by Provost Armstrong, when the whole proceeded to the ball-room in Masonic order, and promenaded after the same fashion to the sound of music which the Craft claim as peculiarly their own. The orchestra was highly efficient. Dancing commenced before nine o'clock, and, with the exception of the intervals allowed for refreshments, was kept up with unabated spirit till four next morning. All went merry as a marriage bell; even the shadow of stiffness was completely in abeyance, and it appeared that the spirit of Masonry, like the game of curling, creates harmonious republics wherever it is felt, and levels for the time being all distinctions. Female beauty was conspicuous during the evening, and although the ladies outnumbered the gentlemen, the deficiency was made up, and more, by the extraordinary attentions and exertions of the Brotherhood. All departed pleased, and impressed with the conviction that they had ever attended a better ball, or a happier meeting altogether:—

“ They please, are pleased—they give to get esteem,
And seeming blest, they grow to what they seem.”

INSTALLATION OF THE RIGHT HON. THE EARL OF ROTHES AS PROVINCIAL GRAND MASTER OF FIFESHIRE.—On the 28th of January last, the Masonic Lodges of this Province were summoned to meet at Cupar, and early in the day, deputations from eleven of the Lodges in the “*Ancient Kingdom*,” amounting to about 200, had arrived to pay their respects to the new Provincial Grand Master.

The Provincial Grand Lodge was opened in the County Hall, at two o'clock, by Brother Hutchison, the R.W.M. of St. John's Lodge, Cupar, being the Senior in the Province, assisted by his Office Bearers, in due Masonic form.

The Right Worshipful Brother the Earl of Rothes was then introduced, accompanied by his Grand Office Bearers,—Bro. Carstairs and Bro. Shaw, Prov. Grand Wardens; Bro. the Rev. George Buist, Prov. Grand Chaplain; Bro. M. Glashan, Prov. Grand Secretary. His Lordship was also supported by Brothers Captain Rhind (late 9th Lancers), and W. A. Laurie, Secretary to the Grand Lodge of Scotland, from Edinburgh. To the right and left of the Chair were arranged, according to seniority, the R.W. Masters of the various Lodges present; viz.—St. John, Cupar; St. John, Kirkaldy; St. Regulus, Cupar; Elgins, Leven; Lindores of Newburgh; St. Cyr of Auchtermuchty; St. Bryce of Kirkaldy; Thane of Fife; and Robert de Bruce of Auchtermuchty. The Lodge having been duly constituted, a most appropriate prayer was

offered up by the P.G. Chaplain, and the Earl of Rothes having produced and called upon the Secretary to the Grand Lodge to read the warrant of appointment by the Grand Lodge of Scotland, constituting him Provincial Grand Master of Fifeshire,—which having been done,—the ancient and beautiful charges were then given to the R.W.M. by the Grand Secretary, and the various working tools and symbols were presented, accompanied each by its separate moral, in a most solemn and impressive manner. After which, the R.W. and Noble Provincial Grand Master was duly installed amidst the acclamations of the assembled Brethren, with the accustomed honours and salutations.

The other Office Bearers were then severally installed, and each having taken his proper station, and the Lodge being declared in order, the R.W. Grand Master addressed the meeting in a most feeling and excellent speech, conveying his heartfelt thanks for the very numerous and respectable attendance of the Brethren, many of whom had come that day from a great distance, and from all parts of the county; and the great pleasure he derived at now being in the situation in which it had pleased the Grand Lodge to do him the honour to place him; and the great anxiety he felt for the welfare of the numerous Lodges in his Province; and whose efforts in the great cause of philanthropy, he was determined to assist by every means in his power.

Many addresses were presented from the Lodges present, all breathing a tone of true Masonic feeling, and expressive of the pleasure it afforded all to have so patriotic and highly popular a nobleman to preside over the Province. The Lodge business being terminated, the Lodge was closed in ample form.

In the evening his Lordship the P.G.M. handsomely entertained the Brethren in the County Hall, which was brilliantly illuminated for the occasion, to the number of nearly two hundred, and nothing could exceed the harmony and conviviality which reigned in every heart, and the true brotherly feeling which every one evinced towards the new Prov. G.M. for his polite and affable conduct in the chair. Many good speeches and songs prolonged the festivities of the night; and the toasts of our fair Queen, the daughter of a Freemason,—the Countess of Rothes,—and the younger branches and “roof tree” of the noble House of Leslie,—were drank in flowing bumpers by this happy assembly. An excellent band filled the orchestra, and enlivened the meeting with some beautiful strains. And the parting hour for all good Brethren of the “*mystic tie*” to separate having been proclaimed, the Lodge was closed, after an evening spent in profit and pleasure, to be remembered with delight by all who had the good fortune to join in the ceremonies and festivities of this occasion.

The effect of the Earl of Rothes being made Provincial Grand Master is obvious from the reaction it seems to have on the Craft. Since then convivial meetings have been held, wherein the rise and progress of Masonry has to a great extent been rightly traced, and there still seems a strong desire to carry on the good work. The Lodges are to join in mutual endeavours to instruct and bring to light the usefulness of this long respected and honoured fraternity, by monthly meetings, to be held alternately at the different Lodges, on the first Tuesday of every month. The first of these has taken place, when a very elaborate and erudite statement was made by Mr. Carstairs, one of the Prov. Grand Wardens. Mr. Buist, Prov. Grand Chaplain, made some eulogistic and critical remarks on Mr. Carstairs' discourse; and it was asked, that on some

future occasion, he should go more minutely into the subject. Mr. T. Shaw, Prov. Grand Warden, and Master of St. Regulus Lodge, made some remarks on the Phœnician history of Masonry. Much recondite research seems to be promised from these monthly meetings. There were about fifty Brethren present, and the evening was spent with the utmost harmony.

IRELAND.

WE, THE EDITOR—CEAD MILLE FAILTHA.—To all whom it may concern, but chiefly to those whose generous hearts can appreciate that fulness of joy which a defendant only can feel on his "honourable acquittal" at the "bar of Masonic opinion." We address ourselves with sentiments of unabated respect—with an admiration of that social feeling which made days pass as minutes, but which stamped upon those minutes the impress of faith, and the knowledge of the heart. Memory has treasured up many things that happened in too brief a space, with a cautious jealousy which Death may dispel; but as we hope to live to carry out into full operation the effect of the "Verdict," so we shall retain, while we live, a warm remembrance of our reception among our Dublin friends; whether they were right, or ourselves undeserving, time alone will tell.—CEAD MILLE FAILTHA.

DUBLIN.—GRAND LODGE, May 2.—Present the Rt. W. Wm. White, D.G.M., on the Throne, a large number of Brethren, and several visitors, among them Bro. Dr. Crucefix, P.G.D. of England.

The Lodge was opened in due form, and a prayer offered by the Rev. Thos. Flynn. A very animated discussion took place upon many interesting matters, and the Grand Lodge closed.

An Emergency was held on May 23, and adjourned until the 3d of June. The D.G.M. presided, on both occasions, over a most numerous assembly. Some important communications were made, and resolutions entered into which were calculated to give general satisfaction, having reference to matters of more than ordinary interest to the stability of the Order in Ireland, which at this moment is in an unprecedented state of improvement and increase.

May 4.—PRINCE MASONS' CHAPTER.—*Virtute et viris Virtutis*.—Bro. Crucefix was this day affiliated a member of this Section of the Irish Fraternity. The M.W. Bro. Veevers presided on the occasion, and both as Sovereign in the Rites, and Chairman of the day, elicited proofs of his high attainments in the one character, and especial qualification in the other. The kindness of the Brethren having been directed to pay a mark of good will to their visitor—we need hardly say that to those whose birthright is "hospitality"—their visitor had to maintain a position of equal difficulty and novelty; these matters, however, soon yielded, and the full tide of right good feeling reached its flood, nor did it ebb; by a *select* compact it stopped at the very turn, and, please God, it may ever be found under the same similar happy circumstances.

We feel in duty bound to say, that, having witnessed this ceremonial in London, Edinburgh and Paris, we on the whole give the palm to this Chapter.

A vacancy having occurred in the "Original Chapter of Prince Masons," the stall and insignia of *Prince Rose Croix* has been conferred on Colonel Kenny.

MARK MASONRY, *May 6*.—An especial meeting was called for the purpose of giving Bro. Crucefix "a Mark." The ceremony, which is interesting and instructive, left a corresponding impression on the mind of the novice. Brother Thomas Wright presided with his usual care, and we hear that Bro. Keck particularly distinguished himself by the emphatic manner in which he acted as overseer.* After the ceremony, Bro. Crucefix addressed the Brethren, thanking them very gratefully for the generous and respectful kindness with which he had been received, and which made him hopeful and desirous to repeat his visit.

VICTORIA LODGE, No. 4, *May 24*.—The Queen's birth-day is, by order of this Lodge, always celebrated. An initiation was well conducted by our venerable Bro. Fowler, Dep. Grand Sec.

In due time the Lodge retired to refreshment. On the right of the Master sat the Rt. Hon. the Lord Mayor (Bro. Geo. Hoyte) and Bro. Norman, P.D.G.M., and several other Brethren of true Masonic worth, to the amount of about fifty. Bro. Fagan, the Master, presided, and displayed his usual and gentlemanlike deportment to all. The cloth being removed, and *Non nobis Domine* being given, the Master pronounced the first toast, "Her Majesty, the Queen Patron of this Lodge," and said, that he felt bound to say a few words as to the toast; first, that he gave the toast as a loyal and dutiful subject, bearing all allegiance to his sovereign; next, a man professing the usual gallantry of his country to a young and beautiful woman; and lastly, though not the least in exciting the special regard of this Lodge as their Patron, and while he had this opportunity he would avail himself of the moment to explain a matter which he learned with no little surprise, namely, that some jealousy existed in the sister kingdom, in consequence of this Lodge being named the "Victoria" by Her Majesty. Some few years past, our worthy Secretary, always alive to the interest of the Craft, in the course of a correspondence with the Equerry of Her Royal Highness the Duchess of Kent, asked if it were likely that Her Royal Highness would allow this Lodge to be called Victoria or Princess Victoria Lodge, which was answered in the affirmative, saying, that any application of the kind should, of course, go through the Grand Master. A short and complimentary address went in the usual course as pointed out, and an immediate and most polite reply was returned, saying, that H. R. H. (as she was then) requested that the Lodge might be called the "Victoria Lodge," but that in doing so, he begged to be distinctly understood as avowing that this Lodge never intended to cast any slight on their English Brethren; but in looking for a name, exclusive of their number, they conceived themselves as well entitled to look for Royal Patronage, even though in embryo, as any other portion of Her Majesty's subjects; and if they, by one of those incidents in human life, happened to be so favoured, he did not conceive they were in any way censurable.

The usual Masonic routine of toasts then followed, when the W.M. announced the health of Bro. Hoyte, the Right Hon. the Lord Mayor, and in doing so eulogised the Masonic worth of his noble visitor—a zealous Mason, as the rank he held in the Order evinced.

The Lord Mayor returned thanks, and said that he had only arrived from London the day previous, but finding an invitation from the Vic-

* The Candidate bears the mark!

toria Lodge, whose working and Masonic worth he prized much, he gladly accepted the invitation for three reasons; the first was that he might pay his respects to the Worshipful Master and the Lodge who had honoured him before with invitations which he regretted to say his official duties debarred him the pleasure of enjoying; secondly, that he well remembered the splendour with which this Lodge celebrated the day on which her Majesty came of age, as regarded the crown, little thinking how soon, by the tide of events, she should be called to the sovereignty of these realms; and lastly, he availed himself of this opportunity, the first he had, on his return home, to state how he had been received by his English Brethren; that he had really to regret his total inadequacy to the task of expressing in one word of exultation, the fraternal, kind, and hospitable splendour with which both himself and others who had accompanied him to London had been received and entertained by the Craft of the sister kingdom. He really thought he was in the bosom of one of those Lodges he frequented in Dublin, such was the urbanity and kindly feeling towards him, that in his visit, especially to the Grand Stewards' Lodge, there was not one Brother in the room that day, *not even one*, who did not give him and his Irish Brethren their tickets, soliciting their stay in London; a Lodge of Emergency of two other Lodges was called, and a country party got up especially for him and them, which unfortunately he could not avail himself of, though others did; but before he sat down he would take leave to say, that nought but expressions of the most kind and fraternal regard escaped the lips of all he met, towards their Irish Brethren—(his lordship's speech was hailed with long, loud, and repeated cheers.) When the W.M. stood up and at the moment proposed "The Health of the Grand Stewards' Lodge, and the other Lodges who had conducted themselves so kindly and hospitably to our worthy Chief Magistrate"—(which was received and responded to in true Masonic, and certainly somewhat of the warm hearted Hibernian style—by repeated cheers.)

DUBLIN.—The sermon in aid of the funds of the "Masonic Female Orphan School" was preached in St. John's Church, on Sunday, the 12th of May, by Bro. the Rev. Thomas Flynn, Grand Chaplain, &c. In addition to the Grand Master, who, as usual, presented his annual donation of fifty pounds, the Deputy Grand Master, Grand Treasurer, the Lord Mayor, High Sheriffs, Under Sheriffs, and Lord Mayor's Secretary, were in attendance; and it is, perhaps, a remarkable fact that all the above recited *civic* functionaries are members of the Order. We should have wished the attendance of the Brethren in greater numbers, but an opinion begins to prevail that the sermon should be dispensed with, and a call on the Brethren *within doors* in future substituted. We, however, trust the interests of the Female Orphan School will be supported, and that *all* are prepared to unite in maintaining the general efficiency and stability of an establishment which is necessary for the wants of helpless orphans.

ST. PATRICK'S LODGE, No. 50, *May 16th.*—Present:—Past Master Michael O'Shaughnessy, W.M.; Past Master George Fitton, as S.W.; Bro. James Nixon, J.W. Past Master Tenison was warmly greeted by a most cordial reception from his "fifty old friends." In a former number we omitted to mention that the honour of Past Master had been conferred by the members of No. 50 on the Rev. Bro. Carmichael. The attendance of visitors was numerous; amongst them we noticed Bro.

Baldwin, Grand Secretary of Munster; Bro. Westrop, of Cork; Bro. Moystin, of Waterford; Bro. Haddo, of the Indian army; Captain Speedy, Captain Fielder, and Lieutenant Burdett, of the 17th Lancers; and Captain Simpson, of the 19th regiment, and who has since been admitted a member. Evory Carmichael, Esq., of Fitzwilliam Place, after due consideration, a full discussion and ballot, was declared duly elected Junior Deacon for the next six months. The musical Brethren merited the most unqualified praise; the *tout ensemble* at the festive board was well conducted under the direction of Bro. G. J. Baldwin.

MASONIC DINNER TO W. PORTER, ESQ., ATTORNEY-GENERAL OF THE CAPE.—The friends of the Masonic Order and the admirers of talent met on Thursday evening, June 6th, at the Imperial Hotel, to do honour to the one and the other in the person of William Porter, Esq., lately appointed Attorney-General for the Cape of Good Hope. The invitation came from Lodge No. 141, of which Mr. Porter is now Senior Warden, and was Master elect; but the Craft, among whom it is said that jealousy never exists, poured in in great numbers from the Lodges Nos. 20, 50, &c. The dinner was served up in the most sumptuous style, and the richest wines circulated in abundance. The chair was taken by Mr. Creighton. The Chairman, in an appropriate speech, proposed the health of their esteemed and honoured guest, alluding to those peculiar merits and virtues which have procured for him the affection and admiration of men of all parties and opinions. Mr. Porter returned thanks in a very eloquent and feeling speech. The festivities of the night were prolonged to a late hour.

CORK.—THE GRAND MASONIC FANCY BALL.—This splendid *fete* came off 6th May, at the Imperial Hotel. Tickets had been issued to over six hundred persons, and that large assemblage began to crowd the great rooms at ten o'clock. Two bands of music, and a quadrille band, which occupied a position in the ball-room, and the beautiful band of the Scots Greys for waltzes and country dances, which were placed in the gallery under the able superintendence of Mr. David Owen, their master, played alternately. The room was hung with a variety of banners—the generality bearing Masonic emblems. There were some from other nations—with the star-bespangled flag of America, which were thought suggestive of the wide-spread of the Craft. In the Ball-room, in front of the music gallery, was placed an excellently executed transparency of that female acquisition to Masonry, the Hon. Mrs. Aldworth. The stern daring of her character was admirably depicted, and the painting acted as a talisman to the eye of the reflective beholder, who imagined the presidency of so remarkable a member of the gentler sex. In the supper room, where refreshments were laid out in a style of great elegance and profusion, highly creditable to the enterprising proprietor of the Imperial, there was a handsome transparency of her gracious Majesty Queen Victoria. The characters were well varied, and some were admirably sustained. The mingled habiliments of many nations, and many times, assumed ages and sexes, formed an association so much out of the common, as to gratify much by its variety. A good sprinkling of British and foreign uniforms throughout the sets had a happy and enlivening effect. The Messrs. Newenham were attired in the uniform of the Household, or Life Guards, which admirably suited their manly figures. Lord Glenlyon well became the Athol tartan and kilt as a Highland Chief. His Lordship was attended by his henchman; and

Captain Cheney, of the 71st Regiment appeared in the same character. Lord Aberdour appeared in the splendid uniform of his Regiment. With the effect of these brilliant uniforms, the handsome dresses of the Ladies, and the mingled contrast of ball suits, court dresses, sportsmen, fancy habiliments, &c., were productive of the oddest and pleasantest associations. The O'Grady, and Horace Townsend, Esq., appeared in the uniform of Deputy Lieutenants. The appearance of the Masonic Brethren in attendance with scarfs, and other insignia, was very becoming. The dresses of the female portion of the assembly were not generally of fanciful descriptions, though very much diversified. — *Cork Standard.*

The sum of 130*l.* 10*s.* 6*d.* has, by the smiles of beauty beaming on the liberality of men of honor, been made available for the poor Masonic Orphan Girls of Cork. God speed all who effected this timely good work !

FOREIGN.

GRENADA.—Our distinguished Prov. G.M. for the West India Islands, Dr. Stephenson, has been invested by the Grand Conclave with the Grand Cross of the Temple in Scotland.

TRINIDAD, February 5.—**DEAR SIR AND BROTHER,**—I have the pleasure to report the proceedings of the Philanthropic Lodge, No. 585, on occasion of the celebration of the anniversary of the natal day of our Illustrious Grand Master, His Royal Highness the Duke of Sussex. The Festival was unavoidably postponed to the 6th of February, when the Brethren, together with a number of visitors who were invited to assist on the joyous occasion, assembled at an early hour in the evening.

The Lodge was brilliantly illuminated in true Masonic style, and after a display of fire-works, the Brethren sat down to an elegant banquet provided at the expense of a few of the members.

After the cloth was removed the usual loyal toasts were drank ; that of her Majesty was received with double pleasure, when the Worshipful Master reminded the Brethren that our youthful Queen is the daughter of a Freemason.

The Worshipful Master then rose, and said—“ It is now my pleasing task to propose a toast in honour of one dear to Masonry, the bare mention of whose name should make the heart of every Freemason, but more particularly the Members of the Philanthropic Lodge, vibrate with that joy which defies description. I know you anticipate me, yet still I will not deny myself the pleasure of announcing, and that with feelings of inexpressible felicity, that we are about to drink the health of our Noble and Illustrious Grand Master, His Royal Highness Prince Frederick Augustus Duke of Sussex—(cheers.)

“ It were vanity in so humble an individual to attempt the praises of him, who even in enlightened England shines resplendent for his scientific attainments, as well as his moral endowments. It is recorded of our noble Chief, that “ one of the principal attributes of his speeches is their simplicity,” and that they are “ remarkable for the ardent love of liberty

which they breathe throughout." Surely then the Prince possessing such attainments, yet condescends to speak so as to be understood by men of low estate, will, forgive a child of the sun, a descendant of Africa, who appreciates the glory of being born in a country where England's banner is unfurled, and deems it no common honour that by the liberality of that Prince, he too, like his more favoured Brethren, have been taught morally to use the compass, the square, the plumb, and the level.

"I am confident that there are many present, who would join me in saying that words are too poor to convey to our illustrious Ruler the veneration in which we hold his royal person; whilst we would assure him that the anxiety we feel for his welfare, and the desire that he may long continue to rule over us, are not lessened by our distance from him.

"If, then, we sincerely wish to merit the approbation of the noble Prince, in honour of whom we are assembled this evening, believe me my Brethren, the trowel must be kept bright in spreading the cement of brotherly love and affection, imitating the example of our illustrious Brother and Grand Master, who, though the son of a king, the brother of two kings, and the uncle of proud England's youthful Queen,

"He is ne'er ashamed,
To hear himself named
As a Free and Accepted Mason."

This toast was received with enthusiastic cheers, and drunk with grand honours.

The next toast was the Deputy Grand Master, and the prosperity of the Grand Lodge. "The Worshipful Master here regretted that the Brother whom he had selected to drink this toast (a worthy P.M.) was absent, more particularly as he had the honour of sitting in the Grand Lodge, and was consequently better calculated to do honour to it. And he remarked if there was a cause of envy, it is that of having the privilege of visiting the Grand Lodge (which honour our worthy Brother had enjoyed), and he would appreciate it as the highest moment of his existence, if the privilege of beholding our illustrious Grand Master preside, surrounded by rank and splendour, were reserved for him."

The Senior Warden, Brother Jobity, observed—"I have now the pleasure of addressing you on this pleasing occasion, and to propose to you a toast which I am sure you will receive with feelings of respect, pleasure and satisfaction, particularly as it is the wish of our illustrious Grand Master that the prosperity of the Sister Grand Lodges should never be forgotten. It is a toast in honour of the Grand Lodge of Scotland.

"It is, Brethren, with mingled feelings of pride and reluctance, that I approach this subject: pride, because I hold it as an inestimable honour to have been chosen by our Worshipful Master to discharge such a pleasing office, and reluctance, because in looking round this assemblage of Brethren I see many whose abilities and experience would do more justice to this toast than my limited abilities will allow. When we recollect Brethren, that the Grand Lodge of Scotland is one of the most ancient on record, and that under its patronizing care Freemasonry has been preserved unsullied, I think that another feeling besides pleasure ought to attend the drinking of this toast, and that feeling is gratitude, and which I may, perhaps, be allowed to express is alive in my heart, particularly when I reflect that a high degree was conferred upon me by our esteemed and venerable friend and Brother Doctor William Stephen-

son, of Grenada, a Provincial Grand Master over all the Lodges in the West Indies holding of Scotland. You will, therefore, join me in drinking to the success of the Grand Master and Grand Lodge of Scotland." The toast was then drunk amidst loud cheers, and the usual honours were paid.

The Junior Warden, Brother Gould, then said—"Having been raised by my friend the Worshipful Master to the office which I have now the honour of filling in this Lodge, it devolves upon me to propose the next toast, which, at his request, I now rise with much pleasure to do, being sure that the same will be received and drunk by you with heartfelt enthusiasm, and with the lively sympathies of Free and Accepted Masons; and that you will willingly overlook my deficiency in doing that justice to the toast which it so richly deserves, and fraternally supply what my incapacity fails to express.

"My Brethren, I feel that I shall be acquiescing to your wishes, as time is on the wane, to be as brief as possible, especially when I consider the anxiety naturally felt by your respective families for our return home, as well also as to afford the other Brethren an opportunity of expressing their sentiments on this most happy occasion; I shall, therefore, without further preface, propose the Grand Lodge of Ireland." The toast was then drunk with lively cheers, accompanied by the usual honours.

Brother Horsford then followed—"It is with feelings of indescribable delight, that I rise to propose a toast—I confidently anticipate will be received with enthusiastic acclamations of joy, and drunk with those demonstrations of respect, brotherly love, and affection, which invariably characterise toasts drunk in honour of great and noble supporters of the science of Masonry.

"I mean a no less distinguished individual than Earl Durham, a man to whom the pageantry of wealth, and the splendour of rank, affords no adventitious ornament. Using the elegant words of the Editor of the Freemasons' Quarterly Review, 'the sunshine of a proud integrity heralded the elevation of Lord Durham to the Deputy Grand Mastership of England;' and for further information of his Masonic career, we are indebted to the same source. On the 30th of April in the same year of his exaltation, our illustrious Grand Master appointed him the successor of Lord Dundas, who was then appointed Pro.-Grand Master; but soon, we regret to say for the Craft, the duties of Ambassador to the Court of Russia, compelled him to resign his dignified office in Lodge. It would be superfluous, if not totally irrelevant, with the object of our present Convention, to follow Earl Durham through the various revolutions of his political career: suffice it to say that, that potent auxiliary of our Grand Master is again in England, and we trust we shall soon have the gratification of hearing that he has resumed his former station in Lodge. And may the Great Architect of the Universe grant him health and strength long to continue in the same benevolent track."* This toast was received with great cheering (three times three).

"Freemasonry all over the world," was the next toast drunk, with a neat and appropriate address.

Bother Lafargue then gave, "Distressed worthy Brethren all over the world," and introduced the toast in the following handsome address.

* The Earl of Durham is now Pro.-Grand Master.

“ Though the junior member of the Philanthropic Lodge, I feel myself peculiarly distinguished in having the high privilege of proposing a toast at a banquet given in honour of our illustrious Grand Master, His Royal Highness the Duke of Sussex. It would be more than vanity for me to attempt an eulogy on His Royal Highness, after what has fallen from the Chair. I feel deeply indebted to our W.M. for the prominent situation in which he has placed me this evening; and I cannot more amply requite his persevering efforts to render me a useful member of this fraternity, than by proposing a toast having for its object his favourite theme, ‘Charity.’ Masonry, in the amplitude of its range, links in the bands of fraternal love and charity, Brethren of every nation, creed, and clime; the affluent and the humble, the high and the low, the rich and the poor, all are alike children of the same common parent. As the grand and noble end of our sacred institution is ‘Charity,’ and as our works should be always begun, continued, and ended in charity, suffer me, my Brethren, to trespass on your valuable time by calling upon you to unite with me in my toast. Assembled as we are here this evening, at the convivial board, all of whom (thanks to the Supreme Architect of the Universe) enjoy more or less the comforts of life, let not the pleasurable emotions which we now feel, induce us for one moment to forget that there are many of our Brethren scattered on the immense surface of the terrestrial globe, who are houseless, broken-hearted sons of affliction, and who have an irresistible claim on our sympathy. Therefore, Brethren, be pleased to join me in drinking, in solemn silence, to Distressed and worthy Brethren all over the world.”

The Worshipful Master then rose and said, “ That he would consider his duty but ill performed did he neglect to propose a toast in honour of that source from which so great a fund of pleasure and information is derived by us in the West. It would be superfluous to say any more, he alluded to that invaluable work, the Freemasons’ Quarterly Review—(great cheering); and he would strongly recommend every Brother present to become subscribers, and join him in drinking, ‘Success to the Editor of the Freemasons’ Quarterly Review’ ”—(cheers).*

When the cheering had subsided, the W.M. proposed “Prosperity to the Union Lodge” (holding of Scotland), several worthy members of which were present; and remarked, that in the absence of the Master and immediate P.M., who were both invited, he would avail himself of the opportunity of testifying to Brother E. C. Wharf the high sense of respect that the members of the Philanthropic Lodge entertain for him, as a zealous Mason, who, after a period of forty-four year’s service, is still feelingly alive to the beauties of the fraternity. He regretted that Freemasonry is not as it should be in this island; but to the credit of Brother Wharf be it said, that length of service had not abated his ardour. This toast was received with great satisfaction and pleasure.

Brother Wharf.—“ In rising to return thanks for the very handsome and flattering manner in which my health was proposed, and the good feeling with which it was received, I feel almost overwhelmed, as the honour was not anticipated. Though I have been forty-four years a Mason, yet I feel my affection for that ancient fraternity still green and lively in my bosom. I have been always ready to afford my advice whenever it has been considered of any utility; and, at the same time, I have been equally anxious to preserve the landmarks from innovation.”

* Although in the distance, we return our grateful sense of this courteous compliment.

Brother Peltier then proposed the health of the Worshipful Master, Brother John O'Brien. "Mine is a pleasing task, and one that I feel assured any Brother who has known him for any time would joyfully undertake. I beg leave to propose the health and prosperity of Brother John O'Brien; in doing so, I bespeak your kind indulgence while I say a few words. Our worthy Master, like myself, is a man of African descent; like myself, he has never crossed the Atlantic, nor seen that happy country Britain, from whence is dispersed, as a bright example to surrounding nations, those noble institutions which have in their end the moral and religious improvement of mankind—where flourishes the venerable and sacred institution of Masonry, which

‘Time with sparing touch revere,
A relict of her past career.’

Proud as our W.M. ought to be of his attainments in the noble Craft, he must feel the distinguished preference shown him in his election to ‘sit in the East;’ a circumstance of memorable importance, inasmuch as the Lodge has now changed its hitherto established mode of working, into a form consonant to its charter and constitution. And however much we owe to the original pillars of this Lodge—however much they have displayed, in the great design, wisdom and strength, yet I feel an humble assurance that your hearts will respond the grateful acknowledgement, that in adopting the English language and forms of working, our present W.M. has added the remaining grand attribute of beauty to our labours. And as it is to ‘aid and conduct every Mason, the Master holdeth the compass, limiting the distance, progress, and circumference of the work, and uses the trowel ‘to spread the cement of brotherly love and affection’ amongst us. May all his energies be rendered effectual by the zealous co-operation of his Lodge; and may the Great Architect crown his labours toward the fulfilment of the great ends of concord and universal love!”

Several other appropriate toasts were proposed and drank; that of Brother Doctor Court, an old and highly-talented Mason, in particular. The Doctor appeared overcome by the peals of applause which accompanied the proposal of his health, much more so when the W.M. adverted to the trouble he had taken in preparing and completing the different transparencies, especially that of the arms of our Illustrious Grand Master. In conclusion, permit me to say, that it would be a gratification to the Brethren to know, that *this service* has been acceptable, and if thought worthy, this, as well as any other matter, the subject of my correspondence, may be duly noticed in the Freemasons’ Quarterly Review.

I have the honour to be, with profound respect,
Dear Sir and Brother,
J. H. PELTIER,

Sec. of Philanthropic Lodge, No. 585.

JAMAICA.—MONTEGO BAY, Feb. 22.—To the Editor.—Sir,—Fully appreciating the especial claim to support, which your esteemed miscellany has on all worthy members of the fraternity, it embracing many valuable subjects deserving the attention of every discriminating Brother, being the only work which affords publicity to the Masonic intelligence of the United Kingdom (which subjects naturally occupy a considerable

portion of the pages of your important periodical), and thus tending to extend in every particular the utility of the Craft, ample space notwithstanding being retained for the diffusion of information from distant portions of her Majesty's dominions. With this knowledge, I have to request you will, with your accustomed liberality, afford insertion in your next number to the following recital of the annual installation of the Officers of the Friendly Lodge, No. 539, Prov. No. 7, held in this town.

Agreeable to public notice, the members of the Lodge assembled in numbers at their room on the evening of Thursday, the 3rd ultimo, when the retiring Master, the Wor. G. L. Phillips, in an appropriate address, installed the Worshipful Barnett Isaacs (this being the ninth time.) That Brother very feelingly returned his acknowledgments for this continued mark of their confidence and regard, of which he trusted he should ever prove deserving, and concluded by a forcible description of the benefits derivable from Masonry. He then invested the retiring Master with the insignia of a Past Master. The following Brethren were then severally installed as Officers for the current year:—Geo. Delisser, S.W.; S. G. Corinaldi, J.W.; Bro. Dan. Isaacs, Treas.; Bro. S. J. Leon, Sec.; Bro. W. O. Dunbar, S.D.; Bro. W. Laws, J.D.; Bro. Jos. Levy, I.G.; Bro. David Gains, Tyler.

The usual honours at the conclusion of this imposing ceremony being paid, and the several Officers having returned thanks, the Lodge was closed with the accustomed formalities and with solemn prayer.

The Brethren then proceeded to the refreshment apartment, where upwards of forty Brethren sat down. The Worshipful Barnett Isaacs in the Chair, assisted by his Wardens. The following toasts, as well as all that followed, were happily prefaced with appropriate remarks.

“The health of a Mason's daughter—Her Gracious Majesty the Queen; and may she live long to govern the land.”

“Our Gracious Queen Dowager Adelaide, and the other branches of the Royal Family.”

“His Royal Highness the Duke of Sussex, Grand Master of the United Grand Lodge of England.”

“His Excellency Sir Lionel Smith, the Governor, with peace and prosperity to the land we live in.”

“The Lord Bishop and Clergy of the Island.”

“The late Master, George L. Phillips, Esq., with our heartfelt and fervent thanks for the eminent, praiseworthy, and satisfactory manner in which he performed the important duties of his office for the past year.”—(This toast was received with much cheering, and nine times nine.)

Many other impressive sentiments from several Brethren, expressive of loyalty, attachment, and fraternal good feeling, were appropriately dilated on, and conspicuously answered. Several Brethren sang some excellent songs, conviviality reigned, and cheerfulness was predominant throughout the whole entertainment.

I am induced to trouble you with the recital of the proceedings of the Craft in this town, conceiving it is only by diffusing generally such interesting intelligence that the merit due to every properly regulated subordinate Lodge in distant portions of the globe can be appreciated, and with pleasure do I assert, that in no place are the tenets of our laudable and philanthropic professions more zealously subscribed to,

than in her Majesty's dutiful, loyal, though distant colony of Jamaica. With an anxious and sincere desire for the prosperity and extension of the sacred precepts in which we are so anxiously engaged,

I subscribe myself, Sir,

Your very faithful Brother,

S. J. LEON, Sec.

SYDNEY.—Our intelligence from this interesting colony, although brief, is yet in all respects very gratifying. The Order, if not advancing, is yet in a regular state of steady working.

We have the high gratification of announcing to the Brethren in Australia, that since the departure of our esteemed Bro. Capt. Nicholls, who is the bearer of the patent for the appointment of Provincial Grand Master, that the Rev. Charles Woodward, late Chaplain of the British Lodge, No. 8, has received from Government an appointment of Colonial Chaplain. He has been presented to the Queen, and will proceed to his destination in the Barrosa, with his lady and family. From our personal knowledge of this esteemed Brother, his amiable character and general qualifications, we can and do congratulate the inhabitants of that district to which he is about to proceed, for the purpose of fulfilling a mission of spiritual grace, on an event in which they are all interested; more especially we hail his introduction to the Brethren of Australia as an event from which many blessings will flow;—competent to advise, he is zealous to assist;—and we trust with each revolving quarter, we may have to record, the abundant proofs of kindness and goodwill that will mark the friendship of the minister and his flock by love of the Brotherhood and the zeal of the Craft. The Provincial Grand Master will no doubt avail himself of the services of Brother Woodward as Prov. Grand Chaplain.

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.

CALCUTTA.—We are happy to announce to our Brethren in India, that Bro. Dr. J. Grant has been appointed by His Royal Highness the M. W. G. M., Provincial Grand Master for Bengal. The appointment of this distinguished Mason will reanimate the Fraternity in this Presidency. His great zeal in the cause of Masonry, his commanding talents, and the universal esteem in which he is held by all classes, assure us that the light which has for years been flickering, will rekindle into a pure and transparent blaze, and the current of affairs which has, from want of proper care, deviated from its natural bed, will under his fostering superintendence, once more flow into its natural course. We have also the pleasing intelligence to communicate that charters have been granted to hold Chapters of Royal Arch Masons, of which Companions Alex. Grant and Robt. Neave have been appointed First Principals. Bro. Grant will leave England early in August, and Bro. Neave probably in September; so that we may soon have the

gratification to communicate the operative results of the visits of these two Companions to England.

ALLAHABAD.—Judge Colvin left for England to the regret of all persons, and more especially of the Brotherhood. He carries with him the warmest wishes for his future happiness, and the assurance that knowing the wants of his Brethren, he will take care to plead their cause at head quarters. The learned Brother has arrived in London.

MADRAS.—The retirement of Sir Herbert Compton from the Provincial Grand Mastership of the coast of Coromandel is no longer a matter of speculation. The worthy Brother finding that his residence in Bombay prevents him from exercising his high function to the advantage of the Fraternity in Madras, has resigned the authority into the hands of his Royal Highness the Duke of Sussex, the Most Worshipful Grand Master; and Brother Joseph Barrow, the Provincial Grand Secretary, a merchant of consideration is the bearer of dispatches to England conveying this information. The wishes of the Fraternity we know point toward Lord Elphinstone, who, as Governor of the Presidency and a nobleman that has always expressed himself anxious to encourage the principles of the Order, is qualified by his exalted station, as by his merit, to shed an influence over the Masonic arrangements which never prosper so well as when they are protected by the sanction of authority. Brother Morris, a civilian of high standing, and universally beloved by the Craft, it is also hoped may be delegated to assist his Lordship in resuscitating the spirit and intelligence of the friends of Masonry in this distant sphere, and under the fostering hopes of reanimating zeal we look forward to the fulness of time for the development of great results. The Armenian Lodge, which, for want of a careful executive, has in some measure wandered, is, we are happy to state, embued with a more encouraging unanimity, and is desirous that an active executive should be enabled to regulate and control all the Lodges in the Presidency.

It is thought here that district Grand Lodges should be rated to the Lodge of Benevolence, and that the charities of the Order should always be brought under their notice. By such measures a closer identity would be apparent, and the just principles of the Order be carried out effectively.

A sermon was preached before the "Friend in Need Society," and the Masonic Lodges, on the 27th Dec., by the Lord Bishop of Madras. The collection was liberal.

The Lodge of Perfect Unanimity gave a Ball to the Society of the Presidency, on the evening of the same day.

BOMBAY.—We hear that a new edition of Dr. James Burnes' (K H.) History of the Templars is in progress. This announcement will gratify many who could not procure copies of the former. It is also reported that another edition of the same gentleman's "Visit to the Court of Sinde," is in the press.

The last accounts from the Provincial Grand Master of Western India are very satisfactory, both as to himself and the success of his Masonic labours. The dispersion, however, of so many military Brethren from Bombay, must, as in other parts of India, occasion temporary checks to Masonic operations.

REVIEW OF LITERATURE.

The Temple of Jerusalem. A curious manuscript has just been completed after a labour of more than twenty years, studious care and great research having been constantly applied for that period to render it perfect. It is the treatise upon that most justly celebrated of all edifices—the Temple of Jerusalem. The treatise is divided into four books, the first of which is a description of the Temple, as built by Solomon, considering even its most minute detail, the calculations being determined to parts so small as the sixth of an inch. The chief authority for the contents of this first book has been scripture, from which all the passages, even to the least that related to this subject, have been carefully collected, and so arranged as to make a connected discourse. The house of the Forest of Lebanon, the house in which Solomon dwelt, the house he built for Pharaoh's daughter, the Porch of Judgement, &c., are also described in this book. The second class of authority used in this part of the work has been Rabinical from the Talmuds, and Targum as principal, and from nearly two hundred other oriental works relating to the subject, some of which were brought to the author by learned Jews, from Chaldea and Poland, from which latter place a rabbi who had been many years high priest, resided for five years with the author, to read and translate these works to him. This first book ends with a cursory history of the changes this temple underwent from its foundation to the Babylonish captivity.

The second book commences from the building of the Temple under Nehemiah, and is a literal translation of the Babylonish Talmud, book Middoth, (or the Measures of the Temple) and closes with notes as to the state of the Temple until the time of Herod.

The third book is a compilation from Flavius Josephus, Maimonides and others who wrote upon the Temple as restored and adorned by Herod, and carries us down to the time of its final destruction by Titus; to this book is also a note on the present site of the Temple, as occupied by the Mosque of Omar.

The fourth book is a minute description of the furniture and utensils of the Temple of Solomon, from the same authorities as was the first book. The whole treatise is illustrated with more than twenty designs, so perfect that accurate models might be made from them of the size of the originals, the measures being written upon each. All prior works upon the subject have been examined, as Villanpandus, Lamy, Calmet, St. Gregory, St. Augustine, Bede, and many others. The libraries of most note, as the Vatican, the Ambrosian at Milan, the Royal Library at Paris, the British Museum, &c. &c., have all been searched to supply material for this work; indeed, it may be truly said to be a condensation of the labours of more than three hundred authors, and certainly contains everything of authority that has ever been written upon that subject.

In offering the above remarks upon a Manuscript work which has been the labour of twenty years research—in which the intelligence and anxieties of a life-time have been absorbed—we could have wished that the talented author had found friends to insure its publication amongst that class of patrons, whose learning, authority, and wealth would have rewarded him for the intense application, by giving to the present world and to posterity the result of his valuable labours.

The author, who, in his earlier years, enthusiastically devoted himself in the pursuit of the present inquiry, employed as translators the principal Rabbins; he frequently has seen three of these learned men at a time, either travelling or domiciliated with him, and he estimates his outlay at ten thousand pounds—a large sum to any individual—but to one who, in his enthusiasm, has herein embarked his all, the result has been fatal to his personal convenience. Should a knowledge of these facts reach the eye of any one disposed to treat with the author in the purchasing, or to aid him in printing the work by subscription, we shall be amply repaid in the endeavour to serve him; and we are authorised to state, that the necessity for his retiring to Rome, will induce him very thankfully to accept a very moderate remuneration.

Form of Prayer and Thanksgiving to be said by Ladies after their Accouchment. Written by N. J. Vallentine. Translated by H. A. Henry. —It appears that there has not been any form of prayer for Jewish women adapted to the especial circumstances of their restoration to society, a mere ordinary blessing being all that attends their re-appearance in the synagogue. The form before us breathes the true spirit of gratitude in fervour and piety, and will find its way through all classes of those for whose spiritual welfare it has been composed. It is appropriately dedicated to Mrs. de Rothschild, Patroness of the Lying-in Charity for Jewish Women.

Had we room, we would give the entire form, it is so sweet;—ex.:

“O, may my soul be inspired with sweet songs, as were those of Meriam and Deborah, the crown and glory of women, to chaunt praises to the Lord of all!

“Deign, I pray thee, to receive my prayer as thou didst those of *Hannah* in the tabernacle of Shiloh.”

The author and translator are worthy of each other.

A Class Book for Jewish Youth. By H. A. Henry, Master of the Jews' Free School.

“Train up a child in the way he should go, and when he is old he will not depart from it.”—*Proverbs*, xx. 6.

Our author has very successfully condensed such a history of the Bible, with general notices of its varied and mighty subjects, as must render it interesting to youth, who are led imperceptibly to indulge in the purest thoughts, and to partake the grandest conceptions. Mr. Henry, in his dedication to the most charitable lady, and patroness of the poor of all countries (for Mrs. de Rothschild's charity is limited to neither country nor faith) has paid due honour, without flattery, to a noble-minded woman; and, in his preface, his argument is well defined, and clearly elucidated by the work itself.

Brother Henry has planted an acorn;—we are mistaken if it does not take root and prove mighty in its time. The Christian and Jewish youth may equally profit by this Class Book.

A RAPID REVIEW.

Boy! hand over half a dozen books from that heap in the corner. Don't stay to pick out the most sightly, but take them at random. That will do. Now for the fortunate few, whose superlative good luck will win for them a notice in our present number;—may that meek and un-ruffled virtue, *Patience*, take the remainder into her quiet keeping. We

will not be very hard upon them, but consign them to imprisonment, in the mass, (not solitary imprisonment, which is a species of premature burial,) and without the horrors of hard labour.

“ The lightest on the surface swim,”

as somebody wrote, or ought to have written, wherefore we will first glance over an account of

CHANTER'S PATENT LOCOMOTIVE ENGINE FIRE-BOX.

The very effort puts us in a glow far beyond “ summer heat,” and positively the weather is too warm for a close examination. Enough to say, that our scientific Brother has patented *the* most useful invention—for his sake we trust it will also be the most profitable—of the day. It puts us in a perspiration to think how he will spend the fortune he ought to gain; and as we are too hot to reason upon it, we must close with a rhyme:—

A saving of fuel
 Too great for a joke—
 A flare up of fire
 Without any smoke—
 Of these ev'ry railway
 Must still be a wanter,
 Unless the Directors
 Contract with John Chanter!

Come we now to

THE THEOCRATIC PHILOSOPHY OF FREEMASONRY;

not a book *in esse*, but the glorious promise of one from our right trusty, learned, and excellent Brother, the Rev. G. Oliver, D.D., who does honour to the Craft as a practical (as well as erudite) Freemason, by filling the office of Deputy Grand Master for Lincolnshire as none besides himself can fill it. And be it observed, that this work has an object of interest and ambition far exceeding that of common reward—it aims at maintaining the Charities of our Order, by devoting the entire profits to the Schools and the Asylum—a happy union, in which all Masons must rejoice. We understand that the subscription list is progressing, and, with our kind friend's permission, we shall feel great pleasure in publishing the names of subscribers in our pages, as a tribute to his worth, and as a record of the numbers by whom his noble project is supported. Twelve lectures from *his* pen, comprising 300 pages, to be published at *eight shillings* only. Who will be without it?—No one but he who is wilfully ignorant, and consequently desireless of examining into the philosophy of Freemasonry.

Oh! for a million-horse-power pen, and a genius to match, that we might immortalize ourself by penning something worthy of

“ THE YOUTH OF SHAKSPEARE;”

then would Henry Colburn considerably give us a chance, too, in his list of “ eminent writers of the day.” But verily ours is a goose-quill, and we are—No, gentle reader, not what you would so wittily indicate, but only too humble to be ever eminent. “ The Youth of Shakspeare” is written much in the same manner, as, we dare say, the youth of Shakspeare was really passed—very unevenly. Sometimes worthy of the immortal subject, when in the vigour of his intellect—anon as dull as a

costard. And yet the reader who would not be pleased with it on the whole, must be an unforgiving, unpleasant dolt.

Only room for six lines more, Sir. Very well, Boy. Then let us in just so many; say, that

“THE OUTLAW; by Robert Storey;”

is a Drama in Five Acts, of very stirring interest, and, although written for the closet, would with a little pruning prove a capital hit for a minor theatre. We hope Simpkin and Marshall's account with the author will be such as to encourage him to further efforts.

TO CORRESPONDENTS.

We are requested by the author of “Ten Years' Experience” to acknowledge a numerous list of subscribers, and to request they will peruse a letter from him to the Editor in the present number, wherein sufficient reasons are given for the postponement of the work.

TO THOSE WHOM IT MAY CONCERN.—We have been much inconvenienced by the delay of proofs.

DUBITAS—is mistaken—St. George claims the Brother.

TERRY AND DILLON.—The squib from Sydney, at least we suppose it is such, we do not understand.

BRO S. B. WILSON —Touching that picture—eh?

ENTOMA.—The tribe is of course plural. Ephemera—Pyrogonus.—Oestrum, &c. A grand entomologist should be appointed to class them for the Museum.

ENQUIRER.—Not one of the parties have as yet served on the Charity Stewardship, but all have on the Birthday Festival.

BRO. CASSWELL.—The communication has been attended to—the amount for the three will be *one guinea*

L. A.—It is to be regretted that the black-ball should have found its way to the very extremity of the London district; but we cannot offer any comment.

BRO. KEDDELL.—The desire is mutual, “one hour” would do us both good.

J. F. SMITH.—“The Vampyre” in our next.

TRINIDAD.—If you have any paraphernalia ordered from London, “Preston's Illustrations” could be enclosed in the box, or the London bookseller who supplies the island would enclose in the usual parcel.

A SUBSCRIBER TO BOTH CHARITIES.—The letter cannot be inserted in its present shape, but we cheerfully give the following extracts:—“If a boy educated in the school shall in all respects turn out unexceptionable, he shall at proper time be made a Mason free of expense.”—“The husband of a girl who shall have conducted herself in an exemplary manner, himself being of unexceptionable morals, shall have a similar privilege.”

J. S.—The Annals are progressing—we have had many *promises*.

P.—The matter is irrelevant here; but there is more candour than sincerity, and still less of generosity, in the parties. An eye is of no use, unless it is a hawk's; but *n'importe*, as the Dutchman says,—“the cat will mew, the dog will have his day.”

A PAST GRAND OFFICER.—We do not believe that the Grand Master has empowered any one to furnish new chain-collars for Past Grand Officers, and for this reason *we know* that H R.H. expressed a desire that the Grand Officers of the year should be distinguished from Past Grand Officers. “It is a weak invention,” although a profitable idea.

MARY E.—The answer has been sent as desired.

BRO. E. BREWSTER —Many thanks—we have done as requested.

BRO. GRATARY (of Cork)—is requested to intimate where some copies of “Bro. Spolaseo's Narrative,” in our hands, may be left.

A MASONIC COLLECTOR.—We gratefully acknowledge the present of a few rarities, and have retained some to complete, as far as they went, our own collection, the remainder shall be returned to any address. The promised scraps we hope at any rate to *peruse*, our friend will please to intimate clearly if they are to be returned, and to what place.

BRO. O'BRIEN —Many thanks for the Masonic tract, for the liberal compliment paid to our efforts, and, above all, for the promised support of the Asylum.

ANONYMOUS (*Ipswich*).—The intelligence is not strengthened by its coming from an anonymous correspondent—our position demands fair confidence.

T. M. (Fleet-street)—inquires what is an antecedent and what a relative?

INQUIRER.—We cannot positively state who directed the certificates to be countersigned, as stated—we believe it was not the act of the Grand Master, nor of the Board of the General Purposes.

ARGUS.—A little coquetry is pardonable; a hankering for a peep is, after all, no sin.

A RUSSIAN BROTHER.—In September, 1816, the M.W.G.M. laid before Grand Lodge a letter from the Grand Lodge of St. Petersburg, sanctioned by the Emperor, intimating a desire to reciprocate Masonic friendship, by the aid of Brethren possessing proper diplomas, and which letter was received by the Grand Lodge with high gratification.

1, 2, 3, 4.—On the Constitutions, see Circular, Jan. 1, 1816, wherein it is stated, that the first part *will* be published but not *when*. The first part was preparing by a distinguished

Mason, who asked the advice of a friend, and received a small tract of such singular interest, that he withdrew his MS., which was never published. Both these Masons, equally honourable in the Craft, have been taught the great secret of eternity, one died many years since, the other very lately. The second part of the Constitutions, by Bro. Williams, is now out of print.

AN OLD MASON.—We cannot undertake to give all the particulars required. The Duke of Sussex, with several Grand Officers, were made "Ancient Masons," in No. 1, on the 1st of December, 1813.

QUESTER—Answer, "at a meeting of the Boards of Finance and Works, Oct. 11, 1815, Bro. Soane reported that a purchase had been made, in the name of Mr. J. J. Cuff, of the two houses adjoining the Tavern for 3 £00*l.* which said sum had been advanced by him the said Bro. Soane. The Board then stated that the repairs and alterations amount to 3,700*l.* The purchase money was nearly one-half less than was asked two years previously" in 1821. A great outlay was expended in erecting the new hall, and lately something like 2,500*l.* more have been paid in repairs.

No. 169.—A correspondent inquires where this Lodge is held, the calendar not assigning a place of meeting.

P. M.—Inquires whether the warrant of the Britannic Lodge has been surrendered—and when?

DISCIPLINE AND PRACTICE.

AMICUS.—The impeachment of an ex-grand would be droll—but not honourable; of all articles the one in question requires the most charitable construction of his manner, simply because he is the least charitable to others.

A **PROVINCIAL GRAND OFFICER** should have spoken out that which he has now written—the party was not a member, and could not address the Provincial Grand Lodge without leave—if leave was obtained, he then had a right to speak; as to the courtesy, or the want of it, that attended the exercise of that right we have nothing to do—unpleasant remarks had better have been avoided—it is one thing to set matters right, another to promote discord. Of all sticklers for *principle* and *discipline*, the Brother alluded to is the most unfortunate.

A **MEMBER OF THE COMMITTEE OF MASTERS**—According to the present Constitutions, an ex-Grand Sword Bearer is not entitled to wear the clothing or bear the rank of Grand Officer, until an especial motion is made and carried in Grand Lodge to that effect, he then becomes a *Past Grand Sword Bearer*. Any Brother wearing the clothing between the termination of office and the award of Grand Lodge, commits a breach of propriety, if not of privilege—he should resume his former banner, either red or blue, from which he was promoted, and there is a sense of propriety observable in such a course, viz. that however improbable that Grand Lodge would not grant the rank, the resuming the former privilege would be a voluntary not a compulsory act; no part of the Constitutions requires alteration more than in reference to the Grand Sword Bearer, who is needlessly placed in an unenviable situation.

A **PAST MASTER.**—None but actual Masters, or deputed Past Masters, or Present and Past Grand Officers, have the privilege of attending the Lodge of Benevolence. Ex-Grand Officers as such, have no right whatever, and as to the vote in question, had it been lost by the influence and address of a disqualified party—the whole of the proceedings would have become subject to examination—there was an equal want of discipline and delicacy.

BIRMINGHAM.—Is it proper to *open* a Lodge, in the Second or Third degree, without going through the ceremony of the First?—*Certainly* not. Is it lawful to resume a Lodge from the third degree to the first, when it has *not* been opened in the *first* degree?—*Certainly* not. May more than one Candidate be initiated at the same time?—There is no actual law against such practice—but it is better that Candidates should be introduced *singly*—at a certain period of ceremony, another may enter, and so on to the fifth—and the ceremony may then be concluded before all.

A. P.—Is it in conformity with the constitution for any Master, or Past Master, to hold Meetings of Instruction at his house by invitation without first obtaining the sanction of a Lodge?—No **LODGE** of Instruction can be held without proper sanction, and in all respects in conformity with the regulations that such sanction declares; but friends meeting as qualified Masons, for the purposes of mutual instruction, are rather praiseworthy than otherwise—and surely every Brother is at liberty to invite, or to accept invitation for so laudable a purpose.

HIRAM.—Forewarned—forewarned—The five Members of the Legal Committee are well selected as professional Brethren, and we hope the result of their labors will be satisfactory; if they all agree so well; King Jamie of "Cock-a-leekee memory"—got bothered in Westminster Hall—but the story is stale. One thing is odd, but two years since, and two lawyers were thought sufficient, with three Past Masters not being legally learned, now the whole five are exclusively legal.

A **GRAND STEWARD.**—Mere words are unimportant, but when any one shall in reality break a law, he may be dealt with accordingly. The declaration after debate was ill-timed.

The same.—The direction not to print proceedings of the board of Stewards is perfectly in order, although we have before us printed copies of minutes of several past Boards.

A **MEMBER OF THE BOARD.**—A resignation of course creates a vacancy, the report must be made at the next Board of Masters, and the appointment or election, as the case may be, can be acted upon at the ensuing Grand Lodge.

184. "**FREEMASONRY IN KENT.**"—In our next, if our Correspondent is agreeable. It is too late for the present number, and we have returned a MS. for alteration on the same subject.

P. M. (KENT)—The appointment of a Provincial Grand Hercules to cleanse the Augean stable is not a bad idea, but who will accept the offer?

A **MASTER.**—We have the direct opinion of two Provincial Grand Masters and three Deputies, besides a host of other opinions, that the motion which was carried at the last Grand Lodge for making the hour named in any summons to be the precise time for commencing business, is *absolutely necessary*.

Bros. McM. AND S.—Vide Const., p. 25, line 2.

TRINIDAD.—It is altogether unconstitutional to wear even Arch Clothing—such as the Templars and Rose Croix, in a Craft Lodge.

A PROVINCIAL GRAND STEWARD.—The edging of the red apron must only be two inches in width—p. 124, Constitution. At a recent Grand Lodge, it was granted that the past Provincial Grand Stewards should be entitled to wear the red apron in the Province, but we are not quite certain if the privilege extended beyond such district—certainly not to London.

ARCH MATTERS.

P. Z.—Our correspondent should have exercised his privilege.—A P. Z. if not in rank, is superior in effect, to any Grand Officer who is not a Principal—and may move his retirement during the opening of the Grand Chapter.

COMPANIONS, LEE—GEO. AARON.—The communications are acknowledged
R. L. W. is correct.—The installation of the Principals was in accordance with Discipline and Practice. Why look for authorities, and especially where they are not to be found.

TRINIDAD.—The mode of applying for a Charter to hold a Chapter is by petition from a Lodge to the Grand Chapter, signed by nine Royal Arch Masons—specifying the place where such Lodge meets, and the time when such Chapter is proposed to be holden, with the names of the three intended principals.

TEMPLARS.

A KNIGHT.—The Supreme Grand Encampment for England is in abeyance. Warrants are obtainable (*on payment!*) from an individual Grand Officer—but as no account is ever rendered of the application of such fees, we do not advise such course. *Yet a little time*, and events will peep forth.

A. K. T.—Laws are necessary, and are likely to become known.

TRINIDAD.—The Rose Croix—Rosy Cross and Rosicrucians are Masonically speaking synonymous terms. The Grand Lodge of England does not recognize Mark Masonry.

THE ASYLUM.

A FIRM SUPPORTER.—The lines to "A Fire Brand among the Straw," may by the writer be considered a mere *Philippic*. They are of too combustible materials to be inserted.

A SUBSCRIBER.—We do not like to notice anonymous Correspondence, however we may agree in the sentiments expressed; it is unjust to ourselves, however we will not wince now. There is more ingenuity than honesty in the version supposed to be given to our remarks as quoted—they were written with a view to reprove, ("*reprove*" is the word), an individual who is so mistaken himself as to mistake others; that is with a perfect knowledge of the end and aim of the "remarks." His ingenuity prompted him to think he might assume they applied elsewhere, and with an oily tongue he gently intimated his regret that such disrespectful remarks should be made, what answer he got we know not, but the Festival has been held, and the Asylum can sustain itself against all who oppose it—its victories are moral ones.

BRO. PETHBRIDGE.—The return on the Spencerean Collection is most creditable to his accounts. Had all collectors been equally punctual, the result would have been splendid, but the return of the books is sadly disproportionate to their issue.

BRO. DAVYD W. NASH.—Doubly welcome as a Brother Chip—we hail your enlistment under our Banner as one of great promise. Your subscription has been reported.

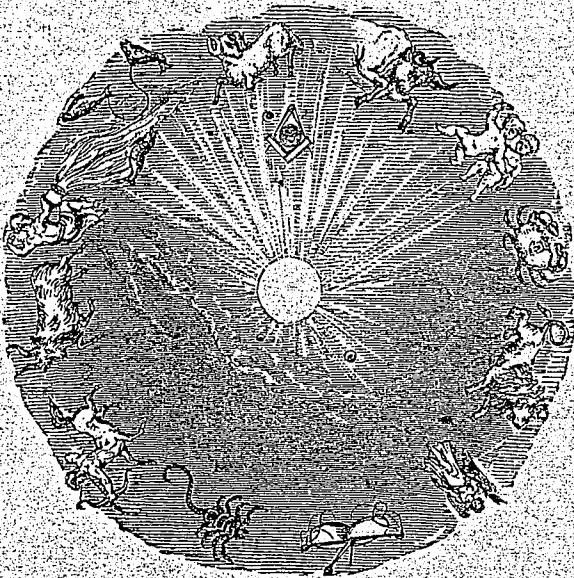
A MEMBER OF 646.—*Ne cede malis sed contra audentior ito.*—This answer literally translated, should be the study of every friend to the *Asylum*.

"MAY THE BLESSING OF GOD REST ON ALL YOUR ASSEMBLIES, AND MAY THE RICH AMONG YOUR BODY BE INCLINED LIBERALLY TO ASSIST IN THIS PROJECTED WORK OF MERCY FOR THE BENEFIT OF YOUR POORER BRETHERN."

—Extract of a Letter from a Clerical Correspondent, not a Mason,

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XXII.—JUNE 29, 1839.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-RROW;
MADDEN AND CO., 8, LEADENHALL-STREET; STEVENSON
CAMBRIGDE; THOMPSON, OXFORD; SUTHERLAND, CAL-
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STREET, DUBLIN. INDIA; A. PITTAR, LATTEY AND Co.,
GOVERNMENT PLACE LIBRARY, CALCUTTA.

Price Three Shillings.

Books, &c., for Review should be sent as soon as possible after their Publication.

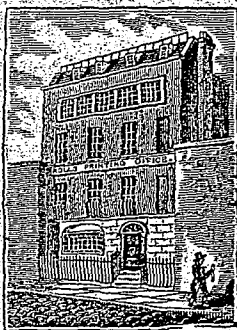
Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer, or to

MR. RICHARD HOOPER,

20, Tharves Inn, Holborn, who is appointed Agent and Collector for the same.

All Newspapers containing Masonic Intelligence should be very conspicuously addressed to the Editor, 23, Paternoster Row.

**IT IS REQUESTED THAT ALL COMMUNICATIONS BE
ADDRESSED TO THE EDITOR, POST PAID.**



39, Broad St., Bloomsbury, and 24, King Street, Long Acre; Manufactory, Bow Yard, London

UNDER THE
LATE MAJESTY, HER
THE DUCHESS OF
LORDS OF



PATRONAGE OF HIS
ROYAL HIGHNESS
KENT, AND THE
THE TREASURY,

GRIMSTONE'S EYE SNUFF.

Is universally recommended by the faculty for its efficacy in removing disorders incident to the Eyes and Head. It will prevent diseases of a Scrofulous Nature affecting the nerves of the Head. In cases of Nervous head ache, it is completely efficacious, and gives a natural sweetness to the Breath. It may be taken as frequently as other Snuffs, with the most perfect safety and gratification to the consumer. Wash the eyes every morning with warm milk and water, to remove whatever secretion may have been produced during the night.

OBSERVE THIS CAUTION:

W. Grimstone is the **SOLE INVENTOR**, and the only genuine is prepared by him:

Dr. Abernethy used it, and termed it the *Faculty's Friend* and Nurse's *Vade Mecum*!

Dr. Andrews also recommends its use as a preventive. See his report when in Sunderland, published in the Times, Cheltenham Journal, and British Traveller, in November, 1831. He says the herbaceous quality of the Snuff had such an effect on the stomach, as well as the Nerves of the head, from the tannaceous sympathy of the membrane of the nose with the nervous system, that Grimstone's Eye Snuff when taken frequently, must prevent any contagion entering the system, and recommends its universal adoption. Dated 10th Nov 1831.

G. J. Guthrie, Esq. F.R.S.—This eminent Surgeon Strongly recommends Grimstone's Eye Snuff.

Loyal je serai durant ma vie

W. GRIMSTONE most respectfully solicits the attention of the Nobility, Gentry, and Public, to make tri- celebrated invention, pledging himself to the efficacy, and certain relief to the sufferer. The reader will re- some of the greatest events have been accomplished by the most simple causes. This SNUFF removes diseases irritating those delicate organs, by its action on the lachrymal sac or duct, the membrane of which is, indeed a c- tion of the pituitary expansion within the nostrils. It has received the sanction of the most exalted and scientific ages of the age: The gigantic balance, the press, has eulogized this delightful compound of herbs. This Snuff Wholesale by the District Agents, from whom country dealers can be supplied on the same liberal terms as Grimstone, free from charge of Carriage.

A FEW WORDS TO THE AFFLICTED.

The innumerable testimonials of cures of cataract, gutta serena, ophthalmia, inflammation, nervous hee- deafness, and other diseases to which those delicate organs, the eye and the ear, are subjected, are too nume- the limits of this advertisement. This Snuff when taken frequently, strengthens the nerves of the head, moves obstructions from the Eyes.

A FEW CASES OF SIGHT RESTORED, BY THE USE OF GRIMSTONE'S EYE SNUFF.

- Mrs. A. Cole, No. 7, Skinner's Almshouses, aged 69, sight restored and head-ache cured.
- W. Verlin, Esq., inflammation cured, Youghal, Ireland.
- Mr. Protheroe, sight restored and head-ache cured; Waterford.
- Mr. Chester, sight restored, Ballyclough Glebe, Malrow.
- Mr. Reynolds, excruciating pains in the head and opaque vision cured, 10, Upper Stamford-street, London.
- J. B. Lachfield, Esq., cured of ophthalmia, Whitehall & Thatched-house Tavern.
- Mrs. Guppy, 36, Nelson-st. Blackfriars road, cured of ophthalmia.
- Miss Mary Roades, Market-place, Winslow, Bucks, cured of ophthalmia—witnesses to her cure; Mr. Roades, father, and R Walker, Esq., a magistrate.
- Mr. A. McIntyre, aged 65, 6, Silver-street, Golden-square, cured of gutta serena and deafness.
- H. Lison, Esq., Marine Library, Ramsgate, Kent, cured of cataract.
- Mrs. Barberow, cured, while at Jamaica, of gutta serena, 37, Mary-street, Regent's Park, London.
- Mr. P. Sanderson, Harper-street, Leeds, cured of cataract.
- H. Pluckwell, Tottenham-house, Tottenham, cured of ophthalmia.
- Miss S. Englefield, Park-st; Windsor, cured of nervous headache.
- Marchioness de Broglie Solari, 46, Charlotte-street, hearing and sight restored.
- Doctimus Blackburn, Esq., Chertsey, Surry, head-ache, weakness and dimness of sight cured.
- George Smith, Esq., 6, York-place, Kentish Town, weakness and dimness of sight cured by its use.
- Elizabeth Robson, 19, Bell-street, Edgware-road, aged 65, cured of ophthalmia and deafness.
- G. J. Guthrie, Esq., F.R.S.—This eminent surgeon strongly recom- mends Grimstone's Eye Snuff. Read Latchfield's letter.

A FEW EXTRACTS FROM THE PRE

From "Blackwood's Lady's Magazine," for May, 1833, Grimstone, on his valuable invention of the Eye Snuff from British Herbs, for the diseased organs of the head. Great was the power that did to man impart Creative genius and inventive art. The second praise is, doubtless Grimstone thine Wise was thine head, and great was thy design Our precious sight, from danger now set free. Wives, widows, fathers, praisers sing to thee.

19, Bell-street, Edgware-road, Marylebone.

The above poetic effusion was copied by the Editors in following works, newspapers, &c. in May, and the two following months, of the year 1833.

Times.—Recommends the universal adoption of Grimstone's Eye Snuff.—Editor.

Post.—We feel pleasure in giving our testimony to the efficacy of Grimstone's Eye Snuff.—Editor.

United Service.—We know Grimstone's Eye Snuff to be the optic nerves.—Editor.

John Bull.—Sunday's and Monday's editions.—Factions are so deservedly popular, as Grimstone's Eye Snuff have witnessed its benign influence in many instances. Evening Mail.—Prejudice is the gall of imagination. Grimstone's Eye Snuff will remove all doubt of it.—Editor.

CAUTION.—This Odoriferous Herbaceous Compound of Herbs, sold in canisters, 1s. 3d., 2s. 4d., 3s. and 15s. 6d. each, with copies of original testimonials, gratis, with each canister, by all Agents, both Foreign and British. It can be obtained in all the principal towns and cities. A liberal allowance to shippers, owners, and all vendors of Grimstone's Eye Snuff. This celebrated snuff is shipped to all quarters of the globe, and its benign qualities in every climate. All Snuffs and Cigars shipped on the shortest notice. All letters post W. GRIMSTONE, MERCHANT, CIGAR, FOREIGN SNUFF, AND GRAND CAIRO IMPORTER, BROAD STREET, BLOOMSBURY; No. 24, KING STREET, LONG ACRE; MANUFACTORY BOW YARD.

S U M M E R.

To the custom of periodical visits to the SEA COAST, in situations usually exposed to the sun's st fervid rays, and destitute of the cool and delicious shadows of the sylvan retreat, we frequently see many cases of Cutaneous Malady. SOLAR HEAT produces upon the delicate Skin a species of inflammation, which, upon subsiding, leaves a permanent stain of *inveterate tan*, or sprinkles of *chlo*; in other instances, a discolouration inclining to *redness* and swelling, afterwards easily excited assume some one of the multitudinous forms of *eruption*. There exists no doubt, that these evils are materially aggravated by SALINE VAPOUR, or by SEA-BATHING, which latter, though salubrious as such, cannot be otherwise than unfavourable to the susceptibility of the Female Complexion to dry from stimulating and acrid causes.—The only efficient PREVENTIVE against these unpleasant ailments of the SKIN and COMPLEXION, is

ROWLAND'S KALYDOR

An Auxiliary of vital importance to the support of Feminine Beauty!

By its use, the effects of atmospheric influence upon the skin are entirely neutralized, and that constant healthy action of the minute vessels promoted — on which depend continued delicacy of colour and tint; thus the great characteristics of early BEAUTY are protracted to a period which could otherwise be considered as within the limits of possibility.

The distressing and unsightly varieties of *Cutaneous Eruptions* are also promptly eradicated by the LYDOR. Spots, Pimples, Freckles, Discolouration, and Sallowness, yield to its SPECIFIC QUALITIES, and are succeeded by a smoothness and transparency of the skin, giving rise to the most pleasurable sensations.

LADIES TRAVELLING, or temporarily subjected to any deviation of equable temperature, will find in the KALYDOR a *renovating and refreshing auxiliary*, dispelling the cloud of languor from the complexion, and immediately affording the pleasing sensation attending restored elasticity of the skin.

THE ARMS, NECK, AND HANDS,

partake largely of the advantages derived from its use, exhibiting a *delicacy of appearance* heretofore scarcely attainable—even with the most sedulous care and attention.

ROWLAND'S KALYDOR, infallible in removing all harshness and irritability, will also be found highly useful to Gentlemen who suffer from those causes after SHAVING. In fact, whether as appendage to the elegant Toilet, the Dressing-room, or the Travelling Equipment, ROWLAND'S LYDOR will be found to realize the most sanguine expectation that can be formed of its *refreshing, softening, and restorative powers*.—Price 4s. 6d. and 8s. 6d. per bottle.

ROWLAND'S MACASSAR OIL, FOR THE HAIR

Ensures a luxuriance of growth, and restores the Hair when lost during protracted illness, or sequent debility. Its nourishing qualities are also evident in preventing the Hair from becoming grey; thus demonstrating renovation of vitality in the roots as a prominent result of its use. It is the most elegant, agreeable, and efficacious application, both for realizing and sustaining, in the utmost perfection, a Beautiful Head of Hair.

NOTICE.—Each Bottle is (with a TREATISE ON THE HAIR, 31st edition) enclosed in a wrapper, on which are engraved the words "ROWLAND'S MACASSAR OIL," and the Name and Address, in Red, on Lace-work, thus, — A. ROWLAND & SON, 20, HATTON GARDEN, LONDON. Counter Signed ALEX. ROWLAND.

The LOWEST PRICE is 3s. 6d.; the next 7s.; or Family Bottles (containing 4 small) at 10s. 6d.; or the large size, £1. 1s.

ROWLAND'S ODONTO

OR, PEARL DENTIFRICE.

The great esteem in which the Public have long held this delightful powder precludes the necessity of entering into a minute detail of its merits, and the singular advantages it so eminently possesses over most of the common powders sold for the Teeth. It is sufficient to observe, that Rowland's Odonto is a pure Preparation of the most efficient Vegetable matter, which not only has the property of rendering the above beautiful organs of the mouth dazzlingly white, but strengthening its organic structure; and fulfilling the delightful object of giving fragrancy to the breath.

Notice.—The Name and Address of the Proprietors, A. ROWLAND & SON, 20, Hatton Garden, London, are engraved on the Government Stamp, which is pasted on the first and last leaves; and also printed in red, on the Wrapper in which each is enclosed.—Price 2s. 9d. per box, including

the cost of the most pernicious ingredients.

FREEMASONS' QUARTERLY ADVERTISER, No. XXII.

J U N E 29, 1839.

FREEMASONRY.

ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

THE GENERAL COMMITTEE request that the recent Circular as issued, may be read at length in open Lodge, and its contents promulgated by any other means that may offer; in order that the number of Subscribers to this Institution may be increased, and its utility proportionately extended.

The Circular contains Rules and Regulations, determined at successive Special General Meetings of the Governors and Subscribers with respect to Annuities, in conformity with the Resolutions which were passed on the 22nd December, 1838; to be observed at the first General Election of Annuitants, to take place on Wednesday, 31st July, 1839, from three to five p.m., at Freemasons' Tavern; Qualifications of Candidates; Form of Petitions; determines immediate Amount and Disposal of Annuities; and the Votes and mode of Voting for Annuities.

The 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.

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 July, at Twelve o'clock.

J. B. GORE, Sec.
Rolls Chambers, 89, Chancery Lane.

* * The business before the Court will be important.

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 of this Institution, will be held at the Freemasons' Tavern, on Monday, the 8th of July next, at Seven o'clock in the Evening, when Three Children will be elected on the Institution.

The ballot will commence at Seven, and close at Nine o'clock precisely.

By Order,
AUGUSTUS U. THISELTON, Sec.

37, Goodge-street, Middlesex Hospital.

The balloting papers, it is presumed, have been duly received; but in case they may have been mislaid, blank forms will be provided at the above meeting.

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER.

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J. BLAKE begs leave to announce his desire to accommodate PRIVATE LODGES, or
PUBLIC MASONIC MEETINGS, at his convenient and commodious Rooms, No. 24,
King Street, West Strand, commonly known as the Lowther Rooms; and he respect-
fully invites an inspection of the premises, which will be found to be replete with every
comfort.

Lowther Tavern, 24, King Street, West Strand,
June 27, 1839.

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; if for the Country, or for Exportation, the money must be remitted, postage free, with the order. On any other terms RIPPON & BURTON respectfully decline doing business at the Prices herein named.

The Frequent ROBBERIES 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.

Middle-handle Table Spoons & Forks, per doz. 12s. & 16s 0	King's Pattern Table Spoons & Forks, per doz. £1 10s 0
Ditto ditto very strong £1 0 0	Ditto Dessert ditto do... 1 5 0
Ditto Dessert Spoons and Forks 10s. & 0 14 0	Ditto Tea Spoons..... do... 0 12 0
Ditto ditto very strong 0 16 0	Ditto Gravy ditto..... each 0 7 0
Ditto Tea Spoons..... 5s. & 0 6 0	Ditto Fish Knives..... do... 0 11 6
Ditto ditto very strong..... 0 8 0	Ditto Salt and Mustard Spoons do... 0 1 3
Ditto Gravy Spoons..... each 0 4 0	Ditto Soup Ladles..... do... 0 13 0
Ditto ditto very strong..... 0 5 0	Ditto Sauce Ladles..... do... 0 3 6
Ditto Salt and Mustard Spoons..... 0 0 6	Ditto Sugar Tongs..... do... 0 3 0
Ditto Ditto and ditto, with gilt bowls 0 1 0	Table Candlesticks, 3 inches high..... per pair 0 14 0
Ditto Sauce Ladles..... 0 1 6	Ditto, with gadroon mountings, 3 inches high..... 0 18 0
Ditto ditto very strong..... 0 2 0	Ditto ditto 10 ditto... 1 5 0
Ditto Soup Ladles..... 0 6 6	Ditto with shell mountings 8 ditto... 1 5 0
Ditto ditto very strong..... 0 7 6	Ditto ditto 10 ditto... 1 10 0
Ditto Fish Knives..... 0 6 0	Ditto Antique Silver pattern 10 ditto... 1 15 0
Ditto Butter Knives..... 0 2 0	Chamber Candlesticks, with Snuffers and Extinguisher..... each from 0 9 6
Ditto Sugar Bows..... per pair 0 1 0	Snuffers, per pair..... from 4s. 6d. to 0 8 6
Ditto ditto very strong..... 0 1 6	Snuffer Trays, with gadroon mountings..... each 0 5 6
Ivory handle Fish Knives..... each 0 9 0	Do. with shell do. & richly chased centres, 6s. 6d. to 12 0 0
Ditto Butter Knives..... 0 2 6	Skewers..... per inch 0 0 4
Pearl handle ditto..... 0 4 0	Handsome modern pattern Teapots, to hold 1 qt. 1 8 0
Round Waiters, with rich shell mountings and feet, centre elegantly chased, 8 in. diameter 1 0 0	Newest Silver Pattern ditto..... 2 2 0
Ditto ditto 10 in. ditto... 1 5 0	Coffee Pots, Sugar Basins, and Cream Ewers to match.
Ditto ditto 12 in. ditto... 1 10 0	Steak Dishes and Covers, with rich shell mountings and loose handles, so that each cover will form a dish, per pair..... 3 3 0
Ditto ditto 16 in. ditto... 2 0 0	Teakettle, with ivory handle, and with stand and spirit lamp..... 6 0 0
Cruet Frames, with 4 Richly Cut Glasses, Shell Mountings and Feet..... each 1 3 0	Salt Cellars, richly mounted, gilt insides, per pair 0 14 0
Ditto ditto 5 Glasses..... 2 0 0	
Ditto ditto 7 Glasses..... 3 0 0	
Liquor Frames, with 3 Richly Cut Glasses..... 3 0 0	
Decanter Stands, with shell mountings, per pair 1 1 0	
Bread Baskets, richly chased, and with rich shell mountings..... 2 10 0	
Toast Racks..... 0 10 6	
Asparagus Tongs, per pair..... 0 12 0	

CAUTION.—In consequence of the objections so justly urged against the use of the article called German Silver, the 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 UNDERGOES a 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 0s. 0d
The same size to balance	16 0	8 0	14 0	7 0	5 6	2 10 0
3½-inch Octagon Ivory Handles, with Rimmed Shoulders	18 0	9 0	15 0	7 0	6 0	2 15 0
The same size to balance	21 0	10 6	16 0	8 0	7 6	3 0 6
4-inch Octagon Ivory Balance Handles	28 0	14 0	18 0	9 0	8 6	3 17 6
4-inch ditto, with Waterloo Balance Shoulders	28 0	14 0	18 0	9 0	8 6	3 17 0
White Bone Octagon shape Handles	8 8	4 4	6 3	3 4	3 0	1 6 6
Ditto ditto, with Rimmed Shoulders	11 4	5 8	9 4	4 8	3 6	1 14 6
Black Horn Octagon shape Handles	7 4	3 8	6 0	3 0	2 6	1 2 6
Ditto ditto, with Rimmed Shoulders	11 4	5 8	9 4	4 8	3 6	1 14 6
Very strong Rough Bone Handles	7 4	3 8	6 0	3 0	2 6	1 2 6
Black Wood Handles	5 4	2 8	4 0	2 0	2 0	0 16 0
Oval shape White Bone Handles	6 0	3 0	4 0	2 0	2 0	0 17 0

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 Ferules, 13 Table Knives, 18 Dessert Knives, 2 pair of large Carvers, and 1 pair of Poultry or Game Carvers, £10.

July, 1839.

2 Rippon & Burton, 12, Wells Street, Oxford Street, London.

Shower Baths, Japanned Bamboo, with Brass Force-pump attached, to throw the water into the cistern, the very best made, with copper conducting tubes, and curtains complete, £3.

Hip Baths, Japanned Bamboo, £1. 2s.

Sponging Baths, Round, 30 inches diameter, 7 inches deep, 20s.

Open 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.

Feet Baths, Japanned Bamboo, small size, 6s. 6d.; large, 7s. 6d., tub shape, with hoops, 11s.

Table Lamps, Bronze or Gilt, with ground glass globe shades.

Hall Lamps or Lanterns, with glass shade over top, complete with burner, Bronzed or Gilt.

Bottle Jacks, Japanned, 7s. 6d.; Brass, 9s. 6d. each.

Brass Stair Rods, per doz. 21 inches long, 3s. 0d.; 24 in., 3s. 9d.; 27 in., 4s. 6d.; 30 in., 5s. 6d.

Brass Curtain Poles, warranted solid, 1½ inch diameter, 1s. 3d. per foot; 2 in., 1s. 8d. per foot.

Brass Poles, complete with end ornaments, rings, hooks and brackets, 3ft. long, 14s.; 3ft. 6in. 16s.; 4ft. 18s. 6d.

Brass Curtain Bands, 1½ in. wide, 2s. per pair; 1½ in. 2s. 6d.; 2 in. 3s. 6d. Richer patterns, 1½ in. 4s.; 2 in. 5s.

Finger Plates for Doors, newest and richest patterns, long, 1s. 2d.; short, 10d. each.

Copper Coal Scoops, small, 10s. 6d.; middle, 13s.; large, 14s. 6d. Helmet Shape, 15s. 0d., 16s. 6d., 18s. 6d.; Square Shape, with Hand Scoop, 28s.

Copper 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 9s. 6d.; 3 quarts, 10s. 6d.; 4 quarts, 11s. 6d.

Copper Stewpanns; Soup or Stock Pots, and Fish Kettles, with Brazing Pan; Saucapans and Preserving Pans; Cutlet Pans, Frying Pans, and Omelette Pans, at prices proportionate with the above.

Copper Warming Pans, with handles, for fire, 6s. 6d. to 9s. 6d.; Ditto, for water, 9s. 6d.

Fire Irons.

Largest strong Wrought Iron, for Kitchens, 5s. 6d. to 12s. 0	
Wrought Iron, suitable for Servants' Bed Rooms	2 0
Small Polished Steel, for better Bed Rooms	4 6
Large ditto, for Libraries	7 0
Ditto ditto, for Dining Rooms	8 6
Ditto ditto, with Cut Heads, for ditto	11 6
Ditto very highly Polished Steel, plain good pattern	20 0
Ditto ditto, richly cut	25s. to 50 0

Cruet Frames, Black Japanned, with 3 Glasses, 3s. 8d.; 4 Glasses, 4s. 9d.; 5 Glasses, 6s.; 6 Glasses, 7s.

Corkscrews, Patent, 3s. 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, 8in. 3s. per pair; 9in. 4s. 6d.; 10in. 7s. 6d.

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., 36s.; 20 in., 43s.; 22 in., 51s.; 24 in., 57s. Hot Water Plates, 6s. 6d. each. Block Tin ditto, with loose earthen tops, 2s. 3d. each.

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 . . .	1 Pint.	1½ Pts.	1 Qt.	3 Pts.
Best Block Tin . . .	4s. 0d.	4s. 6d.	5s. 6d.	7s. 0d.
Bronzed . . .	5 6	6 6	7 6	9 6

Beart's Patent Pneumatic Filterer, which will make Coffee with boiling water in five minutes, as clear as crystal, without waste, and superior in flavour to that made by any other mode, 8s., 80s., & 12s.

Etnas, for boiling a Pint of Water in three minutes, 3s. each; larger size, 4s. 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 galls. 7s.; 3 galls. 9s. 6d.; 4 galls. 13s.

Tea Urns, Globe shape, to hold 4 quarts, 27s. each. Modern shapes, 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. Do. with lines and corner ornaments, 3s. 0d. 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, 10d. each.

Wire Work.—All kinds of useful and ornamental Wire Work made to order.

Family Weighing Machines, or Balances, complete, with weights from ½ oz. to 14lbs., 26s.

Ditto Patent Spring Weighing Machines, which do not require weights, 6s. 6d. to 22s.

DISH COVERS.

Inches long	9	10	11	12	14	16	18	Set of 6.	Set of 7.
The commonest are in sets of the six first sizes, which cannot be separated	...	...	...	...	...	...	...	£0 6s. 6d	
Block Tin	1s. 6d	1s. 9d	2s. 0d	2s. 6d	3s. 3d	3s. 6d	5s. 6d	0 11 6	£0 17s. 0d
Ditto, Anti-Patent shape	1 9	2 0	2 6	3 0	4 0	4 6	8 0	0 16 0	1 4 0
Ditto, O. G. shape	2 0	2 6	3 0	3 6	4 6	6 0	8 6	1 1 0	1 9 6
Ditto, Patent Imperial Silver shape. The tops raised in one piece, the very best made, except Plated or Silver	3 6	4 6	4 9	6 0	7 6	9 6	11 6	1 15 0	2 5 0
ove Wire Fly-proof, tin rims, japanned	...	2 0	...	2 6	3 0	3 6	4 0		

ESTABLISHED 1820.

Rippon & Burton, 12, Wells Street, Oxford Street, London.

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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 0	11 0	13s. 0d.	14s. 0d.
Black Iron for Dining Rooms or Libraries	8 0	9 0	10 0	11 0	11 6
Bronzed for ditto	11 0	12 0	13 0	14 0	15 0
Fenders, with bright Steel Tops	13 6	15 0	16 0	17 0	18 0
Ditto, very handsome, with Steel Tops and Steel Bottom Moulding	16 6	17 6	20 0	22 0	24 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	4s. 6d.	5s. 0d.	5s. 6d.	6s. 0d.	6s. 6d.	7s. 0d.	7s. 6d.	-	-	-
Register Stoves of superior patterns	-	-	14 0	15 2	16 4	17 6	18s. 8d.	19s. 10	21s. 0d.	

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. 5s.

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 do. with Oven and Boiler, Sliding Cheek, 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. 3d.	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. 0d.	7s. 0d.	8s. 0d.	10s. 0d.	11s. 6d.
Tea Kitchens, or Water Fountains, with Brass Pipe & Cock	13 0	14 0	14 6	16 0	18 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	10s. 6d.	12s. 6d.	16s. 6d.
Coal Scoops, Iron, for Kitchen Use	1 6	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 6	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 6	11 0	12 6	14 0	15 6	17 0	19 0

Break and Knife Trays, each 9d., 1s., 1s. 6d., 2s. and 2s. 6d.
Middle quality ditto, at 2s. and 2s. 6d.
Best quality 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, £5.
Ditto, richest patterns, the set, £6. and £7.
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.

Plate Warmers, upright shape, with Gill Lines, 21s.
Ditto, long shape, £1. 10s.
Toilet Cans and Toilet Pails, 7s. 6d. each.
Chamber Slop Pails, japanned green outside and red inside, small, 3s.; 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, 9s. 6d. 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.
SAUCEPANS, strong common, with Covers	0s. 3d	0s. 4d	0s. 6d	0s. 8d	0s. 10	1s. 1d	1s. 2d	1s. 4d	1s. 6d	2s. 0d
Strongest Tin, with Iron Handles	0 9	1 0	1 4	1 10	2 2	2 9	3 6	4 0	4 6	5 0
Block Tin	1 4	2 0	2 6	3 0	3 9	4 6	6 0			
Saucepans and Steamers	...	...	...	...	2 9	3 6	4 0	4 6		

Coffee and Chocolate Pots, Block Tin, to hold 1 quart, 1s. 4d.; 3 pints, 1s. 10d.; 2 quarts, 2s. 3d.
 Colanders, small, 10d.; large, 1s. 4d.
 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 Shell and Door, 3 feet wide, £1. 10s.
 Larger sizes in proportion.
 Stomach Warmers, each 2s. 6d.

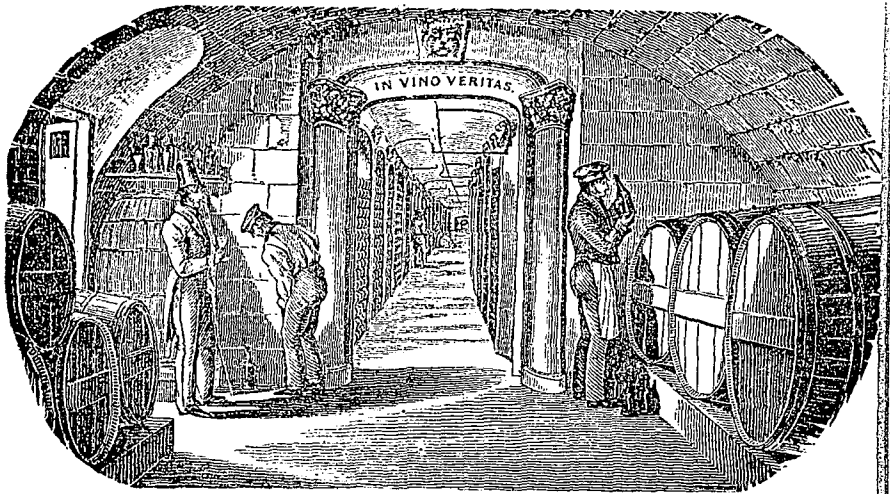
To hold	3 Pts.	2 Qts.	3 Qts.	4 Qts.
TEA KETTLES, Oval shape, strong Common Tin	1s. 0d.	1s. 2d.	1s. 4d.	1s. 6d.
Ditto, Strongest Tin	2 0	2 6	3 0	3 6
Block Tin, with Iron Handles and Iron Spouts	4 0	4 3	5 3	6 3
Oblong shape, with round Barrel Handles and Iron Spout	4 9	5 6	6 6	7 6

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 8
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 & Stand	7 0
1 Flour Box	0 8	1 Fish Slice	1 0	1 Dust Pan	1 0
2 Flat Irons	1 8	1 Fish Kettle	5 6	1 Egg Slice	0 6
1 Frypan	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 Frypan	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	5 6	2 Frypans	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	8 3
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
16 Knives and Forks	4 6	1 Saucepan and Steamer	3 6	1 Pepper Box	0 6
13 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	6 0
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 and 1 Tea Tray	6 0	4 Stewpans, Iron	9 0
		1 Toasting Fork	0 6	2 Sets of Skewers	1 0
		1 Tea Kettle	6 6	6 Knives and Forks	5 6
				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

£3 10 0 £5 7 6 £8 19 3

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.



A Sketch of part of the Vaults of the Gray's Inn Wine Establishment, 23, High Holborn.

GRAY'S-INN WINE ESTABLISHMENT
No. 23, HIGH HOLBORN, LONDON.

The Proprietors of this Establishment, in submitting their Annual Price Current to their Friends and the Public, beg to offer an expression of their warmest gratitude for the very liberal patronage and support they have hitherto received; and to assure them that the success which has attended their exertions will only stimulate them to pursue the same principles and system of Business which has placed their Establishment upon such eminence, in the assurance that it will secure to them a continuance of that confidence in their integrity which it will be their highest ambition to deserve.

MASDEU.—The experience of another year of this Wine in Bottle induces the Proprietors again to recommend it, its quality confirming the judgment so fully expressed by them in 1836, when they introduced it to the Public, and in their annual Advertisements since.

Cash Prices. Country orders must contain remittances, or references in London.

Masdeu, from	} Per Pipe.	| Per Hhd.	| Per Qr. Cask.	| Per Dozen.
the wood .				
	£66.	£33 10s.	£16 16s.	28s.
Two Years in Bottle	. . . . .	. . . . .	. . . . .	32s.
Three Years in bottle	. . . . .	. . . . .	. . . . .	36s.

HENEKEY, KISLINGBURY, & Co.

[Price Current, see other side.]

PRICE CURRENT.

**GRAY'S INN WINE ESTABLISHMENT,
23, HIGH HOLBORN, LONDON.**

VINES IN WOOD.

Duty paid; delivered to any part of London, free of Expense.

Per Pipe. Hhd. Qr. Cask.				Per Pipe. Hhd. Qr. Cask.			
Port, very good	£60	£30	10	£15	10	5	10
Do. superior	65	33	0	17	0	17	0
Do. for immediate bottling	75	38	0	19	10		
Do. do.	84	42	10	21	10		
A few pipes of extraordinary old Wines, of high character, and full of flavour	93 & 100						
Masdeu	66	33	10	16	16		
Sherries (golden)	55	28	0	14	10		
Do. pale or brown	60	30	10	15	10		
Do. superior	68	34	10	17	10		
Do. very superior	75	38	0	19	5		
Sherries, any colour	£84 £42 10 £21 10						
Do. very old do.	93 47 0 24 0						
Do. very high character, scarce	100 50 0 — —						
Do. very choice old East India	120 60 0 — —						
Vidonia	45 23 0 13 0						
Do. London Particular	55 28 0 — —						
Marsala, the best	45 23 0 12 —						
Cape, good and clean	25 13 0 6 15						
Do. superior	30 15 10 8 0						
Do. Madeira or Sherry character	36 18 10 9 10						
Pontac, superior	36 18 10 9 10						

VINES IN BOTTLE.

Port, from the wood	24s.	30	Madeira (direct)	30s.	36s.	42
Do. superior, best Marks	34	36	Do. West India	43	51	
Do. old crusted	32	36	Do. East India	60	72	
Do. superior, 5 to 8 years in bottle	42	48	Bucellas, very old	30	36	
Do. very choice, 10 years in bottle	—	54	Lisbon, rich and dry	23	34	
Masdeu from the wood	—	28	Calcavella	—	33	
Do. old crusted, 2 and 3 years in bottle	32	36	Vidonia	—	28	
Sherries, good quality	24	30	Marsala	—	24	
Do. superior pale, gold, or brown	36	42	Arinto	—	28	
Do. very choice, of rare quality	43	54	Cape, good quality	—	12	15
Do. the Amontillado, very old	48	54	Do. old and superior	—	18	21
Do. very superior old East India	54	60	Pontac	—	18	21

* All the above wines in Pints at proportionate prices.

DRAUGHT WINES.

Per Gallon.		Per Gallon.	
Port, good stout wine	10s. 6d. & 12s.	Cape, very best	9s. 0
Do. very superior	15	Pontac	9
Sherries, straw colour	10 6	West India Madeira	14 6
Do. superior, any colour	15 0	Marsala, Lisbon, or Vidonia	12 0
Cape, good and clean	5s. 9d. 6 6	Masdeu	12 6

FRENCH AND BRITISH WINES.

Champagne, sparkling	54s.	60	Sparkling St. Peray, in high condition, and very fine	79		
Do. first quality	72	84	Sauterne and Barsac	30s.	36	
Do. in Pints	35	42	Hock	36	48	60
Claret, second growths	30	36	Do. Rudesheim Berg, 1819	84	—	
Do. St. Julien, vintage 1827	60	60	Do. do. 1811	90	—	
Do. Larose and Leville	60	60	Hermitage (the choicest quality)	90	105	
Do. Lafite, Latour, and Chateau Margaux	72	84	Burgundy do.	—	—	
Moselle	48	54				

WINES OF CURIOUS AND RARE QUALITY.

Muscated, very choice	42s.	A bin of high-flavoured old Port, ten years in bottle	60s.
Mountain	42	Paxaretta, of exquisite quality (in Pints)	36
Rota Tent, very superior	42	Constantia, red and white (do.)	28
Old East India Madeira, South-side Wine, and two years in India	70	Frontignac	30
Malmsey, Old East India	60	The Liqueur Sherry, shipped expressly to this establishment (do.)	45
Very old East India Brown Sherry, two voyages	70	Very old Canary Sack (do.)	35
Very curious Old Sherry, many years in bottle	63	Ausbruch Tokay, very scarce (do.)	36
Val de Pénas, 4 years in bottle	60		

SPIRITS OF CURIOUS AND RARE QUALITY.

A beautiful article of Pure Pale Brandy	72s. per doz.	Jamieson's Dublin Whiskey, seven years old	21s. per gal.
A few cases of extraordinary Old Brandy, well worthy the attention of the Connoisseur	84 100	Very Superior English Gin	12
* Milk Punch, very superior	32	Rum Shrub, very superior	16
Very old Pine-apple Rum, over proof.	18 per gal.	East India Nectar (in Pints)	60s. per doz.
		Scotch Whiskey (various)	21

FOREIGN AND BRITISH SPIRITS.

Per Gallon.		Per Gallon.	
Genuine Cognac Brandy	24s. 0d. 26s. 6d.	Hollands (Schiedam)	26s. 6d. 28s. 0d.
Finest Old Champagne do.	28 0 32 0	Rum Shrub	10 8 13 4
Jamaica Rum	10 8 12 0	English Gin, various strengths	6s. 8 0 9 4
Wedderburn do. best marks	14 0	Best do.	10 8
Whiskey (Scotch & Irish) various strengths	12s. 16s. 18 0		

N B. Also, imported in one-dozen cases, containing two gallons, very superior Schiedam Hollands, at 60s. per dozen, which will be delivered from the Docks in the original package. Bottles and Cases included.

* The attention of Innkeepers is requested to the article of Milk Punch, by which, with the addition of a small quantity of hot water, a tumbler of the finest Punch is produced, and at a less price than by the usual tedious process.

** Bottles charged 2s. per doz.; Hampers or Cases, 1s.; Stone Bottles, 6d. per Gallon, which will be allowed if returned.

WHENEY, KESLINGBURY, & CO.

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