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We intend, in our next number (which will conclude the sixth year of our labours), to address our readers at some length on general subjects, none of them unimportant, many of them of vital interest to ourselves and to those who think and act with us. We shall not anticipate the effect likely to result from the step we contemplate taking—a mystery like ours will always be respected, in proportion as those behind the scene are found to be worthy when they appear in public to declare themselves.

To be really understood, and not to be suspected of misapprehending or misrepresenting others, is both our wish and our duty ; and we shall not flinch from expressing the one, or acting with a proper sense of the other.

Of one great public event we shall take immediate advantage, by forwarding to every Lodge, English, Irish, and Scotch, as well as to every influential member of the Fraternity, a copy of the forthcoming address. And we shall incur no opprobrium in this intention, inasmuch as the expence will fall entirely on ourselves ; and we feel grateful that the remission of an impost will enable us, through the “ National Post,” not only to extend our own personal interest at small cost, but at the same time, to make the general acquaintance of an immense portion of the Fraternity at no cost whatever to them.

MASONIC KNIGHTS TEMPLARS.—A meeting of the Commanders of the London Encampments has been held, at which matters relating to a “ General Conference” were discussed.

We understand there is a fair prospect of the Advent of a Grand Conclave.

THE
FREEMASONS'
QUARTERLY REVIEW.

SEPTEMBER 30, 1839.

THE GRAND MASTER.

His Royal Highness the Duke of Sussex has been seriously indisposed, at Southwick Park, Fareham, where he has been sojourning as the honoured guest of Mr. Thistlewaite. His Royal Highness's complaint was a severe attack of asthma. Sir John Doratt was sent for express, and it was most fortunate that his medical services were available at this moment, Sir John being the only physician who had personally attended the Royal sufferer during a violent attack of the disease. Notwithstanding his ill state of health, the business of Grand Lodge has occupied the Grand Master's attention, and many important communications have been received.

The Earl of Durham, Most Worshipful Pro-Grand Master, presided at the recent Grand Lodge, at which, although there was no new subject matter of importance, yet the consideration of former business occupied considerable time, and caused an extended discussion. The Most Worshipful Brother's lucid exposition of various points of Masonic law was listened to with the deepest attention, and will serve as a very useful record to those who usually take part in the proceedings of Grand Lodge.

The motion for defining the precise time at which Masonic meetings should be held, was, on being put for confirmation, lost by a majority of *three*. We shall not enlarge

upon this; the minority sufficiently proves the importance of the motion, and the discussion that was elicited may prevent the necessity of repeating it.

On another subject, touching the resignation of a member of the Board of Management, we avow that our opinion is at variance with all the legal Brethren who opposed it. A discussion arose out of the following circumstance: a Member of the Board finding it inconvenient to attend the meetings, prudently resigned; but was informed that the Board had no power to receive his resignation. He then publicly resigned at the Committee of Masters, when the same objection was renewed. The Constitutions not having provided against such contingency, the Board and Committee probably felt they had no power to deal with the question. However, the Brother having resigned, gave notice of motion, to the effect, "that the Grand Lodge should fill up all vacancies occasioned by resignation as well as by death or removal; and the Grand Master to be dutifully requested to fill up any vacancy caused by the resignation of any Brother he may have nominated."

This very sensible motion was opposed by a considerable majority, upon the plea that the Constitutions had *wisely* abstained from providing for such a probability, because it might lead to serious inconvenience; *ex gra.*, a Brother who took this now alledged course, might find himself unequal to the duties of the Board of Management, and feel desirous to retire, that some Brother more energetic might succeed him. Mark, reader, this curious objection, which, if it have any meaning at all, serves the motion. Another objection was, that *if* (what virtue is there not in an *if*) one resignation were accepted, they would become so frequent (as blackberries, we presume,) as to prove seriously troublesome to the Grand Lodge. A third notable objection to the motion was grounded upon the plea, that a resignation was not a *removal*—(the Constitution provides for the case of a removal)—which would have been a good and valid case. So that, a Brother desirous of resigning, upon an honest discretion arising from great personal inconvenience, or

other equally cogent reasons, must not do so; suppose, then, that he should luckily happen to remove one door nearer to the office, such is a clear case of *removal*, and would make it a good and valid cause for resignation! But the climax is to come: The Constitutions provide that *five* shall be a quorum for general business, and *seven* for especial matters, consequently (observed another opponent) one resignation can make no difference; and so long as a quorum is formed, public business does not suffer. Capital this! The Constitutions provide that a specified number shall be the Board of Management, composed of numbers equally nominated by the Grand Master, and elected by the Craft; but the vacancy caused by the resignation of a member shall not be filled up until the next general period of election! We are not prepared to say, that had the vacancy been caused by the resignation of a member nominated by the Grand Master, it would have been filled up; we think his stern sense of justice would probably have inclined to such a course, had not the recent declaration of opinions by those in whom he places much confidence been made. In this expression we cannot be said to have given any misinterpretation or misrepresentation of the illustrious Brother's views, but merely to express what we believe might have occurred had the circumstances at the very time called upon him to exercise the power.

We pass over the imputed motives that were ascribed, as totally unworthy of observation. The objections we have quoted were all made by *legal* Brethren; and being well put, were successful; and, as we have stated, by a good majority. Lawyers differ, as we have since satisfied ourselves; and we seriously believe, that in any other conventional assembly such objections would not have been made. The phrase used in some other societies is, that a member has either resigned, disqualified, or accepted the Stewardship of the Chiltern Hundreds. We have many Stewardships in Masonry; it may not be unreasonable to create another to serve the purposes of resignation!

We hope the Committee of Constitutions will bear in

view the high office with which they are entrusted, and that the honest expression of opinion may not totally escape them. However we may regret the result, our next feeling should be *resignation* to circumstances.

—“*Namque inscitia est
Adversum stimulum calces.*” TER.

For obvious reasons, we offer no comment upon the state of the Book of Constitutions, nor upon the Committee appointed to examine and report—but the anxiety of all classes is intense.

We ought not to forget that Brother Hebel, of the Grand Lodge of Berlin, and Brother Burmester, of the Grand Lodge of Hamburgh, were respectively introduced as representatives of those Grand Lodges in the Grand Lodge of England; and on the appointment of His Royal Highness the Grand Master, took their seats as Past Senior Grand Wardens; and also that Brother J. Peter Esser has been delegated, with the same rank, to represent the Grand Lodge of England in the Grand Royal York Lodge of Berlin.

BOARD OF MANAGEMENT.—The Report was altogether meagre. On the account for General Purposes, there appeared to be something over 200*l.* due to the Grand Treasurer, which will be amply covered by the current quarter. On the Fund of Benevolence account there appeared upwards of 700*l.* in hand. Some time ago it was the custom to buy in all above 300*l.*, and for two good reasons; the having a large capital in hand may prevent due caution at the Board of Benevolence; and next, by not purchasing stock, even by small sums, a loss is sustained in interest of money, which would prove the safest and surest mode of relieving petitioners, and also of increasing the funds. Look to this, Brethren of Management.

FREEMASONRY IN PARLIAMENT.—Among the important matters relating to the Order, will be found the promul-

gation, by Parliament, of an act "for preventing the administering and taking unlawful oaths in Ireland." There is in the bill an exception in favour of "Freemasons' Societies;" and we invite attention to the particulars, which will be found under the head of Irish Intelligence.

It may be remarked, that both in the Lords and Commons the bill has evidently passed without much, if any, comment by the Masonic Brethren in either house, as touching the particular interests of the Order. The exception in favour of "Freemasons' Societies," therefore, may be looked on as highly complimentary, the bill, as we are informed, being brought in by gentlemen not of the Fraternity. We hope that, next session, the same gentlemen may be induced to carry out their friendly aid to a further point. There have been, it may be observed, some emendations since the introduction of the bill; as, for instance, the extension of the like privilege to the benevolent Order of St. Patrick;—a protective clause has also been extended to *all* existing Masonic Lodges in Ireland.

The sixth clause will be found to be the most essential, and will, we hope, enable the Masonic Peers and Commons to procure the expulsion from the bill of all that portion of clause 3, which places the Lodges at the mercy of any person or persons who, forsooth, may complain of Masonic meetings being injurious to the public peace! The omission of the remainder of the clause after the word "*place,*" line 7, article 3, will render the bill unexceptionable, and effectually relieve the anxiety of the Irish Freemasons.

THE REV. DR. OLIVER.—This zealous Brother, it will be perceived, is again in the field with another emanation from his prolific mind. A work is about to issue from the press, entitled the "Theocratic Philosophy of Masonry;" and in another place will be found the first list of subscribers. Gratitude to him on the part of all who profess and practice our tenets, induces us to hope that that list will be most widely extended; and that it will embrace the names of the highest rank, as well as the other classes of

the Order. The learned and pious author has in his time not only been first and foremost in the Masonic theory, a leading member of the Craft, but he has given to the Brotherhood the most valuable means of existence for ages to come, in the force and elegance of a literature peculiarly Masonic, and which future time will hail with equal pleasure as the present age. We trust that the Illustrious Prince who presides over the English Craft, will, in an act of Masonic faith, grace the list; and that his example will be followed by the nobility, and by every one desirous of proving the inestimable value of Dr. Oliver's truth, and his high claims on the gratitude of the Order.

To those whose names are enrolled on the several Committees of the Charities of the Order, it must be unnecessary to say one word, as the profits, whatever they may reach, are to be divided among those excellent Institutions.

“ The stone is laid, the Temple is begun,
Help, and its walls shall glitter in the sun.”

THE ASYLUM.—The incense from the Masonic altar has at length ascended, with majestic beauty, and found favour. The prayer and thanksgiving of the Worthy Aged and Decayed Freemason, was heard and accepted on the 31st of July, when tears certainly fell, and the voice faltered; but those tears and that faltering voice proclaimed that the *aged* and HONOURED of the Craft, were the means of its justification and purification.

It was, indeed, a triumphal moment to those who witnessed the scene.

Surely, now, those who have hearts and possess means, will press forward and ratify the promise of their earlier days, and make the shout of joy a HOSANNAH TO THE HIGHEST.

Man, man; prince, noble, gentle, or peasant! in what dost thou resemble thy God, unless in the exercise of *Charity*?

The SCHOOLS are in a favourable state.

THE MASONIC LIFE ASSURANCE AND SAVINGS' BANK ASSOCIATION.—In our late numbers for September, December, and March, we entered at some length into the subject of life assurance. In the first instance, we found it necessary to use the words of caution to our readers on a matter of such deep importance to their vital interests, and we feel extreme satisfaction in knowing that the caution has been very gratefully accepted, and that evil consequences have been probably averted; at any rate, we did our duty. In the second, we were induced very strongly to recommend a society, which up to that and even to a later period promised to supply the evident deficiency that had hitherto existed; but finding that the original principles of the latter were one by one abandoned, leaving scarcely a wreck behind, we most cordially joined those who were desirous of affording to the Fraternity, and the public generally, an institution, in which they might place implicit confidence.

The ARK Society having ceased to follow the principles it was founded upon, and for some time professed, and the Masonic Association having exceeded those points of benevolent utility abandoned by the former, our readers will clearly perceive that there is no change of principle in us when we declare that we repudiate the selfish character of the one, and withdraw all expressions made in its favour, while we apply every commendation to the other. The simple statement made by Brother Stevens in another part of the *Review*, is much to the point; to which we refer our readers, and request them further to re-peruse our former articles on Life Assurance.

Of all the sections that compose the great human family, there is none, no, not even one, that so perfectly epitomises all the varieties of mankind as does the Fraternity of Freemasons. There is not a class, however exalted or however humble, that is not included within the pale of the moral protection of the Order; the interests of all, but more especially of the humbler Brethren, should be most espe-

cially considered; and in the advantages of a Life Assurance and Savings' Bank Association, the humblest Brother should be enabled to participate in the advantages which security, prudence, and economy hold out.

The blessings, for such they may be termed, which can be obtained by the prudent employment of a surplus fund however small, will be obvious at a glance; and that every one may have, indeed has a surplus, can be readily proved by the mode in which even weekly wages are disbursed. It is not too much to say, that where thirty shillings per week is received, from three to five shillings are regularly expended in a manner that conduces neither to the health nor the improvement of the family; while the deposit of even half that sum, would, in a short time, not merely create a timely resource for any urgent necessity, but would, by its abstraction from an evil tendency, tend to lessen the evil itself, and thereby assist in improving moral and mental culture by visible means.

In this view we advocate one sterling truth—that if the humbler classes of society would be but just to their own interest, they could soon comprehend the mode, then estimate the value, and by no personal sacrifice, but simply by the practice of that economy which the middling classes adopt, attain a proportionate security against poverty; and surely the enjoyment of social life, wherein sense and economy shall have superseded foolish and selfish indulgence, is a prize too great not to strike the heart and mind of any man not totally lost in thoughtlessness and apathy. Let the working Brother feel that these real blessings are attainable by his own perseverance, and that however in a pecuniary sense the voluntary or charitable contribution of society may be at hand to relieve absolute want and misery, yet the exercise of economy may effectually save his independence, and enable him to afford instead of craving aid. It is by the efforts of the middle classes to prevent future poverty, that public prosperity is ensured, and the strength of a nation displayed.

In the SAVINGS' BANK and LOAN department, the details have been arranged with a view to encourage those to whom its importance especially applies. Means proportioned to the industrious, who individually have more limited incomes, will now obliterate the arbitrary line of distinction that has separated the interests of classes in every other respect identical; and the basis of the most active portion of the community will be virtually extended by the humble but still more numerous of the productive classes, having on the aggregate equal pecuniary resources. And thus the national prosperity and strength will be progressively increased and consolidated.

In the LIFE ASSURANCE there are especial advantages offered; and, without assuming too much, and yet embracing all the ostensible features of a Masonic character, the Founders have borne in mind the moral power of the Order to give weight to their efforts; the influence which the knowledge of that power is calculated to exercise upon the world at large; and the conviction that in an age when the extension of the means of providing for the future has become the paramount consideration, it would augur inauspiciously of their professions, if they did not honourably and fearlessly compete with all other sections of the community in taking up a firm and prominent position. In this respect they have come forward without hesitation to earn Masonic support and general approbation.

Their views were original. It is true that some parties have availed themselves of the intention—but without the knowledge of the principle—and that others, who commenced with well-meaning objects to rally the liberal and the fearless, lacked the moral courage, and took the devious path. Upon these matters we look back with regret, but we shall not make any further allusion to this subject, unless compelled to do so by the strongest necessity. With the Parthian glance we shall endeavour to forget the retrospect, the more readily, because our creed teaches us that to *forget* is the noblest course.

If it be advanced that Offices for Assurance are becoming too numerous, it may with great truth be stated, that the public mind has become most anxiously impressed with its importance, and it is this *anxiety* which creates the *necessity*; while both combined, ensure the means of business. The principal point is security to the assured, which can never be effected upon too low a rate of premium, while too high a rate is equally as disadvantageous, because it creates a fictitious value; and few, if any, of those who contribute to raise an enormous capital, can hope to partake of even a dividend of its amount. The rates ought to be calculated with some allowance to decrease in mortality, as well as on a philosophical view of the causes,—the medium of extremes is that which is the best understood. That happy medium is, we think, now for the first time attained, and the patronage of the Fraternity producing a full reciprocity of advantage on the one hand, and the commercial results having been minutely examined and satisfactorily secured on the other—in short, prudence, utility, profit, and benevolence, being so peculiarly and admirably blended together in one common object—there can exist no doubt that with the Craft in particular, and the public at large, will rest the solution of the extent to which the benefits of the Masonic Association may be carried. The principle of success secured, every one will decide for himself whether or not he will be at once a promoter and participator.

Our next and last duty is, to announce that those who are desirous of accepting agencies in the provinces, should take the earliest possible opportunity of communicating with the office; and for general information and particulars, we refer them to the advertisement, which will be found in its proper place.

ON FREEMASONRY.

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

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

THE misconceptions which occasionally perplex the mind, when engaged in the study of Freemasonry, are often produced by a defective arrangement of its elementary principles. The science consists of two separate and independent divisions, Speculative and Operative Masonry; to which may be added a third, or Spurious Freemasonry. It is only by keeping this classification distinctly in view, that any just estimate can be formed of the antiquity of the Order, or of the pursuits of the Fraternity, at any given period in the ancient history of the world. In the first ages, the operative and spurious branches appear to have been intimately connected; while speculative Masonry kept aloof from both; but at the building of Solomon's Temple, a permanent union of the speculative and operative divisions was accomplished, and produced works which have excited the admiration of all posterity.

The study of Freemasonry in its several branches, and under every designation by which it has been recognized in all ages from the creation, cannot fail to enhance the moral dignity of man, from the influence which it has ever exercised over human institutions, whether civil or religious. The political relations which the nomadic tribes of antiquity sustained towards each other, were cemented by the awful sanction of its name, as the sacred vehicle of religious mysteries, and the rites of initiation conveyed privileges which constituted a bond of union amongst individuals of every clime, and every language; while, under another form, as a medium for the development of scientific knowledge, its influence was no less felt, by its command over the arts which dignified and adorned nations, and contributed to the necessities and elegancies of social and domestic life.

“ The cloud capt towers, the gorgeous palaces,
The solemn temples,”

the works of the sculptor and the statuary, the painter and

engraver, which still live—not only in the desolate and uninhabited places of the earth, forsaken by the hordes which once crowded their streets and swarmed in their pastoral districts—but in the more accessible form of collections which furnish the museums and depositories of every nation; these contribute to establish the permanency and triumph of Freemasonry; and here the fame of our ancient Brethren will live for ever.

The Free and Accepted Mason, on visiting the British Museum, may point, with a feeling of satisfaction and pride, to those immortal specimens of ancient art which grace and adorn the *Egyptian room* and the gallery of antiquities, as emanations of the science of operative Masonry—of that science which maintained its ascendancy from the secrecy and method by which its complicated operations were conducted; and attained perfection by the system of co-operation and mutual aid which distinguished its proceedings and perpetuated its existence.

It may be here observed that the papers on Freemasonry in this Review, bearing my signature, have been methodically arranged. The first series contained the history and pursuits of *SPECULATIVE MASONRY*, throughout a period in which the science had received little previous illustration. The second series was illustrative of the *SPURIOUS FREEMASONRY*, about which still less appears to have been generally known to the Fraternity. I am now engaged in a third series on the *OPERATIVE MASONRY* of ancient times, which will be found to embrace a succession of facts and arguments, to show that the predominating influence of Freemasonry, in this division, was acknowledged in every nation, and with every people in the ancient world.

From the earliest times Operative Masonry appears to have gone hand in hand with the spurious branch, and hence the Cabiri, who are the reputed inventors of the latter, were sometimes called Telchines, because they excelled in the knowledge of architecture, and other useful arts; and were particularly skilful in metallurgy; whence they were said to be the children of Tubal Cain or Vulcan, which thus became a generic term for every worker of metals who attained to a superior degree of excellence. They are said to have forged the sickle of Cronus, and the trident of Neptune. Æschylus introduces Prometheus (who was certainly a Cabirean priest, or in Masonic phraseology, the Master of a Lodge of Spurious Freemasons), describing to the Chorus

the arts for which mankind were indebted to his prolific genius.—“ I found them,” says he, “ dwelling in dismal caverns, which the sun never enlightened with its beams, mansions more fit for the dead than the living; equally ignorant of the seasons, and unskilful in cultivating our common mother the earth. I instructed them to build houses with timber and stone;—I taught them the course of the stars, and how to till the ground;—I taught them numbers, and that surpassing science, the knowledge of hieroglyphical characters to serve for speech;—to tame the ox and steed, and bow their stubborn necks to the yoke. I gave them ships to bear their commerce to the distant shores of the earth; imparted the secret virtues of herbs and plants; and taught them divination, signs and symbols, omens and augury; and, chief of all, explained the art of extracting gold and silver, brass and iron, from the ground; and of fabricating instruments for ornament and use.”

To the Cabirean Lodges, mankind were indebted for much of the useful knowledge they possessed; and from their connexion with the spurious Freemasonry, the Cabiri were accounted magicians, who could sway the councils, and wield the thunders of the gods. And hence these remarkable men were subsequently esteemed the greatest deities, because tradition had magnified the exploits which they had performed, and the power which they really exercised; and the initiated into their mysteries were deemed secure from all temporal dangers and adversities.

From them proceeded all the wonders of the Cyclopean Masonry; and the most remarkable structures that adorned the ancient world, may be ascribed to their predominant genius. There is, indeed, scarcely a country in existence, how insignificant soever it may appear in the history of the times when it flourished, but retains traces of the skill and science of our ancient Brethren. In Egypt particularly, the royal art achieved some most extraordinary performances, which merit notice.

The reputed founder of Egyptian science was Thoth, the grandson of Ham. He was an able architect, and was surnamed by the Greeks Hermes, for his pre-eminent talents. He improved the arts which were preserved by the Noachidæ, and amongst the rest—Masonry. Being of an active and enterprising genius, he was indefatigable in the pursuit of knowledge, and the stores of learning and science, by deep and laborious research, were unfolded to his view. His

name has become celebrated throughout all the world as a magnificent patron of the arts; and Plato affirms that he taught, not only geometry, astronomy, architecture, and music, but also chemistry, medicine, and the use of hieroglyphics. So early were Masonry and philosophy united, and cultivated in Egypt.

In this country we find pyramids which have set at defiance the dilapidating finger of time;—here originated the gigantic sphynx;—here stand in their primitive glory, the magnificent obelisk, the colossal statue, and all those admirable productions of art by which our ancient Brethren sought to inspire veneration through the medium of magnitude and bulk; for the prevailing style of Egypt was that of massive grandeur. “The buildings,” says Fosbroke, “are especially characterized by forests of columns, avenues of sphynxes, lions, or rams; all colossal; large moles, with immense colossal statues in front of them; obelisks, gateways preceded by avenues, and detached from the moles, which flanked them.”

Here, as in India, cavern temples were amongst the first architectural attempts; the rudest, and probably the earliest specimen, being at Derri, and the latest and most perfect at Ypsambul. Amongst the numerous specimens of taste for the magnificent which animated our Egyptian Brethren, I may be allowed to mention two colossal statues, which still exist in the plain leading to the tomb of Osymandyas at Thebes. They are described as being placed in a sitting posture; their height fifty feet, and the pedestal on which they are seated six feet high, eighteen feet long, and fourteen broad. A most wonderful instance of the execution of a gigantic design; each being formed out of a single block of stone.

Before the time when temples were furnished with roofs, architecture had effected a considerable degree of refinement, which was displayed in the altars, pavements, and appendages to places of public assembly. Recent researches in Egypt have produced a series of interesting facts, which prove the antiquity of Operative Masonry amongst its earliest inhabitants. From Wilkinson's *Materia Hieroglyphica* we learn, that before the building of King Solomon's Temple, the structure called the Temple of Ammon was erected, and embellished by a succession of Egyptian princes. Its original founder is unknown; but Thotmos III., 1369, A.A.C., added sculptures, colonnades, and obelisks. Amon-me-

ameneto built a propylon and an avenue of sphynxes; and Ramses III. added a side temple, and enriched its walls with many sculptures. This was the monarch whose daughter was married to King Solomon. The great temple at Ypsambul, with its gigantic statues and rich ornaments, was erected, according to the above authority, by Amon-mem-Ramses, 160 years before the temple at Jerusalem. Egyptian architecture, in its palmy state, was so sublime, that modern writers are struck with astonishment and awe at contemplating its vast remains. Denon says,—“With the Egyptians, the idea of the immortality of God is presented in the eternity of his temples. I have not words to express my feelings, as I stood beneath the portico of Tentyra, and thought upon that nation of men who were capable of conceiving, executing, decorating, and enriching this edifice with every thing that could speak to the eye and to the soul.” Champollion exclaims,—“Imagination sinks abashed at the foot of the 140 columns of the hypostyle Hall of Carnac or Ammon.” To give some idea of the vastness of this latter temple, it may only be necessary to state, that each of these 140 columns was of the same diameter, and not much inferior in altitude to the monument near London Bridge. What an immense idea must we form of the genius, as well as of the population and resources of a country which was capable of erecting such stupendous buildings!

The science cultivated in the Lodges of our ancient Brethren in Egypt, was not confined to the erection of massive edifices and colossal statues, but extended to the more delicate arts of tasteful decoration. Belzoni enumerates, amongst the arts of the Egyptians, gilding, engraving of gems, enamelling, varnishing, embroidery, drawing, painting, tinting, &c. Their knowledge of gilding is evidenced from the mummy cases now in the British Museum. “The skill of the Egyptians,” says Mr. Wilkinson, “in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze, discovered at Thebes, and other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze, by a judicious admixture of alloys, are shown in the many qualities of the metal. They had even the secret of giving to bronze or brass blades a certain degree of elasticity; which probably depended on the mode of hammering the metal, and the just proportion of peculiar alloys.” We find also on the monuments of Egypt, specimens of chairs and sofas of supe-

rior elegance, cushioned and decorated, as though they were intended for a nobleman's drawing-room in these effeminate days; mirrors and bureaus, harps and other musical instruments; all showing that the arts had attained a high perfection at a very early period in that country.

The walls and ceilings of Egyptian buildings were painted with radiant colours; and often inlaid with ivory and the precious metals, in many a tasteful pattern. Thus Telemachus apostrophises a palace imitated from that country; the walls and ceilings of which he terms—

————— prodigies of art and wondrous cost.
 Above, beneath, around the palace shines
 The sumless treasures of exhaustless mines.
 The spoils of elephants the roofs inlay,
 And studded amber darts a golden ray.
 Such and not nobler in the realms above,
 My wonder dictates, is the dome of Jove.

The Egyptians were impressed with such a firm belief in a future state, and a perpetual existence in another life, as induced them to bestow infinite care on the preservation of the body after death; they entertained a further opinion, that so long as the body remained uncorrupted, the soul hovered near it as a guardian or attendant on its former habitation. Diodorus Siculus informs us, that “the Egyptians consider this life as of very trifling consequence, and they, therefore, value in proportion a quiet repose after death. This leads them to consider the habitations of the living as mere lodgings, in which, as travellers, they put up for a short time; while they call the sepulchres of the dead, everlasting dwellings, because the dead continue in the grave such an immeasurable length of time. They therefore pay but little attention to the building of their houses, but bestow a cost and care scarcely credible on their sepulchres.” And from this cause it is that we find the catacombs of Egypt constructed with such an attention to solidity, as well as grandeur, that even, though buried in the unventilated bowels of the earth for thirty centuries, they have verified the anticipations of their ingenious founders, and still remains in so firm a state, as to promise to continue till the pillars of the earth shall shake, and the round world be removed from its foundations. Denon has thus described the wonderful grottos near Kurnu:—“They are constructed,” says he, “with magnificence; consisting of a regular double gallery, supported by pillars, behind which was a row of chambers,

often double, and tolerably regular. Those belonging to the ancient kings are only distinguished from the others by the magnificence of the sarcophagi, and the mysterious solitude of their situation. The others immediately overlook the great buildings in the town. The sculpture is more highly finished than in the temples. The figures are cut in still profile outline, but supple and natural attitudes, with groups in perspective. Some represented games, such as rope-dancing, and asses taught to play tricks, and rear on their hind legs. After passing the apartments, adorned in the above elegant style, he entered long and gloomy galleries, which wound backwards and forwards in numerous angles, and seemed to occupy a wide extent of ground. They are melancholy, repulsive, and without any decoration, but from time to time open into other chambers covered with hieroglyphics, and branch out into narrow passages, which lead to deep perpendicular pits. *At the bottom of these pits he found other adorned chambers, and lower still, a new series of perpendicular pits; and at last ascended a long flight of steps, which he found to be on a level with the first chambers he had entered.*"

After the building of King Solomon's Temple, other nations were not indifferent to the cultivation and successful practice of Operative Masonry; to which they were probably incited by the dispersion of the Brethren; whence the true principles of architecture were disseminated after that magnificent fabric was completed. Persepolis was built by the Persians; Ecbatana by the Medes; Damascus was embellished with many splendid buildings by the Syrians; but Egypt still took the lead in great scientific undertakings; and Amasis, its king, with his flourishing Lodges of Masons, projected and executed wonderful works, some of which are thus described by Herodotus.—“ This prince erected at Sais, in honour of Minerva, a magnificent portico, exceeding every thing of the kind in size and grandeur. The stones of which it was composed were of a very uncommon size and quality, and decorated with a number of colossal statues and androsphynges, of enormous magnitude. To repair this temple, he also collected stones of an amazing thickness, part of which he brought from the quarries of Memphis, and part from the city of Elephantine, which is distant from Sais a journey of about twenty days. But what, in my opinion, is most of all to be admired, was a monolith edifice which he brought from Elephantine, constructed of one entire

stone. The carriage of it employed two thousand men, all of whom were pilots, for an entire period of three years. The length of this structure, on the outside, is 21 cubits, it is 14 wide, and 8 high. An enormous mass to convey six hundred miles!"

"To other temples also Amasis made many magnificent presents. At Memphis, before the Temple of Vulcan, he placed a colossal recumbent figure, which was 75 feet long. Upon the same pediment are two other colossal figures, formed out of the same stone, and each 20 feet high. Of a similar size, and in the same attitude, another colossal statue may be seen at Sais. This prince built also at Memphis the Temple of Isis, the grandeur of which excites universal astonishment."

The wisdom and science of the Fraternity, propagated through the medium of closely tyed Lodges, were probably confined to few hands; and it was this system of exclusion, joined to the care with which their secrets were concealed from the world at large, that elevated the distinguished band to immortal honour. And nobly did our Brethren assert and maintain their claims to such a distinction. The masters who taught, and the pupils who were admitted to listen to their instructions for the formation of a true taste, were animated with equal and untiring enthusiasm. The Lodge was truly a school of wisdom; and none were allowed to be passive and unprofitable spectators of the proceedings; but all were engaged in one uniform design of storing the mind with useful knowledge, and widening the boundaries of human science. If the Master of a Lodge drew the design of a bas-relief or a statue on his tracing board, the Brethren were entrusted to chisel the outline in its true proportions; but to give the final touches, to produce that appearance of vitality which distinguishes the great works of antiquity, the Master's hand alone could be successfully applied. None could finish but the mind which had conceived, unless it were a genius of still superior cast. And there do exist some remarkable instances of condescension in the most eminent artists, who occasionally put the finishing stroke to the productions of others; even Phidias himself sealed the fame of some contemporaries, by finishing their works. This was the secret of their moral influence over princes and nobles, as well as the meanest of mankind. They were wise in the midst of universal ignorance; and their virtue and talent gave them a rank and character which controlled the

councils, and in some instances superseded the authority of kings.

The effects to which this system of training in the sacellum of tyled Lodges led, I am prepared to show.

If we look abroad into the cities of the world we shall find abundant reason to admire the success which universally attended the enterprising exertions of these well-instructed and ingenious Masons. Why need I mention Thebes, with its hundred gates; the remains of which, says Belzoni, may be compared to "a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence*." Why need I mention Persepolis, with its palaces of cedar; Babylon, † with its hanging gardens and colossal images of gold. ‡

* Denon has given a vivid description of the effect which the first view of these ruins had on the French army. He says, "this sanctuary, abandoned—isolated through barbarism, and surrendered to the desert from which it was won—this city, shrouded in the veil of mystery by which even Colossi are magnified; this remote city, which imagination has only caught a glimpse of through the darkness of time, was still so gigantic an apparition that, at the sight of its scattered ruins, the army halted of its own accord, and the soldiers with one spontaneous movement, clapped their hands."

† Though Babylon was seated on a low watery plain, yet in scripture it is called a "mountain," (Jer. li. 25.), on account of the great height of its walls and towers, its palaces and temples; and Berosus, speaking of some of its buildings, saith, that "they appeared most like mountains."

Its "gates of brass," and its "broad walls" (Isaiah xlv. 2, Jer. li. 58), are particularly mentioned in scripture; and this city had an hundred gates, twenty-five on each side, all made of solid brass; and its walls, according to Herodotus were 353 feet in height, and 87 in thickness; and six chariots could go abreast upon them, as Diodorus affirms, after Ctesias.—*Newton on the Prophecies.*

‡ Herodotus mentions these statues, and states that the single one of Jupiter Belus, was valued at 800 talents, or 5,760,000*l.* sterling of our money! And it is said that some were of still greater value. Diodorus speaks of three golden statues: "That of Jupiter was 40 feet in height, and weighed 1000 Babylonian talents. The statue of Rhea also weighed the same number of talents, but was sculptured sitting on a throne of massy gold, with two lions standing before her, as guardians of the statue, accompanied with two huge serpents in silver, that weighed each 30 talents. The statue of Juno was in an erect posture, and weighed 800 talents; her right hand grasped a serpent by the head, and her left a golden sceptre incrustated with gems. Before these three colossal figures stood an altar of beaten gold, 40 feet in length, 15 in breadth, and of the weight of 500 talents. On this altar stood two vast flagons, each weighing 30 talents; two censers for incense, probably kept continually burning, each weighing 500 talents; and, finally, three vessels for the consecrated wine, of which the largest, that assigned to Jupiter, weighed

Nineveh, whose circumference was 60 miles,* surrounded with walls 200 feet high. Why need I mention Balbec and Palmyra, majestic even in their ruins; † the Labyrinths of Egypt, ‡ Crete, and Lemnos; or the marble glories of Athens. My present design has a more particular reference to individual productions—temples, and obelisks, and statues, which mark the genius, and perpetuate the memory of eminent Brethren; while they throw a halo of glory over the science of which they form such brilliant and permanent illustrations.

Of this kind is the famous cenotaph erected by the joint exertions of four celebrated Masons, whose names are Scopas, Leochares, Timotheus, and Briax, at Halicarnassus, for Mausolus, King of Caria, as a monument of the posthumous affection of his widow. It was in length, from north to south, 63 cubits, in circuit 411 feet, and in height 140 feet; surrounded with 136 columns of most admirable sculpture; and the fronts, east and west, had arches 73 feet wide, with a pyramid on the side wall, ending in a pointed broach, on which was a coach with four horses, of one marble stone.

The royal art was so munificently encouraged, and the Craft rewarded with such abundant honours, as to excite emulation amongst the Brethren, which produced many

300 talents, and those to Juno and Rhea 600 talents." The talent of gold was worth 7,200*l.* sterling of our money.

* *Civitas magna, et tanti ambitus, ut vix trium dierum posset itinere circumiri.* A day's journey, according to Herodotus, was 150 stadia, or 20 miles.

† Mr. Wood, speaking of Palmyra, says, "the hills opening, discovered to us, all at once, the greatest quantity of ruins we had ever seen, all of white marble; and beyond them, towards the Euphrates, a flat waste as far as the eye could reach, without any object that showed either life or motion. It is scarcely possible to imagine any thing more striking than this view; so great a number of Corinthian pillars, mixed with so little wall, or solid building, afforded a most romantic variety of prospect."

‡ "This vast edifice had twelve halls, which were vaulted, and had an equal number of doors opposite to each other; six opening to the north, and six to the south. The whole number of rooms in it was 3000; one half of them above ground, and as many in the bowels of the earth. The passages throughout the building were contrived to meet and cross each other with so much intricacy, that a stranger was presently bewildered amongst them, and unable to find his way out without the assistance of a guide. Herodotus tells us that he viewed all the upper rooms of this labyrinth, but was not allowed to see the subterranean apartments."

sublime performances in various parts of the world, and originated projects which mark the genius by which the ancient Fraternity were animated. "Regarding these," says an elegant writer, "we must confess them to have been the master builders of the world; and that their structures are as astonishing as if the dreams of oriental romance had been realized, and the genii of the elements had been taxed to superhuman exertion by the seal of Solomon, or the talisman of the pre-Adamite kings." How can we sufficiently admire the magnificent conceptions of Dinocrates, who conceived the vast scheme of converting Mount Athos, which was of such amazing altitude that its shadow was said to adumbrate the island of Lemnos, though situated at a distance of eighty-seven miles, into a piece of statuary? And with a view of immortalizing the Macedonian hero, as well as of transmitting to posterity a stupendous specimen of his own genius, he proposed to model the entire mountain into a colossal statue, which should represent Alexander in a sitting posture, holding in his right hand a city, with walls and fortifications; and in his left, a reservoir of water to supply the inhabitants.

This design was never completed; but the same artist, from a like motive, built the city of Alexandria, and projected the erection of a dome to the temple of Arsinoe, containing a powerful loadstone, which should support, in a graceful attitude, hovering in the air, a metal image of the Queen of Ptolemy Philadelphus; but the death of both the artist and monarch prevented this scheme from being carried into execution. In the construction of this city the Master Masons first used the papyrus, or inner films of a sort of bulrush growing in the Nile, for tracing boards to draw their plans and designs on. The original material appropriated to this purpose was stone, sawn into light and portable slabs; then succeeded the leaves of the palm tree, and plates of lead or other metal. The skins of animals, prepared for the purpose, were used by the Jews; and the shoulder blades of cattle by the Arabians. Tablets of brass were prevalent in the time of Judas Maccabæus; and frequently, on account of their more comprehensive utility, slabs of timber varnished over with wax. All these, however, were from this time superseded by the papyrus, which was a noble invention of our ancient Brethren.

In constructing the walls of Balbec, such vast stones were used that Maundrell is almost afraid to describe them, lest

he should incur the charge of exaggeration. "Here is another curiosity of this place," says he, "which a man had need be well assured of his credit before he ventures to relate, lest he should be thought to strain the privilege of a traveller too far. That which I mean is a large piece of the old wall which encompassed all these structures. A wall made of such monstrous great stones, that the natives hereabouts (as it is usual in things of this strange nature) ascribe it to the architecture of the devil. Three of the stones which were larger than the rest, we took the pains to measure, and found them to extend 61 yards in length; one 21, the other two each 20 yards; in deepness they were 4 yards each, and in breadth of the same dimensions. These three stones lay in one and the same row, end to end. The rest of the wall was made also of great stones; but none, I think, so great as these. That which added to the wonder was, that these stones were lifted up into the wall more than 20 feet from the ground." What a heap of splendid ruins are found in this deserted city!

"The mould'ring arch—
The long withdrawing aisle,—the shattered shrine,—
The altar gray with age,—the sainted niche,—
The choir, breeze-swept, where once the solemn hymn
Upswelled,—the tottering column,—pile on pile
Fantastic.

One of the most munificent patrons of Operative Masonry who appeared in ancient times was Seleucus Nicator, Grand Master of Masons, and the founder of the Syro-Macedonian monarchy. The Brethren whom he employed in various works of art, bequeathed to posterity many eminent specimens of talent and ingenuity, which proved them to be worthy successors of those Tyrian masons who built the Temple of Solomon. They spread out the city of Antioch on the banks of the river Orontes, and decorated it with so much splendour, that it was denominated the Queen of the East; they erected the Temple of Apollo at Daphne, and enclosed it with an extensive grove of cypress and laurel, which was ten miles in compass; and they formed the project of cutting a canal from the Bosphorus to the Caspian Sea, a distance of 150 miles; but this great work was prevented by the Grand Master's death.

Operative Masonry flourished abundantly under the auspices of this princely Grand Master; and his Lodges were attended and visited by learned and scientific men from all

parts of the world. The Brethren united theory with the most extensive practice. They constructed many noble cities and towns both in Greater and Lesser Asia; sixteen of which were called Antioch, in honour of Antiochus, his father; nine were called Seleucia, after his own name; six Laodicea, from Laodice, his mother; three Assamea, after Assama, his first wife; and one Stratonica, from Stratonice, his last wife; in all of which he planted Jews, as we learn from Josephus, giving them equal privileges and immunities with the Greeks and Macedonians, especially at Antioch, in Syria, where they settled in great numbers.

Freemasonry still continued to be cultivated with great assiduity and success in Egypt; and Euclid, the Tyrian geometrician, a faithful Brother, being invited by Ptolemy Soter, opened Lodges, and taught the science in its greatest purity, furnishing to the Brethren these wise and useful charges, as we learn from an ancient manuscript.

First: "That they should be true to their king, and to the lord they serve, and to the fellowship whereof they are admitted; and that they should be true to, and love one another; and that they should call each other Fellow, or Brother, not servant, nor knave, nor any other foul name; and that they should truly deserve their pay of their lord or the master of the work that they serve.

Secondly: "That they should ordain the wisest of them to be the Master of the work; and neither for love nor lineage, riches or favour, to set another that hath but little cunning, to be master of the lord's work, whereby the lord should be evil served, and they ashamed; and also that they should call the governor of the work Master, in the time that they work with him."

"And many other charges he gave them that are too long to relate; and to all these charges he made them swear a great oath that men used at that time. And he ordained for them a reasonable pay, whereby they might live honestly; and also that they should come and assemble together every year once, to consult how they might work best to serve the lord for his profit, and to their own credit; and to correct within themselves him that hath trespassed against the Craft.

"And thus was the Craft grounded there; and that worthy clerk Euclid, gave it the name of geometry, which now is called Masonry."*

* Noorthouck, Const. p. 46.

ORIGINAL AND SUPPLEMENTARY FREEMASONRY.

BY BROTHER D. W. NASH, OF THE ROYAL SUSSEX LODGE

OF HOSPITALITY, NO. 221.

(Concluded from page 145.)

THAT the Mysteries of the Pagan world had all one common origin, and were sprung from a common source, has been very satisfactorily proved, by the concurrent testimony of all those historians by whom they have been noticed. Their ceremonials were similar, almost identical, and the lessons they were intended to convey, were, allowing for national costume and local circumstances, in every respect one and the same.

Of these Mysteries, the most widely spread, and apparently the most ancient name, was that of Cabiric, an appellation derived from their founders, the Cabiri. It is therefore desirable, that we should endeavour to ascertain who these Cabiri were. Dr. Oliver says, on the authority of Sanchoniatho, the Phœnician, that the patriarch Shem, the son of Noah, married into the family of the idolatrous Ham, an union which produced those three extraordinary men,—Axieros, Axiokersa, and Axiokersos, or the “three mighty ones,” in other words, the Cabiri, the originators of the Mysteries, and whom Dr. Oliver charges with having sedulously endeavoured to extend the influence of idolatry, or “Spurious Freemasonry,” as opposed to the true Masonry, and the pure worship of the Deity.* I must say, however, that I do not find any such statement in Sanchoniatho, for what that author says, is this:† “The sons of Sydyc, were the Dioscuri or Cabiri, or Corybantes, or lastly, Samothracians. They are said to have been the first builders of ships.”—Sydyc, in Hebrew, צִדְיֹק signifies *just*, Cabiri; כַּבִּירִי signifies “Dii potentes—the mighty gods.” Bishop Cumberland conceived Sydyc to be the same as Shem, in whom also he sees Melchizedeck, a supposition for which there can be no foundation, the more especially as in Eliun, one of the descendants of the Cabiri, and therefore of Sydyc, he recognises the patriarch Noah, the father of Shem.

It appears to me that Sydyc, or “the just man” of Sanchoniatho, is the patriarch Noah, and that the Cabiri, therefore, represent Shem, Ham, and Japhet, his children, and for these reasons, the Cabiri were in number *seven* persons, which, with their father Sydyc, make precisely the number of those who came out of the ark—a number constantly referred to in the ancient Mysteries; or, if we admit Esculapius as one of the Cabiri, who is said by Sanchoniatho to have been a son of Sydyc, at a later period by one of the Titanidæ, the mystic number still remains complete; and the Chaldean name of this personage is אֶשְׁמוֹנִי Esmuni,

“the eighth” (of the Cabiri). The Cabiri were the first builders of large ships, they especially presided over navigation, and those who had been admitted to the Cabiric Mysteries, were supposed to possess a peculiar impunity from the dangers of storms and shipwreck. It is also stated by Sanchoniatho, that the *seven* Cabiri, together with Esmuni or Esculapius, first of all men collected the records and traditions (of the antediluvian world?) by the command of Taaut himself. This Taaut, or Thoht, was the same as the first Hermes, the Mercury of the Greeks;

* Antiquity of Freemasonry.

† Sanchon. Fragm. ed. J. Orellius.

amongst his many names are those of Triplex and Tricephalos, and he was said to have been produced from an egg, which floated on the surface of the primæval abyss. Sometimes he is represented seated on a cray fish, and sometimes with his foot upon a tortoise. Occasionally he represents the God Priapus, the Mendes of the Egyptian, the Siva of the Hindoo Pantheon; and, under the form of Anubis, was considered to be hermaphrodite. He is reported to have been the first who planted the olive, and cultivated the vine, the first who brought to light the arts and sciences, who invented the letters of the alphabet, built temples to the worship of the gods, and framed just laws for the government of mankind. All these circumstances, and many more might be adduced, plainly identify Taauth, or Hermes, with that celebrated personage, who, under a multitude of names, as Osiris, Bacchus, Hu, &c., represented the second father, and regenerator of the world, the ark inhabitant, twice-born patriarch, Noah; and as the Cabiri have all the characters of arkite deities, and are in the confused mythology of the ancients always intimately connected with Taaut, they must be considered either as forms of the patriarch himself, or as his immediate descendants, whom, from the Hebrew histories, we recognise as Shem, Ham, and Japhet.

The Cabiri, then, or as they have been promiscuously called, Dioscuri, Corybantes, &c., received from the mouth of their great father himself, those lessons of wisdom and traditionary lore, which they afterwards dispersed over the world, by means of the rites which were called after their name, the Cabiric Mysteries; the origin and source of all other Mysteries of the ancient world, and amongst them, of Freemasonry. This view of the Cabiri and their Mysteries, gives quite a different colour to their proceedings, and rationally accounts for those peculiar doctrines which they are known to have taught, and are equally known to have derived from the patriarch Noah; and relieves us from the necessity of accepting the invention of the marriage of Shem with one of the daughters of the children of Ham; a story for which, as I have before observed, there is no historical foundation. It is upon the circumstance mentioned by Sanchoniatho, that the eighth Cabirus, or Esculapius, was the son of Sydyc the Just, by one of the Titanidæ, that the learned, but extravagant Bishop Cumberland, (conceiving Sydyc to represent Shem), built his opinion. But when we learn that the good Bishop discovered in the mythological personages mentioned in this same history, not only Noah, Shem, Ham, and Japhet, but Cain, Abraham, Esau, and Gideon, we shall know what amount of credit is due to his conjectures.

The Mysteries, therefore, instead of having been "instituted on the plan of Masonry, with the express design of making our science subservient to the very worst and most degrading practices of idolatry,"* and for the purpose of procuring the deification of Thoth and the Cabiri, appear to have been in the first instance, a direct emanation from the patriarch Noah, and to have comprised all those religious doctrines, forms of divine worship, rules for the regulation of society, and of individual conduct, and the elements of the arts and sciences, handed down from the antediluvian patriarchs to the just man Noah. That the purity of these doctrines should have quickly become sullied, and the Mysteries themselves, originally designed to exercise the most beneficial influence over the mind of man, should have early degenerated from their pristine excellence, and become loaded with superstitious notions and idolatrous ceremonies, the product of unbridled imagination, of mis-

* *Antiq. of Freemasonry*, p. 98.

directed zeal, or high reaching ambition, need excite no surprise in any one who reflects on the proneness to sin and error of the human heart ; and it is undeniable, that throughout these Mysteries, even in the worst times of their superstitious degradation, there are evidences of original purity and excellence, which even the learned author with whom I differ, is compelled to derive from an inspired source, namely, the holy progenitor of God's chosen race, the patriarch Shem. The errors and abominations of the later periods of the Mysteries, are no more to be attributed to an original and inherent depravity, than the crimes and bloodshed of the religious wars of Christian Europe, are to be considered the *effects* of a religion which inculcates peace and good will to all men.

The Cabiric Mysteries, from whatever source derived, were the grand type upon which the Mysteries of all other nations were modelled, and their rites and ceremonies were followed with much exactness. The members of this society cultivated and practised the useful arts and sciences, and were long celebrated as Operative Masons, being the reputed builders of those vast and imposing architectural remains scattered over Western Europe, and generally called Cyclopean structures. It does not appear, from what has come down to us of history and tradition, concerning the ceremonial of the Mysteries, (for in consequence of the solemn obligations of secrecy administered to the initiated, our knowledge of them is somewhat limited), what was the nature of the various grades or degrees acknowledged. We know, however, that the Eleusinian Mysteries, the Grecian copy of those of Samothrace, contained two grand divisions, the Lesser and the Greater Mysteries.

The rites and ceremonies of initiation at the Mysteries have been so well described by Dr. Oliver, in his *History of Initiation*, that I shall pass by this portion of my subject, with a reference to that able work for all information on this head. But there are certain circumstances connected with the ceremonies used in the ancient Mysteries, on which I must venture to make some remarks. And here I would observe, that I look on Freemasonry, as at present practised, to consist of two distinct and divisible portions, derived from two distinct sources, and which may be termed Original and Supplementary ; the former of which is comprised in the third or Master Mason's degree. The general tenor of the ceremonies practised at initiation into the ancient Mysteries was this : that the candidate, after passing through various trials and perils, both mental and physical, was made, figuratively, to represent some personage who had descended into the grave, or who had been confined in an ark or coffin ; and who, after a certain period, was restored to life and happiness. By this allegorical process of a second birth, the candidate was supposed to be regenerated, and imbued with a certain purity of spirit, and illumined by the rays of divine wisdom. Faber says, "The ordinary title by which initiation itself was distinguished, was that of a descent into hell, for as the Great Father was thought to have gone down into Hades, when he entered into his floating coffin, so every aspirant was made to undergo a similar imitative descent. As the Mysteries were all typical of the important events which took place at that great catastrophe which overwhelmed the whole human race, save the Noachine family, so every candidate was made to take upon himself the character of the great patriarch, in his confinement in the ark, his allegorical death and subsequent resurrection." In the mystic rites of the British Druids, the candidate was enclosed in a stone cell, called the chest or ark. In the Osiric and Eleusinian Mysteries, the greatest

lamentations were made for a person who had been lost, or was dead; and after search had been made, and he was discovered, the assembled brethren cried out, "We have found him, let us rejoice together;" and joy and congratulation took place of sorrow, at the restoration and regeneration of him who had been lost. So, after the candidate had passed through an allegorical death, and had emerged from darkness into light, he was greeted with congratulation and rejoicing by the initiated, and received the traditions and instructions imparted to him by the officiating hierophant.

"Having thoroughly purified him (the candidate), the hierophant now discloses to the initiated a region all over illuminated and shining with a divine splendour. The cloud and thick darkness are dispersed, and the mind, which before was full of disconsolate obscurity, now emerges, as it were, into day, replete with light and cheerfulness, out of the profound depth into which it had been plunged."

Stobæus, also, in giving an account of the initiation into the Mysteries from an ancient author, proposes to explain the exact conformity which exists between death on a real descent into hell, and the initiation, where these scenes were allegorically described; also between a restoration to life, or a resurrection from the grave, and the mystic emerging from Hades into the light and liberty of Elysium. "The mind," says he, "is affected and agitated in death, just as it is in initiation into the grand Mysteries. And word answers to word; for *τελευταν* is 'to die,' and *τελεισθαι* is 'to be initiated.' The first stage is nothing but errors and uncertainties, laborious wanderings, a rude and fearful march through night and darkness; and now, when the aspirants have arrived on the verge of death and initiation, every thing wears a dreadful aspect; it is all horror, trembling, sweating, and affrightment. But this scene once over, a miraculous and divine light displays itself, and shining plains and flowery meadows open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverent and holy visions. And, now become perfect and initiated, they are free and no longer under restraint; but, crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred Mysteries at pleasure." *

Such is an outline of the rites which were practised at the initiation of an aspirant for the sacred Mysteries; after passing through which, he was pronounced to be perfect and happy. The most marked similarity, nay, identity, exists throughout them all, and their antiquity remounts up to the renewal of the human race under their second common father.

But if the learned doctor's opinion be correct, that a distinct system, which he calls True Masonry, and of which the Mysteries were a spurious imitation, existed previously and ran a cotemporaneous course with these, we shall of course be able to find some historical evidence of its existence and practical cultivation by the immediate descendants of either Shem or Japhet. But the offspring of Japhet, we know, immediately established the Mysteries in their several locations, were the most zealous cultivators of the Osiric and Cabiric rites, and the founders of the wide-spread system of mythology, which some writers call after them, Ionism. To the descendants of Shem, therefore, the ancestor of

* Vide Faber, Origin of Pagan Idolatry.

the chosen people, must we look for the maintenance and practice of true Masonry, and more particularly to the line of the house of Abraham. In the account given of this patriarch in the "Antiquities of Freemasonry," he is represented as a profound philosopher, eminent for his learning throughout the whole world. He is said to have taught wisdom to the Egyptians, to have reformed and instructed the Persians, and to have been in direct and intimate communication with the patriarch Shem. Now, for any portion of these assertions there is no foundation whatsoever, except it be sought for in the absurdities of Rabbinical tradition. From the accounts given of the patriarch, in the only authentic history which we possess of him, the book of Genesis, we find that he was born in Uz of the Chaldees, a country under the dominion of the great Cuthic family, and whatever knowledge he possessed, must have been derived from Chaldean sources. He is never mentioned as a teacher, as a hierophant, or chief of a religious association—his name is connected with no works of Operative Masonry;—he was a dweller in tents, a pastoral patriarch, the head of a small tribe of shepherds and herdsmen, whose numbers when mustered to avenge the piratical invasion of a few petty chieftains of the Cuthic race, amounted to three hundred and eighteen men. Of the story of his acquiring knowledge directly from the patriarch Shem, who is to be considered as the same with Melchizedec, I can only profess an utter disbelief; for, independent of the complete silence of the Hebrew history on so important a circumstance as this would be, and the absence of any collateral evidence, the chronological difficulties are such as to render it all but impossible; and I think Orellius is right in classing it with the "suspiciones vel somnia potius" of Bishop Cumberland. It may be observed, that this Melchizedec is represented as the priest of *El Elian*, a Chaldean word, signifying "the Most High," whilst in all other parts of the book of Genesis, the name of God is written Elohim or Adonai. I find it impossible to suppose that Abraham could carry to the Egyptians any information worth their receiving; and the statement that he went to that country for the purpose of arguing with them on theological and philosophical matters, is a little too absurd. The scripture informs us that he went down into Egypt because there was a famine in the land in which he dwelt; that he stood in considerable dread of the Egyptians, by whom he was entreated well for the sake of Sarah his wife, and that on the discovery of the error, which through his means Pharaoh had been led into, he was dismissed from Egypt.

We hear nothing of Masonry, or of any thing resembling it, throughout the whole line of Abraham's descendants up to the time of their settling in Egypt, in the land of Goshen. That the descendants of Abraham, in the persons of the twelve sons of Jacob, practised Masonry, appears indeed to be a supposition entirely gratuitous; that is, if by Masonry we are to understand an association for the cultivation of Masonic principles, governed by regular laws, and conducted with peculiar ceremonies and fixed solemnities,—such, in short, as it is now, has been since the building of the Temple of King Solomon, and must necessarily, from its immutable character and the inviolability of its landmarks, have been in the time of Abraham and Joseph, if it had any existence at all. To confine the idea of Masonry to the worship of the true God, is to destroy the idea of it as an association or brotherhood; and, in fact, the only Masonry which we can acknowledge, is that with which we have become acquainted in our Lodges; which includes the practice of every moral and social virtue, the cultivation of the arts and

sciences, and the enunciation of certain secrets and traditions, accompanied with fixed and imperative rites and solemnities. I am aware that I may be charged with taking a narrow view of the subject; but I confess that the idea of Masonry, as a religious notion alone, becomes too expanded for my comprehension, and in an argument of this nature, which undoubtedly relates to the history of men and things, as well as of abstract ideas and opinions, it is necessary to have something tangible on which to rest the lever of inquiry.

The children of Israel, a nomadic or shepherd race, living in tents, and subsisting on the produce of their flocks and herds, were driven by the pressure of famine to the land of Egypt, where, through the influence of their brother, whom a fortunate circumstance had placed in authority in that land, they were received as guests, and treated with distinguished hospitality. Still they were, from the moment of their entrance, "an abomination unto the Egyptians," their profession of herdsmen and shepherds being by that people held in execration.* A separate district, the land of Goshen, was assigned to them for their residence, which had been previously possessed by the Palli, a shepherd race, of the line of Cush, the son of Ham.

The fable, for such it must be considered, of Joseph's having communicated wisdom and learning to the chief men and rulers of Egypt, and of his having been appointed Grand Master of Masons,† scarcely deserves mention; it is enough to say, that the documents we have within the last twenty years accumulated concerning the power, luxury, and magnificence of that great metropolis of the ancient world—the centre of civilization, the cradle of the sciences, and the birth-place of the greater number of human arts and inventions—the mighty, the mysterious, and, even in ruin, unparalleled cities of the fertile Nile—are evidence sufficient to assure us, that without the positive intervention of a miracle, the rude and half-civilized shepherds of the land of Canaan must have been learners, and not teachers, during their sojourn in Egypt.

Having remained in the land of Goshen for two hundred and fifteen years, during a portion of which period they were subjected to much oppression, the Israelites were at length led out from thence under the guidance of their great legislator Moses, and after passing through many difficulties, and fighting their way through adverse nations, they ultimately settled down in the land of Judæa.

The great leader of the Exodus has, of course, in common with almost every other Jewish legislator, prophet, or judge, been styled a Grand Master of Masons. Independently, however, of the fact, that we find in the scripture history of his time no mention of any thing like Masonry (for Moses, though he adopted the Egyptian ceremonials, yet instituted a different form of sacerdotal government, a pure theocracy), it is evident from the arguments adduced in the preceding pages, that had Masonry been practised by the Jews, their knowledge of it must have been derived from the country which they had left, and in which Moses became learned in all the learning of the Egyptians. It would occupy too great a space were I to enter into a detail of the almost universal similarity, and, in some cases, the actual identity of the ceremonial of the Jewish law with Egyptian rites; those who will take the trouble to consult Spencer on the ritual law of the Hebrews, and the works of Bishop Warburton, will find the parallel to be marked and accurate throughout.

* The Coptic word "*sos*," which Manetho says meant *shepherd* in the common dialect of the Egyptians, also signifies *abomination*.

† Antiquity of Freemasonry, p. 208.

To say nothing of the sacrificial animals; of the scape-goat or sin-offering, &c.; the ark was a close imitation of that carried in the processions of the Osiric mysteries, and the tabernacle itself was an exact copy of an Egyptian temple, consisting of a pronaos, a naos, and an adytum; that is, an outer porch, a middle chamber, and a sanctuary, or holy of holies.

Let us, however, pass to the era of the building of the magnificent temple of King Solomon at Jerusalem, a circumstance relating to which we possess historical records, which will, I hope, enable us to arrive at a clear view of the origin of Freemasonry. And here I must repeat my former assertion, that although some traditions date (and not without reason) the commencement of Freemasonry from this epoch, and though many of its ceremonies did certainly originate at this period, yet Freemasonry is not primarily of Jewish origin.

It is evident from the Scripture history of this undertaking, that when King Solomon proposed to build a house in honour of the God of Israel, a house which should be "wonderful great," he did not possess among his own nation persons sufficiently skilled in the arts to carry his design into execution. He was therefore under the necessity of making application to Hiram, King of Tyre, for a cunning workman to superintend the whole affairs, and for the requisite materials in wood and stone, which were also to be provided by the Tyrians, for as King Solomon declared in his letter to the King of Tyre, "thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians."

The work, therefore, progressed under the superintendence of a Tyrian architect, and by the assistance of Tyrian artizans (for we know that the upper class of Fellow Craftsmen were subjects of Hiram, King of Tyre, as were also the stone-squarers), combined with Solomon's own people. The temple itself, in many particulars of its decorations, plainly shows the Phenician genius of its architect. The two brazen pillars made by Hiram, which were set up before the porch, were, if not copies in form, similar in situation to those which Herodotus informs us were placed before the temple of Bel, or Hercules in Tyre, and to the obelisks placed before Egyptian temples, to which as being a copy of the tabernacle, the Jewish temple bore a strong resemblance. The pomegranates which surrounded them were well known emblems in the Mysteries; and if these pillars really bore a globe or ball on the top, as we see them in our Lodges, their resemblance to the general character of sacred pillars is remarkable. It is worthy of observation, that these two pillars are not mentioned in the plan or directions for the building of the temple which King David gave to his son Solomon before his death, (1 Chron. xxvii. 11.) and may therefore have been the addition of their maker, Hiram.

Be this as it may, all accounts agree in stating, that at this period the Masons were formed into lodges, and their present ceremonies instituted or remodelled. A short time before the finishing of the temple, a circumstance occurred with which all Master Masons are well acquainted; and it is to this event that I refer all Master Masons in connection with the arguments contained in this paper. The ceremonies now connected with that event, were no doubt introduced from Tyre, probably by the chief architect; and if I could with propriety enter into a full detail of the circumstances, I am confident that the evidence would prove such as must be definitively accepted. That course, however, being impossible, let us inquire into the probability of the statement, that the Tyrians were the agents by which ceremonies, resembling those of the Mysteries, were introduced into Judæa.

Any ceremonies introduced by the Tyrian architects of King Solomon, must, of course, have previously existed in Tyre, a city in which the knowledge of the arts and sciences had attained a high degree of perfection, and which afterwards became one of the richest and most powerful cities in the world.

The Jewish prophets, Isaiah and Ezekiel, at a subsequent period, bear abundant testimony to the magnificence, wealth, and greatness of the cities of the Phenicians, Tyre, and Sidon, their extensive commerce, their luxury, and their pride. "Behold," says the prophet Ezekiel, apostrophizing Tyre, "behold thou art wiser than Daniel, there is no secret that they can hide from thee. With thy wisdom and thine understanding, thou hast gotten these riches, and thine heart is lifted up because of thy riches."

And again, "thou sealest up the sum, full of wisdom and perfect in beauty." Isaiah also speaks of Tyre as the "joyous city, whose antiquity is of ancient days," as the "crowning city whose merchants are princes, whose traffickers are the honourable of the earth." So great and mighty was this renowned city, that at its destruction it was said, "the isles of the sea should shake, and their inhabitants be astonished, and their kings sore afraid, and troubled in their countenance."

The inhabitants of this powerful and populous city, were, in common with the people of a tract of sea-coast in their neighbourhood, styled Phenicians, and by this name were chiefly known to the Greeks. Herodotus says, "the Phenicians came from the Red Sea," that is to say, from Erythrea, or Idumera; and Dionysius Periegetes attributes to them the same origin, very clearly pointing out their characteristic marks of early civilization, and progress in the knowledge of the arts and sciences.

ἽΟι δ' αλος εγγυς εοντες επωνυμην Φοινικες
των δ' ανδρων γενεης δι Ερυθραίοι γεγαυσιν.

Thus versified by old Bryant:—

"Upon the Syrian sea the people live
Who style themselves Phenicians. These are sprung
From the true ancient Erythrean stock;
From that sage race who first essayed the deep
And wafted merchandize to realms unknown.
These too digested first the starry choir
Their motions marked, and called them by their names.
These Joppa, Gaza, Eiais too possessed
Ogygian Tyre, and Berout's lovely soil,
Sea-bordering Byblus, and the flowing land
Of blooming Sidon."

Eusebius, Bishop of Cæsarea, gives a direct clue to the origin of this remarkable people—remarkable as having every where carried with them a spirit of enterprise and ingenuity, great proficiency in the arts of civilized life, and a peculiar system of religious ceremonials and mystic rites. Eusebius in his Chronicon says:—

Φοινίξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Σοριαν, Τυρου και Σιδωνος εβασιλευσιν.

"Phœnix and Cadmus going out of Thebes, in Egypt, into Syria, reigned over Tyre and Sidon."

Diiodorus Siculus also speaks of Cadmus as an Egyptian, "Καδμον εκ Θηβων οντα των αιγυπτιων."

By Phoenix and Cadmus are meant, if not real personages, colonies of Egyptians, who brought with them the knowledge and science for which their native country had long been famous. These, together with their religious opinions, and the sacred Mysteries they carried into their various settlements in Phenicia and Greece.

The principal deity of the Tyrians was called by the Greeks, Hercules, who was the same as the Osiris of the Egyptians, and the Diouysius of the Greeks—that great mythological personage or hero-god, to whom the invention of all the arts which tend to civilization was attributed. He was also called Bel or Baal, the Lord, Baal-sameen, the “Lord of Heaven,” Melicarthos, the “king of the city.” He was the same as Apollo, or the Sun, and identical with Adonis, or Baal-Peor, in whose name the Phenician Mysteries were celebrated. The Tyrians, as much as any people of the pagan world, were imbued with the spirit of this association, and carried its rites with them in all their peregrinations. From Tyre, then through the Tyrian builders of the temple, and through Tyre from the banks of the Nile, do I conceive that many important parts of Masonic ceremonies were derived; introduced by them among the Jews at the building of the temple, and by that people those secrets and ceremonies were carefully preserved, though much modified in form, and ultimately dispersed over the greater portion of the earth.

It is, I think, perfectly clear, that these ceremonies did not exist among the Jews at any period anterior to the building of the temple, and that they originated at this period, our own traditions distinctly inform us. That similar ceremonies did exist among the Tyrians previously to that period all history declares, and these facts necessarily lead to the inevitable conclusion, that the people, who previously had them not, must have derived them from those who had.

And I presume it can scarcely be denied, after the chain of evidence which I have produced, that some part at least of modern Freemasonry is the genuine descendant of the ancient mysteries, and that the term *spurious*, as applied to the latter, is therefore totally inadmissible; that the portion of the ancient Mysteries which remain to us has undergone an extraordinary metamorphosis, by a remarkable substitution of personages; by which adaptation of the ancient ceremonial to those circumstances which occurred at the finishing of the temple, the more ancient and legitimate meaning of the rite was then partially obscured, and ultimately entirely forgotten and overlooked. This portion, then, I have ventured to term original Masonry; the supplemental portion will easily be recognized in those ceremonials, words, and tokens, which are evidently of Jewish and comparatively modern origin, and which refer to circumstances in which that people were alone concerned. The antiquity of Freemasonry has thus been shown to mount up, not indeed to a period prior to the creation of the globe (a pretension only calculated to throw ridicule on the institution), but to the earliest records of the postdiluvian race; and, in tracing its descent from the ancient Mysteries, we may congratulate ourselves not only on a most ancient and honourable origin, but also on the circumstances which have preserved to us the pure doctrines of the most remote eras of human history, and have, at the same time, pruned away and rejected all the debasing superstitions, and demoralizing adjuncts, with which later ages had obscured, and almost concealed, the divine original; leaving to us a system whose fundamental doctrines are, that we should fear God, love one another, and live in peace and charity with all mankind.

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a peculiar system of morals."

No. XXVII.—THE CHARACTER OF VIRTUE.

Æterna virtus Herculem fieri negat.—SENECA.

Assuming that the word *Herculem*, in the above passage, from the great Latin Moralist, possesses a metaphorical signification, and by simply translating it into *Fortitude*, we may possibly throw a clearer light upon it than the words alone convey, enamouring the mind with the elegance of the simile.

There can be no question in the rightly constituted mind about the strength which habitual virtue gives to its energies under all circumstances; nor has it ever been disputed, except by the libertine, that her precepts and impulses arm us against the temptations of misfortune. It is an uniform alliance with her dictates which preserves us in the paths of moral rectitude, and keeps us aloof from the foul contaminations of vice. It is a steady adherence to her principles of right and wrong which constitutes the very acme of moral philosophy, instituting her sacred code as the mainspring that sets in motion the entire ethical machinery. Neither time, place, nor incident, can affect the sentiments of him who takes Virtue for his guide through the moral sphere; nor will her preponderating influence over the good man's judgment permit him to act otherwise than agreeably to her prescriptions. She fortifies the mind under every pressure of adversity, and enables its victim to look forward amidst the darkest gatherings of ill-fortune. It is Virtue alone that bears us up under every perverse incident of life, and shields us against the attacks of every description of seduction or irritation.

Among the ancients she was the first cause of good actions, and to Virtue they paid divine honours. Among the moderns she has assumed a more perfect form, presenting herself to our admiration in the garb of our holy religion. Thus authorised and sanctioned, her behests acquire double weight, and her rewards and punishments become more definite and certain.

To Virtue qualities of the rarest kind may be ascribed. She is patient in adversity, humble in prosperity; generous, forgiving, unsuspecting; candid, sincere, and liberal in opinion; ranking the whole human race as brethren, and distinguishing each or any by the highest standard of human excellence, apart from any sordid considerations.

"Virtue," says an eminent statesman, "he would possess, though he never shewed it, as he would wash to keep himself clean, though no one ever perceived it."

Whatever, therefore, the works we do, whether good or evil, the principle and effect are intimate to our consciences, and, despite of error, we universally acknowledge that

Virtus est summum bonum.

No. XXVIII.—CIRCUMSTANCE AND PIETY.

Necessitas plus preese quam pietas solet.—SÉNÉSCA.

If piety fail to draw us to our devotions, the application of coercion will most assuredly not succeed. Worship is founded on a pure voluntary principle, and any thing like compulsion is destructive to its origin and growth. The soul that is incapable of feeling the vast debt of gratitude owing to the Omnipotent, for His unbounded favours and beneficence, cannot be prompted to attend his sanctuary by civil ordinances. The true pietist offers up his praises and thanksgivings for the numberless gifts and benefactions bestowed upon him by an Almighty Providence, from motives of love and reverence. If such principles do not actuate the worshipper, no compulsion can produce an acceptable devotion. Necessity may make us at times swerve from the rigid rule of piety; but, like the strong bow when relaxed, we shall return to our former straightness. Necessity has not the inward force of piety over the soul. For what other persuasion can be requisite to induce the well-regulated understanding to frequent the temple of its Creator, than the conviction of reason, that it is one of the first duties of the creature which ought never to be omitted, except in cases of the greatest emergency?

On the contrary, the obdurate and insensible heart is dead to any conviction of pious affection; and although its possessor may, from circumstances, be forced to make an outward show of piety, the Deity would rather see no worship than such hypocrisy. True piety must spring from a principle of love and sincerity.

For an illustration of what has been observed, let us regard the pious life of King David, who, in the midst of all the splendours of royalty, exhibited the most amiable simplicity of worship, regarding the Lord as his Shepherd, requiring, like many other devout characters in history, no *necessitas* to make him love the Divine laws and statutes.

“*Pios fovet Dominus, et piis omnia cedunt in omnia.*”

Circumstance may temporarily change the current of man's piety; but its sincerity will ultimately, like the pole to the magnet, draw him back to his duty. Earnest devotion is a principle that never dies. Adversity may chill it,—accidents of life may smother it partially. But the calm hour of death, or the serene ebbings of old age, will revive its dormant powers, and add fervour to its apparently long decaying embers. Circumstance may prevail for a time; but that piety which springs from the heart, will eventually, at some period of life, assert its benignant and regenerating supremacy.

JEPHTHAH'S VOW CONSIDERED.

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

(Continued from page 151, Vol. VI.)

Having, in the preceding papers, offered such observations as appear necessary to the full understanding of the Vow, let us proceed to a farther examination of the subject.

The tendency of the remarks in the Pictorial Bible, is to convey an idea, that Jephthah did sacrifice his daughter, and we cannot communicate the sentiments of the writer of the notes in that useful and instructive work, better than by giving them in substance. "It may be granted that the hero acted with the most devout intentions, without, therefore, conceding that he was so well instructed in the law of God, as to be incapable of making an unlawful vow. Who was Jephthah?—a man who, before his expulsion, seems to have led a bold and daring life, which obtained for him the reputation of being '*a mighty man of valour*,' and which reputation enabled him, after he became a fugitive, to collect a troop of '*vain men*,' which he formed into a band of robbers, and became their captain. Moreover, he was bred up beyond Jordan, where the connection with the tabernacle and its observances were very loose, if at all maintained, where the Ephod of Gideon had been a snare to that hero, to his home, and to the people; and where, after his death, the people had turned aside, and made Baal-berith their god. Under these circumstances, it is not too much to suppose that the law had become very imperfectly known in general, and least of all to a man leading the kind of life which the brave Gileadite had led. It is highly probable, that the people during their idolatry, had offered human sacrifices in imitation of their heathen neighbours, who certainly did so, and Jephthah's mind being familiarized to the notion that such sacrifices were acceptable to the gods, mingled with a misunderstood recollection (facts being better retained than precepts), of Abraham's intended sacrifice of Isaac by divine command, there is nothing very violent in the notion that he may have contemplated the possibility of such a sacrifice in pronouncing his vow. One thing seems certain, that whatever he intended, he could not be unaware that some human being might, quite as probably as an animal, be the first to come to meet him on his return home. Indeed, '*coming to meet him*,' seems to imply an act which could scarcely be expected from any but a human being. That this human being would be his daughter was within the limits of possibility; but we see from the result, that it was his secret hope that she might be spared. He did not, however, make her an exception, because the prevalent notion was, that the offering, whether for sacrifice or living consecration, was the more acceptable in the same proportion that it was cherished and dear."

In analyzing these observations, we shall first observe on the statement of Jephthah's "*acquaintance with the law of God*."

We think there is enough to prove Jephthah's greater acquaintance with the law of Jehovah, than the author of the foregoing remarks supposes, or is inclined to admit. He was sufficiently conversant with *that law*, and with what was due to Jehovah, as to ask the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?" (Judg. xi. 9.) There was then in Jephthah no vain confidence in him-

self, such as might naturally swell the breast of a "mighty man of valour." Moreover, he had the pledge, or rather the oath of the elders ratified before the Lord in Mizpeh, in the presence of the people who had made him head and captain over them. Again, who can peruse the message sent by Jephthah to the King of the Ammonites, without a conviction of his intimate acquaintance with the history of his people? We can readily imagine an Englishman, who could detail the *leading facts of the history* of his own country; but is it a matter of course that he should be so well versed in the *laws* of his nation? This idea, however, cannot with any degree of propriety be applied to Jephthah. His evidences, by his messages to the children of Ammon, *his complete knowledge* of the progress of his forefathers from Egypt to Palestine; and we would ask, how can it be inferred that he was so ignorant of the law of God, as to make such an unlawful vow? Can any one read the account of that extraordinary journey, as detailed in the Pentateuch, without acquiring a knowledge of the law of God, as delivered by Moses, and by Moses to the Israelites? *The narrative* of the journey, and *the details* of the law are too completely interwoven with each other (we might safely say, studiously so), for any one, well acquainted with *the former*, to be so manifestly ignorant of *the latter*, as Jephthah is supposed to have been. So far from having imbibed any idolatrous partialities, he asks the Ammonitish King—"So now the Lord God of Israel hath dispossessed the Ammonites from before his people Israel, and shouldst thou possess it? Wilt not thou possess that which Chemoch thy god giveth thee to possess?" And then he declares from his *knowledge* of the promises of Jehovah, so interspersed in the Pentateuch—"So whomsoever the Lord our God shall drive out from before us, them will we possess." The conclusion too, of his message, argues any thing but what the author above quoted would infer. Jephthah appeals to Jehovah, saying,—“The Lord, the Judge, we judge but the children of Israel, and the children of Ammon.”

It is next attempted to disparage Jephthah, from the circumstance of his being captain of a band of "vain men."

This is not exactly the impression that would be made on any one that reads the note on the third verse of the chapter containing this history. There it is shewn, that "the Orientals did not account the act of pillaging base."

"The mode of life indicated by the third verse of the text, is precisely that followed by David, when his reputation brought around him men of similar character to the followers of Jephthah. This kind of military robbery is very far indeed from being considered dishonourable in the East; on the contrary, the fame thus acquired, is as fair as any that can be obtained through any class of military operations. An Arab or a Tartar desires no higher or brighter fame, than that of a successful military robber, and to make that unsullied, it is only necessary that his expedition should not be against his own nation, or his own tribe. When a warrior had acquired reputation for his courage and conduct, young men became emulous of placing themselves under so distinguished a leader, and resorted to him, thus forming a retinue of bold volunteers, who felt bound to do their chief honour by their exploits, to defend him with their lives, and not to survive him if slain. This band gave distinction and power to the chief himself, and rendered him often so formidable, that neighbouring tribes and nations cultivated his favour by embassies and presents, and obstinate and cruel wars were often ter-

minated by his interference. (Here we find the justification of the conduct of the Elders of Gilead, in soliciting Jephthah's return to his native land.) All the retinue lived at the expense of their leader, who provided a plain but plentiful table for them, and also from time to time made them valuable presents. This involved great expence, to support which he kept his troop almost continually engaged in invasions, and plundering expeditions among the neighbouring nations—or, in short, by the same kind of military robbery which Jephthah and David practised, and through which alone they could keep up the state of a general, and maintain a character for liberality to their bands. They, like the Orientals, did not consider the act of pillaging base, while carried on beyond the limits of their own tribe or nation; on the contrary, they considered it a laudable and glorious employment for their youth, which procured them reputation, and preserved them from indolence and inaction. Some similar feelings may be discovered in the border 'forays,' which were carried on, on the frontiers of England and Scotland, even at times when the two nations were at peace. Another source which contributed to enable those old German Captains to support their retinue, was found in the voluntary contributions of the people of the district which was protected by their valour. These contributions consisted chiefly of corn and cattle, and were of the greatest service in assisting him to furnish his troop with provisions. The Hebrew leaders of the same class expected the same assistance, as we see by the instance of David, who sent some of his men to Carmel, to ask the rich nabob to send him provisions, grounding the demand on the safety and protection which the shepherds had enjoyed while his troop had been in the neighbourhood."

These details may assist us in understanding the position which Jephthah occupied, before he was called to lead the army against the Ammonites, and which David filled while the persecutions of Saul made him a wanderer. We would here ask, is there any similarity in the inferences to be drawn from these remarks on the 3rd verse of the text, and those previously quoted on the 31st verse? One evidently raises Jephthah in our opinion, and we are not led to think him, after the qualification given to his conduct, agreeably with Oriental manners, simply, and in our present received sense of the term, "a captain of a band of robbers."

One circumstance strikes us with much force, while drawing these comparisons, viz.—the similarity between the situations of Jephthah and David. Jephthah was driven from home by the persecutions of his family. David became a wanderer by the persecutions of Saul. Jephthah had his band of "vain men," while to David were gathered "every one that was in distress, and every one that was in debt, and every one that was discontented." Where, we may ask, do we find that David's conduct, in this instance, made the subject of reproach? Do we not find David inquiring of Jehovah—"Shall I go up and smite the Philistines?" when these enemies to Israel were fighting against Keilah, even when head of such a party, who expressed their fears, and natural fears they were, in the following language—"Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?" And we find David again appealing to Jehovah, who again answered him, by promising to deliver the Philistines into his hands. Why, then, should such an attempt be made to disparage Jephthah, and to insinuate that he was an idolater, and so

ignorant of God's law, as to vow to immolate his daughter, on His altar, or at least as a sacrifice to Him?

In Scott's valuable commentary, we also find Jephthah elevated in our opinion, and afterwards degraded. In his Notes on the 3rd verse of the text, he says, "In this course of life, they learned hardiness, boldness, and military skill; and thus Jephthah acquired that reputation, which made way for his advancement, as commander in the war against Ammon. It is not improbable, that he also reformed his followers, and gave them some instruction in religion, as David, in similar circumstances, evidently did in respect of his adherents."

Further, in the Notes on verses 9 and 11, "Jephthah had no great reason to confide in the Elders of Gilead; and as he supposed, that if the Lord gave him the victory over Ammon, this would entitle him to the authority of judge over the tribes east of Jordan, he required the Elders to engage, by a solemn oath, that they would submit to him, before he accompanied them to Mizpeh. And, when he came thither, being about to enter on this important service, "he uttered all his words," or laid all his transactions "before the Lord," seeking his direction, assistance, and blessing very particularly in fervent prayer, as one who would go forth in faith, and who expected all his success from God.

Again,—in the Notes to verses 12 to 23,—"The whole of the messages to the Ammonites, shew that Jephthah had well studied the historical part of the Books of Moses. His arguments are likewise very clear, and his demands reasonable; for he only required the Ammonites should cease to harass a people, who neither had injured them, nor intended to do so."

But in the Notes to verses 30 and 31, we read, "Not being so well acquainted with the preceptive part of the Books of Moses, as with the historical, he confounded the several laws of sacrifices and vows; and he seems to have had some confined idea of the law and custom of devoting persons or things to utter destruction. This being especially intended of the enemies of God, and things abused to idolatry, he erroneously applied to innocent persons and Israelites, over whose lives he could have no power, either in his public or private character; and he supposed that the execution of his vow required, that the person devoted should be offered for a burnt-offering. His judgment was not only erroneous through ignorance of the Divine law, but it was also perverted by too great familiarity with the customs of the surrounding nations of idolaters, who, on such emergencies, frequently vowed, and offered human sacrifices, supposing them acceptable to the Deity, in proportion to the pain which they occasioned to the offerers. Who, we would ask, could imagine that these two series of Notes referred to one and the same individual? Is the last series at all characteristic of the man, who "gave his followers religious instruction"—or of him who "sought the direction, assistance, and blessing of Jehovah very particularly, in fervent prayer, as one who would go forth in faith, and expect all his success from God?"

We have thus endeavoured to rescue Jephthah from the various imputations against his character and conduct, and we trust that we have succeeded in establishing them upon a sound and consistent basis, strictly harmonizing with the accounts we have in the sacred volumes, and with the details of Oriental manners of that, and even of the present day.

In the History of the Jews, forming the fifth volume of the Family Library, we find the following remarks:—"Many learned writers have laboured to relieve the Jewish annals, and the character of the Judge, from the imputation of human sacrifice, and have supposed that Jephthah's daughter was consecrated to the service of the tabernacle, and devoted to perpetual virginity. That all these expedients are far more improbable, than that a *fierce freebooter*, in a period of anarchy, should mistake an act of *cruel superstition*, for an act of religion; and it is certain, that vows of celibacy were totally unknown among the Hebrews, and belong to a different stage of society."

These circumstances have been dealt with already, but we proceed to notice an objection of Michaelis, referred to in this History of the Jews. "Another objection of Michaelis is fatal to the idea that she was consigned to spend the remainder of her days in the tabernacle service." He says, "Jephthah's daughter could not have been consecrated to the service of the High Priest, for the High Priest and the Ark were then at Shiloh, in the tribe of Ephraim, with whom Jephthah was at deadly war." We must observe, that in this objection there is a fault, that renders it of no service. That Jephthah was not at deadly war with the Ephraimites is clear; for we find that the war into which he entered against them, was occasioned by that haughty and overbearing tribe having resented their not being summoned to take the lead in the Ammonitish war; whereas the fulfilment of the vow immediately followed the return of Jephthah from his victory over the Ammonites, or, at most, two months afterwards; whereas, on referring to the chronological accounts at the heads of the two chapters, the one detailing Jephthah's vow and history, and the other, the war with the Ephraimites, we find at the head of the first, A.M. 2847, B.C. 1157; and at the head of the next, A.M. 2865, B.C. 1139, a difference of time amply sufficient for Jephthah's daughter to have been sent to the tabernacle.

(*To be continued.*)

ERRORS IN JEPHTHAH'S VOW.

Page 149, 10th line from the top, for דְּבָרָו read דְּבָרוֹ

for יְעָרוֹ read יְעָרוֹ

13th line from the top, for וְהַעֲדַקְתִּיו read וְהַעֲדַקְתִּיו

THE ROSICRUCIAN.

A TALE.

“ Florence fair city of that land,
Where the poet’s lip and painter’s hand
Are most divine.”

L. E. L.

A COURTLY throng were assembled in the halls of the Medici. Cosmo, the reigning Grand Duke loved to assemble around him the wit and beauty of his sunny land ; like his ancestor, the magnificent Lorenzo, he was an enthusiastic admirer of the arts, and gloried more in the possession of the works of Praxiteles, Michael Angelo, Raphael, and Titian, together with the countless treasures which genius has bequeathed to immortality in the royal galleries of Florence, than in the ducal circlet, which proclaimed him sovereign of fair and fertile Tuscany.

The monarch had just entered the great hall, where, on either side, the pencils of Vasari and Cizoli, have recorded the principal events in the history of the line of merchant princes. Among the pictures most conspicuous, were the coronation of Cosmo the First, and the portraits of the twelve Florentines, sent at the same time by as many different states, ambassadors to Boniface the Eighth, an event not less singular in the history of diplomacy, than honourable to the city which gave them birth.

As the prince passed round the apartment, now listening to the lays of an improvisatrice, the wisdom of the philosopher, or the dangerous flattery of woman’s praise, his eyes fell upon a young painter, whose rising talent had introduced him to his notice. The youthful artist, as he reclined against the pedestal which supported the unfinished victory of Buonaroti, was himself no uninteresting study for the art which he professed ; his face was of that pale intellectual character, which is frequently more interesting than mere abstract beauty,—his hair worn after the fashion of his country, long, fell in dark masses from his ample forehead, and contrasted against the whiteness of his uncovered neck : so profound was his abstraction, that he perceived not the approach of his patron : his mind had wandered from the scene, and he stood as motionless as the statue beside him.

The attitude of the painter might have been deemed a study for effect, had not the blush, and start, as the prince addressed him, indicated the total absence of artifice or affectation.

“ How, Andrea !” exclaimed Cosmo, “ dreaming, and in the presence of women ?—treason against the majesty of beauty, and beauty shall be your judge ; for, by my crown, I swear whate’er the sentence of the ladies present, I will see it done, provided it be less than death, disgrace, and banishment. A court, fair dames,” continued Cosmo, gaily—“ pronounce your judgment.”

At the sound of the Grand Duke’s voice, the loveliest daughters of Florence gathered round him,—some proposed a verse, some a picture, others that he should reveal the name of the fair one whose frown dejected him ; but ere his fate could be decided, the Duchess, who had been lingering at the balcony to catch the last breeze from the golden arno, approached the circle, and to her the painter’s sentence was referred.

“ Let him confess his thoughts,” said the royal dame, whose pleasure was to read the human heart : “ it is the fittest punishment.”

"Not that—not that, gracious lady!" exclaimed the artist, for the first time breaking silence, "not in this presence should my thoughts be spoken. Here all are life, instinct with beauty and enjoyment, my words would cast a gloom upon the heart—dim the brightness of the brightest eye, and make the music pall upon the ear. I intreat some other punishment."

"It is spoken," interrupted Cosmo, whose curiosity was roused by the young man's earnestness, and the mystery of his words,—“the Duchess hath spoken wisely,—like a true Italian, hath avenged her sex, and I confirm the sentence. Speak, what were thy thoughts?”

"Of death," replied the young man, "the thought which haunts me even sleeping or waking: it is constant with me,—I tremble at the universal doom, and while in life foretaste its bitterness. I see corruption in the smile of beauty; if for a moment I gaze entranced upon bright speaking eyes, the thought the *worm must make its mansion there*, turns all their light to darkness. All that is fair in nature remind me I must die;—if I pluck a flower to gratify my senses with its perfume, it fades so quickly that I cast it from me, and shuddering, think on death." "Art," he continued, pointing to the statues and pictures near him, "is alone immortal. Ages shall gaze upon the sculptor's triumph, and the glowing canvass—but the genius which created them is subject to the grave."

A shudder passed through the frame of the Duke as he listened to the speaker, and the ladies turned from him with blanched cheeks and quivering lips.

"Can man impart to senseless marble, or the unconscious canvass, a principle he does not in himself possess?" demanded an old man who stood near the Duchess, and whose dress bespoke him of another land; "hath the philosophy of Florence taught thee no wiser lesson—life without hope is indeed a daily death."

"Peace, father!" exclaimed Cosmo, angry at the unpleasant reflections thus obtruded upon him in his hours of pleasure,—“reason which tells us to enjoy the present, hath taught him only to fear the future. Andrea!" he continued, "for one month I can dispense with you at court, when it expires, return an altered man, or return no more."

The artist bowed and quitted the palace, a thousand unquieted emotions in his heart, he directed his steps towards the Arno, crossed the Ponte Vecchio, whereof old Cellini tried his apprentice hand, and pursued the path along its point, till he reached the hill of St. Minianati, at the foot of which he threw himself down to reflect in moody silence, "Why," he at last exclaimed, "should it be my doom, of all mankind, to feel this ceaseless misery?—why does death haunt me like a second self? My companions are happy and cheerful, yet they, like me, regret the superstitious inventions of priestly imagination. "Better," he continued, "to end this wretched state at once, better to meet the evil than pass my life in terror of it." He gazed wistfully upon the Arno as he spoke.

"It is deep enough," uttered a voice beside him. Andrea started, the stranger who had addressed him at the palace was with him.

"Deep enough," repeated the artist with a faltering accent, for despite his boasted scepticism, he felt awed—"for what?"

"For an atheist's grave!" answered the old man.

"Thou art a singular being, and indeed hast read my feelings rightly: the superstition of the world I have long since rejected, yet wisdom hath

not made me happier; on the contrary, I would end my fear of death, by death—'tis but to anticipate by a brief space the universal doom."

"Such is the coward's courage," said his companion. "Is annihilation preferable to life?—were it not wiser to evade the stroke?"

"Evade!—I do not understand you—death is our inheritance."

"True, but not of all—certain, all men do not die!"—the peculiar expression of the stranger's countenance, and the deep tone of his voice, revited the attention of the young man, and he continued to gaze upon him in doubt and astonishment; a wild hope sprang to existence in his heart.

Andrea was in the state of one, who, having foolishly rejected the pure stream of truth, sought to assuage his thirst at the stagnant waters of falsehood. Rumours of the fraternity of Rosicrucians had reached him, and in common with mankind, he attributed to them mysterious powers, and arts which exist but in the vain imaginations of the credulous. At an early age, his belief in a future state had been gradually destroyed by the sophistry of his companions; the pride of being called a philosopher made him an atheist, and the workings of his wayward fancy were mistaken for the convictions of reason.

But although his false philosophy had been powerful enough to destroy his belief in a futurity, by one of those anomalies common to our imperfect nature, it had failed to root out superstitions: he entertained some ill-defined ideas, that by investigating the powers of nature, it would be possible so to apply her principles of life, that man's present state might be prolonged through countless ages, if not to eternity, in health and intellectual vigour. This knowledge, among other secrets, he attributed to the brethren of the Rose Croix.

"I have heard of the secret brothers," resumed Andrea, after a pause, "and of their blessed knowledge. Art thou—speak, art thou of their number?"

"I am a Rosicrucian," slowly pronounced the stranger.

"And immortal?" gasped the painter.

"And immortal," added the old man.

The tone of conscious power with which the words were spoken carried conviction to the heart of Andrea. Transported with hope, he threw himself upon his knees, and grasped his companion's robe. "Teach me thy secret!" he exclaimed, "and I will be thy slave: pluck but from my being the principle of death, and I will bless thee; let me toil from morn till night beneath a burning sun, or watch for ages; cheerfully will I obey thee—save me but from the grave!"

The old man gazed upon the youth who knelt before him with compassion: his quivering lip, the mingled expression of despair and hope in his countenance, the convulsive grasp with which he clasped his robe, told the intensity of his feelings.

"You ask of me much," said the stranger, "yet not more than I am willing to grant, provided you are obedient, but this is neither the place or hour for our purpose; come to me in the morning, and we will speak further. You will find me at the house of the Count Phyoman, on the Piazza St. Maria Novella. After the hour of matins I will expect thee." Andrea that night returned to his couch a happier man;—hope, the glorious hope of immortality was his; already in imagination, he beheld death defeated, and the principle of life within him made eternal. At the appointed hour he was with the stranger.

The unknown was seated at a table when he entered,—manuscripts of rare beauty lay before him, and instruments and machines for scientific and philosophical purposes, the uses of which were confined to the learned, scattered round the apartment. “You are punctual,” he said, as Andrea bowed in lowly reverence before him, “truth only can lead to immortality. Ere I proceed to confer upon you the treasure of my experience, it is necessary that you should examine the various systems by which mankind have hitherto been guided—and demonstrate to me either their absurdity or justice; thou must learn to distinguish the gem from pebble ere it be trusted to thee. Here,” he continued, pointing to a manuscript, “is the philosophy of the Grecian school; you will find in it the ethics of Socrates, and arguments of Plato; in the midst of gorgeous superstition, one principle of reason may be found; take the volume, and when thou art master of its contents, and can refute its errors, return.”

The painter would have spoken, would have pressed the subject nearest to his soul; but the commanding manner of the old man, and the air of authority with which he spoke, forbade reply. Placing the manuscript within his breast, he quitted the house.

In a few days he again presented himself before the stranger, who proceeded to question him upon the subject of his studies; it required but little exercise of the powers of reason to demonstrate the absurdity of the Polytheism of the Greeks, and so far the master was satisfied with the arguments of his pupil. They next discussed the arguments of Plato on the immortality of the soul. Andrea brought forward the usual arguments of infidelity, which were quickly dissipated by the calm reasoning of the old man: “If thy being be composed but of earth, why seek to preserve it?—if thy principle of life be like thy frail material, that which remains of thee after death, must be possessed of all the properties of life;—for if thought or consciousness be the powers of matter, they must be so of matter generally, for matter can differ from matter but in form, gravity, and density, and to which of these can consciousness be annexed?”

Andrea paused to reflect upon the arguments of the sage; after a few moments’ cogitation, he replied, “certain thought and consciousness cannot be material.”

“And if immaterial,” replied the old man, “immortal, that which has no form, must be exempt from all causes of decay; corruption must have something tangible to operate upon, for whatever perishes is destroyed by the solution or separation of its parts.”

“May not these powers proceed from the combinations of matter?” demanded the painter.

“Impossible,” replied the stranger, “can the material produce the immaterial? Matter can only be taught to think by some new modification of it, but all the modifications which it can admit, are equally removed from cogitative powers;—here,” he continued “is the system of the Budhists; take it, and when thou art master of its contents, again return.”

In these exercises a month passed, the doctrines of the Egyptians, and other nations of antiquity, were in their turn examined, and sifted of their dross; *but still in all faiths*, Andrea found that gem of truth—the promise of immortality: his scepticism was shaken, and he trembled and believed.

Again he presented himself before his instructor, who, placing in his

hands the volume of the Sacred Law, bid him pursue his last task with diligence, and when accomplished, for the last time return. The heart of the young man beat wildly with hope, and in a few days he promised to be with him.

Months rolled on, still he came not; at last, one evening towards the close of the year, the painter again presented himself at the house of the stranger, who received him with a smile of benevolent satisfaction.

"I come," said Andrea, "to thank you for the veil you have removed from my mental sight, for the blessed certainty I have received, and to return to you this precious volume, whence I have gleaned the treasures of truth." He laid the manuscript upon the table as he spoke.

"And to receive the reward of thy perseverance," demanded the old man.

"If such be in your power," replied the student, "reserve for others the gift. I am satisfied with the laws of Heaven, and seek not imperiously to arrest them. Death for me hath lost its terrors, for beyond the grave I view a new existence of Eternal Light, and unclouded happiness."

"Brother!" exclaimed the old man, rising from his seat and embracing him, "the rite is accomplished, truth hath found an entrance to thy heart. The only immortality permitted unto man, is laid before thee, —and, unknown to thyself, thy faith hath made thee a ROSICRUCIAN."

THE VAMPIRE.

[The following remarkable occurrence was related by PRINCE CAMBECERES, and recounted to the writer by BARON LA TOUR, at a Lodge in Bayeux.]

THERE was always some curious anecdote to be gathered from the conversation of Prince Cambeceres. In one of my evening visits to him he related the following story.

One day, when the Emperor had detained me longer than usual, the minister of police, Fouché, Duke of Otranto, sent to request an immediate audience. "What can he want?" exclaimed the Emperor. "Stay, prince; I like to have a witness when he is with me." The Emperor was then beginning to be distrustful of him. Fouché entered, and after having conversed about some general topics relating to the police, proceeded as follows.

"A very singular occurrence has taken place at the Hôtel Pepin, Rue St. Eloi. About twelve days ago, a man, named Raffin, took up his abode at the house; owing to some special circumstances which were communicated to the police, he has been made an object of especial surveillance. He is well-dressed and good-looking, except that there is a certain expression of fierceness in his countenance. In the day time he visits several families in Paris, and in the evening he leaves his hotel at eleven o'clock precisely, on foot or in a fiacre, but always proceeds to the same place—namely, the cemetery of Père-la-Chaise—and as soon as he arrives there my emissaries lose sight of him. At four o'clock in the morning he is seen again in the burial-ground, which he quits for the Hôtel Pepin, where he arrives before daylight. These circumstances occurring night after night, have excited the astonishment of my people.

Raffin is distinctly kept in view, and is dogged step by step from the moment of his leaving the hotel until he arrives at Père-la-Chaise. There he is always lost sight of. A party of police agents have been stationed in the interior of the burial-place, but nothing has been discovered."

"Duke of Otranto!" exclaimed the Emperor, "this is a strange phantasmagorical story. Do you suspect that Raffin is a Vampire?"

"That would be a rarity in France, sire, in the nineteenth century," replied Fouché.

"What do you think he is then?" demanded Napoleon.

"I cannot guess."

"Will you have him arrested?"

"He has committed no offence, and therefore I hesitated."

"You are right," said the Emperor; "it is sufficiently painful to fill our state prisons with maniacs who take a pleasure in running headlong into ruin. I do not approve of preventive measures—they are always tyrannical. But this is a very mysterious gentleman. Have his papers been examined during his absence?"

"Yes, sire, but nothing suspicious has been found."

"Is his passport correct?"

"The description of his person is not precisely accurate; there is even an appearance of an erasure and alteration of the writing in some parts. We know not what to make of this man. But we shall keep a vigilant eye upon him."—

"I was much surprised," said Prince Cambaceres, "on hearing this curious disclosure, and some time afterwards, when Fouché called upon me, I thought of Raffin, and inquired if the mystery had ever been cleared up."

"Prince," replied Fouché, "I could almost be tempted to believe that we are not in the nineteenth century, but in the ninth, or even earlier. There are some extraordinary impositions practised in this world."

"What, then, have you discovered?" demanded the Prince, burning with curiosity.

"I will tell you," resumed Fouché. "My brigade, being not a little mortified by the manner in which this Raffin constantly eluded their vigilance, determined to take a decisive step; and accordingly, one night they arrested him when within a few yards of Père-la-Chaise. At one blow he knocked down two of the police officers, who alleged that they had not been struck by a man's arm, but by a bar of iron. The others surrounded, and at last overpowered him. He was perfectly calm, and he showed by the light of the street-lamp the papers which he carried about with him: these consisted of a map of Paris, a passport, a certificate of his birth, and, in short, every document necessary to entitle him to the privilege of nocturnal perambulation in the good city of Paris. As it was wished to take him by surprise, the police agents affected to be satisfied. He gave the *à boire* in payment of the cudgelling he had inflicted, and all separated amicably. Some of the police officers, however, turned and followed Raffin, but after watching him for some distance, as usual, they lost sight of him.

"At four o'clock one of the men, who were still on the watch, gave a signal that he saw Raffin coming as usual from the cemetery. The entire party hastened to the assistance of their comrade. In order to put this strange being off his guard, a peace officer was procured, and

he arrested all persons who were passing by, and Raffin among the rest. They were all searched: in the stranger's pockets were found the same papers as before; but nothing to which suspicion could attach. The men who searched him declared that they were nearly suffocated by the horrible odour which issued from every part of his body.

"Two days elapsed, and Raffin continued to go out every day. Among the persons he visited was a young girl who followed the business of a milliner; inquiries were made about her, and it was discovered that although she had previously been of a healthy constitution, she had, since Raffin had known her, become pale and sickly. At another of his visiting places, a widow who had been remarkably stout and ruddy, suddenly became pale and emaciated. On the third day, a young man, about four-and-twenty, called at the Pepin Hôtel; he inquired for Raffin, and being informed that he was out, appeared much vexed. He said that he would wait his return. In about an hour this mysterious being arrived, and the young man, as soon as he perceived him, sprang upon him and seized him by the collar. The prodigious strength of the nocturnal adventurer enabled him to overpower the youth, who called him an assassin and a monster. Feeling himself unable to maintain the contest, and that his strength was failing him, he drew a knife from his pocket, and plunged it into the side of Raffin. It was distinctly seen that he gave him *but one* stab; four witnesses who were present bore witness to this fact.

"Raffin groaned and fell dead. The young man fled, leaving his knife in Raffin's body. A surgeon was sent for: Raffin was undressed; when it was discovered that he had *six* bleeding wounds; two in the throat, two in the right side, one in the abdomen, and one in the thigh. All present were confounded; their testimony was unanimous, that only one blow had been struck. The knife, too, was found to correspond with only one of the wounds, that in the side; the rest appeared to have been inflicted by poinards, swords, stilettoes, or other pointed instruments.

"The apartments were searched, but nothing was found except his clothes and the papers above mentioned; neither money or property of any description. The passports described him as a citizen of Strasbourg; but beyond this there was no clue to lead to a discovery. The local authorities of that place could furnish no information, owing to the removal of the registers during the revolution.

"Search was made for the young man who had stabbed Raffin; he was easily found. The account he gave was as follows:—He was paying his addresses to a young female, when Raffin became his rival, and was preferred to him. The girl soon fell into ill health. She complained of frightful dreams; and affirmed that she was nightly sucked by a being of frightful appearance, but who, nevertheless, bore a strong resemblance to Raffin. She made this disclosure to the sister of her first lover, who, alarmed at the discovery, communicated it to her brother. The young man had that morning seen the object of his affections breathe her last, and his feelings being violently excited, he had flown to challenge Raffin, but being nearly choked by him in the struggle that ensued, he had stabbed him with his knife, in order to free himself from his grasp.

"At the hour appointed for conveying the body to the place of interment, what was the horror of the persons on entering the room, to find the body gone! New rumours were afloat; by some it was thought that the body-snatchers had obtained possession of it; active observations

were made in all the schools of surgery, but no discovery took place. About six weeks elapsed, when, to the horror of the people of the Hôtel Pepin, Raffin once more presented himself. An alarm was raised; he was secured and questioned, when he made the following statement.

“Some medical students stole his body for the purposes of dissection, but when about to commence operations, the supposed corpse gave signs of life. They applied proper remedies, and succeeded in restoring him to existence. Finally, they had bound him by an oath not to betray them. This was plausible enough, and the story was believed by all but the police.

“I gave orders,” continued Fouché, “to have Raffin arrested. As soon as he was placed in confinement, I paid him a visit. He was strongly bound, and, in spite of his entreaties, supplications, and resistance, I resolutely plunged a surgical instrument into his flesh, which, without producing any injury, would cause an effusion of blood. When he perceived my object, he became furious, and made inconceivable efforts to attack me. He threatened me with his future vengeance; but, heedless of his violence, I plunged the instrument into his flesh. No sooner did the first drop of blood appear, than the six old wounds opened afresh. All efforts to stop the bleeding proved fruitless, and in a short time he bled to death.

“Eleven persons,” said Fouché, “were present at the scene I describe. Our amazement was inconceivable. We beheld before us a Vampire!—a blood-sucker! I had expressly summoned MM. Cuvier, Fourcroy, Codet, and Hortal;—they witnessed the fact, and were astounded. I must acknowledge, however, that they afterwards seemed inclined to consider the affair as a trick of the police. They professed their belief in poison, but not in witchcraft; and the silence they have observed must be attributed less to their promise of secrecy than the result of a scene of which they would have fain not have been spectators. The corpse was rolled in a great number of wrappers, the head and hands being first cut off, the whole was then buried. And Raffin has not returned a second time to demand the key of his apartment.”

THE RING OF CHARLEMAGNE.

[*From the French of Cordellier Delanoue.*]

IN the year of grace 780 (about eleven years after the period of his coronation at Noyon), the victorious Emperor Charles, since known as Charlemagne, was celebrating at Worms the festival of Easter on his return to Saxony. The campaign had been attended with the most signal success, and its principal result was, that the Saxons were baptized in thousands—in fact, the whole people became Christian. This national baptism took place at Orcheim, and towards the close of the year, the Emperor repaired to Rome, and passed the winter in Italy.

In Italy—the land of smiling and luxuriant nature—the land where the art of the heathen is overshadowed by the outstretched wings of Christianity—Charles was filled with the noblest spirit of enthusiasm; which, thanks to the boy-god, whom these heathens painted with wings and blind, fit emblems of the unthinkingness and volatility with which he too frequently inspires his votaries, soon changed to the tender-

ness of love. The Emperor was then in his thirty-eighth year. The object of his passion was a Roman beauty, named Saphira, and who, to the gifts of that dread power which beauty always confers, was endowed with those light and elegant arts that women know so well how to use to attach hearts to them; and, still more, she was an enchantress, versed in other and less holy and legitimate sources of attraction. She was the same enchantress whom Virgil has described for all futurity, crowned with dark wreaths, and brandishing the symbolic laurel bough, with which she traced around her the magic circle wherein she sought to encompass her lover:—

“Ducite ab urbe domum, mea carmina, ducite Daphnim.”

When Charles left Rome to proceed to Brabant, he took Saphira with him. On the evening previous to his departure, the beautiful Roman went to consult a sister enchantress, who resided at the other side of the Tiber, and whose reputation in her art was at the highest.

“Shall I preserve the affections of Charles?” she asked of the Transilburine Zingara, in a voice where love and fear held divided supremacy.

“As long,” was the reply, “as you preserve the ring which I shall now give you.”

And Saphira saw on the witch’s wrinkled fingers a small plain gold ring, in the centre of which was set a magnificent brilliant.

“What, and whose ring is it?” demanded Saphira.

“It formerly belonged to Cleopatra,” gravely replied the sorceress; “and it was through its spell that the Egyptian queen, who was small, dark-complexioned, and mean-looking, came to be so beloved by Antony. What, then, shall measure the powers of this jewel when it becometh yours—you, who are the Queen of Beauty? It is composed of the purest gold, and the holy Father, Adrian, has blessed it. Know, then, that it has received all powerful consecrations. When Hannibal caused an urn full of the rings of the Roman knights slain at Cannæ to be brought to his tent, the sparkle of this brilliant caught his eye, and he wore it for some time; hence his success in all his enterprizes during the continuance of that period. But one day he lost it, and from that instant his generals betrayed him, and it was only in flight he thenceforward fought nobly. Take thou the ring, the talisman of glory and good fortune; in your hands may it again prove the talisman of love; never lose it, and you shall be always beloved, always powerful.—By the way, is not your name Saphira?”

“Yes,” was the careless answer of her visiter; “that is my name.”

“As it should be; this stone is a sapphire also; your own this ring. Preserve it therefore carefully; and when you are about to die, instead of the obolus put under the tongue of the dead to pay for the last voyage, keep this ring in your mouth, and Charles will love you even in death. Farewell!”

The latter part of the old hag’s promise did not appear to give over much pleasure to Saphira, who (naturally enough, I hear some young lady listener say) preferred to be loved while living, to this posthumous affection. Nevertheless, she took possession of the mysterious ring, raised it to her eye, and touched it with her lip, the sweet and odorous breath from which vainly sought to tarnish its lustre. And then, after putting it carefully on her finger, she thanked the sorceress, and quitted her dwelling.

When the Emperor beheld her on her return, he fancied her more beautiful, more seductive, more full of wit and vivacity than ever. He quite forgot his Queen Hildegard, by whom at this period he had had six children, and vowed to Saphira the warmest and most enduring affection. He swore to love her till death.

Let us now proceed to Aix—which was not then Aix-la-Chapelle, the imperial city, but a small bathing village, of no pretensions to the series of honours which have awaited it since, down to the Congress which many of us remember to have been held within its walls. Then it had neither palace nor city; no cathedral then raised its marble walls and pillared heights to kiss the sky; neither did any splendid mosaic steps lead to its gorgeous dome. All these wonders of art were realized subsequently to the date of our story. But on our arrival (by the aid of Cleopatra's ring let it be) we find only a castle, erected by King Pepin, in which dwelt Queen Hildegard.

The Queen had a commanding aspect, and a bold half-masculine voice. She was as yet ignorant of the fact that her victorious spouse had yielded to the charms of a rival. She was unacquainted with his journey to Rome, and, good easy Queen as she was, did not so much as dream of the existence of Saphira.

One morning, the palace resounded with the unaccustomed sound of many voices. The victorious hero had returned with his suite of pages, servants, soldiers, and courtiers. He alighted from his litter at the principal gate of the palace, and was instantly conducted to the Queen's apartment.

"At length I have returned, my beloved," and he kissed her tenderly on both cheeks; "thankful too should I be, for the holy Father has himself baptised our beloved son Pepin, and given him the royal unction. The same grace has been bestowed on my darling son Louis, now King of Aquitaine. The holy Bishop of Milan answered at the sacred font for Gisela, our youngest daughter, whom God long preserve! I have also sent Richulf, my reader, and Eberhard, my cup-bearer,—ambassadors to the Duke of Bavaria, to receive his submission, Eberhard I shall not miss, for I hold drunkenness to be the worst of crimes, leading as it does to all others; but I shall regret my reader. Gentlemen," continued Charles, turning to those who surrounded him, "let us not because of our arrival indulge in sloth and idleness, leading to inglorious inactivity: immediately after mass we shall enjoy the pleasures and excitements of the chase, and that no time may be lost, we shall take to the field without changing our attire."

The ordinary dress of Charles was the costume of his ancestors, the Franks; a tunic fastened with a silken girdle, bandlets at the knee, and sandals secured with three long interlacings; occasionally, particularly at night, he wore a large blue or white mantle, which at a pinch served for a coverlet, and descended to his feet. In winter, his additional costume was a close fitting coat of otter-skin; but he wore at all seasons a Venetian coat of mail, and his invincible sword, the handle of which was of gold, and the scabbard silver.

On the present occasion, however, the monarch was vested in more simple attire, presenting a marked contrast with the rich garments of the gentlemen composing his suite, who were decorated with garments of Tyrian dye, floating plumes of feathers, and rich and varied skins of animals.

The Lords of the Palatine, who were more anxious to seek repose

after their journey, than accompany their royal master to the chase, felt some degree of annoyance at the orders he had just given. But aware that they could not resist the authority of their sovereign, they resigned themselves in obedience with the best grace possible.

When the Queen found herself alone, she ordered into her presence a young clergyman of her own suite, who was ambitious of a bishoprick, and thus addressed him:—

“Gaul, if you will do me a service, you shall have the first see that becomes vacant.”

“Your august majesty has but to speak, and command my services.”

“You must follow the hunting party, and on your return let me know all that takes place.”

“It shall be so, your majesty. At this very moment the Bishop of Rhineberg is on his death-bed——”

“He is already out of the number of the living,” spoke the Queen, interrupting him, “and it depends entirely on how you acquit yourself in this matter, whether you are to become his successor. We shall see.”

The young priest discharged the duty entrusted to him with the strictest attention, and at night, after his return, presented himself to the Queen, and kneeling, thus addressed her:—

“August Queen, our Sovereign Lord the Emperor, impatient of delay, entered the forest in pursuit of the buffalos with which it abounds, but at sight of these immense animals, the greater part of his attendants and companions quitted him—only one female.—”

“Ha! a woman,” murmured Hildegarde.

“Yes, madam; she remained constantly at his side, regulating her course by that which his majesty took, and never losing sight of him for an instant.”

“Is the woman handsome?”

“Yes, august Queen,—an enormous buffalo rushed out of a thicket, and stopped close to the Emperor. The courageous Charles, who never knew fear, and who was mounted on one of the fleetest of his chargers, quickly drew his sword, and sprang forward to encounter his fierce antagonist. The animal evaded the stroke aimed at his forehead, and butting at the emperor, gored his thigh in two places. He then dashed back into the thicket, amidst a shower of darts and javelins. At this critical moment, most august lady, it was that the emperor made manifest the depth of his attachment to you; for disengaging his leg from the stirrup, whilst all in attendance pushed forward to offer his majesty assistance,—“No!” said our most excellent sovereign, “I wish the Queen to see me in my present condition.”

“And this woman,” demanded the Queen, “what did she then?”

“She sprang her horse forward after the enraged animal, and launching a javelin at him, struck him with an aim so sure and deadly, that he fell lifeless at her feet. August Queen, your imperial husband runs no danger. The only indication of his wound is that he is slightly lame, but that signifies not. The buffalo is dead, and the attendants will present its enormous horns as a tribute to your Majesty.”

Scarcely had the young priest thus spoken, when the chamber door opened, and Charles entered, limping, and leaning on the shoulder of Meginfreid, his chamberlain. In his retinue came the nobles in crowds, not as they had gone forth to the chase, in their unsoiled and gorgeous court dresses, but dust-covered and weary, their splendid plumes torn to pieces. As he entered, the Emperor, in malicious irony, could not ab-

stain from drawing attention to the piteous attire in which they now presented themselves to the Queen, while he spoke,—“Oh! ye men of gold, and plume, and scarlet,—miserable beings, why did you not imitate my attire? See my cloak, it is now as fresh as when I set forth for the forest. What best supplies the wants of man? linen, wool, and steel.”

At the side of Charles, stood a female of noble and graceful bearing, with calm assured countenance and lustrous eye. Behind her, two Persian slaves took their station; they were presents from the Sultan Haroun, to Charlemagne, and carried the enormous head of the redoubtable buffalo, which on its horns' points still presented the blood-stains.

Hildegarde uttered a cry of dread at sight of the present intended for her. The Emperor ordered the threatening trophy to be deposited at the feet of the Empress, and thus addressed her,—“What reward doth he merit who delivered me from the enemy that inflicted this wound?”

As Charles spoke, he pointed to the wound in his thigh.

“Doubtless all thanks and gratitude that an Emperor should display,” replied Hildegarde, shrinking involuntarily at sight of the stranger, who fixed upon her, her large black devouring eyes, full of fascination and fire.

“Behold!” said Charles, pointing to Saphira, “here is the courageous champion of the buffalo, the bold knight who preserved my life. All else had deserted me—only one—a female, remained. What reward shall we bestow upon her?”

“My friendship first of all,” said Hildegarde, as she embraced the beautiful stranger. From that moment the Queen and the young Roman beauty became inseparable friends.

Gaul, the Queen's chaplain, immediately reminded the Queen of the bishoprick promised for his services on the day of the chase. Hildegarde, who felt embarrassed by the promise she had made, counselled the young priest to wait patiently a short time longer.

“But,” he timidly remarked, “the Bishop of Rhineberg is dead, most gracious Queen, and your majesty, yourself——”

“True,” replied Hildegarde, “but the matter is not so urgent, the vacancy has not yet been filled up.”

“The very reason, your majesty, why I seek the appointment; when it is filled up it will be too late.”

“If you desire,” said the Queen, in a tone marked with some import, “that I should let you see the crowd of aspirants to the appointment,—get behind that curtain, and mark all that passes.”

When he had concealed himself, Hildegarde ordered those in attendance to be admitted. A crowd entered the apartment, amongst whom were several officers of the imperial household, who besought the Queen's intercession with the Emperor in their behalf.

The severe Alcuin, Charles's councillor, and Abbot of St. Martin-of-Tours, had more than once reproached the courtiers for their insatiable cupidity. On one of these occasions, he vehemently declared,—“by the God of Heaven, that if the Emperor was aware of their doings, he would raise his invincible arm and annihilate them all.”

“Well, poor priest, do you still persist in your ambitious hopes?” cried Hildegarde, suddenly drawing aside the curtain which had concealed Gaul from sight. The poor fellow threw himself at the Queen's feet, where he remained unable to utter a word, amidst the hardly suppressed jeers of the whole assemblage. They would probably have gone

further, but that Alcuin reminded the crowd that the Scripture had said, "God will raise the humble, and destroy the proud."

A few days after this occurrence, Charles was about to sit down to dinner, and the attendants were in the act of placing before the Emperor his favourite dish. The learned Alcuin had just opened "the City of God," the admired work of St. Augustine, his custom being to read during the Emperor's repast, when a sudden exclamation was heard.—It was from Saphira, who had lost her ring.

It was eagerly sought for in all directions, but sought for in vain; one of the golden ewers, that in which she had washed her soft and silken hands, had been removed, and the water it contained thrown into a pond in the palace gardens.

"Wherefore," asked Hildgarde, "all this trouble about a ring? My dear lord, allow this Italian to look after her ring herself, and let it not cause you the loss of your dinner also."

The Emperor was not so much annoyed at the tone of the Queen's remark, as he would formerly have been, but remained silent, and approaching the table, commenced his dinner.

The repast was a silent one. Hildegard removed her chair some distance from that of Saphira, casting upon her, so lately her bosom friend, frequent looks of anger and jealous mistrust. It appeared as if she only now discovered, that in her she had always had a rival, and the discovery awoke all her first resentment.

Charles, to get rid of his own thoughts, which were tinged with no small degree of annoyance, spoke of his music and his chapel. The kings of the Franks gave the latter name to the sacred relic which they possessed, on account of the cope (*chape*) of St. Martin, which they carried with them in all their wars as a gage of victory.

"Is there not," said he, "a bishoprick vacant somewhere?"

"That of Rhineberg, my lord," replied Alcuin.

"So high a dignity must not be suffered to remain longer unoccupied; I appoint to the vacant seige, Father Hetton, the wisest priest of my court, and who to wisdom adds all the other necessary acquirements. Let him learn our pleasure, and prepare by fasting and prayer for the performance of his sacred duties; but above all, let him not forget that this is the vigil of St. Martin."

The Queen rose abruptly, saying, "that she could not continue to sit at the same table with a stranger, who had introduced herself into the palace by stratagem, if not by magic, and whose presence was to her an intolerable offence."

The Emperor restrained his anger, and made a signal that he wished to be left alone. As Saphira approached the door, he detained her gently by the arm, and addressed her,—“Hildegard was not altogether wrong, beauteous Saphira?”

"My Lord," replied the Italian, with a strange smile, "I fear a Queen as little as I do a buffalo."

"Saphira, you leave Aix to-morrow."

"Charles, you have repudiated your first wife; you have deceived your present. Nought else remained, most magnanimous Emperor, but to drive me away who am your mistress, or to deprive her of life who has saved yours."

"Listen, Saphira; your wrath breaks forth in the language of imprudence; the Queen must be appeased, and not annoyed in this manner. You shall only pretend to leave Aix; but you shall still inhabit this

palace. There is a building in the garden, which shall serve for your asylum; there I shall visit you daily. Adieu, for the present."

From this day Charles commenced his botanical studies, and took evident delight in the cultivation of his garden.

As the Emperor had commanded, Hetton, the new prelate, was informed of his unexpected elevation to the episcopal throne of Rhineberg, and the effect of the intelligence was to drive him mad with joy. He invited to his house a crowd of guests, took his seat in the midst of them, clothed in silk and purple, and regaled his friends with the most sumptuous viands and most precious wines; and assumed all the state and dignity of a king, save the sceptre, crown, and golden orb. The guests at this more than eastern banquet, held in their hands golden goblets, sculptured in the most exquisite fashion, various of form, and filled with perfumes. Around them attended an army of servants, with musicians and singers. At the gate stood sentinels on duty, in the richest uniform. Never before had such a banquet been given in Aix; the night was spent in riot and debauchery, and when day appeared, it found the poor prelate gorged with wine, and wholly insensible to his recently conferred grandeur.

The Emperor, who regularly attended all the offices of the church, remarked the absence of the new Bishop from the vigil of Saint Martin, and when, in the course of the appointed prayers, it came to the verse to which the prelate had to make the response, all was silent; no one daring to answer in the place of the absent functionary. There was, consequently, a pause in the service.

Charles, highly offended at this, gave directions for the prayers to proceed; but still all were silent, for each trembled, dreading the Emperor's anger.

"Let some one—any one," cried the Emperor, "sing the response."

This new command would still have produced no other effect than silence, if Gaul, the poor priest already known to the reader, had not been present, concealed from view in the deep shade of one of the pillars: breathing inwardly a short prayer to Heaven, to inspire him with courage, he boldly sung the response.

The surprise of the whole congregation was at its height. The ministrants at the altar would have interrupted him from proceeding, but Charles ordered that he should go on with the response to its conclusion. When he had done so, Gaul, who had never learned the succeeding portions of the service, commenced singing the Dominical prayer, in a voice full of harmony, and so wholly absorbed the listeners, that when he reached the part, "*Adveniat regnum tuum,*" all, whether they would or not, joined in the succeeding "*Fiat voluntas tua.*"

After lauds, which followed matins, the King returned to his apartment in the palace, to clothe himself in his robes of state, in preparation for the day's ceremony, and while so engaged, ordered Gaul to be summoned into his presence.

"Who gave you leave," said the Monarch in a severe tone, "to sing the response?"

"My lord," answered the young priest, trembling, "your Majesty commanded that some one should answer."

"Right," said Charles appeasingly, "but what made you sing the Dominical prayer?"

"May it please your Majesty, it occurred to me that it was better to sing the first that occurred to me than delay the service."

“ You acted rightly,” said Charles, smiling on the priest, “ and you deserve that something should be done for you. This proud priest, who respected neither his God nor his sovereign sufficiently to abstain from his debauch for one night, shall not have the vacant see ; so decreeth the will of God, which I, his viceroi, obey. You, the finger of Providence seems to have designed for the dignity—yours it shall be. Hail, then, Bishop of Rhineberg ! and take heed that you rule your diocese in accordance with the apostolical and canonical rules.”

Thus was it that Gaul obtained the mitre ; and the strangest part of the whole occurrence was, that as soon as the intelligence was spread abroad, it excited neither surprise nor discontent amongst the lords of the court. Even the former enemies of the humble priest congratulated him on the dignity to which he had, they declared, so worthily attained : and instead of jealous imprecations, the new Bishop received nothing but flattery and congratulations.

The cause of his unexpected good fortune has been since discovered. The lucky Gaul had found Saphira’s ring.

ALCIPHON.

FREEMASONRY IN KENT.

“ Reform it altogether.”—*Hamlet.*

DEAR SIR AND BROTHER,—If we examine with any attention the various institutions and societies in the world, which time and circumstances have given birth to, we shall find them all governed by some regulations ; and whether *strict or lax*, these regulations are for the most part adhered to and acted upon ; were it not so, confusion and disagreement must necessarily ensue, especially when any departure from, or neglect of those regulations takes place, and is persevered in for a length of time. When such is the case, and the leaders and guides of the institution become indifferent to the enforcement of their peculiar laws, the individual who is anxious to recal the body into the proper path, and revive the effect of regulations that might as well not exist as be un-enforced, is certain of meeting difficulties that he scarcely contemplated. When he attempts so desirable an object, he is thwarted by the influence of the custom that has prevailed for so many years ; if he cites any law departed from, he exposes himself to the charge of being meddling and unnecessarily particular, till he despairs of effecting any salutary change.

Such were the feelings I entertained on the morning after the Provincial Grand Festival held at Sheerness on Whit-Monday last, and I felt a keen disappointment when I remembered how many things the county of Kent was deservedly celebrated for. I reflected on its contiguity to the metropolis, the centre of all that is desirable to know, and yet Masonry in this province seemed to me to be at a very low standard ; I judge so, at least, if the Provincial Lodge is, as it ought to be, constituted of the *élite* of the province ; but I should hope such is not the case, although I have had very little opportunity of judging, having never

been but in our own Lodge; for there seemed to me to be an invincible determination to persevere in a course ill calculated to promote Masonry, and thus spread its benign principles more widely—to stimulate the rising and enterprising Mason, and to encourage all to a more profound *inquiry into the beauties and excellencies of the Order*, an Order that requires more, and deserves more from its members, than too many, I fear, are disposed to contribute.

About a month previous to the Festival, our Lodge received a summons to attend a preparatory meeting, at which the necessary arrangements were to be made for the ceremonies and proceedings of that day. The first disappointment the deputation from our Lodge experienced was, that, instead of finding deputations from the other Lodges in the province, none were summoned, and the only individual present belonging to a Kent Lodge, besides the deputation from 184, was Bro. Key, the W.M. of the Lodge at Gravesend, and he came there in consequence of an invitation from Bro. Keddell, P.M. of 184, one of our deputation, who, anticipating that all the Lodges in Kent would be required to send a deputation, wrote to Bro. Key to attend if he could. You may then guess how disappointed our deputation was; for it was considered that the preparatory meeting was for the purpose of transacting business of some importance, especially as it had been the custom previously to summon every Lodge in the county. In the course of the day, some questions were asked as to the appointment of the Provincial Grand Officers, as an impression seemed to rest on the minds of some, that such appointments were *for life*. The attention of the D.P.G.M. was called to the point, but he was not to be moved, even when the Book of Constitutions was put before him, which, under its proper head, provided, or, I may rather say, enacted, that such officers should be annually nominated and invested. The D.P.G.M., and some of the other Provincial officers, seemed rather to forget that after twelve months serving, the officer was privileged to take his rank as Past Provincial officer, and, consequently, sustained no lessening of his dignity, or to imagine that there was no honour at all in being a Past-officer, and the latter supported the D.P.G.M. in his determination not to make any change in his appointments at the ensuing Festival, save and except the filling up of such vacancies as might occur by the non-attendance of any of the Provincial officers of last year. Remonstrance was in vain; a peculiar kind of delicacy prevented the D.P.G.M. from taking an office from any one to whom he had once given it, “nor should he do so,” he declared, “while they were disposed to execute their respective offices.” Such a declaration astounded us.

The D.P.G.M., although a worthy, courteous, and well-disposed gentleman, very zealous for the cause of Masonry, has imbibed these incorrect views from the laxity with which the Constitutions of Masonry have been acted up to. Such a declaration did not fail to produce a strong sensation in the minds of the Deputies, a sensation that imparted its character to their countenances too visibly to be unnoticed; so to palliate the bitterness of the disappointment, the P.G. Secretary assured them, that there was no occasion to be uneasy, as there would be from six to eight vacancies, which vacancies would, in conformity to ancient custom in the province, be conferred on members of the visited Lodge. Towards the conclusion of this affair, the P.G. Secretary summoned all the Provincial Officers who held office at the last Festival; while doing so, the following question was asked:—“Brother P.G. Secretary, if all

attend, how are these vacancies you have assured us will occur, to take place?" To which he replied in a similar strain of assurance to that in which he first expressed himself. But then another question was asked—"Why summon them at all, specially? they can attend and rank as Past Officers." That, it appeared, was too great an indignity to offer them. Why should not those gentlemen share their promotion with others, more especially as they themselves lose no rank by retiring from active duties? If they love Masonry, and feel an interest in its spread by advancement, is the fact of keeping the palm in their own hands a proof of such love and interest? I call on them as Masons, to reflect, and not to persevere in encouraging such feelings and desires so opposed in their effects to the object we all have in view. Does our M.W.G. Master retain his Officers in the Grand Lodge in such a manner? The question needs no answer. Surely then the D.P.G.M. would not depart from the right path, were he to follow the Royal Duke's example, and thus widen and extend his intercourse and communications with the Lodges in the country, a step that would not fail to be highly beneficial in its consequences, and be a means of harmonizing the system of working throughout the province, an object, I *know*, that is highly to be desired.

I would, in accordance with the feelings that have prompted me to write these observations, not leave the work where I found it, but would humbly suggest means whereby this state of things might be remedied. It cannot be supposed that the day of the Festival is the fittest day to transact business that could be thought of; no one who has attended a Festival of that kind, will contend for a moment that it is. I should think, therefore, that a meeting at some convenient time before the Festival would (under existing circumstances) be very beneficial; there deputations from each Lodge could attend and organize a uniform mode of working, and by comparing their several systems, construct, under the able superintendence of such an efficient and talented Brother as Bro. Key, W.M. of Gravesend Lodge, such a plan for the future conduct of the Lodges, as would effect such improvements, as would raise Masonry in Kent to its proper place among the Masonic bodies in the United Kingdom. The Provincial Officers could be nominated, avoiding all the confusion created by deferring such nomination to the day of the Festival, and removing the difficulty complained of by the P.G. Secretary, that he could not always find enough to fill the Provincial Offices, especially if the D.P.G.M. would direct the P.G. Secretary to add to the summons for the meeting, a request that the W.M. of each Lodge would furnish the P.G.S. with the names of those in his Lodge who were qualified and disposed to fill a Provincial Office; there would then be no lack of candidates for the offices, because the advancing Mason would see something before him, to stimulate him to further progress; under the present system there is no prospect, no encouragement, and no wonder that Masonry is on the decline in Kent, as the W.M. from Margate, writes, when such proceedings are countenanced and promoted by those in authority.

So much as to the preparatory meeting; but what shall I say to the Festival day; a day that should be characterized by order and decorum,—a day on which all that could be should be done to impress the minds of the spectators in favour of the Craft,—a day on which the splendid clothing of the Provincial Officers should have been displayed to the eye of the young Mason (for human nature must and will be acted on by such displays), to prompt him to bestir himself, and press forward

for the highly prized purple,—a day on which the admiring gaze of the spectators would linger delighted on the gorgeous trappings, and the slowly ordered pace of the Provincial Lodge, redolent with *purple* and *gold*, a striking contrast to the mild, celestial blue of the subordinate Lodges; but very far short of these effects was the appearance of the Provincial Grand Lodge of Kent. In fact, to be brief here is a duty, and therefore to particularize would be too tedious, let those who can do so, disprove the assertion, that it was disgraceful. I simply say, there were but two P. Officers properly clothed in the whole Provincial Lodge: thus much for the procession.

After the return to the Lodge, Bro. Key called the attention of the D.P.G.M. to the mode of appointing P. Officers. The D.P.G.M., however, assured the assembly, that while his Officers supported him, he would support his Officers. To encumber these remarks with more of the proceedings of this day is needless. There was scarcely any thing to relieve us; and had it not been for a spirit-stirring speech of the W.M. of 184, dull indeed would have been the social board. Well would it be if the Board of General Purposes would appoint one of their number to attend a Kent Provincial Meeting.

Under these circumstances, you may well imagine, that to our Lodge any thing but gratification was imparted by the occurrence of the *Festival* at Sheerness. I speak, I am sure, the sentiments of all my Brethren, when I say that we were all bitterly disappointed, when we found that Brothers Edgcombe and Keddell were not appointed to Provincial Offices. There are doubtless many well deserving Brethren in the province, and many senior to them; but when I consider the services these Brethren have rendered to Masonry in Sheerness—when I reflect on the exertions they have made to keep alive the spirit of Masonry, and kindle its sacred fire among us, I do think that no Brother in the province would have felt himself neglected, or passed by, had these worthy individuals been honoured as they deserve. When a cloud encompassed our Lodge, when all around portended dissolution, and every thing wore the aspect of annihilation, these Brethren remained firm at their posts, rallied to the flag, giving spirits to the other members, and infused fresh vigour among them, and they now experience the rich reward of their exertion, in witnessing the regular assembling of their Lodge in harmony, order, and good fellowship. Of Br. Keddell I have no need to speak to you; you are well acquainted with him I believe, as I have often heard him speak of you; you, therefore, are better able to appreciate his worth: we entertain a high sense of his merits, and as a *proof of our esteem and regard*, we have presented him with a Past Master's Jewel, and we trust he will long be spared to us, that we may avail ourselves of his counsel and direction. But my regard for my Brethren alluded to, has almost induced me to omit to record that one Provincial Officer was appointed from our Lodge, a Provincial Grand Steward. Contrast the conduct of the D.P.G.M. at Hythe, I have the by-laws of the Hythe Lodge before me, where I find that at the last Prov. meeting held there in 1838, there were *no fewer* than *seven* of its members in the P.G. Lodge, viz.—one P.G. Orator, three P.G. Stewards, one P.G. Warden (junior), P.G. Record-keeper, Provincial Grand Seal-keeper.* Does not this call for some reform, some more consistent proceedings—are the principles of Masonry to be a mere cypher?

* Some of these appointments are peculiar to the province of Kent.—Ed.

I have thus endeavoured to lay before you some materials that will help you to arrive at some idea of what Freemasonry is in the P.G. Lodge, I will not say in Kent, because I know I should be deceiving you. There are some Lodges who sympathize with me on the unpleasing aspect of Masonry in the high places; but we indulge in the hope of a brighter day. We hope that our Brethren may see that these proceedings are at variance with the principles they profess; they cannot be insensible to the expressions that fell from the lips of Br. Key; they cannot controvert his positions, nor cast a shade of unreasonableness over them; let them remember that there are those in the province who deserve promotion as well as themselves. Do they imagine the offices they hold are *their birth-rights*? Why cannot *they resign* after serving twelve months, and thus spare the delicacy of the D.P.G.M? I hope these remarks will rouse the P.G.L. to a sense of their apathy and neglect of Masonic principles. I trust they will discard all these glaring abuses, and by consistent conduct, place Masonry on the eminence its benign and benevolent principles so imperiously demand.

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FEMALE FREEMASONS.

WITH A PORTRAIT OF THE HON. MRS. ALDWORTH.

We re-publish from the Cork Standard, of 29th May last, the following curious circumstance, professing to be no less than the initiation into Masonry of a most amiable woman. The case sufficiently proves, that when a woman's mind and heart are set upon the accomplishment of an action, it is not a slight difficulty that will deter her. Several correspondents have so earnestly requested us to insert the article, that we cannot refuse; but it is fair to state, that the circumstance has been particularly alluded to at page 201, vol. 2, and partially at page 194, vol. 3, at least we presume the remarks allude to the same lady.

Desirous of presenting to our fair readers in particular, at all times, whatever is worthy of preservation, we have embellished the present number with a portrait of this singular lady. It is taken from a rare plate, lately presented by Brother Grimstone to the Royal York Lodge, No. 7. That excellent Mason received it on the 18th of June last, as a compliment from Brothers Cotter and Grose, of No. 71, Cork, their own mother-Lodge, and in which the initiation of Mrs. Aldworth took place. Those Brethren at the same time, bore testimony to the facts stated.

STORY OF THE HON. MRS. ALDWORTH'S INITIATION INTO THE SUBLIME
MYSTERIES OF FREEMASONRY.

(From *Tales of my Grandmother.*)

(FOR THE CORK STANDARD.)

In the city of Cork many years ago, a Mr. Maberly kept a house of entertainment, and in it was held a Freemasons' Lodge. The Hon. Mrs. Aldworth, a lady of rank and fortune resided in the neighbourhood of the city, and hearing much of the mysteries of the Craft, had



Richard Dill

THE MRS. M^Y ALDWORTH,
THE FEMALE FREEMASON.

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a most unconquerable desire to acquaint herself with them, and being a woman of resolution and perseverance, she left no means untried to come to a knowledge of the secret. She contrived various stratagems to accomplish her purpose, but was as often defeated by obstructions impeding her progress.

It is a proverb that "a golden key can open every lock." Mrs. Aldworth appears to have been aware of this, for she made a proposal to Mr. Maberly, the landlord, to assist her in effecting her determined purpose at all risks to be initiated into the mysteries of the Craft—but little did she know of the inflexibility of a free and true-hearted Mason. The landlord may (it is true) yield to temptation upon any other subject, but on the one in question Mr. Maberly was temptation-proof, and Mrs. Aldworth gave up her efforts with him, adding, that she may as well think to move the world, as to prevail on him, "he being a True and Accepted Mason."

Though the lady's powers of persuasion failed with the landlord, she had some hopes of making an impression on the landlady, and soon succeeded in gaining her over to assist the project, and between Mrs. Aldworth and the landlady, many plans were projected to effect the purpose, but they were all successfully frustrated by impediments in superior variety. Mrs. Maberly acquainted the lady that though her husband was a man of unshakable integrity, something might be done with Tim Jenkins, the Tyler, to whom they communicated the lady's desire, promising a large reward should he connive at the several plans laid down to effect a private and secret admission (unknown to the Craft) and during Lodge hours, whereby Mrs. Aldworth may inspect the proceedings, and acquire the secret of Freemasonry.

But here again they failed, for it is an axiom that since the first institution of this ancient and sublime Order, no member of the Craft has ever revealed the secret, nor can they it seems were they so disposed, or however necessitous their circumstances might have been. Be this as it may, Tim Jenkins, a faithful and true-hearted Mason, marched about the lobby brandishing his flaming sword and his apron on, attired in his Sunday clothes, with a capacious cocked hat grown rusty in the service—to the terror of the prying and inquisitive. And faithful to his trust, he informed the Master of the Lodge that efforts were using in a certain quarter to come at the secret, which made the officers more circumspect and vigilant. On this disclosure Brother Maberly was brought to the task, and fearing that the Lodge would be removed from his house, insisted that his wife should not meddle in so fruitless and dangerous an experiment, which for the time being disconcerted the lady's schemes.

Weeks and months went by, still Mrs. A. was determined to accomplish her purpose, and to prevent all suspicion did not appear at Maberly's, but effected an interview with Mrs. Maberly elsewhere, through the intervention of a remarkable character residing in Cork in those days called Bounce the cobbler. These interviews were occasionally renewed until their plans were determined on and ripe for accomplishment. Mrs. Maberly had experienced so much kindness from Mrs. Aldworth in the way of favours, that she heartily entered into all that lady's views. Both resorted to every device that female ingenuity could devise to procure for Mrs. Aldworth the accomplishment of her sanguine wishes, but without effect. The plaguy Tyler (*fidelis ad urnam*) and his flaming sword thwarted every project.

After more mature deliberation the landlady proposed to have a chest conveyed into the Lodge-room, and there let it remain for some time, and at a farther opportunity to assist the lady into it, and then fasten the cover with a padlock to prevent suspicion and search. But on consideration this plan was given up, first, because of the want of ventilation, and secondly, it was so low in situation as altogether to exclude a view of the actors while engaged in their sublime mysteries and avocations.

Ripe in expedients, it was next proposed to make a peep-hole in the ceiling, and start a board in the chamber overhead, through which aperture it was theoretically obvious that the lady could gratify her curiosity to the fullest extent, she having thereby a bird's-eye view of the proceedings generally, and would experience no constraint from confinement and want of air. But this very feasible plan was relinquished for some reason that has not transpired.

About this time Mrs. Maberly attended an auction in Hanover-street, then one of the most respectable streets in Cork, and being in want of a clock purchased what was then esteemed a handsome one, having a circular pane of glass of small dimensions in the door of it for ornament, and to satisfy folks that the clock was going, as it was intended to command a view of the pendulum on which was painted the rising sun. In those days clock cases were usually painted and japanned, and Mrs. Maberly had Masonic emblems tastefully executed in gold leaf upon the clock-case as an appropriate ornament to the Lodge-room for which it was destined.

The clock-case was intended as a hiding-place for Mrs. Aldworth as soon as the novelty of its beauty was worn out, and it was agreed to leave the works with one Mr. Aiken, a clock-maker in Cork, who was informed that he might take his own time in cleaning them, Mrs. Maberly having a plan in contemplation with which the pendulum and weights would considerably interfere. When matters were ripe for accomplishment, it was resolved upon by Mrs. Aldworth and the landlady that the clock-case was the only resource that remained, and at all risks Mrs. Aldworth determined to conceal herself within it on the following Monday evening, about half an hour before the meeting of the members. On which night one Mr. Skiddy, a merchant, and a Mr. Coppinger were to be made, as were also three officers of the 65th, then in quarters at Barrack-hill barracks, now employed as a depôt for convict prisoner, since the building of the New Barracks on the hill over Patrick's Bridge.

Accordingly the evening came, and all due preparations were made by the address and activity of the landlady, who had Mrs. Aldworth introduced in disguise, and aided by the help of one Nelly Macmahon, the bar-maid, Mrs. Aldworth was securely placed in the clock-case, but from its limits the lady was much incommoded, she not having been able to change her position; and but for her firmness and resolution any other person would certainly relinquish the object in view rather than endure the torture of remaining in one position during the protracted period of a meeting in Lodge, with extra business to prolong the ceremonies. To screen Mrs. Aldworth from observation through the circular pane of glass in the door of the clock-case, it was partially obscured with black paint, leaving a space sufficient for seeing through, yet so small as to escape notice.

The Brethren now began to assemble, and at length proceeded to

business, Mrs. Aldworth all the time being an attentive observer, though under circumstances of considerable pain and inconvenience. But something was wrong, the proceedings were thwarted, the Craft could not work, and it was at once concluded that some person was concealed.—The members next the door opened it, but there was no intrusion from that quarter. Jinkins the Tyler was at his post, and no man need suggest to him the necessity of attending to his duty.

After the commotion had subsided, business was again resumed, but nothing went right, all was wrong—affairs were at a stand, and the Wardens proceeded to examine the adjoining rooms, but nothing could be discovered.

The apartments overhead were all diligently searched, and a general commotion amongst the members ensued. Baffled in every effort to find out the cause of the interruption, the members once more resumed their places.

At this period the lady in the clock-case was exhausted from confinement in one position, and for want of air screamed faintly from exhaustion, and went off into a swoon. The attention of the company was now directed to the clock-case, and on forcing open the door the unhappy lady lay stiff as a corpse, and was with considerable exertion and difficulty extricated from her situation.

Brother Maberly withdrew, and the screams of a female in an upper room attracted the attention of several of the Brethren who run up stairs, and there discovered the landlord chastising his wife, well knowing that she was the cause of the mortifying scene that brought disgrace upon him, and all the consequences resulting therefrom. For a space of twenty minutes Mrs. Aldworth continued in a swoon, the members of the Lodge were debating on what was to be done under the circumstances. Some voted for putting the lady to death—others opposed so desperate a step, and one of the Craft, more sensible and moderate than the rest, addressed the Lodge on the lady's behalf, contending that as there was no law, human or divine, why a female should not become a Free and Accepted Mason, proposed on the instant that the honourable Lady should be forthwith initiated into the sublime Order of Masonry—which was carried with acclamation.

The honourable lady was accordingly received into the confraternity, the only example on record, and she continued through a long and useful life to display for the benefit of her fellow-creatures the benevolent characteristics of a Good and an Accepted Freemason.

TO THE EDITOR.—Observing in the "*Cork Standard*" an account of a Lady Freemason, I am induced to place in your hands the following details.

In the year 1835, at a ball given by a London Lodge, I was musing in the refreshment room, (albeit, my dancing days, if ever I knew such, having long since passed), when my reverie was broken by the kindness of a lady who sat next me. She expressed a desire to be informed upon some Masonic matters. I endeavoured to excuse my want of gallantry, in having allowed her to commence so interesting a subject. Her countenance was sweet, but sad; her manners gentle, yet decisive: although a lady's age may be guessed, I would not rate the years of my incognita at more than thirty. I wore, at the time, several jewels, each

of which I was describing, but I found that she was acquainted with every point I was sedulous to explain: from one subject we went to another, she advancing, and I retreating, until at last she fairly avowed herself a Freemason; and in gentle whispers and gestures gave me signs, tokens, and words. To my amazement, she explained the entire Mysteries of the Three Degrees; and upon my faithful promise not to divulge the story for three years, she related the following interesting details, adding, that my name and address were known to her; and that unless I heard from her to the contrary, the *facts* were at my service.

The time has expired.

I have never heard of my incognita, and am, perhaps, secretly impelled by the hope that the publicity of this story may be the means of further acquaintance with the interesting lady. If she be living, and should see this, I think it more than probable she will notice it. If she be no more—peace be with her.

But to the story.

“ I am of a good Spanish family; my brother and myself were much alike; perhaps I was more masculine in my appearance than betokened the general character of a young girl upon whom every indulgence was lavished; whose every want was gratified; who was taught, by her beloved father, the precepts of holiness and virtue. We lost our dear mother when I was about six years of age, but I remember her well. My brother always reminded me of her, he was so gentle and so good.

“ My feelings probably became directed by the nature of my studies, which were always passed with my dear father and brother. Indeed, my seclusion was almost perfect; I had no female associate except a serving woman—I wanted none. We lived retired from the world, and patiently abided the hope that our distracted country might yet be restored to a state of peace.

“ It was difficult for my father and brother to be altogether free from a political bias, and I soon learned from them that every Spaniard owed a duty to his country and his king; and that the greatest circumspection was required to conceal from every one the secret meetings that took place among the brave and noble opponents of usurpation. We became suspected, and were compelled to leave our peaceful home, and to flee in the night—we became wanderers in our own land, and proscribed. After many trials, and months of wretchedness, we succeeded, by changing our names, and as much as possible our appearance, in becoming tenants of a house in the city of —, and enjoyed something like an approach to cheerfulness. My father had secreted plate, jewels, and money—how, at the time, I knew not—these were gradually brought forth and sold. Our means of living were, after a time, considered to be suspicious, and we received an intimation, from a gentleman who had made our acquaintance, that my father and brother must fly; but how to escape, and where to go, he could not advise. My father and brother whispered together, and then requested me to retire. Their manner was so solemn as to excite my fear. I entreated to remain and share their thoughts. My father commanded me to leave them for a few moments, and then return—I obeyed.

“ On my return to them I threw myself into my father’s arms and implored his forgiveness. He told me that I could save them both; and my tears were soon dried.

“ ‘ It is your brother,’ said he, ‘ whose life they are anxious to take;

you and I are free ; but he, the heir of my estate, and one whose rank and station are objects of hatred, must suffer ; but through your means we may avert this dreadful calamity.

“ In this city there is a Lodge of Freemasons—you must visit it, dressed as your brother, whom you so closely resemble. He has frequently been there, and your disguise will not be discovered—your person, voice, and manner, all favour the deception. When there, you have but to claim protection, and all will be safe. I shall accompany you.”

“ A few minutes sufficed to impart to me those mysterious secrets by which I entered the portals of a Masonic Lodge ; but I knew not as yet how my brother was to be saved.

“ I shall not describe my sensations during the period of the Lodge proceedings. I gasped with apprehension, and was frequently very near betraying myself. My dear father told the story of his grief and his wrongs, and received assurances of protection and support. We were conducted, by a secret passage, to the outskirts of the city, and were conveyed to a place of safety, where I had the happiness, shortly after, of receiving my dear brother, who had fortunately escaped in the following manner :—

“ When we left him for the purpose of attending the Lodge, he dressed himself in my clothes—and I should here observe, that as, from childhood, we had often imposed ourselves upon our father, by changing dresses—so that on being visited by the officers of government, it was not surprising that they should be deceived. He told them that his father and *brother* had not returned home from their walk. A strict watch was kept, and he (my representative) was consigned to the care of an abbeſs to abide the directions of government. Here again he was fortunate, for among the visiting monks he discovered a brother Freemason, by whose good offices he was enabled to escape without observation.

“ My father, soon after this occurrence, died, and my brother thinking that England offered a better security to me than Spain, retired to this country, where, by the exercise of our mutual talents, we have been enabled to maintain ourselves in respectability. Recent events have induced him to re-visit his native country ; and hearing of a ball to be given by Freemasons, I felt desirous to be amongst those of an Order to which I owe all the blessings that life can bestow.”

In offering you this statement, I feel bound to declare my implicit belief in the truth of the narrative.

FIDUS.

A NEW SYSTEM

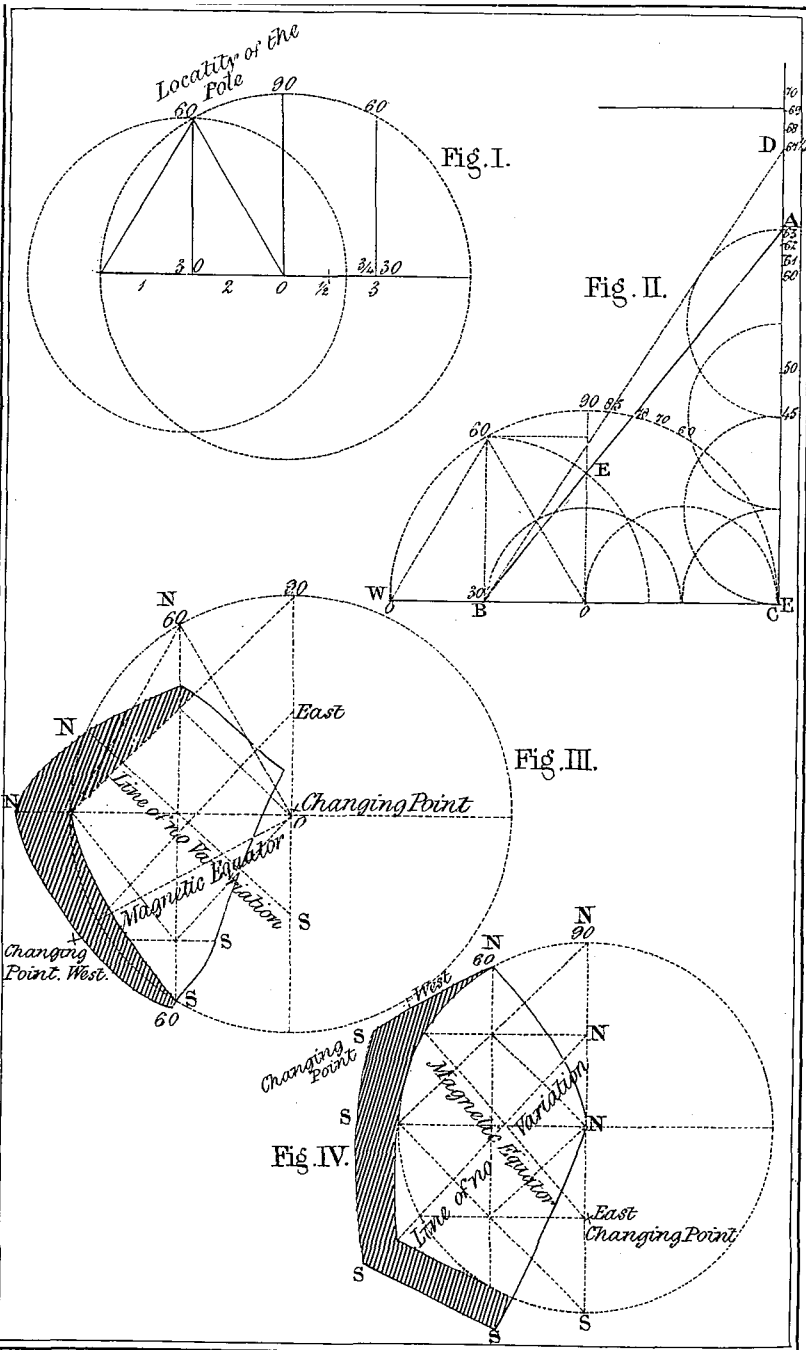
EXPLANATORY OF TERRESTRIAL PHÆNOMENA, &c.

BY THE LATE BROTHER ROBERT TYTLER, M.D.

SURGEON 35TH REGIMENT BENGAL N. I.

(Continued from page 139, Vol. VI.)

I proceed to explain the manner in which $\sqrt{9}$ is evolved, through the agency of the Electro-Magnetic Power. The Polar, or Meta-physical Point (Fig. 1) being located in the 60th degree of the circumferential course of the True Circle, the Centre of the Magnetic System is discovered in the bisection of the Semi-Diameter, or Co-Sine Point of the Radius= 60° . If from this Point a second Circle be described, having for its Radius the Line bisecting the Equilateral Triangle, or Line of 60° , a Segment will be cut off from the Diameter of the first Circle, equal to a fraction more than two Co-Sines of 60° , and $\frac{1}{2}$ (or more than two Semi-Radii and a half); and less than two Co-Sines of 60° (or Semi-Radii) and $\frac{3}{4}$; or the Segment equals $2\frac{3}{4}$, minus a fraction; and, as we shall find in the course of this disquisition, this Segment, or $2\frac{3}{4}$ minus a fraction, constitutes the side of $x^3 = 2a^3 = 16$; being an approximation to $3\sqrt{16}$, which similar to $\sqrt{8}$ is a Surd; and consists of the interminable fraction 2.519842 .—Let the Eastern Tangent be extended by the common Gunter's scale, to 70 (Fig. 2); and let the side of the Parallelogram, or Quadilateral figure described by the passage of the Electro-Dynamic Influence through the Sphere, which cuts the Radius at the junction of the Co-Sine of 60° , with the Converted Line of the same Angle, be produced to meet the Tangential Line, and it will impinge at D upon the latter, in rather more than $67\frac{1}{4}$; which is 70—the side of $x^3 = 2a^3$ (that is, it is $70 - 2 \times \frac{1}{2}$, and $2 - \frac{3}{4}$ degrees). Draw a second Line for the Hypotheneuse of the Right Angled Triangle A B C, through E, where the Radius of the first and circumference of the second circle meet, and it will join a fraction more than point 63, in the Tangential Line; the result of which is a Right-Angled Triangle, having its Base B C = $\sqrt{3^2}$, its Perpendicular A C = $\sqrt{4^2}$, and its Hypotheneuse A B = $\sqrt{5^2}$, because the Natural Tangent of 63° , is 1.9626105, which is an approximation to 2, and $2 \times 2 = 4$, the extent of the Perpendicular. Hence B C is $\sqrt{9}$, which is THE REQUIRED SQUARE; 81, or 9^2 , being also equal to 3^4 ; it being remembered, however, that this Square is, in this example, only formed so far as matter will permit. But the Triangle and Square, in the grand Universal System of Electro-Dynamism, have been shewn to be integrally and indissolubly united; and this combination in numbers is represented by seven, which is equivalent to 3, the Triangle, added to 4, the Square; thus affording the number by which is regulated the Tangential point 63: or approximation of the Perpendicular of the Right-Angled Triangle A B C. For $70 - 7 = 63$,—9, or 3^2 , $\times 7 = 63$; 4, which is equivalent to $\sqrt{A C^2}$, $\times 3$, which is equivalent to $\sqrt{B C^2} = 12$, and 12×5 , which is equivalent to $\sqrt{A B^2} = 60$, and $60 \times 3 = 63$, the Tangential Point; while the difference between 63 and 81, or 9^2 , or 3^4 , is 18, or 81 transposed; this number not only being the Square of nine, but also the fourth Power of three; this latter being



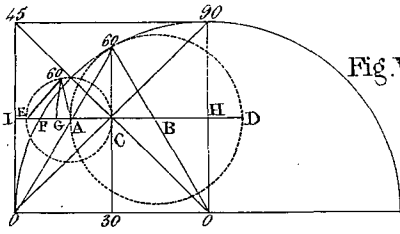


Fig. V.

Fig. VI.

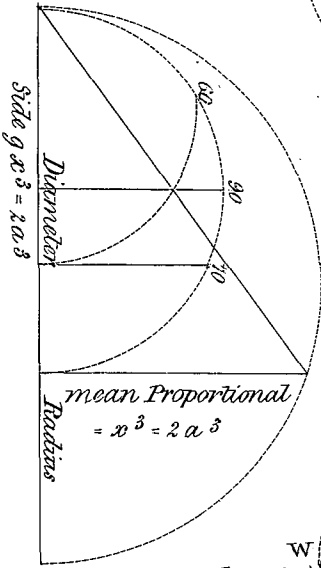
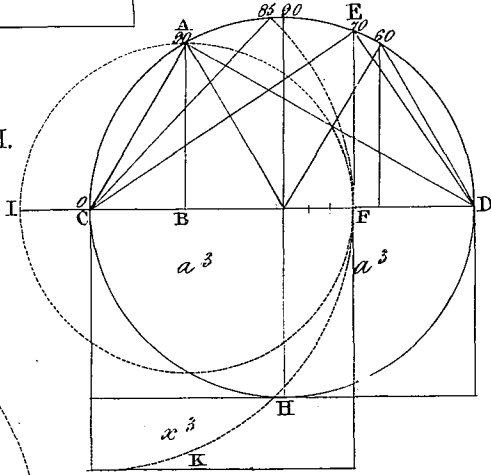


Fig. VII

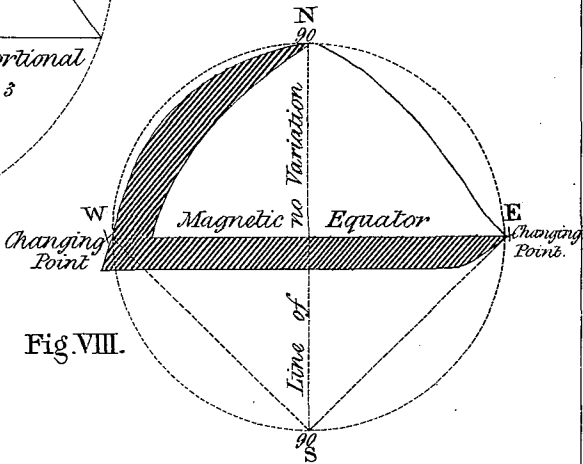


Fig. VIII.

added to its exponent, thus, 3×4 also affording 7, as has been already mentioned; and which number seven is the Regulating Number.

The Line B D, meeting the Tangential Point $67\frac{1}{4}$, cuts the Arc of the Eastern Quadrant in the 85th degree; but 10 being added to this number, in conformity with the extent of 70 above 60, the result is 95° ; and this being more than a Right Angle, this Line cuts the circumference in space; and, consequently, in the Eastern Hemisphere, the Magnetic Pole is undiscoverable, and its nearest locality unapproachable. The Hypotheneuse having thus its vertex posited beyond matter,—in space,—while the side of the Square is equal to the Radius, and Sine of 90° , which is bounded by the Tangent impinging upon the circumference, we, from hence, learn the reason of the geometrical truth,—that the Diagonal of the Square is incommensurable with its side. As it has above been demonstrated, from an investigation of the properties of Natural Magnets, that the bisection of the Semi-Diameter, is the fountain from which the Magnetic Power issues, through matter, into the World; and that the Magnetic Line, commencing in that point, constitutes the Diameter of a Square, crossing the homologous Diameter at Right Angles, it becomes incumbent upon me, in this place, also to prove—that the other proportions to which reference has likewise been made, are actually Magnetic; and disclosed by the Natural Geological Geometry, that is discovered in the Mineral or Native Magnet.

Regarding, then, the relation existing between the Triangle and Square, as this analogy has been established from an examination of Magnetic Rocks, in this representation (Fig. 3), is portrayed a figure which comprises a fragment of Magnetic Stone, of half the natural size, procured at Karnaul, in the year 1837. In this example, the shape of the mineral, the situation of the Changing Points, and that of the Poles, precisely correspond with the Mathematical Diagrams which, in a preceding page, have been given in illustration of the indivisible Union subsisting in these Rocks, between the Geometrical figures in question.

Consequently, by means of this stone, the Magnetic Geological Relation is fully established betwixt the Triangle and the Square, throughout the Electro-Dynamic System, in the manner that this connection has been above stated to take place. In the Loadstone, represented in the succeeding Diagram, the Rhombus is nearly complete; and in it we find both the Changing Points, in the position required by the Mathematical figure, that elucidates the relative proportion of the Square to the Rhomb, when within the latter the former is inscribed.

The fragment, of which Figure 4 is a delineation, of half the natural size, was procured in the bazaar of the station of Qutteh-Ghu, in the course of the year 1836; and here is discovered the situation of one of the Changing Points, shifted from the Center of the Circle to a point nearly in the bisection of the Chord of 60° , which is equal to the Radius, and forms a side of the Equilateral Triangle, in the manner that the same point appears in the Geometrical Diagram, to which reference has been made; the contrary Changing Point being in the opposite side of the Stone. The Reader will observe, that though this shift in the Changing Point, from the Center of the Radius to a point in the opposite side of the Equilateral Triangle, there is evolved the proportion of $2\frac{1}{2} \times$ a fraction, which is less than $2\frac{3}{4}$, comprising an approximation to $3 \sqrt{16}$. Because, in this case (Fig. 5), A B a radius of the Circle B A D (described so as to cut the Chord of 60° of the Circle O 90 O); and being a segment of the Line I H, bisecting the Square 45 90 O O,

is bisected in C; and AC AE being Radii of the same Circle, ACE are equal; and AE being bisected in C, AF, the Line terminated by the circumference of the Circle 0 90 0, is a fraction greater than AG,—the $\frac{1}{2}$ of AE. Wherefore, the whole line BF is equal to $2\frac{1}{2} \times$ a fraction; and is yet less than $2\frac{3}{4}$; and is, accordingly, an approximation to $3\sqrt[3]{16}$, the side of the required Cube. It will likewise be remarked, that as the side of $x^3 = 2a^3$, depends upon the finding of two mean Proportionals between the side of a^3 and $2a^3$, the first of which shall be the side of the required Cube, so do we reach the knowledge of the fact, by means of Magnetic, Geological Geometry, that in a Semicircle, whose diameter is made equal to 4, the side of $a^3 = 8$, being radius = 2; and consequently $2a^3 = 16$, two mean Proportional Lines are found in the Sines of the Angles of 60° and 70° , or those of the Polar Points in the True Circle, and Curve of the Earth's Spheroid, which evolve a Segment of the Diameter, constituting an Hypotheneuse, common to two Right-Angled Triangles, which Segment is equal to the side of $x^3 = 2a^3$; a segment that is moreover nearly equal to the Chord of 85° ; the point at which the Hypotheneuse DB (in a former Diagram) of the $67\frac{1}{4}$ Tangential Right-Angled Triangle, cuts the circumference of the Circle.

Thus, let CD (Fig. 6), the Diameter of the Circle CAEDH, be an Hypotheneuse common to the two Right-Angled Triangles CAD, DEC, and both equal to 4; and the side of $2a^3 = 16$. Then AB, or Sine of 60° , in the Semicircle, 0 90 0, is a mean Proportional between CB and BD; and EF, the Sine of 70° , in the same Semicircle, is a mean Proportional between DF and FC. But CF, a Segment of the Hypotheneuse CD, is cut off from the Diameter, by the circumference of the Circle AFI, having AB, the Sine of 60° , for Radius; while EF, the Sine of 70° , meeting the Diameter in the Point, F is Tangent to the same Circle. Now CF is a Segment of the Diameter greater than 2 Cosines and $\frac{1}{2}$, and less than 2 Cosines and $\frac{1}{4}$ of a Cosine; CF is, therefore, the side of $x^3 = 2a^3$, or approximates $3\sqrt[3]{16}$; and this Segment is evolved by the Circumference of the Circle having for Radius the Sine of 60° , and by the Sine of 70° , which is Tangent to the same Circle; those Sines being two mean Proportionals, in the Semicircle of which CD is the Diameter; and CF being moreover equal to C 85, because it is Radius of the Circle C 85 FK.

Wherefore, by an acquaintance with the Geological, Geometrical Science, impressed upon the Magnetic Rocks, do we arrive at the knowledge of the astounding truth, that, in the difference of proportion between the form of the Earth's Spheroid and the Curve of a true Circle, exist two Mean Proportional Lines, which are capable of solving the celebrated Problem of the Cube's Duplication; by furnishing the construction of a Cube, whose solid contents shall be an approximation to those of two given Cubes; and hence, as the sides of every two Cubes may be made the Diameter of a Circle, here is discovered an Universal Rule for the solution of the Cube's Duplication.

As it is upon the solution of this Problem, that the construction of THE TEMPLE depends, I shall, in this place, give the following account of the origin and history of this most celebrated Proposition,—as it exists in Chambers' Cyclopædia, Article, "DUPLICATION OF THE CUBE." "DUPLICATION OF A CUBE, is the finding the side of a Cube that shall be double in solidity to a given Cube; which is a famous Problem cultivated by the Geometricians two thousand years ago.

"It was first proposed by the Oracle of Apollo, at Delphos; which

being consulted about the manner of stopping a plague then raging at Athens, returned for answer, that the plague should cease when Apollo's Altar, which was Cubical, should be doubled. Upon this, they applied themselves, in good earnest, to seek the duplicature of the Cube, which henceforward was called the Delian Problem. The Problem is only to be solved by finding two mean proportionals between the side of the Cube, and double that side; the first whereof will be the side of the Cube doubled, as was first observed by Hippocrates Chrus. Thus let x and z be two mean proportionals between a and $2a$; then $a : x :: x : z = \frac{x^2}{a}$, and $x : \frac{x^2}{a} :: \frac{x^2}{a} : 2a$; therefore $x^3 = 2a^3$. Supposing the side of the given Altar a to be 10, then the Cube root of $2a^3$, or 2000, found by Approximation, will be the side of the Altar required, nearly. Eutochius, in his comments on Archimedes, gives several ways of performing this by the Mesolabe. Pappus Alexandrinus, and his Commentator Commandine, give three ways: the first, according to Archimedes; the second, according to Hero; and the third, by an instrument invented by Pappus, which gives all the proportions required. The Sieur de Corniers has likewise published an elegant demonstration of the same Problem, by means of a compass with three legs; but these methods are all only mechanical."

Leaving the consideration of the various methods which have been employed to accomplish the solution of this very important problem, it remains for me to add, that the solution of the Cube's duplication constitutes the Apex of the Temple; and renders a Parallelipipidon, containing 16 Linear Units,—equal to 15 Linear Units;—thus bringing the Number 16, or כזשיד —Messiah,—by the Musuppur Kutun,—or "short reckoning;—

כ	—	40	3	into	יד	—	or	10
ש	—	300	5					5
י	—	10	8					—
ד	—	8	—					15
		—	16					

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THE GREAT NAME JAH, comprising the first two letters, of the Tetragrammaton, or ineffable NAME of DEITY יהוה .—This Duplication of the Cube,—as is demonstrated in the following Diagram,—being the finding of a mean proportional between the Radius and the Diameter, which proportional is nearly the side of $x^3 = 2a^3$ in Fig. 7.

I next proceed to adduce a specimen of Loadstone Rock (Fig. 8), half the natural size, likewise procured at Qutteh Ghur, in 1836; by which it is proved, that the Magnetic Line constitutes a perpendicular equal to the Radius, bisecting the Angle of 90°, in a Right Angle Isoceles Triangle; and that the Line thereby generates the Angle of 45°, corresponding with the bisection of the Radius and the Co-Tangent of one Circle, and the junction of the Co-Tangent with the Tangent of another. In this Example, the situation of the Changing Points agrees with their position at the extremities of the Diameter in the square-shaped Mineral Magnet, whose delineation has already been afforded; this specimen may be considered as constituting one-half of that Magnet.

[At this interesting stage of his singular investigation, the hand of death put a stop to the labours of our much respected and deeply lamented Brother. Is there no mathematician in the Craft who can complete these enquiries thus so nearly finished?—*Ed. Freemasons' Q. R.*]

MASONIC ANECDOTES.

Captain Donat Henchy O'Brien, R.N.,* has recently written one of the most interesting narratives that have appeared before the public, incidental of his adventures during the late war, comprising shipwreck, captivity, and escape from various prisons, during a period of twenty-three years; our hero endured far more trials and hardships than usually fall to the lot of the unfortunate; but he surmounted them with all the characteristic perseverance, undaunted courage, and high moral acquirements of a true son of the ocean—a British sailor. Sweetly does he speak of his affectionate wife, and the numerous friendships which ultimately greeted his success; and he has given to the public a record of truth, and a lesson to the world. It is, however, of the Masonic anecdote that we must speak.

After many severe and cruel hardships, he tells us—"Our route was through Hesden and St. Pol, to Arras, where we saw several of our countrymen, who were not so extremely cautious as Mr. Kemp, although we were conducted through the main street loaded with chains. The gaoler here behaved with kindness and civility to us, and (with the exception of one) was the most humane man in that situation I ever knew." And then is appended the following as a note:—

"And in dire necessity of his humanity were we all at this moment; but more especially myself, for so completely knocked up was I from excessive fatigue and exhaustion, by the length of this day's journey in chains, that I found my head quite dizzy, and had actually swooned and fallen against the prison walls before the gaoler could conduct me to my cell. Some genteel young men of the town, to whom Tuthill and Essel had contrived, in passing to the gaol, by signs, to make known that they were Freemasons, obtained permission for both to accompany them, for the night, to their houses, where they were most hospitably entertained; whilst Ashworth and I were left upon straw and scanty prison fare in the dungeon. This circumstance determined us to be made Masons whenever an opportunity offered; and which subsequently took place, with respect to myself, at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields; for I consider it a solemn, moral, and useful institution, and that it is impossible for a conscientious Freemason to be otherwise than a worthy member of society."

In the year 1798, memorable for the unfortunate Irish rebellion, one of the measures resorted to by the Irish Government to discover the secrets of the conspiracy, which shook British authority in Ireland to its centre, was that of suspending the Habeas Corpus Act, and a proclamation of martial law. Many scenes of blood and wickedness occurred, as is usual, in all civil wars, and many innocent men fell victims to the fury of the day. One of the means employed to extract a confession of guilt, or a discovery of the treason against the government, too prevalent no doubt, was that of flogging the people—to say that it was often inflicted on the innocent was but too true, and in the following case would have been unjustly scored on the back of a Brother, but that he

* We have much pleasure in adverting to the liberal acknowledgments of a talented author, now a Brother, whose appreciation of Freemasonry has arisen from its *practical* advantages. Vide Captain O'Brien's *Adventures*, 2 vols. 8vo. 1839. Published by Colburn.

happened luckily to be of the Craft. The suspected citizens were frequently committed to the charge of Major Sandes, Provost Martial (in Dublin), a Freemason, and rather a zealous one, and was known to be so by a poor prisoner then in jeopardy. This man was suspected of knowing somewhat of the misdeeds of his acquaintance, and being examined, and cross-examined, to no purpose, was, by some summary jurisdiction, ordered to the halberts, or triangles, "to whip what he knew out of him." In vain he protested his innocence, and at last said he would speak with Major Sandes in private; this would not be allowed, and at last he appealed to the Deity in that manner, best known to the true Craftsman, even in the midst of a crowded room, and concluded by saying, "Is it possible that an innocent man should suffer this for nothing?" Brother Sandes stood astounded, no one present but the Provost Martial and his prisoner understood its import; and on the moment he said, "Confound you! why did you not tell me *that* before?" He countermanded, on his own responsibility, the punishment about to be unjustly inflicted; and after a very few moments' conversation with his new found Brother, being satisfied of his innocence, Brother Sandes absolutely procured the release of the man, who told the narrator this Masonic anecdote, which restored a father to a very distressed family.

Some forty or fifty years past, a frail member of the Craft happened to make free with the sister of a Roman Catholic clergyman, then residing in the north of Ireland. The priest was, as he ought to be, much incensed with the man who had so disgraced his family, and sought many modes of obtaining redress to no purpose; but being one day in conversation with a member of the Craft, he asked if they really conceived that they were considered in the light of Brothers in every respect, both in and out of Lodge; and being answered in the affirmative, was perfectly satisfied, and there the matter dropped. His reverence was, in some short time after, proposed and admitted a member of a Lodge in the vicinity, and became shortly an expert Mason, and was promoted to office in his Lodge. When, one day, he requested to know of the Lodge, if all Masons were alike Brothers; and receiving the answer in the affirmative, he related the disgrace imposed on his family by one of the Order, that he joined the Craft to try if they were thus virtuously bound, and concluded by asking if the man who had seduced his sister, her paramour, at the moment was not guilty of incest. There was but one opinion in the matter—every man of the Lodge, so forcibly struck with the virtuous endeavour to see a sister righted, made common cause with the Priest; and though he lived in a Protestant neighbourhood, with not many Catholics, yet every man of the Fraternity, to whom the matter became known, beset the defiler of a sister's honour with such effect, that to have peace, and wipe away both the stain and the sin, he was obliged to make an honest woman of his worthy and inestimable Brother's sister—this was as it ought ever to be.

TO THE EDITOR.

SIR AND BROTHER,—I am of that class of Brethren known as commercial travellers. I feel, in common with yourself, a strong yearning towards the Masons' Asylum, and have more than once paid into the Treasurer's snuff-box, and have also collected several pounds on the Spencerean collection.

But I do not consider my duty done, neither do I consider that your duty has ended.

I beg, through the medium of your excellent *Review*, to suggest to all commercial travellers, to devote many trifling surpluses of collections upon bills, and various other collections, to this cause. Let a friendly rubber of whist be played for, the winnings may be thus devoted; and even wagers that often occur in a commercial-room, would amount in time to something handsome. There is scarcely a town where these deposits cannot be safely made, and transmitted to the treasurer.

I have read all your remarks upon the subject, but do not think that you have sufficiently impressed upon the nobility and gentry of Masons, the necessity of accounting for their neglect of this meritorious Institution, while their names are so prominently paraded amongst others, with which they do not profess to claim so close a connection, as with the Order of Freemasonry. I hope you will insert this, if not, you must not expect any further communication from

Your obedient servant and Brother,

A COMMERCIAL TRAVELLER.

[We readily insert the letter,—to free ourselves from a sly charge; and recommend our Brother to read over again our "remarks upon the subject." He will find that at any rate we are not answerable for the want of liberality in others, owing to any lack of calling attention to the wants of the Asylum.]

TO THE EDITOR.

DEAR SIR AND BROTHER,—In your number for December, 1838, my name was appended to an advertisement of the then Ark Association, as Secretary *pro tem.*; in the present number it will appear similarly connected with the prospectus of the Masonic Life Assurance and Savings' Bank Association; and as this may appear somewhat singular to many of your readers—among whom I may reckon at least a few friends—I beg the favour of your giving a place to this letter, as a brief explanation of the reason.

Until the commencement of July last, I fully expected that the business of the Ark Society would be founded on such a deviation only from the original announcement, as would still embrace mutuality of benefit between it and the Craft, and such a modification of the plan as would

not entirely exclude the less wealthy of our fraternity from a participation in the advantages of Life Assurance with their more affluent Brethren; and also that my own position on the establishment, if not such as I had been very early led to expect, and my labours had by that time entitled me to, would yet be one that I could retain without severely wounding my self-respect. But I then became for the first time aware that the views of a majority of the directors had undergone an entire change, both as to the principle upon which the Society was to be worked, and as to my own station and remuneration. In short, that every previous proceeding was to be entirely set aside, and the society to be exclusively based upon the deed of settlement then preparing.

The extent to which that intention has been carried is evident from the fact, that the prospectus ultimately issued to the public by the Ark Society, differs *toto celo* from the original announcement, and from the prospectus upon which was obtained the adhesion of some of the trustees and auditors.

Under these circumstances, I had no alternative but to send in my resignation, and an application for a pecuniary recompense commensurate with the time and labour I had bestowed, and the expectations I had been encouraged to entertain. My resignation was accepted, and a sum of money paid to me, which, if not fully equal to my own opinion of the case, was at all events a tangible acknowledgment. And whatever disappointment I then experienced, looking now to what the Ark Society and the Masonic Association respectively are, I cannot but be satisfied with the change.

Thus accounting for my secession from the Ark, I assume the query of why I joined the Masonic, and reply by referring to the prospectus of each; a comparison will satisfy all who are acquainted with my utilitarian principles, and my aversion to having the Craft, or any other portion of society, used as a means to an end without a reciprocity of advantages, that a connexion with the Masonic Association cannot be otherwise than gratifying to,

Dear Sir and Brother,

Yours fraternally and very truly,

Moira Chambers,
17, Ironmonger Lane, 21st Sept. 1839.

J. LEE STEVENS.

HISTORIC SONNETS.

No. I.—BELSHAZZAR'S FEAST.

WHOSE is the finger that in fire doth trace
 Characters of light no mortal can efface?—
 And who is he, the bold presuming man,
 Who dares th' unknown and dreaded omen scan?—
 Who is the Monarch throned in glory there
 In splendid pageantry, 'mid young and fair,
 While Beauty smiles, and wine-cups sparkle round?—
 Ah! little thinks that Prince, thus pleasure-crown'd,
 That the bright dazzling finger is of God;
 Nor dreams the fate that these dread words forebode!
 "To-night, to-night!"—scarce more the Prophet spoke.
 Night came—all was fulfill'd—ere morning woke
 The land had changed its master—and the throne
 Where the proud King had sate, was tenantless and lone.

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

ODE TO DESPAIR.

TRANSLATED FROM "LES MEDITATIONS POETIQUES" OF M. DE LAMARTIN.

THE Almighty spake—and at his word the earth,
 In evil hour thus summon'd into birth,
 From chaos-self arose.
 But He averted his disdainful eye,
 And as He hur'd the planet in the sky,
 Sought only for repose.
 "Go!" He exclaimed; "I yield thee up to woe:
 Nor love nor anger can a God bestow
 On such a worthless thing.
 Let chance direct thee in thy course alone;
 Be Fate thy guide—and trembling, ever own
 That sorrow is thy King."

Stern Anguish heard—and as the vulture still
Snatches his prey with cries of rapture shrill,
 One shriek he also gave;
And seized the world within his fierce embrace;
And from that grasp, which left so deep a trace,
 Nothing that world can save.

Evil asserted in his realm full power,
And thought and being, in that fearful hour,
 Felt bitter grief alone.
Whilst heaven and earth—and mind and matter, too,
In one wild chorus their creation rue,
 And Nature breathes a groan.

If ever Grief would snatch by chance his prey;
Or on all men with equal pressure weigh,
 My heart would not rebel.
But in all ages still the noblest mind,
The fairest—purest—brightest of their kind,
 With him must ever dwell.

Creating Spirit! thou art source of all;
Thy voice can atoms into being call;
 Of space thou art the King.
Why not for man thy offspring then employ,
Thy power to yield eternity of joy,
 From thy exhaustless spring?

Why grant him not one draught? On Nature's brow
Could not thy hand the fairest wreath bestow?—
 Art thou not Lord on High?
Space—Power and Time, obey thy mandate still;
Man's happiness—all rested on thy will;
 And thou didst all deny.

No, hapless wretch! thy heritage is grief,
Life to thy sorrows cannot give relief;
 Thy hopes are all in vain.
But Death will come—his ample wings behold!
His dark embrace will silently enfold
 Thy sorrow, guilt, and pain.

REFLECTION AFTER SEEING THE THIRD DEGREE
CONFERRED.

BY BROTHER E. K. MORAN.

WHAT matters whether death come now,
Or lingers till to-morrow ;
In either case, upon my brow,
He'll find no trace of sorrow.
If I should die in manhood's prime,
I'll be but too delighted :
Life's journey ended thus betime,
I cannot be benighted.

They say that dismal is his face,
Cold, frowning, sad, and chilling ;
But he will find that his embrace,
Will please me most when killing.
Shall I not be thenceforth his bride,
And in his arms still sleeping,
Whatever else our love betide,
I never can know weeping.

And should it be that I am old
At his approach, remember
'Tis time to die when love grows cold,
And May becomes December ;
I would not linger here below—
With reverence be it spoken ;
When youthful hearts have lost their glow,
And friendship's vows are broken.

July, 1837.

THREE TIMES THREE!

BY BROTHER J. E. CARPENTER, OF LODGE NO. 356.

Air—" *La petit Tambour.*"

Oh! three times three is a mystery
 That none but a Mason's allow'd to see,
 But three times three hath a mighty thrall
 That an echo meets in the hearts of all ;
 So fill the cup, and I'll give the test
 Of a Mason's craft, and—you know the rest.
 Here's " A health to all Masons, wherever they be,"
 With a loud hurrah, and a—three times three !

CHORUS.

Come, join with me, let the toast go free,
 Here's a health to all Masons, with three times three !

Three times three—is there one would shrink
 In a temp'rate glass to his Queen to drink ?
 May her mind be as pure, and her soul as bless'd
 As the tenets enshrined in a Mason's breast ;
 May the ONE who rules even kings above,
 Instruct her in virtue, in peace, and love ;
 For a Mason's pray'r and his creed shall be,
 A health to his Queen, with three times three !

Come, join with me, &c.

Oh! three times three shall the token be
 Of *friendship—obedience—fidelity*,—
 For 'tis friendship that Brother to Brother should bear,
 And obedience a Mason show every where ;
 Fidelity—virtue the purest—the best
 By Providence planted in every breast ;
 While these are combined, fill your glasses with me,
 And drink " OUR GRAND MASTER," with three times three !

Come, join with me, &c.

THE "NO SINGER'S" SONG.

WRITTEN AT HIS REQUEST,
AND FRATERNALLY INSCRIBED TO BRO. THOMAS ROBERTS ;

BY BRO. J. LEE STEVENS.

WITHOUT hesitation I answer the call
To sing you a song, though no singer at all ;
For somebody, somewhere, this maxim let loose,
A bad song is better than any excuse :—
 Don't you think he was right? If you think he was wrong,
 I've no chance again to be asked for a song !

I once had a friend with a treble so rare,
That he soared in his song like a bird in the air,
But finding that skylarks he stunn'd by the score,
In mercy descended and sang never more :—
 Don't you think he was right? If you think he was wrong,
 I've no chance again to be asked for a song !

This Brother sang bass with a voice so profound
That his " double G" quavered a mile underground ;
Till fearing an earthquake might some day ensue,
The singing gave up, and that splendid shake too :—
 Don't you think he was right? If you think he was wrong,
 I've no chance again to be asked for a song !

For myself no one ever suspected that I
Could shake like an earthquake, or lark in the sky ;
But in drinking good wine I to none give the pass,
So I'll finish my song and then fill up my glass :—
 Don't you think I am right? You can't think I am wrong,
 So pray drown in a bumper the " No Singer's" song !

MASONIC INTELLIGENCE.

SUPREME ROYAL ARCH CHAPTER.

QUARTERLY CONVOCATION.—Aug. 7, 1839.

PRESENT.

E. Comps, J. Ramsbottom, *M. P.*; J. Henderson; B. Lawrence; as Z.H.I., and a few Grand Officers and Principals of Chapters.

The business was unimportant, and terminated in about half an hour.

Ten Guineas were voted to each of the Schools.

The proposition for payment of a quarterage to the Grand Chapter, as also a repeal of a part of the Eighth Article of the Laws, were withdrawn.

A suggestion of a return of Members from each Chapter, was favourably entertained.

The financial report of the Committee of General Purposes was satisfactory, and the recommendation of a Chapter to the Duckenfield Lodge was granted.

QUARTERLY COMMUNICATION.*—SEPT. 4, 1839.

PRESENT.

The Rt. Hon. and M. W. the Earl of Durham, Pro-G. Master, on the Throne.

R.W. H. R. Lewis, Prov. G.M. for Sumatra, as D.G.M.

“ S. M’Gillivray, Prov. G.M. for Canada.

“ B. B. Cabbell, D. Pollock, as Grand Wardens†.

“ H. J. Prescott, P.G. Warden.

“ R. Percival, P.G.W. and Treasurer.

V.W. W. Fallowfield, Grand Chaplain, W. H. White, Grand Secretary.

W. S. C. Norris, Grand Deacon.

W. J. C. Burckhardt, W. Shadbolt, T. F. Savory, J. J. Moore, Gascoign, Mestayer, Cuthbert, Silvester, Bossy, Crucefix, *M. D.*, Dobie, Past Grand Deacons.

* The circular containing the Quarterly Communication of June last, was delivered in London on the 2nd September. If it was equally late in the Provincial Lodges, the Brethren must have lacked information until too late to avail themselves of it. The words “too late,” should be introduced as a saving clause for future consideration.

† There was no explanation for the absence of the Grand Wardens.

Grand Sword Bearer, W. Bro. J. C. M'Mullen.
 Past Grand Sword Bearers, W. Bros. C. Simpson, G. P. Philipe.
 Grand Organist, W. Bro. Sir G. Smart.
 As. Gr. Dir. Cer. W. Bro. R. W. Jennings.
 Bro. Dalton as Grand Pursuivant.
 The Master and Wardens of the G. S. L., and of many other Lodges.

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

Previous to the confirmation of the minutes of the last Grand Lodge, the M.W. Pro-Grand Master stated, that he had the commands of H.R.H. the Grand Master, to announce that he had appointed Brother the Chevalier Barnard Hebler, W.M. of the Pilgrim Lodge, to take his seat in Grand Lodge, with the rank of Past Senior Grand Warden, with power to vote, in consequence of that Brother having been delegated to represent the Grand Lodge (the Royal York) of Berlin; also, that Brother Burmester, P.M. of the Pilgrim Lodge, and formerly Grand Secretary for German Correspondence, having been delegated to represent the Grand Lodge of Hamburgh, His Royal Highness had been pleased to grant to him the same rank and privilege of Past Senior Grand Warden.

The Brethren were proclaimed, and saluted accordingly.

The M.W. Pro-Grand Master then announced that Bro. J. Peter Esser was delegated to represent the Grand Lodge of England in the Grand Royal York Lodge of Berlin, with the rank of Past Senior Grand Warden.

The minutes of the last Grand Lodge were then confirmed, with the exception of the motion relating to the direction, that the hour named in the summons should be the precise time of meeting, which was negatived by a majority of *three*.

A motion, that any vacancy caused by the resignation of a Member of the Board of Management, should be filled up, was negatived by a considerable majority.

Fifty pounds was granted to the widow of a Brother formerly of Newcastle.

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

GRAND OFFICERS' CLUB.—There was a good muster of the Purple.

MASTERS' AND PAST MASTERS' CLUB.—The attendance was but thin. Several new Members were proposed. Brother Key was unanimously re-elected Treasurer; Brother R. L. Wilson was elected Secretary, and Brother Nicholls, Messenger.

THE CHARITIES.

BOARD OF BENEVOLENCE, *June*.—Bro. S. C. Norris, as Master ; J. C. M'Mullen.

July.—Bro. H. R. Willett, as Master ; S. C. Norris ; J. C. M'Mullen.

August.—S. C. Norris, as Master ; R. W. Silvester ; J. C. M'Mullen ; G. P. Philipe.

COMMITTEE OF MASTERS.

As a notice of motion, Brother Key* proposed

“ That any vacancy caused by the resignation of a member of the Board of Management, should be filled up either by the Grand Master, or by the Grand Lodge, as the case may be.”

The Scrutineers, as usual, were appointed.

BOYS' SCHOOL.—GENERAL COURT, *July 8*.—Three children were elected into the School,—viz. T. P. Mannouch, T. Turnage, and J. A. Ramsay.

The financial and secretarial arrangements are in all respects satisfactory.

GIRLS' SCHOOL.—GENERAL COURT, *July 11*.—Many subjects of interest were discussed. The affairs of the institution are prosperous.

July 10.—A FETE CHAMPETRE AND CONCERT for the benefit of this excellent Charity was given at the ROYAL BEULAH SPA, under the patronage of her Majesty the QUEEN DOWAGER, and under the immediate sanction of His Royal Highness the DUKE OF SUSSEX, M.W.G.M. A long list of Patronesses and Patrons, including the names of the Masonic nobility and others, gave strong promise of a brilliant assembly. The strenuous exertions of a numerous Committee were cheerfully brought into the service, and the expectations of the active friends of the institution were most sanguine. The Honorary Secretary, Bro. George Warriner, was indefatigable in the discharge of his duty. One only mistake occurred, and it was a fatal one ; the Committee, in their laudable endeavours to secure every possible means to ensure their object, omitted to retain the “ clerk of the weather.” The previous day was showery, and the morning of the 10th was cheerless and cold. Numbers, perhaps thousands, to whom such a day's recreation would have been a high treat, did not like to encounter the chances ; and the Masons (although to their honour they pressed forward) were numerically insufficient to give it due effect. His Royal Highness the Grand Master, the Lady Cecilia Underwood, and the Earl of Zetland, were among the visitors. The ladies were alike distinguished for beauty and fashion ; and the scene altogether was more animated than might be expected ; this, no doubt, was attributable to the cheerfulness and good humour that always attends the Masonic meetings. The children formed a prominent and interesting sight.

The entertainments were very varied, viz. the Alpine minstrels, the

* It is proper to state that this Brother had previously tendered his resignation to the Board of Management, who declined to entertain it, the Constitution not having so provided. The same result attended the resignation at the Committee of Masters.

Coldstream and other bands ; Grisi, E. Grisi, Rubini, Tamburini, Giubelei, and Miss Poole, formed the orchestral force ; and various other means of amusement were provided, among them the throwing the lasso, &c.

The refreshment tent of the Grand Master and his suite was as elegantly as it was abundantly supplied, and all terminated most happily.

The experience of an attempt is necessary to decide the future. Some changes may be made, which, without decreasing, perhaps even by increasing the comfort and pleasure, may also materially add to the profits, which, we regret to say, were but inconsiderable.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

PROCEEDINGS OF GENERAL MEETING OF JULY 31.—Dr. Crucefix in the Chair. The following Brethren were elected as Annuitants :—

George Colcott,	Nathaniel Pearce,
William Povey,	William Johnson.
John Dyson,	

The three former being in attendance, were paid the first quarter in advance.

The Chairman, in addressing his aged friends, endeavoured to express the joyful sentiments of those with whom he had so long acted, at witnessing the glorious consummation of their noble liberality, and besought the claimants for Masonic justice then present, to look upon these small annuities not in the light of an alms-giving, but as a proof of their own Masonic worth. The Chairman could scarcely give utterance to his words, the meeting was affected by the circumstance, and the good old men audibly sobbed out their gratitude to God, and their thanks to the Craft.

New trustees were elected, and a new committee.

The Treasurer (Dr. Crucefix) and the Secretary (Brother Farnfield) were unanimously re-elected.

The meeting recommended to the Committee of Management to increase the number of Auditors from five to seven.

Brother Nicholls was unanimously elected Collector, vice Brother Begbie, resigned.

Brothers Crucefix, Bell, M'Mullen, and Watkins, were appointed as a Committee to take the most dutiful measures to solicit an audience with H.R.H. the Grand Master, for the purpose of presenting a memorial, this day unanimously approved by the meeting.

Sept. 11. COMMITTEE.—A full attendance ; Dr. Crucefix in the Chair. The proceedings of the last general meeting were read for information.

Brothers M'Mullen, Patten, Pike, Sangster, and Staples, were unanimously elected Auditors.

The Treasurer reported the liberal grant of twenty guineas from the Provincial Grand Lodge of Dorset, conveyed most kindly through W. Eliot, Esq. Prov. G.M. On which it was unanimously resolved, "That the grateful thanks of the Committee be respectfully addressed to the R.W. Brother and the Grand Lodge over which he presides, for their fraternal and well-timed support."

A letter addressed by H.R.H. the Grand Master to the Committee of

Delegation, appointed on the 31st of July, was read. Upon which it was agreed, that at the general meeting of the subscribers, to be held on the second Wednesday in the ensuing month, the same shall be specially communicated, in obedience to the commands of the Most Worshipful Grand Master.

Adjourned until the 9th of October.

THE REPORTER.

As usual, at this season of the year, our Reporter has had his holiday, at least as far as we are concerned; what few meetings he has attended, have partaken more of the recreative than the operative.

CONCORD, No. 49.—A most interesting ceremony of initiating a Greek nobleman, Count Giovanni Salamos, recently took place; by permission of the Master, Brother W. Shaw, Brother John Lane the S.W., interpreted, and conducted the ceremony, in the French language. Since which, the same Brother has been passed and raised. Brother Lane was as classically elegant in that language, as he was Masonically correct in the form and ceremony of the Three Degrees. We understand that he speaks five European languages, and should the Grand Master require a "Grand Linguist," we should say that Brother Lane is the man.

July 26.—A LODGE OF INSTRUCTION, under the sanction of the Lodge of Tranquillity, No. 218, was opened this evening by that indefatigable Brother, Peter Thomson, at Beattie's Hotel, No. 33, George-street, Hanover-square, assisted by several of his pupils; when the first Lecture was worked. The order of arrangement is, that the chair is to be filled by the same Master for one month. The meetings are to be weekly.

THE MASTER MASONS' LODGE OF IMPROVEMENT, at Brother Evans's Grand Hotel, Covent Garden, has, as usual, remained open all the summer, thereby continuing its sphere of utility when nearly all other Lodges have closed. The Anniversary will be held on the first Friday in October, which will doubtless be well attended on that evening. The election of Treasurer and Secretary will take place, and the sessional arrangements will be made. The great service which the Lodge has rendered the Craft, is felt and appreciated by the London and Provincial Brethren.

THE SOMERSET HOUSE, No. 4, has imbibed the spirit of the times, and appears desirous to rival its former glory, when its meetings included sixty Brethren. For several years it has reposed too peacefully; but now meetings of emergency, and other evident signs, betoken a rekindling of Masonic energy. Several initiations have recruited its staff, and among them are gentlemen of the first respectability.

July 12.—The ASYLUM STEWARDS invited their late Chairman, R. G. Alston, Esq. to a summer frolic at the Crown and Sceptre, Greenwich, on this day. Dr. Crucefix presided, and the time passed "right merrylic." Mr. Alston, in particular, delivered a most admirable address on the

subject of the meeting, which did equal honour to his own talents, and to the cause he has so liberally espoused.

The *JORDAN*, and several other Lodges, have held meetings at the Crown and Sceptre, the West India Dock, and at the Plough, where the Turtle, White Bait and Brown Bread and Butter, and Venison, have found excellent auxiliaries in Cold Punch, Hock, Champagne, and Claret.

LODGE OF JOPPA, No. 223.—This Lodge is removed to the George and Vulture Tavern, Cornhill, and meets on the first instead of the third Monday, as heretofore. The Lodge is in a most flourishing state, the tongue of good report having been heard from no less than fifteen candidates since January last, who have been admitted to a participation of the mysteries of the Craft; among them Mr. Lindenthal, a reader of the new Synagogue, Great St. Helens, whose Hebrew knowledge of Holy Writ, the Talmud, and all other commentaries on the Sacred writings, will, no doubt, prove a great acquisition not only to his Mother-Lodge, but to the Craft in general. Brother B. Levy, Past-Master, received a well merited vote of thanks from his Lodge on the 3rd of June, handsomely written, and framed, as a token of gratitude for his valuable services rendered the Lodge during his Mastership in the year 1838. Too much praise cannot be given to the W. Master, Brother A. Harris, for his unremitting exertions in promoting the welfare of his Lodge since he has been in the chair. The introduction of his son is a sufficient proof to the uninitiated of the high moral excellencies of the Order, wherein a father can introduce and associate with his son in a fraternity, having for its basis devotion to his God—allegiance to his Sovereign—charity and good-will to all men. The Joppa Lodge has been open during the summer months.

We understand it is in contemplation to give a splendid ball in November next; we have no doubt our female acquaintance will cordially second such a proposition.

MASONIC CHIT CHAT.

SIR WILLIAM ST. CLAIR OF ROSSLYN.—In the library of the Earl of Moray (P.G.M.) there is a valuable old vellum manuscript, in Latin, illustrative of the history of Scotland, on the last leaf of which is the following notation:—

“ This cronicle is sene owre be William Sinclair of Rosslyn, Knycht, and augmentit, drawn out of thir cronicles following,—the greit cronicle of Scone, callit the Blak Buik; the greit cronicle of Paslay, callit the blak buik; ane auld cronicle of Cambuskenneth; ane greit buik callit the Cronicle of Couper; and ane parischement buik of text hand, limnit with gold, the cronicle of Sanct Columes Inche; with sundrie uther written cronicles, sic as culd be gottin for the time: verray auld letters, some in paper, and some in parischement, &c.”

At the foot of the page where this note occurs, may be traced the date of 1526; and there it is no doubt that it is the production of the Hereditary Grand Master of Scotland at that period.

DUGALD STEWART.—This great light of philosophy, and, reflectively, of the Craft, was initiated a Mason in the Lodge Canongate Kilwinning

on the 4th Dec. 1775, while Professor of Mathematics in the University of Edinburgh.

At the first private rehearsal of the classic tragedy of Douglas, the following was the *original* cast of the piece:—

DRAMATIS PERSONÆ.

Lord Randolph - The very Rev. Principal Robertson, historian.
Glenalvon - - David Hume, historian.
Old Norval - - Dr. Carlyle, Minister of Inverisk.
Douglas - - - Rev. John Home, the author.
Lady Randolph - Professor Dr. Fergusson.
Anna, the Maid, Rev. Dr. Blair, Professor of Rhetoric.

The audience at the above rehearsal (which took place at Mrs. Ward's rooms, an actress in Digge's company), were, Patrick Lord Elibank, Lord Monboddo, Lord Kames, Lord Milton, the Rev. Mr. John Steele, and the Rev. Mr. William Home. The whole party, with the exception of Mrs. Ward, adjourned after the performance to the Griskin Club in the Abbey, where they dined, delighted with their *debût*.

CHEAP MASONRY NOT PROFITABLE.—One of the leading surgeons in Shepton Mallett, gives as a reason for not joining the Craft, that he was told many years since, when on the eve of departure for the Peninsula, that the fee was only half-a-guinea; he thought it too cheap to be good, and therefore, with several of his companions, declined. His nephew, however, is among the *élite* of the Order.

IMPROVEMENT'S THE PLEA.—“Among some improvements in Shepton Mallett, is the removal of several houses that have so long obstructed the public thoroughfare. One of these was the birth-place of the present Grand Organist, Sir George Smart, whose genius pervades his native town, the church organ being of a brilliant tone, and the children's voices in sweet unison.”—*From a Correspondent*.

All this is very well; but it should be observed that Sir George was born in London, at a house formerly the corner of a street that is now lost in Regent Street. His mother, a lady of superior family, was a native of Trowbridge, but spent her latter years and ended her days in Shepton Mallett. Sir George is desirous to learn any particulars.—Ed.

MASONRY, DANCING, AND SORCERY.—The lower order of the Hindoos being at a loss to comprehend the occasion of the Freemasons' meetings, conceived their mysteries are expounded by dancing gestures, and likening them to their own natches, they style the Freemasons' ceremonial as the “Chumra ka natch,” the leather dance, in reference to the Apron. They also consider that “Magic” is practised by them, and they term the Lodge building “Jadoo Gurb,” Sorcery or Magic-house. Lately, a punkah-puller, who was squatting outside the Banqueting-room of a Lodge, was observed to become gradually sleepy over his duty, to the manifest inconvenience of the Brethren, and the punkah at length was still. One of the Brethren left the room, and found the lazy puller sound asleep. A smart touch with the rope aroused the sleeper; who, suddenly awakened, and seeing the Brother in his full paraphernalia, his dream was over; bewildered and alarmed, he screamed out “Jadoo Gurb! Jadoo Gurb!” and vanished. No inducement could ever induce him to approach the portals of the Sorcery-house.

A THEATRICAL MORCEAU.—Very quaint, civil, and expressive.

“The Lessee of the Theatres Royal Drury Lane and Covent Garden, begs to thank the Author of ——— for the perusal of his MS.

“After the most careful examination of the piece, he is compelled to return it, fearing its success, if produced, would not reward the author or remunerate the lessee.*

“*Theatre Royal Covent Garden.*”

WHO WOULD BE AN EDITOR?—A correspondent of a Scottish newspaper, after a long-winded dissertation on the state of the times, subjoins the following pithy P. S. :—“I had almost forgotten to tell you that some o’ my neebours dinna like your paper, because there are unco few ‘murders’ in’t, and ‘accidents,’ and ‘droll stories,’ an’ there’s nae ‘births,’ &c. ; but I said it was hard tae please everybody.”

A KNIGHT TEMPLAR.—Some men employed two days ago in laying gas-pipes at the corner of the Rue Molay and the Rue des Enfants Rouges, found a leaden coffin, which contained the skeleton of a man with the hair still attached to the skull, the hilt of a sword similar to those worn by the Templars, and other articles, which, coupled with the fact of the spot being near the site of the house occupied by Jacques Molay, last Grand Master of the Order, renders it probable that these remains belonged to one of those Knights. If this be so, they must have been in the ground upwards of six centuries.—*Galignani, August 22.*

CURIOUS EXTRACTS FROM CORRESPONDENTS AT THE BOARD OF BENEVOLENCE.—A country petitioner to the Board of Benevolence ascribes his misfortunes to the long-continued peace, and other calamities!

Another states, that were it not for the cemeteries, he should want the very means of procuring a bare existence!

THE LATE ROBERT MILLER.—We have seen the round-robin, importing a desire to place a tablet to the memory of this deserving Mason. But why a round-robin? if in a feeling of delicacy, so well; but we like the uniform straight practice. The memory of Miller the Tyler will long live in Masons’ hearts. It is, we believe, intended to make the office of Grand Pursuivant an honorary office: this is among the improvements long contemplated, by some who have studied what they thought would amend the Constitutions.

A SIMPLE-MINDED OLD DAME, residing near the water of Leith village, was attentively listening, the other evening, to her grandson reading a statistical account of the proportion of females to males in various countries of the world. She easily comprehended how that, in Britain, the women exceeded the men by six in a hundred, and in Spain by one in a thousand; but when it was stated that in Sweden the females exceeded the males by seven and a half in every hundred, she exclaimed, “God hae a care o’ me! hae they *half* women in Sweden?”

CHARITY.—“I fear,” said a country curate (Sydney Smith) to his flock, “when I explained to you, in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer labouring under the same mistake.”

* It should be observed that the original was *lithographed*, with a blank for the name of the piece.

CURIOUS DISCOVERY.—There has been lately discovered, adjoining the foundation of the old church of Kilclief, now about being rebuilt, some tombstones, evidently of very ancient date. One of them, bearing the emblems of the Cross and the Sword, distinctly but curiously traced on cut stone of a description not known in this neighbourhood, $7\frac{1}{2}$ feet long and 6 inches thick, would indicate that it belonged to the Knights Templars, who, previous to their suppression in 1313, had an extensive settlement here.—*Down Recorder*.

THE PORTRAIT OF MR. EALES WHITE, by Mr. E. Evans, has been returned from the Royal Academy, and is now in Mr. Ash's shop. The artist has, in reference to Mr. White's benevolent exertions in favour of the poor old Mason, consistently arrayed the portrait in full Masonic costume.—*Taunton Courier*.

MARRIED.—On the 7th of August, Brother Samuel Harris, son of Abraham Harris, Esq. W.M. of the Lodge of Joppa, No. 223, to Miss Ellis, of the Minorities.

On the 31st of August, at St. Edmund-the-King, Lombard Street, by Brother the Rev. W. J. Rodber, rector of St. Mary-at-Hill, Brother George Warriner, Esq., of the George and Vulture Tavern, Cornhill, to Mary, only daughter of the late T. G. Frith, Esq., of Commercial-road-east.

BIRTHS.—Dec. 20th, at Meerut, the lady of Bro. Lieut. Edw. Vibart, 2d Bengal Light Cavalry, of a daughter.

June 28th, at Orizara, Chudleigh, Devon, the lady of Bro. Captain John Powney, *R.N., K.H.*, W.M. 650, of a daughter.

At Taunton, on the 16th August, the lady of Capt. Maher, of a son.

Lately, of a son, being the "fifth,"—happy, "mystic number,"—the lady of Bro. the Rev. Dr. Senior, Head Master of Batley Free Grammar School, P.G. Sup. Works of West Yorkshire, and W.M. and Chaplain of Lodges 251 and 330.

Obituary.

June 20.—Brother J. C. GRIFFITHS, S.D., of the Percy Lodge, a Life Governor of the Girls' School, and one of the Jubilee Stewards, an excellent Mason, and a most benevolent man. The lamented Brother was one of the unfortunate party who were drowned at Battersea-bridge.

SIR JOHN ST. AUBYN.—Public Notice.—"To the Ancient and Honourable Society of Free and Accepted Masons of Cornwall.—P.G.L. August 13, A.L. 5839, A.D. 1839.—It has pleased the Great Architect of the Universe to release from this mortal state our late Right Worshipful Provincial Grand Master, Sir John St. Aubyn, of Clowance, and St. Michael's Mount, in Cornwall, Baronet, *F.R.S., F.S.A., F.I.S., &c. &c.*

This event has caused generally the most deep and poignant regret, especially to the Brethren of the Order, to whom he was endeared by the deep interest which he invariably manifested towards them, and the refinement, urbanity, and high elevation of character for which he was pre-eminently distinguished.

The venerable Baronet expired on Saturday, the 10th instant, at his town residence in Portland-place, in the 82nd year of his age, and the 54th of his Presidency.

Notices respecting the 27th instant will be announced as early as possible.
J. ELLIS, of Falmouth, P.G.S., &c."

FUNERAL.—The interment of the remains of this lamented Baronet took place on Friday, 29th August, in the family vault, at Crowan. Every where on the route from London, the greatest respect was manifested for his memory, as he had, by his well-known liberality to all in distress, secured a deep interest in the affections of the people. The procession left Putney on the 17th ultimo.

The remains passed through Devonport on Friday, the 23rd ult., attended by the Mayor, Council, and authorities of the town, in procession, as a mark of respect to the memory of the deceased baronet. According to the arrangements made on the previous day, the Mayor and Council met the Board of Commissioners at the Town Hall.

The shops in the route of the procession were closed, and the bells of the church and chapels tolled during the day. The road on each side of the line was crowded with spectators, and it is estimated that upwards of 30,000 persons assembled to witness the procession,

On Wednesday, the 28th, the body lay in state under a canopy of black cloth, with plumes and feathers, in the hall, from ten till four o'clock. During the day many thousands of people came from all parts to view the body in the state-room.

The funeral took place on Thursday, and the people from the neighbouring towns were seen hastening towards Clowance from an early hour. The gates of the park were thrown open, and every one who obtained admission to the house was treated with refreshments.

There were about 100 Freemasons present, decorated in their various orders. For their use a separate apartment was appointed, and refreshments served at nine o'clock, to which they were introduced, after being presented with complimentary mourning, all having silk hatbands and gloves. The principal officers, namely, P. V. Robinson, Esq., of Nansloe, J.P.; J. Ellis, Esq. Mayor of Falmouth; Richard Pearce, Esq. of Penzance, J.P.; J. Cornish, Esq. of Falmouth, J.P., &c. had broad silk scarfs, in addition to hat-bands and gloves.

At the time the procession started from Clowance to Crowan church, there was a double line of spectators, which reached all the way from the house to the church. The numbers we heard estimated variously at from 20,000 to 35,000; but it was quite impossible to tell how many were present, because the people were extended over a great space of ground, though we think there must have been at least 20,000. The greatest decorum was preserved, and it is not a little creditable to the people assembled on that occasion, that we are able to remark that the whole of the procession entered the church without the slightest movement on the part of the immense throng, calculated to disturb the procession.

The body was wheeled from the mansion to the church on a car, and all the mourners were on foot. Several of the deceased's sons were present, as well as other relatives, and there was a large number of the neighbouring gentry and clergy. The procession moved in due order. The Freemasons were marshalled, all the Brethren having flowers or herbs in their hands. The procession closed with 150 tenants in hat-bands and gloves.

The funeral service was read by the Rev. Mr. Morice, son-in-law of Sir John, and the body was then lowered into the vault where his forefathers are deposited. The Masons, after the corpse was let down, strewed the coffin with sprigs of evergreens and flowers, the P.G.S. giving the honours, and the Officers and Brethren pronouncing the Masonic response.

The procession then quietly returned to the house, where it broke up. Everything was conducted, not only with the greatest order, but also with the greatest liberality.

The will of the late Sir John St. Aubyn, Bart., was read at Clowance, on Thursday, immediately after the funeral. The particulars which have transpired are as follow:—The manor of Stoke Damerel is left to James St. Aubyn, Esq., of Bath, or in case of his death to his male heirs; but in case he should die without a male heir the manor reverts to Edward St. Aubyn, Esq., the present steward of the manor, to whom is bequeathed a legacy of 5,000*l.*, and his heirs for ever. Nothing has been left to the Rev. J. W. St. Aubyn, the rector of Stoke. Among the incumbrances on the manor together, we believe, with the remainder of the estate, are 130,000*l.*, being the marriage portions of the deceased baronet's thirteen children, and he has ordered that the revenues of the manor shall be converted into a sinking fund for the payment of these and other claims, the new lord of the manor in the meantime receiving 1,200*l.* per annum. It is calculated that it will take twenty-five years to free the manor from all its incumbrances. Lady St. Aubyn gets 3,000*l.* per annum, and the trustees, Messrs. Wingfield, the Master in Chancery, and the Rev. Mr. Grylls, of St. Cleer, Cornwall, 1,000*l.* each. The entailed estates go to the Rev. J. Molesworth, the deceased's nephew. The baronetcy is extinct.

The deceased had a large income from his Cornish property, and was the proprietor of Short-groves, near Saffron Walden, where a few years since he resided. The baronet was related by marriage to Sir Thomas Barrett Lennard, Bart.

In private life Sir John was distinguished for his urbanity, liberality and elevation of character. As a landlord, one circumstance ought to be mentioned to his honour. During the period in 1832, when the cholera raged in these towns, Sir John St. Aubyn gave orders that every inhabitant who held a lease from him should be allowed to nominate a fresh life, in the event of any one of the original lives dropping off by the cholera, and that, too, without any additional fine or expense—an act of liberality and generosity, which found few, if any imitators, at that melancholy period.

The hon. baronet was of one of the most ancient families, and one possessing the largest income in the county of Cornwall, the whole of the Plymouth Dock estate, averaging more than 30,000*l.* per annum, having descended to him. He was much beloved. In early life he sat in some parliaments for the borough of Helston, and afterwards, with the aid and support of his friend and relative, the late Lord De Dunstanville and Basset, maintained a contest against the strength of the opposite party in the county. Sir Robert Walpole bears evidence of the political integrity of this honourable baronet's ancestor. When speaking of his influence over the House of Commons, he says, "There are two members I cannot get at: the one has price, but it is too exorbitant; the other (St. Aubyn) is above any price."

We have collected many matters respecting the deceased baronet, but have not had an opportunity to give any Masonic particulars. A presidency of fifty-four years cannot have passed without subjects of considerable interest, and we hope our respected Brothers Robinson, Grylls, and Ellis, will not suffer them to pass unnoticed. ED. F. Q. R.

PROVINCIAL.

EDITORIAL VISIT TO TAUNTON, SHEPTON MALLET, WELLS, WEYMOUTH,
DORCHESTER, BRISTOL, AND BATH.

The schoolboy is enjoined to take time by the forelock, and we seized, with all the ardour of the veriest holiday urchin, the first and only opportunity that has been afforded us to visit some portion of the "Beautiful West;" and having been welcomed by our Brethren with the kindest, we might say the most affectionate attention, we take this public mode of thanking them individually and collectively, for the generous hospitality, for the liberal construction of all those views which they have required us to explain in Lodges and at meetings—for the unanimous expression of support in aid of the Schools and the Asylum; and, lastly, for the approbation that has been generally expressed and recorded of our Masonic labours as journalists. An entire month has passed like a pleasant dream; the overtension of the spirits has relaxed, and we gratefully write,

"Quid datur a Divis felici optatius horâ?"

We are called now from refreshment to labour, and shall briefly recount our merry-making.

At Taunton, the members of the Lodge of Unanimity and Sincerity were publicly advertised, and summoned as a Lodge of Emergency, to be holden on the 6th of August. The attendance was very numerous, including several Brethren from Devonshire, Bristol, Wells, and other places. The public reception of the visiter was most complimentary as to etiquette. The business in Lodge was confined to the address of the W. M. Brother Haseler, who expressed, on the part of the Brethren assembled, the great pleasure he felt in the visit of an honorary member of the Lodge, whose services in Freemasonry he was pleased to enumerate at length, and with all the warmth and interest which a Masonic friend could desire. A pointed allusion was made to the Aged Masons' Asylum, and to the advantages derived, and still derivable, from the public organ of Masonic intelligence, the Freemasons' Quarterly Review.

The visiter acknowledged the very high compliment that had been paid to him, and entered at considerable length into the various subjects of the Master's address, glanced at the general state of the society, and concluded his observations by a declaration that the liberality of the province of Somerset, and especially of that Lodge of which he was proud to be an honorary member, and happy in thus addressing them, had been one of the main props by which that noblest of the Masonic charities had been so proudly sustained.

The Lodge being closed the Brethren retired to banquet, and proved that their hospitality could, if possible, exceed the etiquette of their discipline. The various addresses were so many happy allusions to the circumstances of the meeting. The visiter, at some length, proposed the ladies of Taunton, and embodied in the toasts sentiments which appeared to give very great satisfaction. Brother Robert Leigh, in a very humorous reply on behalf of the sex, claimed his right, and, in-

deed, as being the oldest member present, reminded himself that he might be looked upon as an old woman—he should say that he replied for *his* sex. There was so much quaintness, courtesy, and good humour, in Brother Leigh's excellent remarks that we regret the ladies of Taunton cannot, through our means, be fully acquainted with the truth, simplicity, and the fervour which pervaded the chivalrous reply. The meeting separated with a hope generally expressed that it might become an annual one.

SHEPTON MALLET, *Aug. 14.*—The business of this evening was to raise a Brother to the degree of Master Mason. Brother Hyatt, whose reputation and ability as a Mason is well known, conducted the ceremonial in a very solemn and impressive manner. Our office is to speak with sincerity. We were so impressed and interested as at the time to forget some variations between the sublilities of ancient and modern practice. The W. Master addressed the Brethren on the subject of the visitation, which the Lodge received with every mark of satisfaction. *After the visiter's address the Lodge was closed, and the W.M. adjourned to the banquet, where the social hour was enlivened by cheerfulness and good humour.*

WELLS.—The Master and Brethren of this Lodge could not with convenience arrange a meeting in their city, but they attended those at Taunton and Shepton Mallett, and gave full token of their appreciation of the objects in view.

DORCHESTER, *Aug. 21.*—The Companions of the Chapter dined at the King's Arms, and spent a very pleasant evening. The conversation embraced the various topics of provincial matters in relation to general polity, and it was highly gratifying to know that a vote of twenty guineas from the Provincial Grand Lodge of Dorset, was unanimously approved. The Lewis-son of the late lamented and distinguished Mason, Brother Williams, is following the example of his father, and by accepting the office of Deputy Grand Master, has given proof of high Masonic principle.

WEYMOUTH, *Aug. 23.*—The raising of a Brother gave an opportunity to work the sublime ceremony of the Third Degree in all its sacred solemnity. We cannot describe it. Serious and solemn as it is at all times, it was conducted in a manner never equalled in our recollection. We envy the candidate the impression that he must have felt. The division of duty, the clearness of delivery in those who spoke, and the breath-like silence that pervaded the Lodge, aided the necessary effect. Before the Lodge was closed the visiter addressed the Brethren, and was received by every demonstration of respect and attention.

BRISTOL, *Aug. 25.*—Circumstances prevented our stay in this city, but we embraced the opportunity to hold personal interviews with some leading Brethren, and we congratulated ourselves upon the information derived, and the interest expressed by them in all the suggestions that were made.

BATH, *Aug. 29.*—A gathering of the Cumberland Brethren was hastily convened, and a very delightful evening was passed. The "visiter" being an honorary member, the meeting was more of a social nature than a public visitation; but the Brethren were most emulous to rival in kindness and attention those from whom they had received an intimation

that he was in Bath. Masonry in general, its practice, discipline, polity, and profession, were fully discussed, and an assurance was mutually felt, that the meeting did not pass without a beneficial impression.

Has any good resulted from this visitation?—it may be enquired. Little, perhaps, as regards the many, but abundant good as regards ourselves; pleasure and profit have been combined. A month's relaxation from the mill-work has enabled us to create personal friendship out of casual correspondents; to prove beyond doubt that many provincial Brethren presumed to be of reputation and honour, are so in fact; and are competent authorities, that the provinces only require to be regulated to vie in every respect with the metropolis. To establish a permanent principle of co-operation—to remove many doubts—to receive the most gratifying testimony that our humble efforts are acknowledged to arise from honest motives, and a universally cherished determination to support the Asylum and its organ. We are competent to answer for ourselves, that there was, besides, much to be hoped for from the chances.

———“*Quam sæpe fortè temerè
Eveniunt quæ non audeas optare?*”

and we feel how true was our impression. To all we owe a great measure of gratitude. We scarcely can venture to enumerate; but, at the risk of the sin of omission, we will incur the pleasure of commission, and tell Bros. Capts. Madison, Powney, Dixon, and Maher;—Standard, Hyatt, Ashford, Robins, Husenbeth, Nash, Johnson, and Curme, that a spell has been worked, which, whenever a depression of spirits, or a doubt, shall invade our thought, will be an amulet in need.

One has, however, been left un-named in a list of kind hearts and friendly Brothers, but that one has vanquished us by his affectionate forbearance, and by a devotedness to a mutual compact. His moral influence, and it is great—his whole thought was thrown into the word “*Brother.*” His example it may not be easy to follow, but if we could, we would emulate Eales White.

We cannot close our report of proceedings without bringing before the notice of our readers the very gratifying fact, that we have not, at any place of Lodge business, found ourselves in a house of public entertainment. In Wells, rooms in the Town Hall are rented at small charge; in Shepton Mallett, also, the rooms are private; at Weymouth, there is a magnificent hall and building exclusively devoted to the secret mysteries; At Dorchester there is not only a Lodge and Chapter Room, but an elegant Chapter Room for Knights Templars, fitted up with scrupulous regard to chivalry and circumstance. London is, in all these respects, behind the provinces. She must be quick to redeem her character; having all the means to maintain a precedence, it is unpardonable to neglect them.

It may appear ungallant to leave until the conclusion, an acknowledgment, that the ladies, in all places, have expressed a general approbation of Freemasonry. As we could not, however, unite the subject with general details, it must come by way of postscript; and as we understand the ladies, they usually leave the most earnest wish of their heart to be the last that shall meet the eye of those they love best. So, at an humble distance, we follow their example, and confess that their approval has been the most delightful of our recent associations.

ST. ALBAN'S LODGE, *July 26*.—The Most Honourable the Marquis of Salisbury, the Provincial Grand Master, having fixed *Friday*, the 26th instant, for the opening of this Lodge, the Brethren assembled for that purpose, at the Turf Hotel, St. Alban's, at 12 o'clock precisely. Present: Brother B. Davies, Past Prov. Dep. G. M. for the Province, and other distinguished Masons, assisting on the occasion.

The Brethren then proceeded to the Town Hall, where the Masonic business of the day was conducted, and consisted of the consecration and opening of the Lodge, which was performed by Bro. Davies; the installation of the W. M. Bro. Alex. Frazer; and the appointment and investment of Officers. A ballot was then taken for eight Candidates; when, six of them being present, they were severally initiated. The banquet took place at six o'clock, and was most admirably conducted. We regret that our reporter was unavoidably prevented from attending, and that we have not been furnished with the admirable addresses that were delivered.

WALTHAM CROSS, *Sept. 18*.—SALISBURY LODGE.—Brother Harrison, Q.C. presided, with his usual ability, and initiated his nephew, Mr. Harrison, of the Colonial Office. Among the Brethren present we observed Bro. Thomas, the Prov. G. Secretary; Bro. Crew, G.S.; and Bro. Acklam, G.S.L.

WINDSOR.—ETONIAN LODGE (252).—It is to be regretted that this Lodge, which numbers in its ranks several Brethren of the highest respectability, has been "fast asleep" since February. The reason for this lamentable apathy is not easy of explanation, but it is most desirable that the attention of the Provincial Grand Master should be drawn to the subject. We wish this distinguished Mason had more Masonic business on his hands, as his experience would greatly aid the cause; and should this intimation reach him, we hope for some re-action. There are numbers of gentlemen desirous of entering the Order, and several Brethren waiting for their Second and Third Degrees. It is not too much to say, that a proper examination into the causes of our difficulty, would disclose what would be easy of removal; nor can it be denied that if the present state of things continue, we shall become "functus officio."*

CROYDON, *July 23*.—THE FREDERICK LODGE OF UNITY (661).—Lord Monson, Provincial Grand Master for Surrey, having kindly granted his dispensation, one gentleman was initiated; and the ceremony of raising two others was most ably conducted by the W.M. Brother Richard Lea Wilson. The business of the Lodge being concluded, a fat haunch, and other delicacies of the season, graced the festive board, where unanimity and good feeling reigned throughout, and the harmony of the evening was considerably enhanced by the delightful singing of Brothers Jones, Parry, &c.

CARSHALTON, *July 8*.—THE EAST SURREY LODGE was consecrated at the Greyhound Inn; and Brother W. F. Hope was duly installed as the first Master. We have received no report of the proceedings.

GRAVESEND, *August 6*.—GRAND MASONIC MEETING.—The re-installation of Bro. Key, W.M. of the Lodge of Freedom, was celebrated at the Puncheon Tavern, in a manner that cannot fail to make a lasting impression upon the recollection of every Brother present.

* If our correspondent will be more explicit, we will soon put him in the right course. ED.
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The numerous assemblage of the Order upon the occasion was beyond all precedent, and more resembled a Provincial Grand Meeting than the annual meeting of a Lodge nearly obsolete some few months since, but now happily re-established and supported beyond the expectations of its most sanguine members. This degree of success is mainly attributable to the judicious selection of Brother Key, whose zeal and indefatigable industry is so well known and acknowledged through the whole Order; and which could not possibly be more strongly marked than by the attendance of the Brethren, to the amount of about seventy, some of whom had travelled many miles to participate in the ceremony.

The Lodge was opened as early as eight o'clock, and the Brethren worked most assiduously till three, when the business being closed, the Lodge adjourned, and retired to the banquet, at which (after the invocation of a benediction by the Rev. P.G. Chaplain) they proved that hard work had not impaired their appetites. It being an installation, the Brethren dined in the clothing of the Order, which, blended with the many splendid and costly jewels, gave great effect to the scene; and we could not avoid feeling much gratification at the liberal display of purple and blue. The next Provincial Grand Lodge will be held in this town.

BRIGHTON, August 26.—A highly interesting epoch in the annals of Freemasonry at Brighton—the Jubilee of the Royal Clarence Lodge (338), was celebrated with the ceremonials and observances peculiar to the ancient and honourable craft. Upwards of seventy Brethren, including visitors from other Lodges, attended the banquet, which had been provided at the Old Ship; and among the guests was (Captain Lind) one of the only three original members of the Lodge now living—the other two being John Hall, Esq., and J. C. Michell, Esq. On his health being drank, Brother Lind related some interesting particulars of the benefits which he had in his own person experienced as flowing from Masonry; for, when a captive in France during a period of fourteen years in the revolutionary war, he was assisted with money and other gifts to a considerable amount, by some to whom he had made himself known as a Mason. Brother the Rev. Dr. Shepherd, also related some striking instances of a similar kind, which had come under his own knowledge in India; and we need scarcely say that these details were listened and responded to in a spirit of true brotherly love.

The occasion of this interesting and gratifying event was also selected for the purpose of presenting to the Worshipful Master, Brother D. M. Folkard, a splendid testimonial of the esteem and regard in which he is held by his Brethren; and especially as a public record of the fact that he has filled, no less than three times, the Chair of the Royal Clarence Lodge. This testimonial consisting of a rich and elegantly chased silver salver, weighing 163 ounces, was presented in feeling and appropriate terms by Brother Past-Master Creasy to the Worshipful Master, who, in acknowledging the gift, gave an interesting narrative of the foundation, progress, and chequered history of the Royal Clarence Lodge, which, owing its birth to a little band of eleven Brethren assembled at the White Horse Hotel in that town, had passed through various stages of prosperity and depression, until it reached the eminence on which it now proudly stands. We are forbidden by the peculiar laws and ordinances of the Craft, from entering into further particulars of an occasion which will long be remembered—let us rather say, which will never be forgotten—by any who had the happiness of witnessing the celebration.

LOWESTOFT, *August 15.*—The Provincial Grand Lodge for the province of Suffolk, was held this day, and about eighty Brethren attended, in a very excellent room capable of accommodating 150 persons. The Brethren walked in procession, in very excellent order, to the church, where they arrived about half-past two, and heard an excellent sermon by a reverend Brother. A collection was made in aid of the Dispensary, which produced 27*l.*

The Brethren returned to Lodge, and afterwards eighty of them sat down to banquet at the Queen's Head.

BIRMINGHAM, *June 24.*—The Anniversary of St. John the Baptist was celebrated by the members of the ST. PAUL'S LODGE, No. 51, at Birmingham, on the 24th of June. The W. M. Brother Ribbons in the chair, supported by a large circle of Masonic friends.

After the cloth was removed, and grace said by the P. Grand Chaplain, Brother Palmer, Brother Ribbons proposed the health of the Sovereign Lady of the land we live in. Usual Masonic toasts then followed. Brother Broomhead, in a very neat speech, proposed the health of the chairman, Brother Bolingbroke Ribbons, the W. M. of St. Paul's Lodge—"I claim," said Brother Broomhead, "your attention, Brethren, for a minute, as I cannot suffer the opportunity to pass without speaking on a subject which, believe me, demands all the energy I can exert. I know Bro. Ribbons to be entitled to our regard; and whilst I claim him as a private friend, at a value not to be estimated, I am quite sure you all look to him as to a Brother whose head and heart are ever at work to do good to his fellow-man; and when I add, that our Brother Ribbons has always proved himself a faithful friend—a loyal subject—and a good Mason, you will join with me in wishing him long life, and health and happiness to enjoy it."

Brother Ribbons acknowledged the toast in a manner which did him infinite credit. His allusion to the three Masonic Charities was earnestly responded to. "Happy," he added, "happy indeed for us thus to meet and lay aside all feelings and thoughts, except those which unite men together in one indissoluble bond of good will and peace."

Various other toasts followed, and the company separated highly gratified,

The St. Paul's Lodge has just set an example worthy to be imitated by every Lodge in the world. The deed needs no comment—no varnish to gloss it over—but speaks in plain and honest terms the language inspired by the firmest faith, the brightest hope, and the most ardent charity.

"The W. M. Brother Ribbons moved, and the whole Lodge carried unanimously, that the Worshipful Master of the St. Paul's Lodge, Birmingham, for the time being, be constituted a Life Governor for ever of the Royal Freemasons' School for Female Children, the sum of twenty guineas to be paid out of the funds of the Lodge."

This forms one line of a triangle about to be formed in the St. Paul's Lodge, which will render it conspicuous amongst the Craft for ages to come.

It is intended to constitute the Senior Warden, for the time being, a Life Governor of the Boys' School, and the Junior Warden a Life Governor of the Old Mans' Asylum, and thus will the triangle of Masonic Charity, be complete.

June 17.—The members of Royal Arch Fortitude, of Birmingham,

assembled with every prospect of becoming strong, under our able and zealous W.M., and other members of the St. Paul's Lodge, to which the Chapter is attached.

Companion Wood, than whom a more sincere friend to the whole Craft can scarcely be found, has been inducted First Principal of the Chapter.

LEAMINGTON, *June 24.*—The Festival of St. John was celebrated by the Guy Lodge of Freemasons' at the Bath Hotel, and on the succeeding day the members of the Shakspeare Lodge of Warwick assembled at the Bull's Head Inn, for the same purpose. Both meetings were numerously attended, and the greatest fraternal kindness and sociality prevailed.

ROCESTER BRIDGE, *Aug. 8.*—This being the day appointed to lay the foundation stone of the bridge about to be erected over the river Dove, at Rocester, the greatest animation was displayed at the towns of Uttoxeter and Rocester. The Masonic body, who take so prominent a part in public ceremonies of this description, mustered from all parts of the county, to aid their Brethren of the Foresters' Lodge on this happy occasion. Barges were prepared for carrying the party by water from Uttoxeter, and the scene was enlivened by a brilliant assemblage of ladies, and the music of the fine yeomanry brass band, under the able management of Mr. Onion. The arrival of the barges was enthusiastically welcomed by the assembled crowds. The bells of the church rang their merry and varied peals. Festoons of flowers were strung across the streets, and the houses were decorated with evergreens. The company from Alton Towers consisted of the Countess of Shrewsbury, Prince and Princess Doria Pamphili, Lord Crewe, Baron and Baroness de Mezendorf, Miss Talbot, Miss Bishopp, Captain and Mrs. Hibbert, Rev. Mr. Sykes (of the Chauntry House, Newark), Rev. Dr. Delawarr, &c. The Earl of Shrewsbury arrived about twelve o'clock, accompanied by Master John and Master Bertram Talbot: the former is nephew to the noble earl, and heir presumptive to the title and estates. The procession was immediately formed in order, including the Masters and Brethren of the Staffordshire Knot Lodge; of the Royal Chartley Lodge; of the St. John's Lodge, at Lichfield; and of the Menturia Lodge at Hanley. The Brethren of the Foresters' Lodge, Uttoxeter. The Provincial Grand Chaplain, the Rev. R. Buckeridge. The volume of the sacred law, with the square and compasses, borne on a velvet cushion by Mr. Perkin, the Secretary. The Provincial Grand Treasurer, T. Bruton, Esq. carrying the purse and coins. The Worshipful Master, J. Mee Mathew, Esq. Grand Sword Bearer. The Earl of Shrewsbury, accompanied by Master John Talbot and Master Bertram Talbot. Two Stewards.

The procession moved from the Cross Keys Inn, about a quarter of a mile from the intended bridge. It was now the duty of the noble earl to lay the first stone of the arch. The upper stone of the pier had been already prepared for the reception of the requisite deposit, and his Lordship proceeded with the ceremonial. The coins of the realm were then handed to him by the Provincial Grand Treasurer, and deposited in the cavity of the stone, which was then covered by a brass plate bearing a suitable inscription.

The foundation stone of the arch was then lowered to its proper position on the top of the pier; and the Earl, assisted by the Worshipful Master and his Masonic Brethren, placed it on the square; the architect

presented a golden trowel to his Lordship, and the mortar was laid on. Three silver chalices, containing corn, oil, and wine, were then handed to his Lordship, who poured the contents of each on the stone, the band playing with exquisite taste—

“ Hark the vesper hymn is stealing
O'er the waters soft and clear.”

The ceremonial being over, three cheers were given for the Noble Earl and Countess; for the Prince and Princess Doria, and for success to the bridge. The Earl then proposed three cheers for the Duke of Sussex, as Grand Master of the Order of Freemasons; and the Foresters' Lodge, which was most enthusiastically given; the band playing the National Anthem.

Nothing could exceed the interest of the scene we have just attempted to describe. The beauty and elegance of the ladies who crowded the platform; the immense number of spectators wrapt up in silent attention to the ceremony; the varied and picturesque costume of the Freemasons; the beautiful scenery of the vale of the Dove, illumined by a bright sun; the exquisite music harmonising with the soft murmurs of the stream; the Premier Earl of England and his youthful heirs assisting in the erection of a work of great public utility; and the whole concluding with the enthusiastic cheers of many thousand people—such a scene, indeed, cannot be often witnessed, and can never be forgotten by those who were present.

The Rev. Mr. Jones then addressed the meeting in eloquent terms. At the conclusion of his speech the rev. gentleman was saluted with three hearty cheers.

The procession returned in the same order. The Freemasons and other gentlemen proceeded to the boats and returned to Uttoxeter. A good dinner was given by the Commissioners to the workmen, at the Cross Keys Inn. Not a single accident occurred during the day.

The bridge will have one arch of sixty feet span, and three land arches. That its erection is needed was very plain from the depth and strength of the current at the ford, while the ceremony was going on.

At five o'clock, the Commissioners and their friends sat down to a sumptuous dinner, at the Black Swan Inn, Uttoxeter. The wines and dessert were excellent, and did great credit to Mr. Taylor. About eighty gentlemen were present. The Rev. J. P. Jones was in the Chair, supported on his right by T. Sneyd Kynnersley, Esq., and on his left by R. Blurton, Esq. W. Arnold, Esq. was Vice Chairman. Amongst the company we observed—C. S. Kynnersley, Esq., T. S. Kynnersley, Esq., T. Gilbert, Esq., J. Mee Mathew, Esq., T. M. Phillips, Esq., H. Chawner, Esq., Rev. R. Buckeridge, Captain Brutton, E. Nicholson, Esq., Dr. Hewgill, T. Brutton, Esq., and a great number of the tradesmen of the town and yeomanry of the neighbourhood, and gentlemen. The day passed off most delightfully, and due honour was paid, with compliments to the Queen, the Duke of Sussex, the Commissioners, the Chairman, and to the Masonic body.

CHESTER, *June*.—ST. JOHN'S DAY.—The Brethren of the Cestrian Lodge, 615, held at the Royal Hotel, assembled, according to ancient custom, to do honour to one of their titular patrons. The Lodge being duly opened, and the business of the day concluded, the Wardens were commanded to call the Brethren to refreshment, when forty sat down to

an excellent dinner. The following were among the toasts delivered by the Worshipful Master (Brother Chas. Hamilton) in the absence of the W.M. of the Lodge, Thos. Finchett Maddock, Esq., who was prevented attending in consequence of the late family bereavement:—"Her gracious Majesty the Queen,"—(with Masonic fire). "The M.W.G.M. of England, his R.H. the Duke of Sussex"—(grand honours). "The Pro-G.M. the Earl of Zetland"—(honours). "The R.W. Prov. G.M. of this province, the Viscount Combermere"—(honours). "The R.W. D.P.G.M. of Cheshire, John Finchett Maddock, Esq." The W.M. observing that every Brother present deeply regretted the cause of his absence on that occasion—(honours). The S. W. then proposed "the W.M. of the day, Brother C. Hamilton"—(honours). The W.M. returned thanks at some length. "Brother Lord Hill and the Army;" "Brother Lord Minto and the Navy." "His Worshipful the Mayor of Chester, Brother Uniacke"—(honours). "Brother the Earl of Hillsborough"—(honours). "P. M. Wilbraham"—(honours). Brother L. Wilbraham delivered a Masonic oration at some length, which called forth the applause of every Brother present. "The Wardens"—(honours). "Our Visiting Brethren"—(honours). Many other toasts were given and acknowledged. "All absent Brethren," concluded the list. High time having now arrived, the Brethren were called from refreshment by the Junior Warden, when the Lodge was finally closed in due form, each one departing delighted with the proceedings of the day.—We understand great preparations are making at the respective Lodges where the provincial meetings are intended to take place in the months of August and November in the present year.

DEWSBURY, *June 28.*—The Lodge of the Three Grand Principles celebrated St. John's Day with unusual splendour, in gladsome commemoration of the coronation of Queen Victoria. The Rev. Worshipful Master, Dr. Senior, was very energetic and felicitous in his addresses, and alluded very eloquently to the various subjects—the presence of Bro. Lee, the D.P.G.M. for the West Riding, offered excellent scope, of which he availed himself very forcibly. About fifty Brethren were present. The appearance of the Lodge room was very elegant and chaste. A portrait of the Queen, with a number of Masonic worthies, gave a classic effect to this very interesting meeting.

BEVERLEY, *Aug. 14.*—The Members of the Constitutional Lodge entertained their W.M. Henry Burton, Esq., of Hotham Hall, at a sumptuous dinner, in the Lodge-room, Tiger Inn. The Chair was taken by T. B. Philips, Esq., and the Vice-Chair by Mr. Thos. Stephenson. After the cloth was removed, the Chairman directed the Lodge to be opened, which was done by the Past Master. After the usual Masonic toasts, the Chairman, in a neat and eloquent speech, proposed the health of Henry Burton, Esq., P.G.J.W. of the North and East Riding, and W.M. of the Lodge; which was drank with all Masonic honours. The Worshipful Master responded in a very eloquent and appropriate speech, in which he ably elucidated the principles of Masonry, and strongly recommended their practice on all the Brethren. Many other toasts were afterwards given; the company comprised several visitors from the Humber and Minerva Lodges, Hull.

ROMFORD.—*Sept. 24.*—A Provincial Grand Lodge for Essex was held this day at the White Hart. The particulars having reached us too late for the present number, must be reserved until our next.

PEMBROKESHIRE.—The fresh impetus given to Masonry is progress-

ing with evident advantage. The new Lodge will shortly be opened at Haverfordwest, under the Mastership of Colonel Scourfield, late *M.P.* for that town. The existing Lodges are in excellent working; and the Brethren generally, but more especially Brother Thomas, and his pupil, Brother Edwards, with his friend, Brother Byers, give at each meeting their valuable assistance.

BODMIN, Sept. 3.—The Brethren met at Bodmin, and went from the Lodge-room in procession to church (the music playing the Dead March in Saul) wearing white crape around their left arms, and their jewels being hung in black crape, on account of the decease of their late Prov. G. M., Sir John St. Aubyn, Bart. The service in the desk was performed by the Rev. J. Wallis, and the sermon preached by the Rev. H. Grylls, A.M., P.G. Chaplain, from Kings—"Alas! my brother." It was a truly excellent discourse, which might well appear in print. The organ pealed in solemn sounds, and the whole was deeply impressive. After returning from church, and transacting the business of the day, the Brethren proceeded in Masonic form to the hotel, where they partook of a repast prepared by Mr. Robert Gatty. On the cloth being removed, the ladies were introduced. The D.P.G.M., P. V. Robinson, Esq., the past D.P.G.M., Mr. Ellis, and other gentlemen, addressed the assembly, and thanks were returned by Preston Wallis, Esq., the steward. The most affecting allusions to the lamented death of Sir John St. Aubyn, seemed to pervade the meeting throughout the day, with a degree of gloom. It was proposed that a recommendation be forwarded to the Grand Master, that the very efficient services of their highly-talented D.P.G.M. Robinson, be crowned by his appointment to be the P.G.M., which he declined in the most respectful manner, preferring to be the Deputy in any appointment his R. H. the Duke of Sussex might be pleased to make. It was resolved to present the worthy Deputy with some mark of the strong feelings of approbation and respect the Brethren in general entertain for him, and a committee was appointed for that and other purposes.

PROVINCIAL GRAND LODGE FOR DORSET.—POOLE, August 1.—The Guildhall, by the kind permission of the Mayor, was fitted up as the Lodge for this occasion, and was tastefully and appropriately decorated in a Masonic style. The Brethren of the various Lodges in the province, with a number of visiting Brethren, assembled at ten o'clock. Previous to the arrival of the newly appointed P.G.M., the chair was taken by Brother Sydenham, W.M. of the Lodge of Amity, the Senior Lodge in the Province, who opened the P.G. Lodge in due form. Brother Eliot shortly afterwards arrived at the Lodge, was admitted in due form, and received with all the honours. He advanced to the throne, and presented his patent of appointment to the W.M. presiding. The W.M. then requested the R.W.P.G.M. Brother Eliot, to take his seat on the throne, at the same time addressing him in very eloquent terms on his appointment. The honours were again repeated, and the R.W.P.G.M. having ascended the throne, he briefly and feelingly thanked the Brethren for the very handsome and kind reception that had been given him; and having intimated that their first duty was the attendance on Divine Service, stated that he should reserve addressing them at length on that occasion, until their return from church. The Brethren then immediately formed in the order of procession, and walked to the Church of St. James, the Lodges being arranged according to seniority, the youngest preceding.

The procession halted at the church door, and entered the sacred edifice in inverted order. The services of the day were read in a most impressive manner by Brother the Rev. W. J. Percy, of Sherborne; and an admirably appropriate and instructive sermon was preached by the P.G. Chaplain, Brother the Rev. W. Brassey, from 1 Cor. i. 10; in which the preacher powerfully enforced those virtues and duties, the inculcation and practice of which are so characteristic of Masonry.

On the close of the services, the procession again formed in the same order, and proceeded to the Guildhall. The attendance was very full, there being upwards of seventy Brethren present, notwithstanding the unfavourable condition of the weather.

The Lodge having been closely tyled, the R.W.P.G.M. on the throne proceeded to the duties of the day, and appointed his officers as under:—Brother Herbert Williams, of the Lodge of Faith and Unanimity, Deputy P.G.M.; Brother Sydenham, W.M. of the Lodge of Amity, P.G.S.W.; Brother Jacob, of All Soul's Lodge, P.G.J.W.; Brother Tucker, W.M. of the Lodge of Science, P.G.S.D.; Brother Hillier, of the Lodge of Benevolence, P.G.J.D.; Brother Arden, of All Souls Lodge, P.G. Treasurer; Brother Hill, W.M. of All Souls Lodge, P.G. Secretary.

The P.G.M. then proceeded to address the Brethren at considerable length, in developement of the grand and sublime principles of Masonry, and concluded an eloquent and powerful address by pledging himself in due form, to the performance of those duties which his situation in the Craft might require of him.

The other duties of the Lodge having been gone through, the Lodge was closed in ample form and the Brethren adjourned to the Antelope Hotel, where they partook of an excellent dinner. The Brethren enjoyed themselves throughout the afternoon, with that harmony and kindly interchange of good will, which ever distinguish the meetings of the Fraternity. The toasts of Her Majesty the Queen, the Queen Dowager, and the rest of the Royal Family, were received with every demonstration of loyal feeling, after which a series of Masonic and other appropriate toasts followed; several excellent speeches were made, and a number of glees and songs were admirably sung. On the health of Brother Percy being drunk, he, in returning thanks, happily alluded to the occasion on which he was last present at a Masonic Festival at Poole, when the first stone was laid of that Church which formed a portion of the great religious Establishment of the nation, which afforded the best spiritual instruction and religious consolation to all classes of the people without distinction, and whose doors were always readily opened to the Brethren in their Masonic capacity. At nine o'clock the Brethren separated highly delighted with the occurrences of a day, which from the many pleasing circumstances connected with it—the first appearance of Brother Eliot, in the office to which he has been newly appointed, and which he graced by an address and demeanour that excited great gratification—the admirable manner in which every thing was conducted and passed off—will long be remembered by the Brethren present.

At this Lodge a grant of twenty guineas was made to the Asylum for Aged and Decayed Masons.

SHERBORNE.—The following address and reply have been forwarded for insertion:—

TO HERBERT WILLIAMS, ESQ., P.M. P.S.G.W.

We, the Master, Past Masters, Wardens, and Brethren of the Lodge of Benevolence, No. 459, of Sherborne, Dorsetshire, cannot suffer the present melancholy occasion to pass without condoling with you, and your family, on the decease of our late worthy Provincial Grand Master, William Williams, Esq.

Whilst under his direction the Province of Dorset flourished, they looked to him as their instructor and guide; and they feel that they would not be doing justice to his memory, unless they expressed their high estimation of his Masonic virtues, their admiration of his diffusive benevolence and charity, and their unfeigned regret for his loss.

Every Mason in the province feels that a worthy and distinguished Brother has fallen under the all-wise dispensations of the Almighty Architect of the Universe, and they look to Him alone for one competent to supply his place.

The lustre of his name will descend to posterity; and they offer this condolence and consolation to his family, that his Masonic and Christian virtues have evidenced the faith on which he hoped to obtain an eternal mansion amongst the blessed, veiled from mortal eyes by the starry firmament, where the World's Great Architect ever lives and rules, when time shall be no more.

Done in open Lodge, this 4th day of March, A.D. 1839, A.L. 5839, and signed and sealed by us the Worshipful Master, Past Masters, Wardens, and Officers of the Lodge of Benevolence, for ourselves and the Brethren of our Lodge.

TO THE WORSHIPFUL MASTER, PAST MASTERS, WARDENS, AND
BRETHREN OF THE LODGE OF BENEVOLENCE.

Brethren,—The active principles of Charity are amply displayed by that sympathy with the fatherless and widow, which is contained in your fraternal letter of condolence on the death of my dear and revered father.

It is such sympathy as this that we have heard so frequently illustrated by him whose loss we now deplore as a father—a brother—and a friend; and it is by such conduct we best evince our regard for him, and our sincerity in those principles which, as Masons, we profess.

It is some consolation to us to feel that his life has merited the applause of those with whom he spent with pleasure so much of his time; but it is a greater consolation to have a sure foundation for hope that his faith, through the merits of his Redeemer, hath been found sufficient to entitle him to an entrance into the mansions of everlasting charity and peace.

Thus, Brethren, may we be enabled so to pass through things temporal, that when in our appointed time we are brought to the verge of things eternal, we, like him, may say, "O death, where is thy sting? O grave, where is thy victory?"

May it please Him, in whose hands are the issues of life and death, to bless you in all your ways—is the earnest prayer of

Your obliged and faithful Brother,

HERBERT WILLIAMS.

To Brother E. T. Percy,
The W.M. of the Lodge of Benevolence,
Sherborne, Dorset.

TAUNTON, *Aug. 6.*—The Craft assembled in considerable numbers, to do honour to a distinguished member of the Grand Lodge, viz. Dr. Crucefix, P.G.D., whose singular ability as a Mason, and untiring exertions in behalf of the “Aged and Decayed Masons’ Asylum,” have rendered his name particularly conspicuous among the Masonic worthies. The Brethren were much pleased with his eloquent detail of the prospects of that intended monument of the excellence of Masonry, and his powerful exhortations to aid the benevolent work; and his reception was as complimentary as it was possible for “Masonic honour” to make it. Refreshment was served in the Assembly Room, at the close of the Lodge. The usual loyal and Masonic toasts were given and responded to, leading to that of the health of the distinguished guest, whose eloquence in acknowledging it will not readily be forgotten. Brother Eales White’s Masonic snuff-box collected the crumbs from the table with its accustomed success, and a letter was read by that zealous friend of Aged and Decayed Masons, from Brother Curme, of Weymouth, announcing a grant of twenty guineas from the P.G. Lodge of Dorset, to assist the completion of a work redolent of the best principles of pure Masonry.—*Taunton Courier*, *Aug. 14.*

WELLS, *June 24.*—The Brethren of the Swan Lodge of Freemasons at Wells, assembled at their Lodge, to celebrate St. John’s day. After going through the customary duties, the Brethren walked in procession from their Lodge to the Somerset Hotel, where they sat down to a very sumptuous dinner, provided for the occasion by Brother Mead. The afternoon was spent in that delightful interchange of harmony and kind feeling which are so eminently promoted by the fraternity; and the pleasures of the day were greatly enhanced by some appropriate glees, &c. being sung by Brothers Rolle, Burr, and Martin, in that style which those who have heard them can appreciate. This Lodge is yet young, and it was gratifying to observe, by so numerous an attendance, under the favourable auspices connected with the meeting, that the Fraternity is much promoted in this part of the province.

SCOTLAND.

OUR reporters have, we fear, a touch of the auld complaint. The 12th of August no sooner comes, than they betake themselves to the moors, and forget, in the pleasures of the scene and the healthy smell of the heather, those who must work in spite of all circumstances. If we cannot go snacks in the fun, we should not dislike sharing the game. D’ye take?—eh!

EDINBURGH, CANONGATE KILWINNING.—ALEXANDER WEDDERBURN. This respected name appears in the roll of initiated members of the Lodge Canongate Kilwinning, Edinburgh, *anno 1753.* This Brother became Lord High Chancellor of England in 1793. He was first created Baron Loughborough, and afterwards Earl of Rosslyn. The Canongate

Kilwinning Lodge may therefore count two chancellors of England in the roll of its members,—Lord Brougham being an affiliated, if not an original member of the Lodge. Perhaps, indeed, no other community of the Craft in Scotland can boast so many illustrious men and Masons as the above ancient and most distinguished Lodge reckons in the page of its annals.

The present Right Worshipful Master of the Lodge Canongate Kilwinning, Henry Jardine, Esq., has an almost hereditary claim upon the presidency of that body,—his father, Sir Henry Jardine, and his great grandfather, Lord Provost Drummond, having been both Masters of the Lodge. His zeal, talents, and character, both as a gentleman and a Freemason, render him worthy of the name and fame of his fathers.

ROMAN EAGLE LODGE was instituted by the celebrated John Brown, M.D., founder of the Brunonian System of Medicine.

ANNIVERSARY OF ST. JOHN, *June*.—Monday being the anniversary of St. John, the ancient fraternity of Freemasons met in their respective Lodge rooms, and spent the evening in conviviality. The Brethren of the Lodge (Celtic) dined in Bro. Robertson's, Regent Bridge; R.W.M. Bro. William Donaldson in the Chair, who, in the name of the Brethren of the Lodge, presented Bro. Aitken, ironmonger, their late R.W.M., with a splendid piece of silver-plate, as a token of respect for the efficient manner in which he had discharged the duties of his office, and the able assistance he had rendered to the welfare of the Lodge.

MONTROSE.—At a meeting of the exalted Religious and Military Order of Knights Templars, held at St. Peter's Priory, Montrose, on the 2nd instant, it was agreed, upon the recommendation of Dr. James Burnes, Prov. Grand-Master for Western India, and Grand-Constable of the Order of the Temple in Edinburgh, to nominate and appoint Mr. R. Gilfillan, Poet-Laureate to the Grand Lodge of Scotland, to be Procurator or Representative of the Montrose Priory, before the Grand Conclave of Knight Templars of Scotland.

BADENOCH.—The foundation-stone of the Kinrara Monument, to the memory of his Grace the late Duke of Gordon, was, on Wednesday the 14th August, laid with Masonic honours, in presence of Lords Cosmo and Alexander Russell; Cluny Macpherson; Mr. Burn, W.S.; Rev. Mr. M'Donald; Rev. Charles Grant; Rev. John Mattheson; Colonel Mitchell, C.B.; Colonel D. Macpherson, R.H.; Major John Macpherson; Captain Lauchlan Macpherson; Captain Æneas M. Macpherson; Captain John Cattanaeh; Mr. Macpherson, Banker, &c. &c., and a great concourse of people, who gathered from all parts of the country to witness the ceremony. After being properly arranged at Kinrara House, the procession proceeded to the summit of Tor Alvie, on which the monument is to be erected. The master of the ceremonies then deposited in a cavity in the stone, a hermetically-sealed bottle, containing some of the coins of the present reign—a copy of the *Inverness Courier and Herald*, and a piece of parchment, bearing an historical inscription. The stone being laid and properly adjusted, the mallet was handed to Cluny Macpherson, who gave three knocks on the stone with it; and having addressed the company in suitable terms, the Rev. Mr. Macdonald offered up a very impressive and appropriate prayer, and the ceremony concluded. Plenty of "mountain dew" having been provided for the occasion, Cluny Macpherson then proposed "The Memory of

the late Duke of Gordon," which was drunk in solemn silence, after which the procession returned in the same order to the place whence it set out, and having there sat down, the following healths were drunk with doffed bonnets, viz:—"The Duchess of Gordon," "The Duchess of Bedford," "The Duke of Bedford," "The Duke of Richmond," "Cluny Macpherson," "The Committee of Management," &c. &c. The company then separated.—*Abridged from the Elgin Courant.*

IRELAND.

DUBLIN, June 25.—VICTORIA LODGE, No 4.—The first business of the evening was to initiate Francis Falkner, Esq, merchant and sheriff elect of the city of Dublin, and William Kirwan, Esq Sir William Brady, Alderman and Lord Mayor elect, succeeds Brother Hoyte in that office, who was absent in consequence of the death of his son, a promising lad of ten years old. Brother Paul Barry, a zealous and active Mason, was installed Master for the ensuing six months, as the successor of Brother P. A. Fagan. Brother Parr and Brother William Andrews, jun., were appointed Wardens; and as a matter of course, Brother Thomas Wright was re-elected Secretary and Treasurer, we believe, for the thirteenth time, *at the annual salary.** We are well aware it is an office of considerable trouble, as well as responsibility, in so respectable and rising a Lodge; but the greater the toil, arising from the monthly increase of the Lodge, yet we really think Brother Wright grows young under the load. He takes full share of the operative business, and is at home at all things. His love for the order is insatiate.

The Lodge adjourned to refreshment; and however gratified we have been by the urbane, fraternal, and masterly manner in which Brother Fagan acquitted himself, yet we look to Brother Barry's half year of office as fully calculated to maintain that order and gentleman-like decorum, for which this Lodge is conspicuous.

The cloth removed, and the usual formalities gone through, the Master proposed the "Queen, Patroness of this Lodge in particular." Brother Fowler's version of the National Anthem was given in prime style by Brother Quinton.

"Grand Master of Masons in Ireland." Song—*Lover's "Molly Carew,"* in prime Hibernian style. It would warm the author's heart to hear Brother M'Cullagh (153) sing this song.

"Grand Master of Masons in England." Song by Brother W. H. Wright, P.M. 141 (an amateur).

"Grand Master of Scotland." Song by Brother Gallie, o' the land o' cakes, "John Anderson my Joe," most sweetly sung.

The Master then proposed the health of the MARQUESS of KILDARE, a visitor, of the Apollo Lodge of Oxford. (It is a rule in Ireland that no one can be initiated until he attains the age of 21 years; but the Marquis having the zeal of his father, the Duke of Leinster, had himself proposed and initiated into the Craft just before quitting college for

* A good round sum! 0.

the vacation, and made his appearance as a visitor at the Grand Lodge the day previous, to the surprise of all.)

The Marquis returned thanks in a few, but impressive, words, and said, that his anxiety to join the Fraternity was great; and knowing the bar to his admission in Ireland as a member of the Order, he availed himself of the very first opportunity to join the Brotherhood a few evenings before he came to Ireland; and while thankful for the kind reception he met in the Victoria Lodge, he was prone to think that short speeches best became men of his age and Masonic standing, and therefore solicited leave to give a song, a true Irish one, as a proof, that though he became an Englishman, he still had the *amor patriæ* at heart. His Lordship then sung "the Sprig of Shillelah and Shamrock so green."

The Master then proposed the healths of Brothers Grant (High Sheriff), Murphy and Gattie. Sheriff Grant returned appropriate thanks, and said he took this favourable opportunity of informing this Lodge of the kind manner in which he and Brother Hyndman (of this Lodge), and Brother W. H. Wright, P.M. 141 (then present), had been received by their English Brethren. He was at a loss to ascertain how their English Brethren ferreted them out, in order to compel them to partake of hospitality that even surpassed the Irish "Cead mille Faiitha." It was a sort of magic—every attention that Masonry could boast of, was at the service of himself and those Brethren who accompanied him to London—(long and continued applause).

The Worshipful Master rose and said, that his worthy friend the Lord Mayor, who had honoured the Lodge with his company on the Anniversary of the Queen's birth-day, had expressed himself equally well pleased with the kind reception which he had received in London, and proposed as a toast, our "English Brethren, especially the Grand Stewards' Lodge, and the British Lodge of London."

Brother Grant proposed the health of the Worshipful Master, Bro. Barry, whom he was proud to call his old and much valued friend; and from what he knew of his Masonic heart, he felt a conviction in his mind, that however the Lodge might have progressed, still that during Brother Barry's reign it would not retrograde.

Brother Barry returned thanks for the warm manner in which the Lodge received the toast just proposed by the worthy High Sheriff; that he really counted this the proudest day of his life to be placed at the head of one of the best working Lodges in the kingdom; and where, without intending to disparage any, the principles of the Order were truly worked out. It was a solace to him, that the Victoria kept her place in the good work. He begged to thank all his Brethren for the manner in which they responded to the call of his friend the Sheriff. Whatever he had seen worthy of example in others, he was determined to practice, and was determined to follow in the wake of his predecessor,—one who had retired that day from the chair, if not covered with laurels as a victor, yet was crowned with the approbation of good men. Bro. Fagan was one whose half year of office entitled him to the highest merit, and he concluded by proposing the health of that estimable Mason.

Brother Fagan, P.M. said, that he appeared in a new character at the present moment; he now had to boast of an additional honour, that of Past Master. The Worshipful Master had expressed himself in terms of approbation as to the manner in which he had officiated as Master, and he seemed disposed to think that the Lodge coincided in opinion

with him by their cheers. Which, while it was matter of heartfelt pleasure to himself, compelled him to say, that in truth it was a gratification to rule over a set of men so linked together in a cordial good feeling and fraternal regard.

Brother T. Murphy, P.M. No. 2, proposed the health of Brother Parr, the newly elected Senior Warden.

Brother Parr (a medical man) returned thanks nearly as follows:—
 “Worshipful Master and Brethren, while perfectly sensible of the growing regard and approbation of my Lodge, in advancing me to the rank of Senior Warden, yet I have almost a wish that I had retained my former position. I had grown used to it—for I have been Junior Warden betimes for the last two years. I had a liking for the post, as it brought all my *physical* energies into action, and enabled me to *administer* to your comforts, and adopt such *remedial* measures as your several *cases required*; and though in my last situation I might have exhibited a *feverish* anxiety to bring into *practice* my feeble abilities, and for which the “Argus-eyed Quarterly” rated me, yet it is my determination, despite of that, to follow undeviatingly the same course to your good.”

Brother Gattie, J. W. No. 2, proposed the health of Brother Andrews, who returned thanks very briefly, by observing, that the less a man said of himself the better. All he could do was according to mercantile usage, to promise to be correct in his dealings. He hoped for the indulgence of the Lodge until he became an adept.

The Lodge closed at eleven.

THEATRE ROYAL, June 26.—The entertainments were in aid of the fund for the relief of the distressed Widows and Brethren of the Masonic Order. The house, we were happy to see, was densely crowded in every part. Before the performance commenced the curtain rose, and a number of the Brethren of the Order appeared on the stage in full Masonic costume. His Grace the Duke of Leinster, Grand Master of Free and Accepted Masons in Ireland, seated on the throne. On the right and left stood Brothers Joseph White and Edward Tandy, holding the standards of the Order over his Grace's head. The Brethren, arranged at either side of the stage, formed a very picturesque scene. After saluting the M.W.G.M. with the customary Masonic salute, they were greeted with the plaudits of the audience. The whole strength of the company then advanced in front of the stage, and sang “God save the Queen”—Masonic version. The curtain then dropped. His Grace the Duke of Leinster, and the members of the Committee and Stewards; Brethren W. White, D.G.M.; the Hon. T. F. W. Butler, G.T.; the Rev. S. W. Fox, G.C.; G. Baldwin, Captain Stritch, Swift, Creighton, Benson, Lloyd, Lawson, Keene, Wright, Carmichael, &c. &c., repaired to the state box, fitted up for the occasion. Her Grace the Duchess of Leinster, and the younger branches of her amiable family, occupied the adjoining box. Their Graces were loudly and warmly applauded during the evening. The performances were the *White Horse of the Peppers*, and *Teddy the Tiler*, in which Mr. Power was the most prominent character.

ARMAGH COUNTY.—The members of Lodge No. 210, on the 22nd of August, waited on Brother Tenison, (P.M. of No. 50, President of the Armagh Masonic Council, and 2nd G.A.D.C. of Knights Templars in Ireland), at his residence in Portnelligan, Tynan, and presented to him

a beautiful piece of plate, value thirty guineas, on which, in arched compartments, are wrought those several hieroglyphic marks designed to symbolize his degrees in Freemasonry, and the following tribute, inscribed:—

“PRESENTED BY THE BRETHREN OF THE PHENIX LODGE, No. 210, COUNTY OF ARMAGH, TO PAST MASTER THOMAS J. TENISON, BARRISTER-AT-LAW, IN TOKEN OF THEIR APPRECIATION OF HIS MORAL WORTH AND MASONIC SERVICES—*Palmas qui meruit ferat.* A. L. 5839.”

Geo. Walter Young, Esq. of Knockbane, discharged the duty of presentation, and pronounced an address, in which he most ably adverted to the ardent, anxious, and arduous efforts of Brother Tenison in the cause of Freemasonry, to which the Brethren attributed the flourishing state of their Lodge in *particular*, and the revival and reconstruction of the Order *generally* in that part of the country; which most desirable results had been mainly effected by Bro. Tenison, whose Masonic skill and courteous deportment as a resident gentleman, were in unison with his liberality and impartiality in the distribution of the benefits and charities of the Order, without political bias or sectarian distinction.

Past Master Tenison returned thanks, and in doing so took a comprehensive view of the present and past state of the Masonic body in the county of Armagh, and the course which, in his opinion, would most tend to enlarge and consolidate it; and rejoiced that the steps which he had already taken to effect these objects, had been so far attended with success, and had elicited the entire approbation of the Craft. The learned Brother concluded by expressing his acknowledgements for their handsome present, and declared that such generous sympathy and kindness had filled

“Each blank in faithless memory’s void.”

After the ceremony of presentation had concluded, the Brethren, twenty-four in number, (including Brother Thomas Ed. Wright, of No. 50, and Brother Sinclair Carroll, of No. 409, Armagh), were elegantly and hospitably entertained at dinner by Counsellor Tenison. Hercules Ellis, Esq. acted as Vice-President; and his health being drank, elicited from him a speech copious in thought, and of brilliant effect.

The Rev. Chaplain, Brother Williams, in the course of the evening offered some appropriate and instructive observations, which were perfectly in accordance with his sacred calling, and illustrative of the sentiments of the Psalmist—

“Behold how good and pleasant a thing it is
For Brothers to dwell together in unity.”

On the whole, the day was passed with that social feeling and unanimity which will not be easily forgotten by those who had the good fortune to be present.

PARLIAMENTARY INTELLIGENCE.

ANNO SECUNDO ET TERTIO VICTORIÆ REGINÆ.

CAP. LXXIV.—An Act to extend and render more effectual for Five Years an Act passed in the Fourth Year of his late Majesty George the Fourth, to amend an Act passed in the Fiftieth Year of his Majesty George the Third, for preventing the administering and taking unlawful Oaths in Ireland. [24th August, 1839.*]

Clause I. recites the act of 4 Geo. IV. c. 87.

Not to extend to Freemasons Societies, &c., provided that two members thereof certify upon oath that such Societies have been formed according to the rules prevailing in those societies.

Such certificate to be attested by the Magistrates, and deposited with the clerk of the peace.

Name of the society to be registered with the clerk of the peace.

II. And whereas certain societies have been long accustomed to be holden in this kingdom, under the denomination of Societies or Lodges of Freemasons, and societies or knots of Friendly Brothers of the benevolent Order of Saint Patrick, the meetings whereof have been in great measure directed to charitable purposes; be it therefore enacted, That nothing in this act shall extend to the meetings of any such Society or Lodge which shall before the passing of this act have been usually holden, or which after the passing of this act shall, by or from any such Society or Lodge now existing, be formed under the same denomination, and in conformity to the rules prevailing among the said Societies of Freemasons or Friendly Brothers: Provided always, that this exemption shall not extend to any such Society or Lodge unless two of the members composing the same shall certify upon oath, which oath any justice of the peace or other magistrate is hereby empowered to administer, that such Society or Lodge has before the passing of this act been usually held, or if so formed after the passing of this act has been so formed, under the denomination of a Lodge of Freemasons, or Society of Friendly Brothers of the said Order, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons, or of such Societies of such Friendly Brothers in this kingdom; which certificate, duly attested by the magistrates before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act, or within the space of two calendar months after such formation of such Society or Lodge as aforesaid, be deposited with the clerk of the peace for the county, riding, division, shire, or place where such Society or Lodge hath been usually held, or shall be so formed: Provided also, that this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid, within such two months, and also on or before the twenty-fifth day

* The bill was prepared and brought in by Mr. Solicitor General for Ireland, and Lord Viscount Morpeth.

of March in every succeeding year while this act shall continue in force.

III. And be it enacted, That the clerk of the peace, or the person acting in his behalf, in any such county, riding, division, shire, or place, is hereby authorised and required to receive such certificate, and make such registry as aforesaid, and to enrol the same among the records of such county, riding, division, shire, or place, and to lay the same once in every year before the general session of the justices for such county, riding, division, shire, or place; and that it shall and may be lawful for the said justices, or for the major part of them, at any of their general quarter sessions, if they shall so think fit, upon complaint made to them upon oath of any one or more credible persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge within such county, riding, division, shire, or place, shall from thenceforth be discontinued; and any such meeting held notwithstanding such order of discontinuance, and before the same shall by the like authority be revoked, shall be deemed an unlawful combination and confederacy under the provisions of this act.

Clerk of the peace to enrol the certificate, and make the registry.

IV. And be it enacted, That in the construction of this act the word "Society" shall be construed to mean and include association, brotherhood, lodge, knot, club, or confederacy; and the word "Division" shall be construed to mean and include any branch committee, or other select body of any such society; and the word "County" shall be construed to mean and include any county at large, or county of a city or of a town, or city or town and county; and every word importing the singular number only shall extend and be applied to several persons or things as well as to one person or thing; and every word importing the masculine gender only shall extend and be applied to a female as well as a male; unless there be something in the subject or context repugnant to such construction respectively.

Interpretation clause.

V. And be it enacted, That this act shall continue in force for five years from the first day of September one thousand eight hundred and thirty-nine, and no longer.

Continuance of act.

VI. And be it enacted, That this act may be amended or repealed by any act to be passed in this present session of parliament.

Act may be amended this session.

FOREIGN.

ST. CHRISTOPHER.—MOUNT OLIVE LODGE, *May 25.*—We were much gratified yesterday se'nnight, at our visit to this ancient and respectable Lodge. A meeting was convened for the especial purpose of receiving Brother Daniel Hart, of the Caledonia Lodge, Grenada, who has been commissioned by the Most Worshipful Provincial Grand Master of Grenada, to visit and inspect the Lodge in this Island. There was a good attendance of the members, and the Lodge was opened about four o'clock in the afternoon—some of the members being prevented from assembling at an earlier hour, in consequence of the late sitting of the House of Assembly. Brother Hart, in furtherance of the object of his mission, communicated a variety of interesting information to the Lodge, and urged a uniformity of practice in the working of the several Lodges in this province. To detail some of the various matters submitted by Brother Hart for the consideration of the members, would occupy more space than we can afford; nor would it be consistent with propriety to give publicity to all recommendations which he brought forward. At the conclusion of his inspection, the worthy Brother delivered an appropriate Address to the Brethren, in which he enlarged upon the nature, duties, and rights of Freemasonry; illustrated its principles, and enjoined its practice. "Freemasonry," said the worthy Brother, "gives real and intrinsic excellence to man, and renders him fit for every station in society—it strengthens the mind against the storms of life—paves the way to peace—and promotes domestic happiness. It ameliorates the temper, and improves the understanding. It is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions, and employs, usefully, our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and have rendered the union of soul and body almost intolerable, it yields a fund of comfort and satisfaction." After a well-merited compliment to the Master, he stated, that the government of a Lodge depended principally on its Officers, who should make themselves perfectly acquainted with their respective duties, by which means the other members not only improve, but become zealous in the cause of the Institution, render all matters pleasing, and create perfect union. The Worshipful Master, the Hon. Joseph King Wattlely, made a suitable reply to the address, and concluded by expressing his thanks for the very handsome compliment paid him by Brother Hart.

In the evening, Brother Hart was entertained at dinner in the banquetting Room of the Lodge, and some old Brothers of the "Mystic Tie" were invited to meet him. It is scarcely necessary to observe that the evening was spent in the utmost harmony and brotherly love, so characteristic of the genuine principles of the sacred Order. The health of Brother Hart was drank with all the honours, and several appropriate toasts were given, to which some eloquent replies were made by the Worshipful Master and others of the Craft; and the happy party separated at an early hour.

GRENADA.—CALEDONIA LODGE (324), *June 24.*—The Brethren celebrated the Festival of St. John the Baptist, on Monday, the 24th inst.,

at their Lodge-room. The Lodge was opened at half-past four, and the Brethren dined precisely at five.

ADELAIDE, SOUTH AUSTRALIA.—The Brethren of the Lodge of Friendship (613) celebrated the Festival of St. John the Evangelist, on the 27th of June, 1839, at the Turf Hotel. The Lodge met for business at high twelve. The Brethren sat down to dinner at five o'clock precisely.

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.

BRO. MAJOR MACDONALD.—The note p. 28, 1838, is not editorial, but the remark of the author of the article.

BRO. J. S. RAMSAY, Lodge of Hope 532 (Bombay), is requested to state if any remittance has been forwarded to the Editor, none having been received.

SOME MEMBERS OF 445 and 546.—We would cheerfully take steps to ensure attention to correspondence, but have considerable hope that in future there will be less, probably no cause for complaint.

A leave taking has occurred between some London Masons and two highly esteemed members of the "Eastern Craft," Brothers Neave and A. Grant, who, while this article is being penned, are on the waters of the deep, on their return to the scene of their useful labours. Their sojourn in Europe has been marked by enterprise and liberality—they have both of them sought for information on the polity, discipline, and practice of Freemasonry—have amply stored their well-regulated minds with much that is valuable—and they pant to impart to their Brethren, the intelligence which has crowned their own personal exertions. We feel a proud satisfaction in the belief that the deep interest we take in the happiness and welfare of our esteemed friends is mutual, and that although we may never meet again, the tribute due to memory will not be withheld by either party. The patent of Dr. Grant as Provincial Grand Master for Bengal will arrive with these Brethren, in both of whom that distinguished Mason will find powerful auxiliaries in the promotion of the Masonic art. The province of Bengal is almost now a land of promise, and we are sure that Major Macdonald will be delighted to find that his example has been so worthily emulated.

To the Brethren in Calcutta we offer our sincere congratulations on the advent of an æra which, we trust, will surpass the brightest recollection of the happiest annals of former times, and are not a little proud in the reflection, that having encouraged their sentiments, we may in a measure claim some attention for our advocacy.

Bombay.—Petitions have, we hear, been sent to England, embracing topics of vital importance. Much anxiety is felt, and indeed expressed at the delay of official replies to returns and correspondence.

CALCUTTA, SIMLA, *June*.—Yesterday being the anniversary of St. John the Baptist, the Brethren of the Masonic Lodge "Himalayan Brotherhood," clothed in their peculiar costume, and decorated with their jewels, walked in procession from the Lodge-rooms to the Station Church, preceded by a band of music, which was obligingly lent them for the occasion. On arrival at the church door the Brethren entered in reversed order. The church was filled by ladies and gentlemen who had assembled for the purpose of witnessing the procession, and of joining in the solemn service of the day, which was performed by the Rev. Mr. Tucker. The Rev. Gentleman, although labouring under indisposition, in compliance with the request of the Brethren, kindly preached an eloquent discourse, taking for his text, v. 17, c. ii., 1st Epist. Gen. of Peter. We regret our inability to do justice to the impressive manner in which Mr. Tucker illustrated his text, and enforced the necessity of practising charity towards our fellow-creatures. After service, a collection was made by the Masonic Brethren, in behalf of the local charities of Simla. They returned to the Lodge-rooms in the same order as before. Thus closed the first Masonic procession on the Himalaya mountains.

On the evening of the same day, the Brethren, consisting of the gentlemen in the civil, military and uncovenanted services of the Honourable Company, as well as others, with their guests, sat down to a sumptuous dinner, at which the utmost harmony prevailed; and the "feast of reason and flow of soul" did not terminate till "high twelve," when the Brethren departed to their homes, delighted with their evening's entertainment, the rain pouring in torrents over the heads of some who were too eager to creep into bed.

The lateness of the information prevents our giving an excellent song composed and sung by Brother H. W. T.

NEEMUCH.—Mr. Colvin having left, and Major-Gen. Lindsay, *C.B.*, being about to return home, we shall look still more anxiously to Major Macdonald to pursue his zealous exertions. The Major is just now busily occupied in endeavouring to get up a Chapter of super-excellent Masonry, and being the only one acquainted with the details, the labour of instruction falls entirely on himself. We are awaiting with deep interest the appointments which Dr. Grant, the new Provincial Grand Master for this Presidency, will make.

The Sussex Lodge has, under the able Mastership of Major Macdonald, not only relieved itself of a very heavy debt, but has purchased a small house for the purpose of holding its meetings, and paid all charges, excepting about twenty pounds.

MADRAS, *June*.—A correspondent has kindly favoured us with the annexed description of the highly interesting Masonic ceremony which took place last evening.

We have seldom witnessed a more interesting scene than that of laying the foundation stone of a Masonic Temple this afternoon in the vicinity of Capper's House, at St. Thome. This locality, thanks to the spirited exertions and good taste of our Governor, is fast rising into repute. The Ice House forms a pleasing ornament to the drive along the beach, which now extends to the Adyar. The extensive wall under process of construction, shuts out from view the Golgotha, which has so long disfigured this otherwise pleasant and healthy spot. In a short time the inhabitants at the mount will be enabled to reach Madras, either by the new bridge over the Adyar, and thence along the coast to the

fort, or they may proceed as far as the Moormen's Lights, and avoid further use of the mount road by turning in an oblique direction towards the sea by the new cut which opens in the vicinity of the Ice House.

The selection of the site of the Temple therefore on this part of Madras is excellent—the value of property will be much enhanced, and as the old promenade near the cenotoph is now deserted and abandoned, so will other spots now in esteem, and we venture to predict that ere very long, handsome dwelling houses will be seen rising on the sides of the beach roads, the whole length to the Adyar.

There were two tents pitched, one for the visitors and one for the Lodges to assemble in. The stone was lowered into its place close to the visitors' tent, and it was done with every Masonic form.

The coins of our gracious Queen Victoria, with a parchment roll, stating that this ceremony was enacted by our esteemed Governor, were deposited in a cavity of the stone. A very appropriate prayer was given by the Deputy Provincial Grand Master Morris, which was followed by a suitable benediction from Brother Lord Elphinstone. The corn, wine, and oil were poured on the stone, the correct position of which was tested by the square, plumb, rule, and level.

It was gratifying to see the interest exhibited by the numerous assemblage of ladies and gentlemen, many of whom had relatives and friends who took part in the procession. Crowds of natives also looked on with intense curiosity. Indeed it was impossible not to feel excited by seeing so many Lodges assembled, and marshalled in procession order—the splendid decoration of the Armenia Lodge, the numerous and well arranged Regimental Lodge of the 54th regiment, with the regimental band, playing the National Anthem, the compact and orderly Lodge of Social Friendship, whose character has so long been supported for charity and philanthropic feeling—the Lodge of Perfect Unanimity, No. 1, known for their benevolence and Masonic zeal, supported as they were by the Grand Lodge in their handsome vestments of purple and gold.

The shades of evening drew on, and the dense crowd was forced to retire, not however without a wish which was felt by many, that the institution might prosper, and the cause of true charity never grow cold.

At eight o'clock the Brethren of the Lodge of Perfect Unanimity sat down to a sumptuous banquet at the College Hall, where, on the conclusion of the repast, the health of our Queen, of the Duke of Sussex, and the Lodges working under him, were drank with Masonic honours.

The Governor was present, and responded to the toast, in which prosperity to the New Temple was drank, with much fervour and zeal.

W. Brother Morris addressed the party (upwards of fifty) in his usual impassioned and eloquent manner.

The Master of the 54th Lodge spoke also with much feeling and truth, and passed a pleasing compliment to the Madras Brethren who had aided the Lodge at Trichinopoly when its temple was destroyed by fire.

The health of W. B. Underwood, the architect, was loudly cheered—his reply was replete with good feeling and Masonic experience.

Several Masonic airs were played by the 54th band during the evening—and some of the Brethren kindly assisted by their vocal talents, in particular one, whom we do not recollect to have seen in these festivities before.

Thus closed a very pleasing ceremonial. We ardently hope that

the cause of Masonry may go on prospering, as it has done, for years in this place, and that the health which it now exhibits under the tutelage of W. B. Morris, may never exhibit aught of the sear and yellow leaf.

BOMBAY.—We are glad to learn that the members of the Masonic Fraternity in Bombay were not behind their Brethren of Calcutta, or Madras, in celebrating the last Anniversary of St. John's Day.

The Brethren to the number of about fifty, amongst whom it was gratifying to see some of the most influential members of society, assembled at the rooms of Lodge Perseverance, in Meadow-street, and partook of a suitable entertainment provided for the occasion; and nothing, we are told, could exceed the feeling of Brotherly love and harmony, the distinguishing characteristic of the society, which prevailed throughout the evening.

We understand that Doctor Burnes, *K.H.* the Provincial Grand Master for Western India, has been installed Master of Lodge Perseverance for the present year. We congratulate its members on having selected one who is so zealous and able a supporter of their institution; and who will, we doubt not, from what we have heard, direct his best exertions to the promotion of Masonry. We trust that ere long the Order which has of late years been on the decline on this side of India, will be in as flourishing a state as its warmest admirers can desire.—*Bombay Times*, Jan. 9, 1839.

On Saturday evening the Lodge Perseverance, with the Right Worshipful Provincial Grand Master, Dr. Burnes, in the chair, gave an elegant and sumptuous entertainment to the Chevalier General Ventura,* which was attended by upwards of fifty of the Masonic Brethren resident in Bombay. The greatest hilarity prevailed during the evening; and the distinguished stranger, to honour whom so many had congregated at the festive board, expressed himself highly gratified with the Brotherly feelings and kindness evinced towards him.—*Bombay Times*, Jan. 23, 1839.

We understand that on Thursday evening last, the Right Worshipful Master, Dr. Burnes, and the members of Lodge Perseverance, gave a very elegant entertainment to their Brother Doctor Barra,† in the mess-room of the town barracks, previous to his departure from India. Between fifty and sixty members of the Craft assembled on this occasion, and the feeling which animated all must have been highly gratifying to their guest.—*Bombay Times*, April 13, 1839.

* General Ventura is the chief general in Runjret Sing's armies. He was raised to the Third Degree in a Lodge at Meerut.

† P.M. Lodge Royal Edward, in Herefordshire.

REVIEW OF LITERATURE.

The Theocratic Principles of Freemasonry. The Rev. Dr. Oliver is proceeding with his crowning labour. We have unfeigned pleasure in placing before our readers the first list of Subscribers, and express our hope that the next may not only be more extensive, but that it may contain the name of every Brother of exalted rank, who at the present moment may be unaware of the learned author's engagement to complete his most difficult and important task.

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| Hon. A. H. Moreton, M.P. s.g.w. | R. Collier, SEC. |
| R. T. Crucefix, M.D. P.G.D. | T. Rowvall. |
| S. C. Norris, P.M. G.S.L. | J. Burges. |
| Acklam, G.S.L. | J. Booth. |
| H. A. Hoare, No. 2. | B. B. Newton. |
| Giles, 5. | W. Warrington. |
| Winsor, 76. | J. Porter. |
| Udall, w.m. 676. | W. Thompson. |
| Turner, Strong Man Lodge. | M. Lawton. |
| F. B. Ribbans, w.m. 51. | J. Ready. |
| W. Lloyd, P.M. 51, P.G.S.W. | W. Staghall. |
| J. Wood, P.M. 51, P.G.T. | W. Hanks. |
| W. Reece, P.M. 51. | M. Bestwick. |
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BROTHER JOHN NICHOLLS, P.M. 14, Well Street, Jewin Street, Cripplegate, is appointed by the learned Author to collect and transmit the names of Subscribers in the London District.

Maxims and Golden Rules. J. Madden and Co.—The object of this little brochure, as explained in the title, is to impress upon the mind the necessity of method and good conduct; as a “Ready Reckoner” of useful aphorisms from many authors it strikes the *key*, which, when sounded, may arrest many an ill-timed expression, and prevent much ill-will. It is all good.

Maxwell's Life of the Duke of Wellington. A. H. Baily and Co., 83, Cornhill.—The three first numbers of this work, published on alternate months, have reached us together. Had they come in regular course, we should have had more time to do justice to their contents.

Of the many publications now issuing from the press on this interesting subject, we believe Maxwell's was the first announced to the public; but whatever doubts may exist on this point, there can be none respecting the great superiority of this accurate and extremely well-written work. Its contemporaries may rival each other, like so many Dalrymples and Burrards, this is of the sterling Wellington quality, the unrivalled by them all. No living author is so eminently qualified to write a history of the bygone life of the illustrious Duke as Mr. Maxwell; his previous literary reputation on similar subjects was sufficient warranty of this; and he appears to pursue his task as if his every thought had been hitherto employed, and was still applied to it. The embellishments, both of plates and cuts, are of the most superior class.

Distant be the day when the historian will have to append the demise of the glorious old soldier—of the wisest in the council, and deservedly the most successful in the field—of the warrior whose fame is unsullied and imperishable.

Part the First, published in April, commences with a minute detail of the noble Duke's career from the earliest period; and with Part the Second, published in June, and Part the Third in August, gives every campaign in which he was engaged, in Holland, the East Indies, and the Peninsula, up to the disgraceful Convention of Cintra, which, with the preceding inactivity of the army from the moment of his most unaccountable supercession, robbed him of the laurels that must have followed his splendid victory at Vimiero.

Brother Baily deserves the utmost commendation for the very superior style in which this publication is brought out. If he should profit in the same ratio of excellence as he deserves to do, he will be as fortunate at the counter as Wellington in the field.

Poor Law Rhymes. Minstrel Musings. By J. E. Carpenter.—Although we do not approve the satirical, we gladly bear testimony to the lyrical powers of our brother author, whose muse has a conversational sweetness, and on many subjects is fervid and graceful. In the former she is mistaken in her subject, but generally correct in versification. In the latter her minstrel strains, take a wide range in poetry, and possess a natural melody.

Oriental Herald, Sept. (21.) Smith, Elder, and Co.—This number very honourably succeeds its predecessors; it contains, as usual, extensive and varied intelligence from the eastern world. The articles, statistical and general, are well and forcibly written. Miss Roberts gives much interest to the scenes in the Himalaya, and Mrs. Postan, in her account of the Temple Bhawun Jain Aaley, displays a master know-

ledge of her subject. The number is embellished with two spirited engravings.

Narrative of a Visit to the Court of Sinde &c. By James Burnes, K.H. LL.D. F.R.S., &c. Bell and Bradfute, Edinburgh, 1839.—This narrative, which is inscribed to the Earl of Durham, is a third edition of an official report originally printed in Bombay at the public expence. It was afterwards reprinted in England, and favourably received. The important changes that have taken place in Sinde, rendered another edition necessary, and our enterprising author has executed his task with his accustomed zeal, talent, and research. The historical portion of the work shews clearness of judgment, and the author's candid acknowledgments to every one from whom he has derived information is very creditable. Among many amusing scenes, he describes very honestly the progress of a cure he was fortunate enough to work upon an ameer or noble, with his reasons for the effect produced thereby in his favour. These ameers he states to be courteous, immensely rich, yet reserved. The ameers appear priest-ridden. There are no less than 100,000 tombs of Saints! The jurisprudence of the country, its animal and vegetable productions, the customs of the people, &c. are treated of with acuteness, and the work is altogether useful to the public service.

Appended to the "Visit," is a history of Cutch, with political remarks, and a series of papers which reflect high credit upon their respective authors. The work is rendered the more useful by many excellent engravings, with a map to illustrate the scene of Dr. Burne's visit to Sinde, the publication of which has added a laurel to eastern literature.

The Rhine; Legends, Tradition, History, &c. By Joseph Snowe, Esq. Westley—Madden, and Co.—In typography and illustration this work is a bijou. The Rhine, with its castles and cities, pass in review before us.

"Legends, Tradition, History!" The wild, wondrous, and romantic are all displayed with enthusiasm, and embellished with the polished elegance of a classic scholar.

The introduction is simply but well written, treating of the Rhine and its past influences, the author says—"that the first mercantile confederation, the Hans League, took its rise on its banks; that the art of printing was invented in one of its cities, and that the reformation was cradled into maturity beside its bounding waters. Need any thing more be added?"

The lover of the "supernatural" will find in the legends an ample store of the marvellous, and will scarcely breathe while perusing with gasping interest the page of horror! The antiquarian will, in his turn, ponder over what will fix his attention, and delight his fancy, and the readers generally will find great amusement.

The author very gracefully narrates the complicated subjects of his thoughts, and gives "in a complete shape to the world" many interesting scenes of the past ages. There are also some whimsical drolleries and scenes of domestic interest. "The Gray Mare in the Garret," and "the Millers Maid" will suffice as examples.

The tourist *must* read "the Rhine," or he will neither understand what he is to see or what he has seen. As an incentive to travel, or to refresh his memory, he will probably, like ourselves, profit by Mr. Snowe's acquaintance.

Physic and Physicians. 2 vols. 8vo. Longman and Co. 1839.—The title of this work is attractive, and by its anecdotal matter will

amuse even those of the "profession" who have time to skip from subjects more worthy their attention. If the author intended to carry out any sound principle, he has evidently failed. Is he not aware that occasional instances of the want of high-mindedness, too evident among all classes of men, should, in this case, have been screened as much as possible from the prurient eye of the public? We object also to the "free and easy" tittle tattle. As a compiler the author is not fortunate, for any practitioner of twenty years' standing could have furnished more interesting sketches of the dead, and the living members of the healing art. We have looked in vain for the "genealogical tree" from Galen to the present day, and have felt regret that scriptural medicine is scarcely adverted to, where it might have been so appositely introduced. There is, however, an abundance of amusing anecdotes, which, as far as they go, will beguile an hour. Should the work be reprinted, we advise the introduction of more useful information, and less, much less, adulative praise to the living, which is not good practice. *Moderata durant.*

A Treatise on Indigestion. By a Member of the Medical Profession.—This little waistcoat pocket work contains the *rationale*, in which the author recommends the use of Babington's Elixir of Rhubarb. It is popularly and tersely written, and, which may not lessen its value, is distributed gratuitously. Not so the medicine, which, as it is confidently declared (and we are not prepared to deny) is palatable to the taste, and curative to the stomach; of extreme service to the nervous, dyspeptic, and sedentary, by soothing the system and improving digestion; and is a gentle and safe restorative to those who have participated too freely in social pleasure.

A Treatise on the Law of Limitations. By G. B. Mansel, Esq. Barrister at Law. C. Sweet—A perusal of this concise, and we may venture to add, well-arranged condensation of law, has put us a little in good humour with ourselves. The study of the law we have always understood to be a dry affair, and we consequently have dipped but little into it. Albeit, the axiom, that the less we have to do with it the better, has often arrested a peep into Blackstone and other worthies; but the word "limitation" induced us to examine Brother Mansel's pretensions, and we have gained much information at a very small cost of time. To us not of the long robe (an avowal not very necessary to declare), it is evident that no assiduity, however great, has been spared to condense a mass of precedents into an easy and even a popular form. Mr. Mansel's practical knowledge has enlisted all the authorities which bear upon the subject, and the result has been a treatise on a most important branch of his profession, easy in style, comprehensive in argument, and brief in verbage. The law student will thank him, and if we mistake not, the profession will appreciate the effort as a successful one.

Confessions of Harry Lorrequer. Dublin. Curry and Co.—Pickwick and Nickleby have a stalwart rival in Harry Lorrequer, whose confessions, made in true Milesian spirit, have deservedly found favour in Dublin. Pat, or Harry rather, is free from superfluous cash, but he has wit in abundance, with frolic and fun sufficient to keep a marching regiment in a roar of laughter. There is no dare-devilry for which he is not ready, nor any contingency for which he is unprepared. Every "confession" is a perfect picture, in which the foreground and perspective is in most excellent keeping. *Phiz* illustrates with perfect effect what Harry expresses with infinite humour. Boz, look to it!

EXTRA LIMITES.

We hardly expected to have found space or time to give any report of the proceedings at Romford, but our Brother of the printing-press having volunteered his exertions, we had not the heart to refuse what our own desire tempted us to do. We therefore append the following report of the Essex Grand Lodge—somewhat out of its proper place, it is true—but though last in order, it will not be the less interesting:

A Provincial Grand Lodge for the County of Essex was held at the White Hart, Romford, on the 24th of September, by the R. W. Rowland Alston, Esq., *M.P.*, Prov. Grand Master. His son, R. G. Alston, Esq., *D.G.M.*, was present; and, besides a pretty full attendance of Grand Officers of the Province, we noticed a few distinguished Brethren of the Craft, among whom were Bro. R. T. Crucefix, *M.D. P.G.D.*, and Bro. J. Lee Stevens, *P.G.S. &c.* All the Lodges in the province were represented; namely, those of Colchester, Halsted, Rochford, Chelmsford, Brightlingsea, Romford, and Chigwell; whilst, on the whole, the muster was but limited: certainly not so strong as the efforts used for Freemasonry in Essex would seem to warrant.

After the appointment of officers for the year, and other routine business had been disposed of, very warm and perfectly unanimous votes of thanks were passed in favour of the Provincial Grand Master, and Deputy Grand Master, respectively, accompanied by due Masonic honours; and which were suitably acknowledged by the worthy objects. The Provincial Grand Master then complimented the members of the Chigwell Lodge on the praiseworthy increase that had been made to their numbers and efficacy, and expressed his determination to hold the next Provincial Grand Lodge at Chigwell, as a suitable reward to them and encouragement to others; and proceeded to close the Lodge in order and harmony.

At the banquet about thirty sat down, and passed a pleasant evening. The early hour at which we are compelled to go to press with this part of our intelligence, precludes the possibility of more than a brief record of what followed the withdrawal of the cloth.

“The Queen,” the first toast, was received with much gratification, and followed by unanimous applause; as was the second, of the “Queen Dowager, the Patroness of the Girls’ School.”

The Chairman then called for bumpers, with which, after the toast had been prefaced in terms of much affection and infinite justice, "the health of H.R.H. the Duke of Sussex, the M.W. Grand Master, was drunk and responded to with loud and repeated cheers.

"The Earl of Durham, Pro-Grand Master," having been given, with a well-merited compliment, by the Chairman, was then very warmly received; and similar marks of respect preceded and followed that of "The Earl of Zetland, Deputy Grand Master;" to which was added, "The Members of the Grand Lodge, and particularly our visiting Brother, Dr. Crucefix."

The latter was acknowledged by Dr. Crucefix, who dwelt with apparent gratification on the manner in which the merits of the Deputy Grand Master had been introduced to the meeting. He then more particularly referred to the mention of his own name, and alluded to the pleasing coincidence that he had himself, about four years before, installed the W.M. of the Romford Lodge, on the occasion of its resuscitation; since when, thanks to the efforts of the Prov. Grand Master, a new spirit had been infused throughout the county. (Cheers.)

Having then obtained permission from the chairman to propose a toast, Bro. Dr. Crucefix called for bumpers to the health of the R. W. the Prov. Grand Master for Essex. (Cheers.) Without claiming a knowledge of his merits from the advantage of intimate acquaintance, he knew still enough of him, privately and publicly, to say that his virtues as a man and a Mason might be looked to as an example for others. His value as a Mason was, indeed, best evinced by the rapid progress Freemasonry had made in the province since his elevation to the Prov. Grand Chair (cheers)—and by his conduct throughout that day—the justice of his remarks, the propriety of his conduct, and the admirable inculcations he had uttered. In the name of all then, as most sincerely for himself, would he propose the health of their R. W. Grand Master. (Loud cheers.)

Rowland Alston, Esq. *M.P.*, returned thanks with every demonstration of gratified feeling. To speak of himself was a barren subject; and he would therefore only venture to say that he had endeavoured truly to perform the duties of an office voluntarily conferred upon him, but which he was proud to use his utmost efforts to sustain. (Cheers.)

"The Senior and Junior Grand Wardens." Brother Lawrence Thompson returned thanks for the honor then conferred upon him, and especially to the R. W. the Provincial Grand Master, for the distinguished notice that had been taken of himself, in naming him Senior Grand Warden for Essex. (Cheers.)

Brother Bowers, the Junior Grand Warden, acknowledged the compliment bestowed upon him.

Brother Rowe, W.M. of the Chigwell Lodge, by permission of the

Provincial Grand Master, proposed the health of the Deputy Grand Master, whose zeal for Masonry, and whose eloquence and high moral and intellectual character, he spoke of in earnest and eulogistic terms. The toast was then drunk with much acclamation.

R. G. Alston, Esq. returned thanks in his usual eloquent and forcible style. He drew a sketch of the decadence of the Craft in Essex, down to the period in which it had been recently revived, and its revival he attributed to the inherent purity of the principles of Masonry; and then happily illustrated the rise and progress of the Masonic charities—the Girls' School, the Boys' School, and the Asylum—by likening them to the Doric, the Ionic, and the Corinthian columns. (Cheers.) But great as was the progress of Masonry and charity generally, he would not be satisfied with its advancement in Essex, until every eligible person in the county had become a member. (Loud Cheers.) And after enlarging on these themes, concluded by assuring his brother Masons that his efforts would be unchanging in behalf of the Craft, to which every year caused him to be still more affectionately allied. (Cheers.)

Brother Smart responded to the toast of "The rest of the Provincial Grand Officers," by assuring the meeting that Chigwell would do its best to sustain the promised honour.

The Deputy Grand Master then observed, that the health of an excellent Brother, then present, had only been given as an adjunct to the toast of the Grand Officers of England; and being permitted by the chair, he would now propose the health of that truly good and zealous Mason, Bro. Dr. Crucefix, in his twofold capacity of Editor of the Freemasons' Quarterly Review, and Father of the Asylum for Aged and Decayed Freemasons. (Loud Cheers.)

Brother Dr. Crucefix, who was visibly affected by the very warm greetings with which his name so associated was received, admitted his entire responsibility for the *Review*, and said he was willing, also, to share in the praise with which the Asylum now met. He had never been daunted, but rather stimulated by difficulties; and success, he trusted, would not impair his energy. (Cheers.)

"The Past Grand Officers" received an emphatic response from Brother Macarthy, in an address in which the inculcations of morality, and the effervescences of good humour, were very happily blended.

The worthy Provincial Grand Master then quitted the chair, with his excellent *confrere* and son, amidst the plaudits of all. The harmony of the evening was well sustained by Brother Spall, of the Corner Stone Lodge, who sang several songs in a peculiarly chaste style; this talented Brother will soon be rated high among the professional gentlemen of the Craft.

TO CORRESPONDENTS.

CHARITAS.—Twenty guineas will qualify a Lodge in perpetuity to a life governorship to the *Girls' School*, ten guineas to the *Boys' School*, and fifty to the *Asylum*.

SPOKE-SPOKE.—There is too much fun in the letter for the public eye, but the general observation is correct. We shall only make allusion to a few of the spokes introduced. One seldom aids the rotary motion, indeed it has something of the *Sisyphus* action; another spoke is rather *absurdly* placed, which looks *ridiculous*; anon, another is altogether out of its place, and, as the wheel turns, appears to be always *interfering* with the action of the wheel by fretting both box and tyre.

MASONIC SECRECY!—Let all Lodges beware, and all Brethren observe the Masons' key—silence. There is no society that can claim exemption from a vile bad member; but they partake of his crimes who knowingly lend themselves to his interests. The wretched scout has no connexion with any Lodge, or other Masonic association.

A FRIEND (!)—If the Freemasons' Quarterly Review *can* be purchased at a book-stall for a shilling (which we take the liberty to question), is that any reason why the price should be lowered?

BRO. E. T. PERCY (459).—The Editor feels much obliged by the fraternal compliment.

BRO. SENIOR, LL.D.—We are desired to offer Dr. Crucefix's regards.

BRO. G. R. ROWE (Chigwell).—We have to express our regret at not being able to attend as requested.

A COUNTRY BROTHER.—The observations are perfectly correct. All letters to candidates for the Schools should be post paid; even a single postage would furnish a dinner for the family. After January the evil will cease.

THREE PROVINCIAL P.M.'s.—The letter should properly be submitted to the "Long Robe" Committee. We ask this permission, it is most important.

A PROV. GRAND WARDEN inquires what title his rank bears in the province, the Provincial Grand Master being R.W.

BO-PEEP (Shepton Mallet).—O fie! to be so fastidious. The nuns had not long left the convent, and if the fair widow's curiosity did overmatch the Mason's caution at the corridor, it could not penetrate the sanctum; bright as are her eyes and though a glance might kill, we would have tried hard to make her pay for peeping.

A LEWIS (Shepton Mallet) is mistaken. In no town is Masonry more respected by maids, wives, or widows, who smile upon the zeal of the Brethren; a fair lady or so may be sceptical, but the exception proves the rule.

A CORRESPONDENT.—The Editor is in want of the Constitutions that preceded those by Dr. Desaguliers.

INSPECTOR.—We can hardly take the letter as a compliment, however intended as such. We profess to "review" Masonry all over the world, and to report the result, how this duty is performed is best known to our readers. Inspector has drawn our attention to a number of the *Sentimental and Masonic Magazine* (!) for January 1793. Is he aware that the words Masonic or Freemasonry does not occur throughout the *body* of the number. We shall preserve the present as a singular one. Justice, however, requires us to state that the printing would not disgrace the present day.

HIRAM is in error. In Bellamy's Concordance, the reference to 1 Kings, c. 9, v. 13, does not appear; next, if our correspondent will consult again Clark's notes, 2 Chron. c. 8, v. 2, he will find sufficient cause to disqualify his present reasoning. In the note alluded to there is a printer's error; instead of 1 Kings ix. 2, it should be 12.

J. P.—We have not time to make the tables, they only require care and attention, and J. P. is fully equal to the task.

109.—If our correspondent will peruse the various chapters he has quoted from, he will find they do not support his argument; nevertheless, we have forwarded the article as requested, but without any comment of our own. No doubt he will be favoured with a reply.

BRO. EVANS.—Read Oliver's Lectures for the one subject, and Inwood's Sermons for the other.

BUSY BODY.—Vide 2 Thess. 3. 11. Would the sect were as harmless as they are useless.

A PROV. BROTHER.—Vide Prov. 22, 29. Be diligent.

A FIRM SUPPORTER.—We are in want of the third part of a small "Pocket Manual, 1792."
A MEMBER of 324 reminds us that in the report of the Jubilee we stated that Dr. Moore was in the chair. We are obliged by any errors of our reporter being corrected; it appears that the Doctor is not a member of the Lodge—it should have stood Bro. Thomas Moore.

A PAST JUNIOR OFFICER, 324, seems anxious to state (we know not why) that Bro. Alfred Burns visited the Lodge in February, and at the Jubilee, and that the members are limited to 64. This, really, is all the purport of a very long letter.

BRO. BOLUS.—We regretted having accidentally mislaid the letter.

BRO. J. SMYTH.—The memento of the late Peter Gilkes is safe in our possession.

BRO. THOS. WRIGHT and many others.—We have done the best we could in the case of the "Unlawful Oaths Ireland Bill." The information came too late. Some emendations, however, have been made, and all difficulty may be removed next session.

BRO. I. A. WALMSLEY.—Thanks for very ready attention and kindness.

BRO. PURDY.—We must personally explain.

A MASTER.—The case of the widow of the late Grand Tyler, Robert Miller, is still before the Board of General Purposes.

E. L.—We cannot insert the letter; justice would induce us, but a contempt for dishonour and piracy restrains us

BRO. TORRE.—The Earthquake at Aleppo in our next.

A FRIEND (*query*).—The article is declined; indeed, it is fitted for no publication that respects humanity. The "Vampire" is altogether a matter of fiction, the nocturnal slittings even of the Eastern bat have no allusion to certain circumstances.

BRO. RIBBANS.—We have received the *Doctrines and Duties*, and shall feel much pleasure in doing as requested.

P.M. No. 7.—We abstain from noticing the communication of our excellent friend. The hoax luckily failed in a serious point of view, although it has produced loss and vexation to a deserving Brother. A little caution would have saved all this, and yet, God forgive us, we preach what we do not always practice; had we done so lately, we might have spared the use of the rod. Shakspeare advises that —— should be lashed "naked through the world."

P.M. (C.C.)—If we can hear it in mind, we will ask for the regulations of the Masters and Past-Masters' Club, for the purpose of publishing them;—touching the Grand Officers, we are not aware of any *regulations*, but we will do the best for our correspondent.

BRO. THOMAS.—The Annals of Lodges still await further contribution.

BRO. HILL (Weymouth).—The communication arrived too late (14th Sept.) Our correspondent will perceive that the report previously received does not materially differ.

BRO. SPENCER.—We cannot definitively reply to the question whether there is a probability of a new edition of Dr. Oliver's History of Initiation. This notice will probably catch the learned author's attention, who is requested to understand that many inquiries have been made.

BRO. J. E. CARPENTER.—In our next we shall again avail ourselves of his muse;—many thanks.

BRO. E. R. MORAN.—We shall look with much interest for the regular series of "Historic Sonnets."

BRO. P. THOMSON's kind communication (undated) came "too late," Sept. 18th. We had, however previously touched upon the subject.

BRO. G. B. MANSEL.—Why not return to public duty, and take part in proceedings worthy your talent?

THE CASE OF MRS. MILLER.—We understand that the Board of General Purposes have recommended that the estimable widow of our late Brother Robert Miller (Grand Tyler), be permitted to officiate as housekeeper in the Secretariat, with a sufficient annuity; in which recommendation we are certain the Craft will cheerfully concur.

BRO. LAZARUS.—We are not certain of being able to insert his communication—it came to hand so very late.

THE "FALMOUTH PACKET" only reached on the 23rd. We had, however, previously arranged the details.

BRO ELLIS.—The newspaper having reached long before the request to return it, was destroyed. The other communication came *too late* (the 24th)—but our kind correspondent will perceive that we have not been negligent.

BRO. G. MEADOWS (Sept. 26)—The obliging communication came "too late."

ARCH MATTERS.

A PROVINCIAL P.Z.—It certainly does not appear that the clothing for Provincial Royal Arch Grand Officers is decided, but we think it is implied that it should correspond with the Craft regulation, the name of the Province being added;—the same observation applies to the jewel.

A LONDON PRINCIPAL.—The errors in the appointments are so frequent and glaring, that it is useless to comment upon them.

A SUFFERER.—Wind and rain will find their way; but as no inconvenience was felt at the last Grand Lodge, we presume the ventilator at the last Grand Chapter has mended its manners.

AN ACTUAL Z.—The admission of a Grand Officer that he was not acquainted with his duty, was candid and sincere; he may therefore be trusted, and will probably improve.

TEMPLARS.

A PAST COMMANDER.—We see no difficulty, and therefore know of none.

A COMPANION.—The deed was done, and not badly either, before we received intimation of the "informer."

DISCIPLINE AND PRACTICE.

VARIOUS LETTERS.—In page 11 of the Constitutions, and in the charge to the Entered Apprentice, will be found the most conclusive directions to avoid all subjects of a religious or political discussion. Any master who permits either, violates his trust.

EXPLANATION.—It is not merely unbecoming, but altogether irregular, to interrupt a Brother on a point of explanation. It is, however, more than folly for a Brother to be continually taking up the time of Grand Lodge by frequently rising for the purpose of explanation.

BRO. KEY.—The system will in time amend itself, for the obvious reason that it is more defective than ever.

R.—1. The charge may be read whenever the Master may direct, and by whom he may appoint. It is usually delivered by a Past Master, as the most proper party.

2. As time and circumstance permit, it is correct for the Master to read in open Lodge, or to direct some Brother to do so, extracts from Preston, Oliver, and other Masonic authors; always, however, with a view to promote harmony and afford instruction.

3. The expense of a Lodge of Emergency should be defrayed from the Lodge fund, unless the By-laws otherwise provide for the case.

A MASTER.—See Art. iii. p. 28.—The appointments were in perfect consonance.

A LEWIS.—Cannot be initiated until twenty-one, unless by dispensation. He can only claim precedence to be made before others, even of a prince—the prince not being a Lewis.

AN ELSCR (not of 5).—Vide Prov. 22—23.

CHRONOS.—is out of reckoning. Grand Deacons need not have attained the rank of W.M. We have known cases in proof; it is only necessary that the Sup. W., Dir. Cer. and Assist. Sword-Bearer, and Organist, must be Master Masons. Chronos' suggestions are all good, and will be acceptable to the elect of Five.

"MILITARY TIME."—Although so short a time has passed since the majority of three against the motion for "Military Time," it is only right to announce that already the reports from the provinces express much vexation; inasmuch as the delays which such motion was intended to rectify, are felt to be seriously inconvenient. It cannot be concealed or denied, that had the publicity of the passing of the original motion been TIMELY circulated, the amendment would have shared a different fate.

ASYLUM.

TO YOUR TENTS, O ISRAEL.

THE EARNEST SUPPORT—MORAL as well as PECUNIARY—is MORE THAN EVER REQUIRED in aid of the TEMPLE.—We SPEAK by the card.—"*TIMEO DANAOS ET DONA FERENTES.*" May the advice of Capys, not of Thy mœtes, prevail.

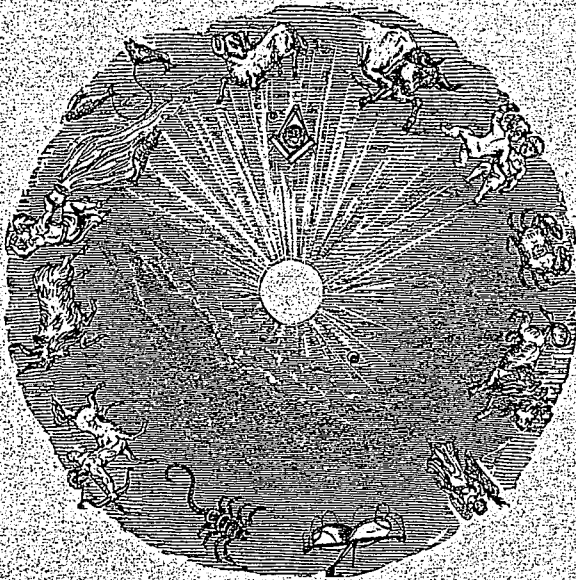
BRO. W. ELIOT, Prov. G.M. Dorset.—We are desired to express the fervent and grateful thanks of the Committee, to the Provincial Grand Lodge, for their kind donation of twenty guineas.

A STEWARD.—Fearful of creating misapprehension, and determined not to state any misrepresentation, we decline to publish the reply addressed to the Committee, until it shall have been specially placed before a General Meeting, and not then unless *legally* advised;—*we*, at any rate, will endeavour to be "rectus in curiâ."

THE ADVICE OF MANY CLERICAL BROTHERS IS SIMPLE, BUT COMPREHENSIVE;—PERSEVERE—NIL DESPERANDUM; AND SUCH ADVICE MUST BE FOLLOWED.

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XXIII.—SEPTEMBER 30, 1839.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW;
MADDEN AND CO., 8, LEADENHALL-STREET; STEVENSON
CAMBRIDGE; THOMPSON, OXFORD; SUTHERLAND, CAL-
TON-STREET, EDINBURGH: AND J. PORTER, GRAFTON-
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.

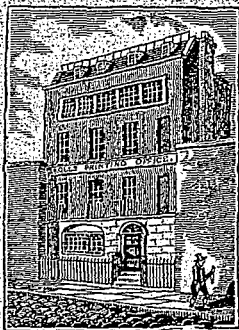
Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer; or to

MR. RICHARD HOOPER,

20, Thaives Inn, Holborn, who is appointed Agent and Collector for the same.

All Newspapers containing Masonic Intelligence should be very *conspicuously* addressed to the Editor, 23, Paternoster Row.

 **IT IS REQUESTED THAT ALL COMMUNICATIONS BE ADDRESSED TO THE EDITOR, POST PAID.**



SIGHT RESTORED, NERVOUS HEAD ACHE CURED.

UNDER THE
LATE MAJESTY, HER
THE DUCHESS OF
LORDS OF



PATRONAGE OF HIS
ROYAL HIGHNESS
KENT, AND THE
THE TREASURY.

GRIMSTONE'S EYE SNUFF.

Is universally recommended by the Faculty for its efficacy in removing disorders incident to the Eyes and Head. It will prevent diseases of a Scrofulous Nature affecting the nerves of the Head. In cases of Nervous head ache, it is completely efficacious, and gives a natural sweetness to the Breath. It may be taken as frequently as other Snuffs, with the most perfect safety and gratification to the consumer. Wash the eyes every morning with warm milk and water, to remove whatever secretion may have been produced during the night.

OBSERVE THIS CAUTION.

W. Grimstone is the **SOLE INVENTOR**, and the only genuine is prepared by him.

Dr. Abernethy used it, and termed it the Faculty's Friend and Nurse's Vade Mécum!

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 tanacious 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 co- 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 enologized 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 head 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, Youngial, Ireland.

Mr. Protherne, sight restored and head-ache cured, Waterford.

Mr. Chester, sight restored, Ballyclough Glebe, Mallow.

Mr. Reynolds, excruciating pains in the head and opaque vision cured, 10, Upper Stamford-street, London.

J. B. Latchfield, Esq., cured of ophthalmia, Whitehall & Thatched house Tavern.

Mrs. Guppy, 35, Nelson-sq. Blackfriars road, cured of ophthalmia.

Miss Mary Roades, Market-place, Winslow, Bucks, cured of ophthalmia—witnesses to her cure, Mr. Roades, father, and R. Walker, Esq., a magistrate.

Mr. A. McIntyre, aged 65, S. Silver-street, Golden-square, cured of gutta serena and deafness.

H. Linton, 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. R. Sanderson, Harper-street, Leeds, cured of cataract.

H. Pluckvill, Tottenham-house, Tottenham, cured of ophthalmia.

Miss S. Englefeld, Park-st, Windsor, cured of nervous headache.

Marchioness de Broglie Solari, 46, Charlotte-street, hearing and sight restored.

Decimus Blackburn, Esq., Chertsey, Surry, head-ache, weakness and dimness of sight cured.

George Smith, Esq., G. 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.

CAUTION.

—This Odoriferous Herbaceous Compound of Herbs, sold in canisters, 1s. 3d., 2s. 4d., 4s., 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 most

A FEW EXTRACTS FROM THE PRE

From "Blackwood's Lady's Magazine," for May, 1838, Grimstone, on his valuable invention of the Eye Snu 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, praises sing to thee.

19, Bell-street, Edgware-road, Marylebone. ELIZ. F.

The above poetic effusion was copied by the Editors in Jowing works, newspapers, &c. in May, and the two fol- lowing months, of the year 1838.

'Times'.—Recommends the universal adoption of Grim Eye Snuff.—Editor.

'Post'.—We feel pleasure in giving our testimony to th eacy of Grimstone's Eye Snuff.—Editor.

United Service'.—We know Grimstone's Eye Snuff re- the optic nerves.—Editor.

'John Bull'.—Sunday's and Monday's editions.—Few tions are so deservedly popular as Grimstone's Eye Snu have witnessed its benign influence in many instances.—

'Evening Mail'.—Prejudice is the gall of imagination! trial of Grimstone's Eye Snuff will remove all doubt of its —Editor.

NOW COMPLETED, VOLS. I. & II. OF

THE

CYCLOPÆDIA OF ANATOMY AND PHYSIOLOGY,

EDITED BY R. B. TODD, M.D. F.R.S.

FELLOW OF THE ROYAL COLLEGE OF PHYSICIANS, PROFESSOR OF PHYSIOLOGY, AND OF GENERAL AND MORBID ANATOMY, IN KING'S COLLEGE, LONDON, &c. &c.

This great work consists of a series of Dissertations under the headings of the more important subjects of HUMAN ANATOMY, General, Surgical, and Morbid—of PHYSIOLOGY—of COMPARATIVE ANATOMY—and of ANIMAL CHEMISTRY; and towards the close of the work an article will be introduced, giving a general view of the present state of VEGETABLE ANATOMY and PHYSIOLOGY. In order to unite the advantages of a Dictionary with the proposed form of the work, a very copious INDEX will be added, containing all the Terms employed in these Sciences.

The Articles are contributed by upwards of sixty distinguished writers, eminent in science; and Illustrations by wood-cut and other engravings, are furnished to a much greater extent than can be found in any other work professing to treat of the same subjects.

“The most remarkable Encyclopædia hitherto possessed by the medical sciences.”—*Repertorium für Anatomie und Physiologie, von G. Valentin.* Jahrg. 1837.

“This Cyclopædia has now become almost a national work. It would be disgraceful to the profession in this country, were it not patronized.”—*Johnson's Medico-Chirurgical Review.* April, 1838.

“Taken all in all, we believe the work is one that is not likely to be easily rivalled in this or any other country in Europe.”—*Medical Gazette.*

The following is a List of the Articles already published, arranged according as they belong to the respective subjects:—

HUMAN ANATOMY.

GENERAL ANATOMY.

COMPARATIVE ANATOMY.

ABNORMAL ANATOMY.

PHYSIOLOGY.

ANIMAL CHEMISTRY.

In HUMAN ANATOMY.—Abdomen. Ankle, region of the. Ankle-joint. Anus. Aorta. Arm. Arm, muscles of the. Axilla. Axillary artery. Azygos. Back. Bladder. Brachial artery. Carotid artery. Cavity. Cranium (Osteology). Cranium, regions and muscles of. Diaphragm. Elbow, region of. Elbow-joint. Extremity (Osteology). Eye. Face (Osteology and Myology). Femoral artery. Fibular artery. Fifth pair of nerves. Foot (bones and joints). Foot (regions and muscles). Fore-arm (regions and muscles). Fourth pair of nerves. Glosso-pharyngeal nerve. Gluteal region. Hand (bones and joints). Hand (muscles and regions). Hearing, organ of. Heart. Hip-joint. Iliac arteries. Innominata artery. (*Thirty-nine Articles.*)

In GENERAL ANATOMY.—Adipose Tissue. Artery. Articulation. Bone. Bursæ Mucosæ. Cartilage. Cellular Tissue. Erectile Tissue. Fascia. Fibro-cartilage. Fibrous Tissue. Ganglion. Gland. (*Thirteen Articles.*)

In COMPARATIVE ANATOMY.—Acalephæ. Acrita. Amphibia. Animal kingdom. Annelida. Arachnida. Articulata. Aves. Carnivora. Cephalopoda. Cetacea. Cheiroptera. Chyliferous system. Cilia. Cirrhopoda. Conchifera. Crustacea. Digestive Canal. Echinodermata. Edentata. Entozoa. Gasteropoda. Generation, organs of. Insecta. Insectivora. (*Twenty-five Articles.*)

In ABNORMAL ANATOMY.—Adhesion. Adipose Tissue (morbid anatomy). Ankle-joint (abnormal conditions of). Artery (morbid anatomy). Bladder (morbid anatomy). Bone (morbid anatomy). Cicatrix. Cirronosis. Cyst. Elbow-joint (abnormal anatomy). Fibro-cartilage (morbid anatomy). Fibrous Tissue (morbid anatomy). Fœtus. Foot (abnormal conditions). Hand (abnormal conditions). Heart (abnormal anatomy). Hermaphroditism. Hernia. Hip-joint (abnormal conditions). Hyperæmia and Anæmia. Hypertrophy and Atrophy. (*Twenty-one Articles.*)

In PHYSIOLOGY.—Absorption. Age. Albino. Animal. Asphyxia. Blood. Circulation. Contractility. Death. Digestion. Elasticity. Electricity, animal. Endosmose. Excretion. Generation. Hearing. Heat, animal. Hibernation. Instinct. (*Nineteen Articles.*)

In ANIMAL CHEMISTRY.—Acids, animal. Adipocire. Albumen. Bile. Blood. Cerumen. Fat. Fibrine. Gelatin. Hæmatosine. (*Ten Articles.*)

(127 ARTICLES.)

* * * The Third, and concluding Volume, will be published in Monthly Parts, 5s. each, and will be completed as speedily as possible.

Price of Vol. I. 2l. Vol. II. 2l. 10s.

LONDON: SHERWOOD, GILBERT, & PIPER, PATERNOSTER ROW.

FREEMASONS'
QUARTERLY ADVERTISER,
No. XXIII.

SEPTEMBER 30, 1839.

FREEMASONRY.

ASYLUM FOR THE WORTHY AGED AND DECAYED
FREEMASON.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS, will be held at Radley's New London Hotel, Bridge-street, Blackfriars, on Wednesday, the 9th day of October next, when a letter received from His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, will be laid before the said Meeting. The chair will be taken at Seven o'clock in the evening precisely.

By order of the Committee,

21, Hercules Buildings, Lambeth,
October 1, 1839.

W. FARNFIELD, Sec.

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, Secretary, and Collector, also by the Bankers, Messrs. Prescott, Grote, and Co., 62, Threadneedle-street.

FREEMASONRY.

ROYAL FREEMASONS' SCHOOL FOR FEMALE
CHILDREN.

A GENERAL COURT of this Institution will be holden at the School House, on THURSDAY, the 10th of OCTOBER, at Twelve o'clock precisely.

J. B. GORE, Hon. Sec.
Rolls Chambers, 89, Chancery Lane.

* * * Seven Children will be elected into the School. There will be no ballot on this occasion.

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 14th of October next, at Seven o'Clock in the Evening.

By Order,
AUGUSTUS U. THISELTON, Sec.

37, Goodge Street, Middlesex Hospital.

FREEMASONRY.

PROVINCE OF WARWICKSHIRE.

THE ANNUAL MEETING of the PROVINCIAL GRAND LODGE of WARWICKSHIRE, will be held at the Union Hotel, Birmingham, on Monday the 14th of October.

The Lodge will be opened at One o'Clock.

Dinner on Table precisely at Four.

By Order of

The Rt. Hon. and Rt. Wor. the Earl FERRERS, Prov. G.M.

Warwick, Sept. 16, 1839.

F. KING, P.G. Sec.

Dinner Tickets 12s. 6d. each.

Those Brethren who intend to dine, will please to signify the same to Brother Machin, of the Union Hotel, on or before the 10th of October.

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138. Strand, opposite Catherine Street.

FREEMASONRY.

BROTHERS CUFF AND BROADHURST, (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent-street, opposite Conduit-street, beg most respectfully to inform the members of the Craft, that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

ROYAL ARCH MASONRY.

COMPANION J. HARRIS, Artist, Teacher of Drawing in Perspective, 40, Sidmouth Street, Regent Square, Gray's-Inn-Road, begs leave to state, that his New Designs, illustrative of the Royal Arch, on two boards, for instruction in that degree, corresponding in size with his Tracing Boards, is now published, and ready for delivery, price 7s., best coloured; or with a set of Tracing Boards, together 18s.; bound up in Cases, from 21s. to 25s.

The Portrait of H.R.H. the Duke of Sussex, £1. 1s. and 15s., or coloured and illuminated with gold, price two guineas. Also Tracing Boards for the Three Degrees, price 12s. to 18s. on Sale as usual.

ACCOMMODATION FOR MASONIC MEETINGS.

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 respectfully invites an inspection of the premises, which will be found to be replete with every comfort.

Lowther Tavern, 24, King Street, West Strand.

FREEMASONRY.

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Each Member of the Provisional Committee, is qualified for the Direction by holding the requisite number of Shares; which Committee will conduct the business of the Association until the First General Meeting of Proprietors, to be held on the Third Wednesday in February, 1840; when the nomination of Trustees, and the election of Directors and Auditors will take place. Every business engagement of the Provisional Committee, and the appointment of Officers necessary to the management of the affairs of the Association in the interim, to be confirmed by the Board of Directors.

Proprietors of Shares will be mutually interested in the Transactions of the Life Assurance and Savings' Bank Departments; and previous to any Division of Profits, interest will be paid to them at the rate of £4 per cent. per annum on the amount of their respective investments.

The remaining Profits in the Life Department will be allotted every three years in the following proportions: Five Eighths to the Assured at the Participation Rates—One Eighth as an immediate Bonus to the Proprietors of Shares—One Eighth to be added to the Capital—and the remaining one Eighth to be disposed of as the majority of Proprietors of shares present may determine at Meetings when such Dividends of Profits are declared.

The Profits in the Savings' Bank Department will be reserved to form a separate Fund for that Department, or added to the common Capital, or paid as a Bonus to the Proprietors, as shall be annually determined.

As in all Assurance Companies the less Capital actually employed the greater the ratio of profit to the Proprietors and the Assured, the Number of Shares will be limited to 25,000, with a Deposit of £1 per share; but if accumulating business should render an increase of Capital desirable, the Directors shall be empowered to call for Installments on the Original, or issue Additional Shares, the Premiums upon which will merge into the common Capital.

In order that there shall be a *bona fide* and growing business secured from the very outset, Proprietors will have to effect Assurances on their own lives, or by substitutes, in the amount of Shares at £10 each standing in their names respectively; and whenever existing Shares are cancelled, and new ones issued, such Assurances shall be continued, or others of equal amount effected. Proprietors failing to effect such Assurances shall be mulct of all Bonus or Profits, and shall receive only the interest at £4 per cent. payable on their Shares. By the adoption of a similar principle—which in the case of this Association may be made proportionately available to the smallest as well as the largest Proprietors—the Original Shares in one of the most successful Life Assurance Companies, upon which Deposits of £2 were paid, and *no call ever made*, are now actually worth £14 each.

This Association being founded on Masonic Principles, a preference will be given in the Allotment of Shares, to those Lodges or Members of the Craft making application forthwith; and the remaining shares (if any) will be allotted to the Public, giving preference to priority of application.

A Deed of Constitution will be prepared, in which the Scale of Votes, according to the number of Shares held by each Proprietor, will be set forth, as well as the periods of making any Call, should there be any Call required.

LIFE ASSURANCE DEPARTMENT.

The Life Assurance Department comprises Tables for assuring Single Lives, from the age of 15 to that of 60 years, in sums of from £50 to £3,000, with or without participation in Profits, at Rates payable *annually*; to embrace the several gradations of moderate and ample Incomes; and Tables, without participation in profits, to suit small tradesmen and others of comparatively limited means, at rates payable *monthly* or *quarterly*. Also Tables for Joint Lives, and Survivorships, at Annual Premiums.

Assurances out of the Scale of Ages given in the Tables, and others of a special nature, effected at rates proportioned to the particular character of the risk.

Master Mariners and Others engaged in Maritime or Commercial Affairs in seaworthy vessels, except on peculiarly hazardous voyages, may have Assurances effected on their lives at commensurate Premiums, determinable by the Directors.

The amount assured will, in every case, be guaranteed by the subscribed capital, as well as the General Fund derivable from Premiums; and a further Security will be afforded by the Reserved Capital being available to meet any demand. And in furtherance of the primary object of securing to the Assured the amount of their Policies, a Trust Deed will be executed between the Trustees and Directors, containing covenants to restrict the Directors from effecting Assurances from time to time, beyond certain aggregate amounts.

ADVANTAGEOUS CONDITIONS.

Five Eighths of the declared Profits triennially divided amongst the Assured at the Participation Rates.

When the Assured has not passed the half-year beyond the preceding birth-day, a medium premium between the two quotations of years to be taken; so that a person aged 30 and any thing less than six months, will not be charged the full premium for 31.

The Assured allowed to travel by sea direct to or from any Port of Great Britain, Ireland, Jersey, Guernsey, Alderney, Sark and Man, and, in time of peace, to Foreign Ports at and between the Elbe and Brest, in decked Sailing or Steam Vessels.

The Policies of Persons Assured on their own lives will become void, if the Assured shall die by his Own hand, or by the hand of Justice, or in consequence of a Duel. In case of suicide, the Board of Directors may pay any sum they may think fit, not exceeding the value of the Policy on the day preceding the decease of the Assured; but if the Policy shall have been assigned to a *bona fide* Creditor three Calendar months previously to the decease of the party, the amount to be paid in full.

Except where wilful deceit is provable, the age of the Assured will be admitted as expressed on the Policy.

Policies effected in this Office will be purchased on liberal terms; or Advances made in proportion to their value.

Claims settled within three months from date of proof, or at an earlier period on allowance of discount.

Facilities afforded for immediate completion of business, by the daily attendance of a Member of the Board of Direction, and a Medical Officer of the Association; and no fine or extra charge payable by the proposer of an Assurance for non-attendance at the Office.

ANNUITIES.

Deferred or Reversionary Annuities granted to the Assured or Nominee, on the payment of one sum, or of Annual Premiums; whereby provision may be made for the comfort of declining age.

Annuities purchased, or advances made upon them.

ENDOWMENTS.

Endowments secured to Children by stipulated annual or other payments.

MORTGAGES AND REVERSIONS.

Money advanced on Freehold and Copyhold Property of good selling Title; and Reversionary Interests purchased, inclusive of Funded or other Sterling Property, or Advances made thereon.

PREMIUMS PAYABLE FOR ASSURING £100, ON SINGLE LIVES.

WITHOUT PARTICIPATION IN PROFITS.

WITH PARTICIPATION IN PROFITS.

PAYABLE ANNUALLY.			MONTHLY.			QUARTERLY.			ANNUALLY.	
AGE.	ONE YEAR.	SEVEN YEARS.	WHOLE LIFE.	AGE.	WHOLE LIFE.	WHOLE LIFE.	AGE.	WHOLE LIFE.	AGE.	WHOLE LIFE.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.		£ s. d.
15	0 14 7	0 16 2	1 9 5	15	0 2 8	0 7 9	15	1 12 4	15	1 12 4
16	0 14 9	0 16 8	1 10 1	16	0 2 9	0 7 11	16	1 13 1	16	1 13 1
17	0 15 0	0 17 4	1 10 9	17	0 2 10	0 8 1	17	1 13 10	17	1 13 10
18	0 15 6	0 18 1	1 11 5	18	0 2 11	0 8 3	18	1 14 7	18	1 14 7
19	0 16 3	0 18 11	1 12 2	19	0 2 11	0 8 5	19	1 15 4	19	1 15 4
20	0 17 1	0 19 8	1 12 10	20	0 3 0	0 8 8	20	1 16 2	20	1 16 2
21	0 17 10	1 0 3	1 13 7	21	0 3 1	0 8 10	21	1 17 0	21	1 17 0
22	0 18 7	1 0 11	1 14 5	22	0 3 2	0 9 0	22	1 17 10	22	1 17 10
23	0 19 5	1 1 6	1 15 3	23	0 3 3	0 9 3	23	1 18 9	23	1 18 9
24	1 0 3	1 2 0	1 16 1	24	0 3 4	0 9 5	24	1 19 8	24	1 19 8
25	1 0 8	1 2 4	1 16 11	25	0 3 5	0 9 8	25	2 0 8	25	2 0 8
26	1 1 1	1 2 8	1 17 10	26	0 3 6	0 9 11	26	2 1 7	26	2 1 7
27	1 1 6	1 3 0	1 18 11	27	0 3 7	0 10 3	27	2 2 10	27	2 2 10
28	1 2 0	1 3 3	2 0 0	28	0 3 8	0 10 6	28	2 4 0	28	2 4 0
29	1 2 5	1 3 6	2 1 2	29	0 3 9	0 10 10	29	2 5 3	29	2 5 3
30	1 3 0	1 3 10	2 2 3	30	0 3 10	0 11 1	30	2 6 6	30	2 6 6
31	1 3 3	1 4 3	2 3 4	31	0 4 0	0 11 5	31	2 7 9	31	2 7 9
32	1 3 6	1 4 9	2 4 7	32	0 4 1	0 11 9	32	2 9 1	32	2 9 1
33	1 3 9	1 5 4	2 5 10	33	0 4 3	0 12 0	33	2 10 5	33	2 10 5
34	1 4 0	1 6 0	2 7 2	34	0 4 4	0 12 4	34	2 11 11	34	2 11 11
35	1 4 8	1 6 11	2 8 6	35	0 4 6	0 12 9	35	2 13 4	35	2 13 4
36	1 5 4	1 7 10	2 10 0	36	0 4 7	0 13 2	36	2 15 0	36	2 15 0
37	1 6 1	1 8 11	2 11 6	37	0 4 9	0 13 6	37	2 16 8	37	2 16 8
38	1 6 10	1 10 0	2 13 1	38	0 4 11	0 13 11	38	2 18 5	38	2 18 5
39	1 7 7	1 11 4	2 14 9	39	0 5 0	0 14 4	39	3 0 3	39	3 0 3
40	1 8 10	1 12 8	2 16 5	40	0 5 2	0 14 10	40	3 2 1	40	3 2 1
41	1 10 1	1 14 1	2 18 3	41	0 5 4	0 15 3	41	3 4 0	41	3 4 0
42	1 11 6	1 15 6	3 0 1	42	0 5 6	0 15 9	42	3 6 1	42	3 6 1
43	1 12 10	1 17 0	3 2 1	43	0 5 8	0 16 4	43	3 8 4	43	3 8 4
44	1 14 3	1 18 7	3 4 1	44	0 5 10	0 16 10	44	3 10 5	44	3 10 5
45	1 15 9	2 0 3	3 6 3	45	0 6 1	0 17 5	45	3 12 10	45	3 12 10
46	1 17 4	2 2 0	3 8 10	46	0 6 4	0 18 1	46	3 15 9	46	3 15 9
47	1 19 0	2 3 11	3 11 4	47	0 6 7	0 18 9	47	3 18 6	47	3 18 6
48	2 0 2	2 5 9	3 14 0	48	0 6 10	0 19 5	48	4 1 5	48	4 1 5
49	2 1 11	2 7 11	3 16 10	49	0 7 1	1 0 2	49	4 4 7	49	4 4 7
50	2 4 3	2 10 2	4 0 4	50	0 7 4	1 1 1	50	4 8 4	50	4 8 4
51	2 6 3	2 12 6	4 3 7	51	0 7 8	1 2 0	51	4 11 11	51	4 11 11
52	2 8 4	2 15 1	4 7 1	52	0 8 0	1 2 11	52	4 15 10	52	4 15 10
53	2 10 6	2 17 11	4 11 2	53	0 8 4	1 3 11	53	5 0 3	53	5 0 3
54	2 12 9	3 0 11	4 15 1	54	0 8 8	1 5 0	54	5 4 7	54	5 4 7
55	2 15 2	3 4 4	4 19 3	55	0 9 1	1 6 1	55	5 9 2	55	5 9 2
56	2 17 8	3 8 0	5 4 0	56	0 9 6	1 7 4	56	5 14 5	56	5 14 5
57	3 1 1	3 12 0	5 9 2	57	0 10 0	1 8 8	57	6 0 1	57	6 0 1
58	3 4 9	3 16 3	5 14 7	58	0 10 6	1 10 0	58	6 6 1	58	6 6 1
59	3 8 6	4 0 9	6 0 3	59	0 11 0	1 11 7	59	6 12 3	59	6 12 3
60	3 12 8	4 5 5	6 5 11	60	0 11 6	1 13 1	60	6 18 6	60	6 18 6

SAVINGS' BANK DEPARTMENT.

This Branch of the Establishment will afford means to industrious Tradesmen and Others of depositing small sums of money securely, and of withdrawing the same with facility; whilst it will encourage habits of saving, by allowing interest on limited amounts remaining in the Bank.

This Bank will therefore partake of the character of the Deposit and the Savings' Banks.

In order to secure the above advantages to Depositors, and afford reasonable profit and protection to the Association, the following Regulations have been framed:

1. That the Bank shall be open daily, from Three o'Clock in the afternoon until Five.
2. That sums of not less than Two Pounds at one time shall be received, and no sum under that amount shall be paid except it be to close an account.
3. That each Depositor shall be furnished with a Pass Book, for which he shall be charged Sixpence; in which book shall be entered all sums paid into the Bank, and all sums withdrawn by him.
4. That no money shall be withdrawn except by Cheques properly signed; and that Cheque Books be furnished to Depositors, at a charge of Sixpence for each Book.
5. That every Depositor whose Balance amounts to £10, shall be allowed interest thereon at the rate of Five-pence per calendar month, provided such Balance shall not have been reduced below that amount at any time during the current month; Interest to be computed from the first day of the month following such Deposit. And similar Interest shall be allowed upon the same Conditions for every additional £10, but none on any intermediate sums.
6. That no Depositor upon any preceding Conditions shall be allowed Interest for any sum exceeding £300; but sums above that amount will be received, and Interest paid, upon such terms as shall be specially agreed upon.
7. That the amount of Interest shall be made up monthly, and paid to the Depositor when required.
8. That any Depositor may withdraw by one or more Cheques to the amount of, but not exceeding £20 per diem; and larger amounts shall only be withdrawn upon notice in writing, allowing one clear day for every additional sum of £20, or any part of such sum, that may be required to be withdrawn; except in cases of special agreement, as provided for in the Sixth Regulation.

SMALL LOANS.

Limited Advances will be made on the approved personal security of the Borrowers and of Householders jointly, under the Regulations of the 5th & 6th William IV. c. 23; such advances to be returned by Weekly Payments; for which purposes the Office will be opened from Six till Eight o'clock every Tuesday and Friday evening.

Prospectuses may be obtained at the present Offices of the Association, MOIRA CHAMBERS, IRONMONGER LANE, CHEAPSIDE; where Letters (post free) containing Applications for Shares and Agencies, or requiring any information, may be addressed to

Bro. J. LEE STEVENS, *Provisional Secretary.*

London, September 19, 1839.

PRICE CURRENT.

**GRAY'S INN WINE ESTABLISHMENT,
23, HIGH HOLBORN, LONDON.**

WINES 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	Sherries, any colour	£84	£42	10	£21	10	
Do. superior	65	33	0	17	0	Do. very old do.	93	47	0	24	0	
Do. for immediate bottling	75	38	0	19	10	Do. very high character, scarce	100	50	0	—	—	
Do.	84	42	10	21	10	Do. very choice old East India	120	60	0	—	—	
A few pipes of extraordinary old							Vidonia	45	23	0	12	0
Wines, of high character, and	} 93 & 100						Do. London Particular	55	28	0	—	—
full of flavour							Marsala, the best.	45	23	0	12	—
Masden	66	33	10	16	16	Cape, good and clean	25	13	0	6	15	
Sherries (golden)	55	28	0	14	10	Do. superior	30	15	10	8	0	
Do. pale or brown	60	30	10	15	10	Do. Madeira or Sherry character	36	18	10	9	10	
Do. superior	68	34	10	17	10	Pontac, superior	36	18	10	9	10	
Do. very superior	75	38	0	19	5							

WINES IN BOTTLE.

Port, from the wood	24s.	30	Madeira (direct)	30s.	36s.	42
Do. superior, best Marks	34	36	Do. West India	48	54	
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	28	34	
Masden from the wood	—	28	Calcevella	—	38	
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	—	23	—
Do. very choice, of rare quality	48	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	0
Sherries, straw colour	10	6	12	West India Madeira	—	14	0
Do. superior, any colour	15	0	18	Marsala, Lisbon, or Vidonia	—	12	12
Cape, good and clean	5s.	9d.	6 6 7 6d.	Masden	—	12	6

FRENCH AND RHEINISH WINES.

Champagne, sparkling	54s.	60	Sparkling St. Peray, in high condition,	—	72
Do. first quality	72	84	and very fine	—	—
Do. in Pints	36	42	Sauterne and Barsac	30s.	36 48
Claret, second growths	30	36 42	Hock	36	48 60
Do. St. Julien, vintage 1827	—	48	Do. Rudesheim Berg, 1819	—	84 —
Do. Larose and Leoville	—	60	Do. do. 1811	—	90 —
Do. Laite, Latour, and Chateau Margaux	72	84	Hermitage (the choicest quality)	—	90 105
Moselle	48	54	Burgundy do.	—	—

WINES OF CURIOUS AND RARE QUALITY.

Muscatel, 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.)	36
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	33	0	Rum Shrub	10	8 13 4
Jamaica Rum	10	8	12	0	English Gin, various strengths	6s.	8 0 9 4
Welderburn 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.

HENEKEY, RISLINGBURY, & CO.

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