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SUSSEX TESTIMONIAL.—We have the gratification to announce to the Masters of Lodges, both in London and in the Provinces, that there has been expressed, on the part of very many Brethren, a most anxious desire to carry into operative effect some measure to mark the very distinguished services of their illustrious Grand Master, whereby the Craft has been supported for a period of a quarter of a century, not only in this country by the personal superintendance of his Royal Highness, but in other countries, in either hemisphere, where the moral effect produced by his sway, as Grand Master in the Order, has been so happily comprehended as to have placed the English Craft most conspicuously prominent in the estimation of foreign Brethren.

At this moment, it may be improper in us to divulge more than, that very shortly after this Number shall appear, the Masters of Lodges will receive some public intimation. We offer the present remarks rather to meet the observation of many of our readers who may not receive a more immediate notice; and we entertain a conviction that there is no Mason that truly appreciates the Masonic character of his Royal Highness, who will not cheerfully press forward to record the grateful estimation of his invaluable services.

ORDER RESPECTING ADDRESSES (*omitted in proper place*).—The R. W. Deputy Grand Master has received the commands of the M. W. Grand Master, to request, that all addresses of congratulation on the happy result of the operation recently performed on his Royal Highness, may be forwarded to him either to Kensington Palace or Freemasons' Hall; and that His Royal Highness will transmit answers when he shall have so far recovered as to enable him to do so.—8th July, 1836.

ANSWER OF THE GRAND MASTER TO ADDRESSES OF CONGRATULATION.

“ Augustus Frederick, G. M.

“ W. Master and Brethren of the ——— Lodge.

“ I THANK you for your brotherly and affectionate address.

“ In the midst of my affliction and temporary privation of the inestimable blessing of sight, the sympathy and interest in my behalf expressed by the Fraternity at large, has been to me a source of the greatest consolation.

“ The confirmation of these sentiments, while it calls from me a renewed tribute of gratitude, will serve as an additional stimulus to exert my best endeavours for the integrity and advantage of the Craft in general, as well as for the benefit of each particular Brother.

“ *Kensington Palace, the 9th of September,*
A. D. 1836, A. L. 5836.”

The circulars addressed to the Lodges Nos. 2 and 324, of which his Royal Highness is the W. M., differ from the above, as does that addressed in reply to Provincial Grand Lodges.

THE
FREEMASON'S
QUARTERLY REVIEW.

SEPTEMBER 30, 1836.

THE GRAND MASTER.

THE welkin has rung with joyous sounds—the Throne of Grace has been addressed by thousands of Brethren, in grateful strains, for the restoration of their Grand Master, whose return to the bosom of the Grand Lodge, on the 7th of this month, will form an epoch in Freemasonry. We do not state as a probability, that His Royal Highness was gratified at his reception, for we watched, with anxious pleasure, those emotions of the heart which he had neither the power nor the wish to restrain. Those who were present can liken the greeting to nothing that ever preceded it in Masonry—a father was restored to his family—a chief to his band—a ruler to the Craft. That the propitious moment will prove the advent of a renewed compact not likely to be endangered by any other interruption than time alone shall cause, and which it is hoped may be far distant, is a sentiment, we believe, pervading, most cordially, the breasts of all classes. How truly has the pointed remark of his Royal Highness been verified, that “good opinion insured mutual confidence!” Many subjects of deep consideration press upon our attention at this moment: among the foremost is the lengthened period of time that the Craft has been benefited by the protection and government of his

Royal Highness, no less than nearly the full completion of twenty-five years—one quarter of a century! On the 12th of February, 1812, he was appointed, by the then acting Grand Master, the Earl of Moira, by desire of the Prince Regent (*afterwards George the Fourth*) then Grand Master, to the office of Deputy Grand Master, a vacancy having occurred by the demise of Sir Peter Parker, who for many years had, with so much credit, filled the office; and, on the 7th of April, 1813, the Prince Regent having resigned the office of Grand Master, the Duke of Sussex was elected to that dignified station.

Whoever shall take the trouble to examine the records of the Craft, will find that no preceding Grand Master has ever attended so regularly to his public functions as has the present illustrious Brother; and it is our pleasing duty as a journalist to declare our conviction, that, in private, his Royal Highness has been unceasingly devoted to that part of our “*initiatory charge*” that inculcates the propriety of making a daily advancement in Masonic knowledge, and which includes, as a primary object, a perfect acquaintance with the current business of the Order.

It may not be unworthy of notice to comment upon the first public acts of the Grand Master on his recent restoration. During the period of recovery he had received a vast number of addresses from the London and Provincial Lodges, from Scotland and Ireland*; and before he left London for Kinnel Park†, Wales, he affixed his signature to nearly two hundred documents, in reply to various addresses. His next care was to supply, as far as circumstances would allow him, the vacancies in some of the provinces, by the appointment of Provincial Grand Masters. Lord John Churchill has been appointed to the province of Oxford;

* We purposely abstain from adverting to any other than Masonic matters.

† The seat of Lord Dinorben, an old and attached friend.

Mr. Alston, M. P., to Essex; and Lord Monson to Surrey. This latter appointment is especially typical of the true spirit of Masonry, and deserves to be recorded as the clearest evidence, that nothing approaching to a political bias could influence the liberal mind of our Grand Master, who, whatever may be the difference of opinion in respect to public affairs, sets the bright example in Masonry, that the worthiest man is most deserving of honour. Lord Monson has shown himself an active, zealous, and persevering Brother, and, as such, has been rewarded by one of the highest appointments. We feel confident that his lordship appreciates the compliment, and we can assure our noble Brother that our congratulations to him are as sincere, as is our belief that the appointment is an indication of the confidence and trust reposed in him.

If we have overlooked the services of the newly-appointed Provincial Grand Masters for Oxford and Essex, it is but for a moment; the distinguished Brethren can well afford the delay. Known and respected as they are by the Craft, any promotion to which they attain, will be hailed with the greatest satisfaction.

We have received a great number of copies of addresses to H. R. H. the Grand Master, from various Lodges, Chapters, and other Masonic bodies, in London and the provinces, for the purpose of being inserted; but this was impossible, without subjecting our readers to a double number, at the least; a measure which we are not certain in these "piping times" of economy, might have been approved. We have therefore determined to abstain from inserting any, trusting to the most lenient construction of the only motive that has directed our non-compliance. We need hardly add, how pleasant our task would have been to have recorded so many proofs of the loyalty of the Craft,

and of the gratifying manner in which it has been expressed towards the illustrious object of their regard.

The various Boards present no immediate subject of interest, excepting that the general concerns of the Order are prosperous.

THE ASYLUM.—A faith in the goodness to be achieved, an invincible conviction of the benefits about to emanate from the establishment of a home for the Aged Mason, has doubtless sustained the early labourers in the good cause, and had therefore limited their advocacy of a most high and benevolent principle chiefly to the pages of this Review, until that principle should win its own glad way to the great heart of the Craft, and awaken a response. That appeal has, at length, been responded to at the Inaugural Festival, a full report of which will be found in another place.

It was there and then manifested by a meeting, of which even Masonry may be proud,—that the constancy, and we will add, the meekness with which the great object of the day had been advanced by its originators, had awakened the active sympathies of the great body of the Fraternity; it was there shown that the meeting was not one of passing curiosity, but of calm and profound benevolence. Every Brother present avowed himself pledged to the carrying into effect the high principle which had brought him thither, for every Brother contributed to the means; it was a meeting at which any hasty charge of ignorant, yet well meaning enthusiasm, could it ever have been agitated against those who promulgated the measure, must have been for ever rebuked by the golden results. A faint-heartedness in the propriety of the undertaking must have been assured, strengthened, and dignified with the full belief of quick suc-

cess. Those who believed not that such a tree could ever put forth even a blossom, were to be gladdened with the view of the fast-ripening fruit. It was then shown that the "Asylum for the Aged Mason" was not a mere exhalation of giddy hope—a bright and glowing thing, seen by the eyes of a visionary in the clouds—in a word, a glittering, evanescent castle built in air, but AN ASSURED HOUSE, a FIXED RESTING-PLACE, having its foundations "deeper than ever yet did plummet sound" in the immortal sympathies, for it is in the possession of such sympathies that we feel the pulses of immortality, of our common nature. We can conscientiously aver this; if at the inaugural festival any came to doubt, they remained to aid—the faint-hearted became strong—the sceptic turned back his steps a true believer. The Chairman must have felt—deeply felt, the difficulty of his position. Four-fifths of the party had naturally expected that in the person of their president they would have been cheered by the presence of some noble Brother, or some influential member of the Craft, whose rank and talent would have been as a staff for them to lean upon. Yet circumstances so happened as to prevent such expected support, and the chair was assumed by one, who, although not unpractised in his art as a Mason, was naturally compelled to throw himself upon the kind forbearance of the meeting, and to ask for that support for himself, which the cause demanded; how he was answered, the sequel has proved. The Stewards especially demand our public notice for their very marked attention; theirs was no common duty;—unaided by the customary support which a distinguished president always imparts to the effect of a Masonic festival, unsupported by the cortège of Grand Officers that usually attend, and above all, wanting the presence of the ladies, who generally grace such meetings

of charity with their smiles, they had to depend upon their faith in the cause itself for their advocacy of its interests.

Now that "the finger" has drawn aside the veil, and thereby shown the beauty of the picture, let us hope that Grand Lodge may examine the work—it will bear the most critical inspection of the most accomplished Mason. The Master-mind need not hesitate to examine its lustre, which is clear and soft, and will not offend by a mere dazzling effect.

It should be especially borne in mind that the present arrangements are altogether of a provisional character, in not the slightest iota is it intended to compromise the dignity of Grand Lodge, or to endanger the prerogative of its illustrious ruler; that as soon as it may be considered respectful to place their own immediate proceedings before His Royal Highness, the Committee will not fail to solicit his fraternal advice on so momentous a subject, embracing in its object no less than a safe haven for his aged and deserving Brethren of the Craft.

As it may devolve upon us, probably in the next number, to enter into some explanatory and extensive observations, we shall for the present close our remarks, with what is not unusual on these occasions, by stating that subscriptions will be thankfully received by the Bankers, the Treasurer, the Secretaries, and the Collector.

The subjoined effusion is too beautifully impressive to merge into the "Poet's corner." We append it to our leader, and anticipate the delight with which it will be greeted by our readers.

THE MASON'S DREAM.

Hail, happy dreams ! thy gift, O balmy sleep,
 When the tired senses from their vigil keep ;
 And the rapt soul escapes its tomb of earth,
 To taste in visions its immortal birth.
 Pledge of the glorious future, when old Time
 His scythe and iron sceptre shall resign ;
 When Death, the guardian of life's unknown shore,
 Lost in Eternity, shall reign no more.
 Hail, blessed sleep ! thine is the gifted spell
 To 'wake in shadow's scenes remembered well ;
 To set the chain'd imagination free,
 And paint in rainbow hues whate'er might be ;
 Visions of heaven to thoughts of earth combine,
 And form a whole—half human, half divine.
 As late I wander'd, where the Rhine's swift tide
 Severs Almagnia from fair Gallia's side,
 Thy power fell on me ; by that lovely stream
 My soul was plunged in an elysian dream.

Methought that life's brief, joyless scene was o'er,
 And that I trod that tessellated floor—
 That sacred lodge, the goal of life's short race,
 The faithful Mason's holy resting place.
 Gorgeous the scene that burst upon my sight :
 The Royal Arch, veiled in its flood of light,
 Enoch's lost mystery, embroidered fair,
 In characters of living gold was there.
 The good of every land before that shrine,
 Adored the mighty Architect divine,
 The Eastern magi, and the Grecian sage,
 The wise of every clime, of every age
 All who received the law, with wisdom fraught,
 And practised in their lives the truths it taught.
 On either side two graceful columns rose,
 Shadowing the mighty thrones, reared high for those
 Chiefs of the Craft—David, thy royal son,
 And Tyre thy boast, Hiram and Solomon.
 Enthroned, as while on earth in purple state,
 Favoured 'bove all, the Temple's builder sat,
 His regal brow flashed with the living gem,
 As pure, as matchless bright, and dazzling then
 As when in earthly pomp and state it bore
 Old Israel's diadem of yore.
 And He, the unnamed faithful constant one,
 Victim and chief, the widow's only son,
 Stood by the altar ministering there
 The holy offering of his brethren's prayer,
 Who yet on earth pursued the narrow road
 That leads to virtue's happy last abode.
 Badge of his sacred rank the square he wore,
 A golden censer in his hand he bore,
 Streaming with odours, not from the sandal tree,
 Frankincense, myrrh, or spice of Araby,

But from the grateful tears by children shed,
 Who, snatch'd from want, partake the Mason's bread;
 From honest poverty's warm, heartfelt prayer,
 Saved by the Mason from its lone despair.
 And shall such friends of Charity and Truth,
 Not reap in age the harvest of their youth?
 Shall those whose hands in affluence freely gave,
 In poverty and sorrow seek the grave?
 Shall no home shelter the grey Mason's head?
 Doom'd in his age to ask his daily bread;
 Of all the temples to the Craft endear'd,
 Shall but one pile to charity he rear'd*?
 Forbid it THOU, who, in the human heart
 Didst all life's gushing sympathies impart,
 Its generous tear, its pity for distress,
 Its impulse to relieve the fatherless;
 Those perfect parts of an imperfect whole,
 Those mortal signs of an immortal soul.
 Such was the thought that e'en in that bright hour
 Shadow'd my spirit with its chilling power,
 For I had known the good and just bereft
 Of life's bare means, no place of shelter left;
 Brothers who ne'er the suppliant's prayer denied,
 But with free hand his pressing want supplied;
 Had seen their struggles, grief, and honest shame,
 Too proud to ask, fearing a beggar's name;
 Their sorrows known when but too late to save
 Worth and distress from an untimely grave.
 Transient the thought;—for, lo! on either side,
 I saw the portals of the Lodge divide;
 BENEVOLENCE appeared,—bearing a plan
 Of humble refuge for the aged man;
 The time-worn Masons' temple—a design
 Of earthly skill; but charity divine
 Then burst on high the loud triumphant hymn
 Of praise, of joy, of gratitude to HIM,
 Creator—Tutor—Architect, who gave
 The heart to frame, the generous hand to save.
 The virtues crowding round, approved, the while
 Mercy beheld it with a joyful smile;
 A smile as pure as ere was given
 By soul redeem'd, just wing'd for heaven;
 Her holy, heartfelt prayer in dulcet tone
 Rose with that hymn to th' Eternal's throne,
 A gush of rapture from an angel's voice,
 That bade the sorrowing sons of earth rejoice.

As o'er my soul, the flood of music broke,
 In tears from that blest dream my spirit woke.

A WANDERING BROTHER.

Strasburg, August, 18th, 1836.

* The Girls' School.

ON FREEMASONRY.
THE HISTORY AND ANTIQUITIES OF FREE-
MASONRY.

SECOND PERIOD.

BY THE REV. G. OLIVER, D.D.; D. P. G. M. FOR LINCOLNSHIRE.

(Continued from page 146.)

IN forming an estimate of the universality of that science which is now denominated Freemasonry, we are not to consider it merely as extending itself over the surface of the whole globe, but also as having existed in every age, from the commencement of recorded time. Without this guide we should be surprised to find some of the landmarks of our Order in the possession of successive bodies of men, who appear to have preserved and transmitted them without any material disarrangement of the elements of which they are composed. The secret system which was developed, even in the heathen initiations, displays some faint traces of those important observances that were practised in the infancy of the world, before man apostatized from his Maker, and offered up his devotions to fictitious beings and material substances. But in the system observed by the Essenes, who were pious worshippers of the Great Jehovah, we find more unequivocal tokens of the presence of that Sublime Art which animated the devotion of the ancient patriarchs, and kept their hearts in sweet communion with their heavenly Father. The institutions of this celebrated sect display, in the clearest manner, the sublime purity of Freemasonry; and though some of its favourite dogmata were evidently the offspring of superstition, yet they sprang from a true principle of piety, and a desire to avoid that overwhelming deluge of false faith and defective practice which universally prevailed, even amongst "God's own people," and rendered the advent of the Messiah so necessary to purify the world from its pollutions. The diligent Brother will be at no loss to extract all the genuine Masonry from the following account of the rites and ceremonies of this singular Fraternity.

The Essenes founded their system on the punctual observance of religious duties, esteeming the worship of God the paramount business of their lives. They commenced no employment without previous devotion. At the rising of the sun, the day was opened with prayers to Him who

appointed that luminary to confer light and heat on his creatures, and then they proceeded to labour. When the sun attained his meridian height, they assembled for refreshment, and their humble meal was preceded by prayer; and when, to close the day, the sun sank in the west, their labours were closed by prayer, and they retired to rest in peace, harmony, and brotherly love.

Their assemblies were conducted with the most scrupulous regard to decorum. The Principal, who sat in the east, opened the proceedings with much form, and the Brethren remained in silent attention. They never attempted to interfere with the solemn lecture by any intrusive inquiry; but were mute hearers of the instructive harangue, except personally appealed to by the Principal, which was usually done in rotation. And this silence and prompt acquiescence with the will and pleasure of their presiding officers, was a characteristic of their profession which distinguished them amidst all the fluctuations of their fortune. This cheerful obedience to their governors arose out of the very nature of the institution. Their discipline was strict, and it was a maxim steadily enforced and implicitly received, that disputes and insubordination were the greatest evils under which any society or body of men could labour, and tending, as a direct consequence, to their speedy dissolution.

At these meetings, however, they were accustomed to relax, on particular occasions, and laying graver business aside, they indulged in moderate conviviality.

They used no influence to make proselytes, and a standing rule forbade them to *persuade* any individual to become incorporated amongst their number. And before admission, it was strictly investigated whether the candidate was stimulated by a love of virtue and holiness, and the sole desire of improving his mind in knowledge.

A probation of one whole year was imposed on the aspirant, for the Essenes were singularly tenacious of their mysteries, and used great caution lest they should be communicated to improper persons. Hence, during the period of trial, much pains were taken to ascertain the habitual propensities of the aspirant, as well as the natural and acquired endowments of his mind. If he proved worthy; if he possessed a tongue of good report; if he was capable of practising secrecy, and possessed the requisite qualifications for obedience and submission to the will of his superiors, he was admitted to the FIRST DEGREE, and invested with a *white garment*, as emblematical of the purity which they expected

to see flourish in his heart, if he wished or hoped for further privileges. But if rejected as unworthy to participate in the high privileges of the Order, he was invested with a black tunic, and dismissed with marks of reprobation and contempt. At the end of another year the worthy candidate was admitted to the SECOND DEGREE, and the progress of knowledge, and the elucidations of science, were laid open before him. And it was not till after a three years' discipline, that he was admitted to the THIRD AND SUBLIME DEGREE. Previously to this important ceremony, many preliminaries were to be arranged. The candidate was bound, by solemn obligations, to worship God in purity, to consider Him the chief good, and to implore His aid in all his undertakings; to be just and honest towards men; never unlawfully to purloin what is the property of another, and to render to every person his just due without exception; to aid and assist his Brethren against all oppression and violence; not to injure them himself, or suffer it to be done by others, if in his power to prevent it; to obey those who are constituted by lawful authority to preside over the Order; to emulate the distinction of an upright heart, rather than the popularity which results from the external trappings of splendid apparel; to adhere closely to the truth on all occasions, recollecting that truth is an attribute of perfection, which is always advantageous, and leaves no sting behind; to conceal from all mankind the mysteries of the Order; and on no account to communicate to a Brother the secrets of a superior degree, until by patience and discipline he is properly qualified to receive them legally in the presence of the Brethren, and at all times to conform to the laws and regulations of the society into the full honours of which he is now about to be formally installed.

Having accepted these engagements, he entered on the ceremonies of the Third Degree, and received for his reward that invaluable knowledge which no adverse circumstance could ever take away. The candidate was clothed in a long robe which reached to the ground, bordered with a fringe of blue ribbon to incite personal holiness, and fastened tightly round the waist with a belt or zone, to separate the breast from the lower and more impure parts of the body. With feet bare and head uncovered, he was considered a personification of modesty, humility, and the fear of God.

The preliminary ceremonies being ended, he received *the right hand of fellowship* as a sign of friendship and union; for the joining of hands was a striking symbol of unanimity

amongst the Essenes. By this practice they perpetuated the ancient system of *tokens*, which was of such eminent use amongst the workmen who were employed to build the first Temple. This memorable custom is referred to by their great Patron, when speaking of wicked men: “*Though hand join in hand*, the wicked shall not be unpunished; meaning, that even this significant bond of union should not be capable of affording them protection if they persisted in their wickedness, or violated the compact into which they had entered at their initiation; referring, most probably, to the punishment of three traitorous Brethren who brought a heavy calamity on the Order when the building was nearly completed.

He was now taught the mysterious doctrine of the three hypostases in the divine Godhead, which were typified by **THREE GREAT LIGHTS**. Thus they argued: “There are three great lights in God; the *ancient* light, the *pure* light, and the *purified* light; and these three make but one God.” These three hypostases were figured under the qualities of the Crown of Glory, Wisdom, Understanding. And thus the Second Great Light, or Wisdom, typical of the Redeemer, is revealed in the Book of Wisdom: “She is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.”

Their instruction was chiefly symbolical. The emblems were explained to the initiated, but to the rest of the world they were like a sealed book. Their disquisitions were principally confined to theology, moral philosophy, the four cardinal and the three theological virtues, together with theories of human science. The three great rules of life inculcated with unceasing anxiety, were, the love of God, the love of virtue, and the love of their neighbour. We are told by Philo, that they preserved, with the most jealous care, certain monuments of learning, which the leaders of their sect had from time to time committed to their custody, containing dark and secret knowledge, which formed the texts from which all their speculations were derived.

The most important secret which the Essenes preserved and transmitted to posterity, was the Tetragrammaton. This name was communicated in a whisper, and under such a disguised form, that while its component parts were universally known, the connected whole was an incommunicable mystery.

They used, in common with the whole Jewish nation, the ancient and significant symbol by which this name was

designated; viz., three jods with the point kauretz placed underneath them, to express the equality of the Three Persons of which they believed the Godhead to be composed. This holy name they held in the utmost veneration. Calmet says they believed the name of God to include all things. "He who pronounces it," say they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals: from this KING-NAME they receive their orders, and obey."

Another celebrated symbol of this august name was the disposal of the three points in a radiated form, to represent an imperial diadem. The letter schin, too, was adopted as a mysterious emblem by which the Tetragrammaton was designated, and hence this letter was said to possess many valuable qualities. It was therefore deeply engraven on their phylacterics, both before and behind, to induce the protection of the Deity it represented. Another symbol was an equilateral triangle, illuminated by a single jod. The initial letter jod "denotes the thought, the idea of God. It is a RAY OF LIGHT," say the enraptured cabbalists, "which darts a lustre too transcendent to be contemplated by mortal eye; it is a point at which thought pauses, and imagination itself grows giddy and confounded." "Man," says Mr. Basnage, citing the rabbis, "may lawfully roll his thoughts from one end of heaven to the other, but they cannot approach that inaccessible *light*, that primitive existence contained in the letter *Jod*."

The glorious symbol of the Messiah, or incarnate God, was a splendid RAINBOW encircling the throne of God. This emblem referred to that majestic description of Ezekiel, of the sublime vision of the glory of God. "Above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone: and upon the likeness of the throne, was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. *As the appearance of the Bow that is in the cloud in the day of rain*, so was the appearance of the brightness round about. *This was the appearance of the likeness of the glory of the Lord.*"

The symbol of the cherubim was also consecrated by the Essenes as a vehicle for the conveyance of a high degree of mysterious knowledge, and was perpetuated by illustrations similar to those practised in the third degree of Masonry. It served to remind them of the transgression of their great progenitor, and incited them by genial recollections, to acts of penance and mortification, by which they hoped to subdue the unruly and sinful appetites, which the sin of Adam had introduced into their numbers. This glorious symbol was first inscribed on the eastern gate of Paradise, and remained there during the life of Adam, as an object of reverence to him and his posterity. The accumulated sins of men effaced THE MARK; the symbol of the Deity was withdrawn, and men were left without the visible communication of an eternal God. It was restored to Moses when he constructed the Tabernacle; and it remained a protection to the Jewish nation until the destruction of the Temple by Nebuchadnezzar, when God inflicted a signal punishment on the Jews for their disobedience and obstinacy.

They taught the practice of virtue from the incentive, not only of happiness in this world, but of an expected recompense in a future state. From this hope proceeded a practical righteousness, which, according to Josephus, was "worthy of admiration above all others that pretend to virtue; for they were, in their manners and course of life, the very best of men." Their chief study was to learn to rule and govern their passions, to keep a tongue of good report, and to practise secrecy united with universal charity and benevolence. Hence, the deadly passions of anger, malice, and revenge, did not find a place within their bosoms; for the subjection to which their passions were reduced by constant and habitual temperance and self-denial, gave them leisure for cool deliberation and unbiassed inquiry; and this always prevented disputes, which usually originate during the prevalence of first impressions, and subside by mutual forbearance and explanation. Thus their deviations from moral rectitude were not common. But if an instance did occur in which one of their society had committed a crime worthy of expulsion, they formally proceeded to exclude him from all social intercourse with his former Brethren, whom he had openly disgraced by violated vows and intemperate conduct; and this punishment was considered so dreadful, that Josephus says it was commonly followed by a lamentable death.

They practised the rites of friendship and hospitality

towards each other, in a degree wholly unprecedented in the history of any other order or society of men. They had a community of goods; and esteemed it highly disgraceful to enjoy the blessings of abundance, if a single member of the society suffered the privations attendant on poverty and distressed circumstances. Their charity, however, was discriminative; and they deemed it prudent to leave a member, whose conduct was in any degree liable to suspicion, to suffer, for a period, the miseries of indigence, that adversity might effect a reformation which had resisted the attempts of precept and example. They had lodges or establishments in every city, that the wants of sojourning brethren might be expeditiously supplied; and the principal person in each of these local establishments had this particular charge, to see that travelling brethren were accommodated with every thing necessary for their comfort and convenience.

Their cleanliness was proverbial. They were commonly habited in white garments, as emblems of innocence; and it was their firm opinion that internal purity and rectitude of conduct were most strikingly evidenced by a person's outward appearance. This was probably derived from that famous precept of King Solomon, who had constantly the same emblematical reference on his lips: "Let thy garments be always WHITE." Jesus Christ also, many years afterwards, used the same figure, as a mode of communication familiar to our Grand Master, St. John the Evangelist: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in WHITE; for they are WORTHY. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels."

Such were the Essenes; a very harmless and inoffensive sect, amongst whom the rites of Freemasonry were undoubtedly preserved, though probably deteriorated by the introduction of some particular dogmas, which were equally inconsistent with its spirit, and unknown in former times. It is admitted, however, by Josephus and other learned writers, that a few of its members arrived at such a high degree of perfection as to be endowed with a partial spirit of prophecy. An Essene, named Judas, foretold the death of Antigonus, and the event verified the prediction. And another member of the same society, named Manahem, prophesied, while Herod was yet a boy, that he should be

king of the Jews; an event the most improbable, because Herod was not of that nation.

From these privileges we may be assured that, however they might err in some points, their errors were the effects of Jewish depravation generally, for they were merely ceremonial, and did not lead to the practice of vice and immorality. They were not hypocrites, as were the Scribes and Pharisees; they did not deny the resurrection and the immortality of the soul, as did the Sadducees; they did not reject the prophetic writings, like the Samaritans; and hence, though a very important sect in the time of Jesus Christ, that great Being, who penetrated the most hidden secrets of every heart, never, in the whole course of his ministry, uttered a single word of condemnation against them. And this is remarkable, because no other sect or party amongst the Jews escaped his most severe animadversion. The Pharisees, the Sadducees, the Scribes, and the Herodians, were equally the objects of his censure. But the Essenes were never introduced into his discourses; from the fact, as some authors think, "that being a very honest and sincere sort of people, they gave no reason for that reproof and censure which the others very justly deserved."

Calmet thinks that John the Baptist was a member of this fraternity, and these are his reasons. "1. That his father and mother being of great age at the time of his birth, it is probable they did not live till their son arrived at maturity. 2. The community of the Essenes was a probable place for John to retire to; and his first appearance as a preacher being in the desert, seems to hint at his beginning near to those parts where he was best known. 3. It does not appear that John went regularly up to Jerusalem (and we find the Essenes did not go thither), so that he might, strictly speaking, have no personal knowledge of Jesus, as he has been usually understood to declare. 4. His manners, as neither eating nor drinking, i. e. freely, but being of a reserved course of conduct, are perfectly agreeable to those of the Essenes. 5. His continual abode in the country, not entering the principal cities, agrees with their customs. 6. They baptised. 7. They lived near the Jordan. 8. They fed on dates and other fruit; and in many other respects they seem to have agreed with the character of John, as we find it described or implied in the Gospels."

(To be continued).

ON THE CONNEXION BETWEEN SPECULATIVE AND OPERATIVE MASONRY.

BY CHARLES GOODWYN, OF 327, TAUNTON.

ALTHOUGH there exists an old axiom, that "too much of a good thing is good for nothing," still I am induced to think there are many good things of which too much cannot be said, and on which too much cannot be written; and having endeavoured, and, I trust, not in vain, the short time I have been permitted to participate in the mysteries of the Craft, dispassionately to cultivate its real principles, and to pay that devotion to the characteristics by which it is so singularly distinguished, which they tend to inspire, I am induced to believe Freemasonry holds a very prominent situation in the exception; and without further comment or apology than that which this observation must immediately suggest, I venture to offer a few observations which have occurred to me on the perusal of an article on our venerable institution, in a work recently published. But, labouring, as I do, under the difficulty which all must feel who have a lack of that knowledge and refined investigation which is requisite to discover the art of recording and transmitting to posterity, without fallacious additions or prejudiced corruption, remarkable events; added to the difficulties of unveiling the distortions which those events have undergone in their transmission from generation to generation, through ignorance and mystification, by credulity and superstition, I fear my greatest difficulty will be in divesting them of their fallacious additions, and to draw those inferences from the relation that will approximate nearest to the truth. Freemasonry, however, though possessing, to a considerable extent, historical and other incidents, which have been handed down by tradition, does not depend on that species of evidence alone for proof of its antiquity, as it is happily substantiated in many parts by scriptural and historical record; and thus we derive a zest and stimulus to seek further into its mysteries, which scripture or tradition alone too often fails to produce. When, however, both are united, it cannot, in a rational mind, but induce a steady and attentive application and classification of the incidents comprised in each, and it must eventually produce the most sensitive and lively interest; and somewhat partaking of these feelings, and with the view of supporting, however humble that support might be, the antiquity of a profession which might justly and truly be said to be the greatest and most beautiful ornament that man can boast of, I venture to intrude my remarks, which are more particularly directed to substantiate the antiquity of the union of the operative and speculative sciences, it having been asserted that the latter was not introduced until 1717, when "Desaguliers, Anderson, and Payne, changed the society into one which had nothing to do with building," thereby implying that the Craft was originally established for operative purposes alone; and that it did not, until the above period, partake of that speculative character which establishes the "central point" of union, and becomes the means of inducing friendship among persons who, without its aid, might probably live in a continued state of separation; and of fitting them, by its influence, for receiving and inculcating the operative art, and obtaining, by the symbol of the level, the ready and willing assistance and instruction of more experienced and skilful artists.

All well-informed Masons who have carefully investigated the prin-

ciples which adorn the Craft, will at once admit, that, inasmuch as all those feelings and passions, good and bad, fruitful and unfruitful, which govern and distinguish the natural dispositions and conduct of men, were concentrated in the first fallen being whom the Great Architect of the universe in his benign *wisdom*, endowed with *strength* and power, to take possession of the nether world, and to enjoy the radiance and *beauty* which adorn its every atom, so do the principles of our Society commence with the creation, and so does, consequently, its history; and although the whole of those feelings and passions were possessed by Adam, probably without a perfect knowledge of their existence in him, yet it cannot be doubted that they were made manifest to him to a considerable extent, in the opposite dispositions of Cain and Abel, which an immortal author, in an address to the former, thus beautifully describes:

“ Stern hast thou been, and stubborn from the womb,
As the ground thou must henceforth till, but he
Thou slew'st, was gentle as the flocks he tended.”

That operative Masonry also existed in the very earliest ages, a perusal of the Masonic accounts will prove, but the precise date of our science becoming an exclusive order, certainly seems wrapt in a *veil*, which has not as yet, notwithstanding all the hypothesis that have been advanced by theological writers, in opposition to the dogmatical opinions of the uninitiated, been drawn sufficiently aside to bring all opinions on so important and interesting an object of our solicitation to a level, though it must be believed there is not one who is “well informed” who does not sincerely believe the establishment of our order to have been in being in the most remote ages, and that it is more ancient than any other order of which we have any proof of existence.

In the early ages, and before it became the perfect system it now is, we are informed,* “Masonry was unknown by that name, but those who practised it were designated the Sons of Light,” and one of the most celebrated of them was Enoch, and to him is assigned the invention of the first alphabet for the purpose of perpetuating sounds, which was indeed the origin of grammar. The knowledge of this invention seems to have been considered a great and important science, and with which few were entrusted; of the truth of which, the entire lack of any written evidence in elucidation of the history of the creation, until that of Moses, affords an ample proof. The knowledge of this alphabet evidently formed a component part of speculative Masonry, and, one of the great objects which its inventor had in the erection of his celebrated Temple, was particularly to seclude it from the observation of the world at large, and depositing it where none but the true Mason could dare to intrude, and thus introducing an exclusive character into Masonry. Grammar is also the “first” and most important of the “seven sciences” which the Craft tends to inculcate, and was then, as it is still held to be, the foundation of every other, and as Enoch must have been in his time well skilled in the operative art, which must be presumed from the fact of the first city that was ever built having been dedicated to his name; thus in him were the two sciences so concentrated, that the study and application of the operative in the erection of temples and edifices to the worship of the true God, rendered the speculative, in the cultivation of the mind and morals of men, and fitting them for receiving those advantages for which his operative art was applied, not only necessary but in-

* Oliver's Antiquities.

dispensable. The exclusive propagation also of the two sciences *in connexion* by Melthusaleh and Noah, and the immediate descendants of the latter, are satisfactory proofs of their having been highly influential, and as time has proved them to be, important and invaluable.

The chief object of Masonry during the dark ages, was, undeniably, the dispersion and extinction of those gross practices of idolatrous worship which then defiled the world, and to produce the incitement and adoption in its stead of the genuine worship of the true God. The mysteries of idolatry were avowedly established on the same practical basis as those of Masonry, by two seceded practicians of the pure science, "Cabiri" and "Thoth," though secretly intended, in which, in days of ignorance and barbarism, it met with great success to make Masonry subservient to the most degrading practices of idolatry; and the two institutions have consequently been, by uninitiated persons, frequently confounded together; but as Masonry from the beginning, notwithstanding all the disadvantages under which it has so often laboured—all the difficulties which prejudices and ignorance have showed in its path—all the persecutions which barbarism has imposed upon its practitioners, all the attempts that have been made to impose on, misdirect, and pervert its sacred objects, has never acknowledged any object of worship and adoration but the only one true God; nor has the occasional sinking, and sometimes temporary suspension of its operations during times of the most rigid persecution, at all lessened its genuine objects, or the ritual, tendency, and benefit to be derived from this institution of institutions; hence it claims to itself the superiority over every other institution which has not had for its object the strict observance and preservation of those "Divine precepts delivered to Noah," and establishes its character as replete with truth.

Thus it seems, not only probable, that Enoch introduced the speculative principles into the Masonic creed, and that he originated its "exclusive character;" but it also appears evident, that the object which demanded the utmost exertion of our early Brethren was that of eliciting truth and knowledge, and propagating their beauties and advantages, where ignorance and idolatry held their prejudiced sway, and in preparing the rough and unpolished mind for the reception of those seeds of genuine truth and science, which would, in the decline of a life well spent in acts of pure religion and piety, prepare its possessor for admission into that temple, not made with hands, eternal in the heavens, and in enjoining the strict application and observance of its forms, its symbols, and emblems, to the respective duties of morality, virtue, and truth.

That those duties were the more essential to the freeborn, and were limited to them, from the uncontamination of their minds, is substantiated by many passages of Holy Writ, and to induce the strenuous exercise of those duties, which we are bound to perform, we cannot have a more stimulating observation, than that of our Great and Grand Master, King Alfred, who unhesitatingly affirmed, that he "reputed a man free-born and yet illiterate, no better than a beast, a brainless beast, and very sot;" and so far did he carry his opinion into effect, that he would admit no one into office in his court, who did not possess learned qualifications.

From Shem to the deliverance of the children of Israel from their Egyptian bondage by the hand of Moses, a period when the Egyptian cabiri held their almost unopposed sway, Masonry assumed little more than a speculative character, the exertions of the Craft being principally

directed to the advancement of the truths of the existence of the Most High, and inducing the early Brethren to repose "faith" in him "hope" in salvation, and fitting them for a future state by the free exercise of that most excellent gift of "charity," the brightest gem and greatest ornament of the Masonic profession.

Saint Paul energetically and beautifully describes "faith to be the substance of things hoped for, the evidence of things not seen," and it was by the adoption and cultivation of this virtue the primitive Brethren were enabled to withstand the mysterious and fascinating temptations and allurements which were held out to them by the priests who directed and governed the pollutions of idolatrous worship. It was during their ages, says Saint Paul, faith, that procured the acceptance of Abel's offering,—the translation of Enoch,—the saving of Noah and his house,—the call of Abraham,—the birth of Isaac,—the ready compliance of Abraham in offering his only son as a sacrifice to the will of God,—the blessing obtained from Isaac by Jacob—and by faith did Moses lead the favoured children of God safely through the depths of the Red Sea,—thus was faith the most distinguished characteristic of pure Masonry during those periods, and although the true principles of operative Masonry were also carefully studied and preserved, and handed down, as was proved in the erection of the tabernacle in the wilderness, yet speculative Masonry seems to have held the predominance; and it was indeed, through its divine influence, in maintaining by faith, the pure principles of truth, and genuine worship, in times, when the ancient and true science was threatened to be divested of its primitive character, and applied to the very worst species of idolatry,—that the bringing into action of the operative became necessary, and which produced the erection of those superb edifices, which, even in our days of refined improvement, demand our utmost admiration and wonder.

There can be but little doubt, when we refer to the rules which were then observed, and compare them with the present state of the Craft, that at the erection of the first tabernacle in the wilderness, Freemasonry assumed in its general arrangements a character somewhat similar to that which has ever since and still marks our order;—but many of its characters are evidently conspicuous at a period prior to that event, and there are many strong instances in Scriptural record, independent of traditional evidence, in support of this hypothesis, particularly during Abraham's time, in the verification of his covenants with Sodom and Abimelech, and his requiring a similar verification from his servant and his son; and again in the adoption and use of signs, of which we also have many recorded instances.

It has been asserted that the first societies of antiquity with which Freemasonry appears to stand in historical connexion, are the Corporations of architects and mechanics which originated and existed with the Romans, under the names of Collegia and Corpora, and that their first Establishment was under Numa Pompilius, the Second King of Rome. History fails to furnish us with much information of the events of this time; but there can be little or no difficulty in identifying, not only the character of Numa with that of a good Mason, but also the laws, as derived from the *Corpus Juris Romani* of these Colleges, with those of Masonic Lodges of the present day.

Numa, before he accepted the dignity with which the Romans so unanimously invested him, "had long been eminent for his *piety*, *justice*, and exemplary life, and distinguished by his learning and phi-

losophy ;” and he lived at Cures, a Sabine city, contented with his private fortunes, and unambitious of higher honours ; but at a conjuncture when the Government was composed of various petty States, lately subdued, and but ill united among each other, the Romans wanted a *Master*, who could, by his example, induce them to a love of religion and every milder virtue ; and, with these peculiar endowments, no man could be more eminently qualified than Numa was, for introducing and encouraging those sciences which afterwards made the Roman empire the greatest and the proudest in the world. His masonic attainments had taught him to regard with contempt the weak idolatry of those who bowed before the workmanship of their own hands. He soon pierced the thin veil of Polytheism, and acknowledged one God sole and omnipotent ; and, although his wisdom taught him to be satisfied with *generally* introducing order and decency among the ceremonies which he was not permitted to abolish, and with checking the growth of those errors he was not capable of eradicating, still those principles of divine worship which adorned the mind of Numa himself, also distinguished and adorned his priests, and those who were devoted to religious worship. Numa’s first care was to regulate the Calendar, and abolish distinctions between his subjects, and to divide them into societies, &c. ; and as the Collegia were established in those early times, when States were formed after the model of a family, they had besides their character of a society of artificers, that of a *civil and religious institution* ; and these characters were retained by the Collegia, particularly the Collegium of Architects, to the end of the Roman empire, and transplanted into the Corporation of Architects of the Middle Ages ; and out of these institutions arose the custom of declaring certain of the Romans “ free according to the custom and usage of the Roman citizens,” who were, thereupon, entitled “ Freedmen” (*liberti libertini*), and who, thereupon, owed each other reciprocal aid and support. Thus we also find, in the first introduction of Freemasonry into the Roman empire, under the provincial or assumed title of the Collegia—the two sciences, the speculative and operative united,—and the attention of the first Grand Master there, particularly directed to the propagation and encouragement of the former, before he could venture to bring into use the aid of the latter.

By the introduction of Masonry into the Roman empire, and the advantageous instruction in the operative and influential moral precepts, which the speculative tended to inculcate, the Romans soon became pre-eminently an architectural race, and the Corporations of artificers, whose occupations were connected with architecture, were called upon, by imperial orders, to come from all parts of the empire to assist in the building of large cities, palaces, churches, &c. ; and these were preferred, and deemed the most worthy and efficient for such purposes, not only on account of their superior skill, but also from the “*dependence* which could be placed in them,” by reason of the unanimity which existed amongst them as a body, connected by the same ties, and governed by the same laws and obligations.

These corporations also existed in Britain at the period of the Roman conquests, but they very nearly vanished, when the Picts, Scots, and Saxons devastated the country ; but in France, Spain, Italy, and in the Greek Empire, where they had also been established, they continued to flourish, and from these countries our Grand Masters Alfred and Athelstane induced a number of them to come to this country, in order to

build their castles, churches, and convents, and to re-establish the operations of the Craft. The foreign Artists who accepted these invitations, were some of those few who had survived the ravages of the barbarous tribes, and who were Christians, and "most of their leaders or directors were clergymen;"—which fact is one of the most substantial proofs that can be offered, that it was not for their assistance in the operative art alone they were invited to England, but also, that the Masters and Wardens being clergymen, and, as must be thereby inferred, men of morals and learning, they might be the more eminently qualified to teach and instruct the speculative science, whilst the operatives were engaged in the erection of those edifices, which the propagation of speculative Masonry, and the establishment of those laws which will ever throw the brightest lustre on the pious and learned Alfred's reign, rendered necessary.

The principles of speculative Masonry, which has through all ages distinguished the Craft, were confirmed by Athelstane in his Book of Constitutions, which indeed was formed chiefly from those transmitted to him from the Roman colleges, and the character of which is still to be learned from the *Corpus Juris Romani*, and Athelstane's Book was taken as the grand basis, when the constitutions were remodelled by Anderson, thus handing down the historical connection too clearly to require any further observations in elucidation or proof of it necessary.

If my zeal for Masonry has led me for a moment from the object I have had in view, it has been occasioned by a desire to render it as comprehensive and as elucidatory as the materials I am in possession of has enabled me; and if, in the perusal of the foregoing observations I shall have afforded amusement to even one Mason, it will be to me an additional gratification and pleasure, to that which I have experienced in endeavouring to add, to the already rich mine, my mite, which, if worthy of acceptance, is at all times at the command of the Craft.

TO THE EDITOR.

SIR,—Some few years since, when I had a little more time to devote to the Masonic Art than my profession permits me now to do, I found, on looking through some of the manuscripts in the British Museum, two on the subject of Freemasonry: as these have not been published, to my knowledge, I send you the copies of them, with a few original commentaries made by your humble servant and Brother,

HY. PHILLIPS, P. M. of the Moira Lodge, 109.

1, *Paragon, New Kent Road.*

HARLEIAN MSS. VOL. 1942*.

"†The Almighty Father of heaven, with the wisdom of the glorious Son, through the goodness of the Holy Ghost, 3 persons in One God—

* That there may be found some discrepancies in this manuscript, is not to be wondered at, when it is considered this was a copy of copies, which we know were very likely to degenerate from the original, as copy succeeded copy. The original compilation was made in the tenth century, during the reign of King Athelstone, by order of his brother Edwin, who was Master of the Craft.

† As practical Masonry was combined with speculative at a very early period, especially in the erection of monasteries, churches, and cathedrals, when Christianity first dispelled the darkness of Paganism in this country, we cannot wonder that one of the peculiar tenets of this religion should be introduced in the opening prayer. In the MS. from the Lansdown Collection the words are—"The might of the Father of the Heavens, the wisdom of the Glorious Son, and the goodness of the Holy Ghost, three persons and one God, be with us now and ever. Amen."

head, be with our beginning, and give us grace so to govern our lives, that we may come to his bliss that never shall have end. Amen.

“ Good Brethren and fellows, our purpose is to tell you how and in what manner this Craft of Masonry was first begun, and afterwards how it was found by worthy Kings and Princes, and many other ways, hurtful to none; and to them that be here present, we will declare what doth belong to every freemason to keep and for in good faith, if you take heed thereunto, it is worthy to be kept, being out of the 7 liberal Sciences, which are these that followeth.

“ 1st. Grammar, that teacheth a man to speak truly and write truly.

“ 2dly. Rhetoric, that teacheth a man to speak fair and in subtil forms.

“ 3dly. Logic, that teacheth a man to discern truth from falsehood.

“ 4thly. Arithmetic, that teacheth to accompt and reckon all manner of numbers.

“ 5thly. Geometry, that teacheth met and measure of any thing, and from thence comes Masonry.

“ 6thly. Music, that teacheth song voice.

“ 7thly. Astronomy, that teacheth to know the course of the Sun, and Moon, and other ornaments of heaven.

“ Note, I pray you, that those are joined under Geometry, for it teacheth met and measure, ponderation and weight of every thing in and upon the face of the whole Earth, for you know every Craftsman works by measure, he or she that buyeth or selleth, it is by weight or measure; husbandmen, navigators, and painters, all of them use Geometry, for whether Grammar, Rhetoric, Logic, or any other of the said Sciences can subsist without Geometry, ergo, most worthy, laudable, and honourable.

“ If you ask me how this science was first invented, my answer is this: that before the general deluge, which was commonly called Noah's flood, there was a man called Lemeck, as you may read in the 4th of Genises, who had 2 wives, the one called Adah, the other Zillah; by Adah he begot 2 sons, Jabell and Jubal; by Zillah he had a son called Tubal and a daughter called Naahmah; these 4 Children found the beginning of all the Crafts in the world. Jabell found out Geometry, and had divided flocks of sheep and lands; he first built a house of stone and timber: Juball found out Music, Tuball found out the smith's trading or craft, also of Gold, Silver, Copper, Iron, and Steel; Naahmah found out the craft of weaving: and these children knew that God would take Vengeance for Sin, either by fire or water; wherefore they did write these Sciences that they had found in two pillars of Stone, that they might be found after that God had taken Vengeance; the one was of Marble*, and would not burn, the other was Latres†, and would not drown in water, so that the one would be preserved and not consumed, if God would that any people should live upon the earth.

“ It resteth now to tell you where these Stones were found, whereon the said Sciences were written. After the said Deluge, it pleased God that the great Hermaxmes,‡ whose Son Lucium was, who was the Son of

* The marble alluded to was most probably the red granite.

† What the literal meaning of this word is I cannot discover; no doubt it had allusion to some floating substance.

‡ This was the Egyptian “ Thoth,” called by the Greeks “ Hermes.” There are diversities of opinion as to his descent from Shem, Ham, or Japheth. From Sanchoniatho's Phenician History I should conclude, that Taantes was the son of Misou (the Mizraim of Mosco), who was the son of Ham, and founder of the Egyptian kingdom. From the same

Sem, who was the Son of Noah; the said Hermaxmes was afterwards called Hermes the father of wise men had found one of the 2 pillars of Stone, he found these sciences written thereon, he taught them to other men; at the Tower of Babel Masonry was much made on, for the King of Babylon, who was Memorth,* was a Mason, and loved the Science; and when the City of Nineveh, and other Cities of the East, should be builded, Memorth sent thither threescore Masons, at the desire † of the King of Nineveh, and when they went forth he gave them charge after this manner:—

“That they should be true one to another, that he might have worship by them in sending them to his cozen the king; he also gave them charge concerning their science, and then was it that any Mason had charge of his science; also Abraham ‡ and Sarah went into Egypt, and taught the Egyptians the seven liberal sciences, and he had an ingenious scholar called Euclides, § who presently learned the said liberal sciences; it happened in his days the Lords and States of the Realm had got many sons unlawfully begotten by other mens’ wives and ladies, that the land was burthened with them, having small means to maintain them with all, the King understanding thereof, caused a parliament to be called and summoned for redress, but being numberless that no good could be done with them, he caused proclamation to be made through-ou the Realms, that if any man would devise any course how to main-

work, as translated from Eusebius by Bishop Cumberland, we read, “from Sydyce came the Dioscouri, or Cabiri, or Corybantes, or Samothraces.” This Sydyce, Bishop Cumberland very reasonably argues, could be no other than Shem, the “Meichizedeck” of Scriptures, who blessed Abraham in the name of the true God. The Cabiri first consisted of “the seven sons of Sydyce and their eighth brother, Asclepius,” and their duty was to keep records of the world, as commanded by “Tautus.” From the same history we learn, that the Cabiri first invented a complete ship, “and being out over against Mount Cassius, there consecrated a temple.” Bryant in his Mythology, treating of the Corybantes and others, says, “of these priests the principal were the Cabiri, whose office and rites were esteemed particularly sacred and of great antiquity. They were the same as the Curetes, Corybantes, Telchines, and the Idoi dactyle of Crete.” And of Sydyce he says, “all science and every useful art was attributed to him; and through his sons they were transmitted to posterity.”*

* Nimrod, the grandson of Ham, was the founder of Babylon.

† Asshur, the son of Shem, built the city of Nineveh; he was called Ninus by the ancients, and was deified as the Jupiter of the Assyrians.

‡ Abraham traversed nearly the whole of the then inhabited globe, with a retinue of servants, not to subdue men by warfare, but to reclaim them by his eloquence and example from their idolatrous ways. It is said, “that the ancient Persians, the Hindoos, the Jews, the Lacedemonians, and the Arabians, have at various times united in celebrating his name, and declaring that their religion in its purity was the religion of Abraham.” †

§ This is clearly a mistake in making Euclid cotemporary with Abraham. There were two eminent men called Euclid, the one was born at Migara, and was a great philosopher; he was a disciple of Socrates, and flourished about 400 years B. C. This was he who sheltered Plato from the Athenian governors in his house at Migara. The Euclid alluded to in this MS. was the celebrated mathematician, born at Alexandria, in Egypt, where he flourished in the reign of Ptolemy Lagos, about 280 years B. C. There is evidently an omission of the name of Pythagoras in this as well as the Lansdown MS. His name is prominently mentioned in the Bodleian MS., on which Loeke made his commentaries, as published in Preston’s Illustrations of Masonry. To him is ascribed the discovery of the 47th problem in the Book of Euclid. Pythagoras was born about 500 years B. C. He travelled into every country where a spark of knowledge was to be procured; he settled at Croton, where he established a school to disseminate the treasures of wisdom, with which he had stored his mind. “He gave his scholars the rules of the Egyptian priests, and made them pass through the austerities which he himself had endured. He at first enjoined them to five years silence in the school, during which they were only to hear; after which leave was given them to start questions and to propose doubts, under the caution, however, to say ‘not a little in many words but much in a few.’ Having gone through their probation they were obliged, before they were admitted to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called Economists, and the whole community had all things in common” — (Lempriere.)

Pythagoras chiefly used the Symbolical Stile of Instruction, which he thought very proper to inculcate the greatest and most important truths.

* Bryant’s Analysis of the Ancient Mythology, vol. iii. p. 341.

† See note in Armstrong’s Bible.

tain them, to inform the King, and he should be well rewarded; whereupon Euclides came to the King, and said thus: 'My noble Sovereign, if I may have order and government of these Lord's Sons, I will teach them the seven liberal Sciences, whereby they may live honestly like Gentlemen, provided that you will grant me power over them by virtue of your Commission;' which was easily afforded. And the Master Euclid gave them these following admonitions:

"1st. To be true to the King.

"2dly. To the Master they serve.

"3dly. To be true one to another.

"4thly. Not to miscall one another, as knave or such like.

"5thly. To do their work duly, that they may deserve their wages at their Master's hands.

"6thly. To ordain the wisest of them Master and their Lord, and Master of his work.

"7thly. To have such reasonable wages that the workmen may live honestly with credit.

"8thly. To come and assemble once a-year to take counsel in their Craft how they may work best to serve their Lord and Master for his profit and their own credit, and to correct such as have offended.

"Note that Masonry was heretofore termed Geometry, and since then the people of Israel came to the land of Behest, which is now called Emens, in the country of Jerusalem; King David began a Temple, which is now called the Temple of the Lord, or the Temple of Jerusalem, and King David* loved Masons well, and cherished them, and gave them good payment, and did give them a charge, as Euclides had given them before in Egypt, and further as hereafter follows. And after the death of King David, Solomon his son finished the Temple which his father began; hee sent for Masons of divers Lands, to the number of fower and twenty thousand * * * * and nominated masters and governors of the work; and there was another king of another Religion and Country, called Haram, who loved well King Solomon, and hee gave him timber for his work, and hee had a Sonne anon, and hee was master of Geometry, and hee was chiefe master of all his Masons, of carved work and all other their work of Masonry that belongeth to the Temple, as appeareth by the Bible in libro Regum, cap. 4to.; and King Solomon confirmed all things concerning Masons, that David his father had given in Charge; and these Masons did Travell divers Countrys, some to augment their knowledge in the said art, and to instruct others. And it happened that a curious Mason, called Memon Grerus,† that had beene at the building of Solomon's Temple, came into France and taught the Science of Masonry to the French men; and there was a King of France, named Carolus Morter,‡ whoe served greatly Masonry, which

* This was nearly 800 years before the time of Euclid, and 400 years before Pythagoras.

† In the time of Solomon France was not known by that appellation, the country was then inhabited by Gomerians or Celts. In the Lausdown MS. this is written, "nannas Grecius," but to whom it refers I cannot discover, unless it be intended for "nonnus Grecius," who was a Greek writer in the fifth century, and wrote an account of the embassy he had undertaken to Æthiopia, among the Saracens and other eastern nations. He is also known by his Dionysiaca, a poem, which in its division into 48 books, containing 21,293 verses, comprehended a most wonderful collection of heathen mythology and erudition; and what strengthens my opinion that this is the person referred to is, that he wrote a paraphrase on St. John.

‡ This Carolus Morter must refer to Charles Martel, who exercised all the powers of sovereignty in France, and died in the year 711. He is said to have signalised his courage and ability by splendid victories in the plains of Poitiers, he defeated a numerous army of Saracens, invading France from Spain, and thus probably saved Europe from being overrun by those fierce infidels.

sent for this said Memon Grerus, and learned of him the sayd science, and became of the fraternity; thereupon hee began greate works, and liberally did pay his workmen, and confirmed them a large charter, and was yearly present at their assembly, which was a great honour and encouragement to them, and thus came the Science into France; Masonry was unknown in England untill St. Albans* came thither, whoe instructed the King in the said Science of Masonry, as alsoe in Divinity, who was a Pagan; hee walled the town called St. Albans, hee became in favour with the King, insomuch that he was knighted, and made the King's chief Steward, and the Realm was governed by him under the King, and he greatly cherished and loved Masonry, and truly paid them their wages weekly, which was 3 shillings and 6 pence per weeke, hee purchased them a large charter from the King, to hold a general Assembly and counsell yearly: hee made many Masons, and gave them such a charge as is hereafter declared; it happened presently after the martirdom of St. Alban, who is truly termed England's *proto* martyr, that a certain King invaded the land, and destroyed most part of the natives with fire and sword, that the Science of Masonry was much decayed untill the Reign of King Athelstone,† which some writ Adlestone; who brought the land to peace and rest from the insulting Danes; hee began to build many Abbyes, Monastries, and other religious houses, as alsoe Castles, and other tresses for defence of his Realms; hee loved Masons more than his father; hee greatly studied Geomctry, and sent into many lands for men expert in the Science; hee gave them a very large charter, to hold a yearly Assembly to correct offenders in the said Science; and the King himself caused a general Assembly of all Masons in the Realme at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belongs to Masonry, and delivered them the said Charter to keepe, and when his Assembly was gathered together hee caused a Cry to be made, that if any Mason of them had a writing that did concerne Masonry, or could informe the King in any thing or matter that was wanting in the said Science already delivered, that they or hee should deliver them to the King or write them to him; and there were some in French, some in Greeke, some in English, and other Languages; whereupon the King caused a Book to be made, which declared how the Science was first invented, and the utility thereof, which book he commanded to be read and plainly declared when a man was to be made Mason, that he might fully understand what Articles, Rules, and Orders, he was obliged to observe, and from that time untill this day Masonry hath been much respected and preserved, and divers new articles hath been added to the sayd charge, by good advise and consent of the best Masons and fellowes.

“ Tunc unus ex senioribus teneat librum illi qui inquirendu
reddat et ponat manum libro vel super librum, dum Articulum
et precepta sibi legantur.‡

* St. Albans was beheaded A. D. 303, consequently flourished in this country four centuries previous to Charles Martel in France. During the time of St. Albans architecture and building were very much encouraged.

† Athelstone built a palace at Reculver, in Kent, he married Beda, the daughter of the King of Paris, who was a Christian, and was permitted by him to worship in St. Martin's Church, Canterbury, which was the first Christian church in this country, and is still in existence. Athelstone was converted to Christianity by the aid of his wife (Beda) and St. Augustine, the monk. Most of the cathedrals, early Christian churches, and monasteries were erected by the Fraternity of Freemasons.

‡ This, when corrected, may be thus rendered: “ Then let one of the Elders take the book, and let him render it to him who is inquiring, and let him place his hand in or upon the book whilst the articles and precepts may be read.”

Say thus by the way of exhortation, my loving and respectful friends and brethren, I humbly beseech you, as you love your soul's eternal welfare, your own credit, and your Countrye's Good, bee very carefull in observation of these Articles that I am about to read to this Depont; for you are obliged to perform them as well as hee, soe hoping of your care herein I will (by God's grace) begin the charge.

" I am to admonish you to honour God and his holy Church; that you use no heresie or error in your understanding, or discredit men teaching.

" 2dly. I am to admonish you to bee true to our Sovereign Lord the King, committing noe treason, misprision of treason, or felony, and if any one shall commit treason, that you know of, you shall give notice to his Majestie, his privy counsellors, or some other that have commission to enquire thereof.

" 3dly. You shall be true to your fellowes and brethren of the Science of Masonry, and doe to them as you would be done unto.

" 4thly. You shall secure and keep secret the obscure and intricate parts of the Science, not disclosing them to any but such as study and use the same.

" 5thly. You shall doe youre work truely and faithfully, endeavouring the proffit and advantage of him that is owner of the sayd work.

" 6thly. You shall call Masons fellowes or brethren, without the addition of knave, or any other bad language.

" 7thly. You shall not take youre neighbour's wife villanously, nor his daughter, nor his mayd, to use ungoddily.

" 8thly. You shall not carnally lye with any woman belonging to the house wherein you are at table.

" 9thly. You shall truely pay for your meate and drink where you are at table.

" 10thly. You shall not undertake any man's work knowing yourselves unable and unexpert to perform and effect the same.

" That no aspersion or discredit be imputed to the Science, or the lord or owner of the same work bee any ways prejudiced.

" 11thly. You shall not take any work to doe at any excessive and unreasonable rates, or deceive the owner thereof, but soe as hee may bee truely and faithfully served with his own goods.

" 12thly. You shall not supplant any of your fellowes of their work (that is to say), if hee or they, or any of them, have taken any work upon him or them, or he or they stand masters of any Lord's or owner's work, that you shall not put him or them out of or from the sayd work, although you perceive him or they unable to finish the sayd work.

" 14thly. That you shall not take any apprentice to serve you in the sayd science of Masonry under the term of seven years, nor any but such as are descended from good and honest parentage, that noe scandall may be imputed to the Science of Masonry.

" 15thly. You shall not take upon you to make any one a Mason without the privy and consent of five or six of your fellowes, and none but such a one that is free borne, and whose parents live in good fame and name, and hath his right and perfect limbs, and personall of body, to attend the sayd Science.

" 16thly. You shall not pay any of your fellowes any more money than hee or they have deserved, that you bee not deceived by false or slight working, and the owner thereof be much wronged.

" 17thly. You shall not slander any of your fellows behind their back to impair temporall estate or good name.

" 18thly. You shall not without urgent cause answer your fellow doggedly or ungoddily, but as becometh a loving brother of the same Science.

" 19thly. You shall duly reverence your fellow, that the bond of charity and mutual love may continue stedfast and stable amongst you.

" 20thly. You shall not (except in Xmas time) use any unlawful games, as cards, dice, &c.

" 21stly. You shall not frequent any houses of Bawdry, or bee a pawnder to any of your fellowes or others, which will be a greate scandall to the Science; you shall not go out to drink by night, or if occasion doe happen that you must goe, you shall not stay till past 8 of the clock, having some of your fellowes, or one at the least, to beare you witness of the honest place you were in, and your good behaviour, to avoid scandall.

" 22dly. You shall come to the yearly Assembly, if you know where it is, being within ten miles of the place of youre abode, submitting yourself to your fellowes wherein you have erred, to make satisfaction, or to defend, by order of the King's laws.

" 23dly. You shall not make any mould, square, or rule, to mould stones withall, but such as is allowed by the fraternity.

" 24thly. You shall set Strangers at work, having employment for them at least a fortnight, and truly pay them their wages; and if you want work for them, you shall relieve them with money, to defray their reasonable charges to the next Lodge.

" 25thly. You shall truly attend your work, and truly end the same, whether it bee task or Journey work, if you may have your wages and payment truly, according to the bargaine made with the master or owner thereof.

" These Articles and charges which I have rehearsed to you, you shall well and truly observe and keepe, to your power, soe helpe you God and the contents of this booke.

" The New Articles.

" 26thly. Noe person (of what degree soever) be accepted a Freemason, unless he shall have a lodge of 5 freemasons, at least, whereof one to bee a Master, or Warden of that limit or division wherein such Lodge shall bee kept, and another of the trade of Freemasonry.

" 27thly. That noe person shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and observers of the Laws of the Land.

" 28thly. That noe person hereafter be accepted a Freemason, nor shall be admitted into any Lodge or assembly until he hath brought a Certificate of the time of acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division where such Lodge was kept; which sayd Master shall enroll the same in parchment, in a roll to bee kept for that purpose, to give an account of all such acceptations at every general Assembly.

" 29thly. That every person who now is Freemason shall bring to the Master a note of the time of his acception, to the end the same may be enrolled in such priority of place of the person shall deserve, and to this end the whole Company and fellowes may the better know each other.

" 30thly. That for the future, the sayd Society, Company, and fraternity of Freemasons shall be regulated and governed by one Master,

and Assembly and Wardens, as the said Company shall think fit to choose at every yearly general Assembly.

“31stly. That noe person shall be accepted a Freemason, or know the Secrets of the sayd Society, untill he hath first taken the oath of secrecy hereafter following :

“I, A. B., Doe, in the presence of Almighty God, and my fellows and Brethren here present promise and declare, that I will not at any time hereafter, by any Art, or Circumstance whatsoever, directly or indirectly publish, discover, reveall, or make knowne any of the Secrets, priviledges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me ; soe helpe mee God and the holy contents of this book.”

MASONIC DIDACTICS;

OR,

SHORT MORAL LESSONS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LL. B. CLERK. M. M. AND AUTHOR OF THE
“TRANSLATION OF THE DEFENCE OF SOCRATES,” AND OTHER WORKS.

“Mascnry is a *peculiar* system of morals.”

No. III.—ON THE UNCERTAINTY OF DEATH.

Quam varia lethi genera mortales trahunt.—Seneca.
On ev'ry side the darts of Death are turn'd.—Author.

THAT Death pursues and overtakes us, while sojourning “here below,” in various disguises, and in none mistakes his victim, is a fact too universally admitted to be contested. His aim is deadly—his approach is silent—but sure. For, whilst some are rapidly hurried off the stage of life by famine, by pestilence, or by the sword; others again are left to the more tardy, but equally inevitable stroke of disease, or declining old age.

This insatiate demon haunts all our paths—mingles in all our revelries—oft embitters the cup of our transient joys at the very moment it is about to be raised to our lips—and ever exacts his penalty with the severest sacrifice of human tenderness. The casualties of mortality have been prolific subjects of meditation to many learned writers, among whom is a grave and abstruse astronomer, who declares, “that if it were not for two things that are constant (the one is, that the fixed stars ever stand at like distance from each other, and never come nearer together, or go farther asunder; the other, that the diurnal motion perpetually keepeth time), no individual would last one moment.”

Such a reflection accounts for the vicissitudes of mankind on principles of natural science, and almost goes into the ancient theory of planetary influences on the destiny of mortals. But there is yet a more urgent, and perhaps a more probable reason, for those changes which happen to our state here, and especially with regard to the brevity of human existence, and the frequent suddenness of its extinction; viz. *the will of the Deity.*

In walking "through this valley of the shadow of death," men's footsteps are guided as if they trod along some plain, on which a deep snow had fallen, rendering it trackless, and hiding every pitfall. They tread unmindful of danger because it is not seen. So through life we walk, inattentive to the end, or, to the deadly poison, which lurks beneath the fascinations of the world. Still death is certain, and the common lot of all mankind; and therefore, if we would live happy, and die respected, the advice of Horace, though a heathen, is worth following:—

"Vive memor, quam sis brevis œvi."
Live mindful how short life is!—*Author.*

No. IV.—THE COQUETRY OF FORTUNE.

"Haud est virile terga, fortunæ dare."—*Seneca.*
'Tis hard to combat Fortune's fickleness.—*Author.*

THAT man, who staunchly opposes the buckler of perseverance to the frowns of fortune, most certainly signalises himself by his heroic fortitude. Nothing is more deleterious to our future advancement in life than despondency and despair; but most especially so, when we have to rely chiefly, *sub gratiâ*, on our own talents and energy to raise ourselves out of obscurity and indigence.

Industry, and that aspiring stimulus which is implanted in the nature of man by a divine afflatus, are quite sufficient to reinforce every beaten power of the mind, and to steady every vacillating principle. It is the head which ought to be the arsenal whence may be drawn every resource that is necessary to be used in our contests with the fickle goddess. She is an arrant coquet, and is only to be won by the most ingenious, patient, and assiduous suitor.

Men, like those shrubs whose germs become more strengthened and luxuriant the more frequently they are lopped, should let their flagging resolutions be renovated by fortune's rebuffs, and with undaunted hopes meet her repulses by redoubling their labour and diligence.

A learned moralist remarks—"it cannot be denied but outward accidents conduce much to fortune; favour, opportunity, death of others, occasion fitting, virtue; but chiefly the mould of a man's fortune is in his own hands." Horace says, man is "*faber fortunæ suæ*." "Therefore, if he look sharply and attentively, he shall see fortune, for though she be blind, yet she is not invisible." If a man will not use that application and firmness which is necessary to attain rank and riches, he most assuredly cannot expect to acquire them; nor ought he to repine at what he terms the neglect of fortune, when his loss of her favours is the consequence of his own indolence and folly.

Fortune then, or, in other words, wealth, is to be respected and desired so far as it is gained by an honourable and honest course. For confidence and reputation never fail to obtain their just reward in every vocation. Yet withal, men to be happy must endeavour to be contented with the fruit of their exertions. For, says the satirical epigrammatist, Martial—

"Fortuna multis dat nimis, satis nulli!"
To many Fortune gives too much—
Enough—to no one!—*Author.*

(To be continued).

ENVY.

"THE proper study of mankind is man ;" the poet might have added, the " profoundest" too. For whether we consider him in the plenitude of his physical powers traversing this lower orb, with high resolve labouring for the fulfilment of the plans sketched out to his view, and taking to pieces this mortal tenement, combining all that is vast in conception with all that is minute in execution, examine with curious eye the frame work that encloses the ethereal essence, which propels man to action, and points out to him the course in which that action may be successfully and beneficially put forth : or, taking a more extended view of his nature,—

" Call now to mind what high capacious powers
Lie folded up in man ; how far beyond
The praise of mortals, may the eternal growth
Of nature to perfection half divine,
Expand the blooming soul?"

and tracing through all his varied action, the high moral attributes with which he is endowed, see in him while yet a creature of earth, a candidate for heaven ; and though a partaker of mortal things, yet longing for immortality : in either sense, there is a vast and unexplored space, over which the inquiring mind may exert its noblest powers, and we doubt not that its return from the scene of its outgoings, shall be announced with the conclusion engraven as with the iron on its every faculty, that " the most interesting of all human studies is the knowledge of itself."

We are not now prepared, nor would our space permit, if we were, to enter fully into the inquiry of what man is capable, or to what he may be ordained ; but we shall from time to time, as circumstances may direct us, trace the varied passions and emotions which make up the general amount of his being ; and we shall have achieved a moral triumph of no common value, if we can arrest for awhile the attention from the cares by which we are constantly surrounded ; or by showing the impulses to good and temptations to evil, place a barrier in the pathway of sorrow, or prolong but for one fleet moment, the joy that dances around the heart.

It is not without an effort, that we withdraw our mind's eye from the beauty and the sunshine, to dwell on the shadows and spots which darken the picture of humanity ; but there is a passion of the mind which stands so prominently forward in man's composition, and makes such unceasing demands on his happiness and peace, as to require our serious and primary consideration : this passion is Envy.

Three thousand years have been added to the history of the past since he, who " had great experience of wisdom and knowledge," proclaimed, that " a sound heart is the life of the flesh, but envy the rottenness of the bones : " time has not diminished from the impress of truth, which here is strongly marked in all its broadest outlines ; and the moral lesson it conveys should not be lost to our minds, certain as we are, that it is equally applicable to the present as to past generations. Of all the passions which humanity is heir to, tending more than any other to lower man in the scale of creation, that of envy is the most baneful in its influence and pernicious in its effects. To him o'er whose mental vision this pall is thrown, it reverses every thing—transforms day into night—" calls bitter sweet, and sweet bitter," and causes his heart to go out to the world " a widowed thing." It dams up the flowing tide of

pleasing recollections of the past, it checks the fervour that should attend on present associations, and dims the brightest anticipations of the future. That to which others look as the counterpoise to all this world's ills, who can and do find a ray of sunlight illumine the centre of their domestic loves, when all around is dark and lowering, to the envious man becomes not the resting place, but the tomb of his affections; for his thoughts are ever engaged in the survey, not of what he himself possesses, but of that which others enjoy. He has no private friendships; for his mind is a stranger to the finer and more exalted feelings, which first creating an unison of sympathies and desires afterwards extend those sympathies and purify those desires. His soul responds not to the appeal of misery, even though he be a witness to one of those throes which sometimes sweep across the heart strings, as it in vain attempts again to realize the joys that have long since sunk into the womb of oblivion.

As a member of the great body of society, that which to others is a high source of enjoyment, to him is fraught with pangs unutterable; for he turns with loathing from,

"What'er adorns
The princely dome, the column and the arch,
The breathing marbles and the sculptured gold;"

makes himself the standard of all supreme good, and bids advancing knowledge retrace her onward march, for "thus far shalt thou go and no farther."

We love to see man great in the power which intelligence confers upon him, elevating humanity, thus uniting earth to heaven; and we delight to see his spirit as,

"She springs aloft with elevated pride,
Above the tangle of low desires,
That bind the fluttering crowd; and angel wing'd
The heights of science and of virtue gains,
Where all is calm and clear."

not so is it with him;—

"Base envy withers at another's joy,
And hates that excellence it cannot reach."

He has no hopes, no fears, no sympathies in unison with his fellow-man; and thus in the midst of a world, teeming with all that is great, and joyous, and lovely, he is an isolated, a miserable being, "without the merit to deserve renown, or the magnanimity to despise it."

He breathes and luxuriates only amidst forms and shapes as dark and forbidding as the passions which pervade his mind, until,

"Horror, despair,
Hatred, and wicked envy; foes to all
The works of nature and the gifts of heaven,"

become a part and parcel of his being.

Yet he has his delights and his joys: but his is an alien joy, and his delight is another's woe. The mind shrinks from the contemplation of the dark catalogue of ills which present themselves, when we would tell his pleasures:—the heart bleeding as the hope which it had long time cherished, and continued succession of circumstances had confirmed the realization of, blighted in the very moment of anticipated possession:—the bitter pang of disappointment succeeding the mighty effort to ameliorate man's sufferings or extend his usefulness: the chilling blight of suspicion awaiting the emulous ambition to precede man in the inquiry of that which would raise and ennoble him:—and, as the capacious soul spurning antiquated precedent would remove the mass of rubbish accumulating for ages, deforming instead of beautifying our system, overpowered by the venal shout of "innovation,

innovation, innovation:"—the gurgling moan, the death shouts pioneer, as the soul reviews its bankrupt powers of happiness:—the virtue which deserves that each heart should be but one universal cenotaph, stigmatized as crime:—these, these are his joys; and the springs of happiness thus poisoned at their source, he becomes at length but an animated libel on humanity, a living curse; the external image of the Deity, possessing the internal passions of a demon.

We know that envy is but the homage which inferiority pays to excellence, and is the constant attendant on its existence: but how opposed is this to the plan of man's primary ordination; and equally opposed to his present happiness as future improvement; debasing his brightest aspirations, and crippling his noblest exertions.

Well is it for us that within the walls of Freemasonry this feeling may not enter; but each one endeavouring to the utmost extension of his powers to promote the general happiness and welfare; and allotting ungrudgingly to each, the merit which to each one is due, impresses the universal heart with the indissoluble seal of unity: and well is it, humanity at large, that here at least man may find a resting place, unclouded by prejudice and untainted by passion: else would the heavens with all their gorgeous outlay of sparkling gems, become but one wide extended shroud; and this earth with its shades and sunshine—its beautiful furniture of mountains and vallies, with all their teeming mass of being, become but a pathless wilderness, and all its scenery one undivided blank.

THE FREEMASON;

A DRAMATIC SKETCH IN ONE ACT, IN VERSE.

Imitated from the German.

DRAMATIS PERSONÆ.

THE COUNT. THE BARON. HANS. CAROLINE.

The scene is in a room in the COUNT'S house.

SCENE * I.

CAROLINE *alone.*

It is no use, I question him in vain,
For not one single thing will he explain;
All his replies serve only to perplex.
How curiosity torments our sex!
All those mysterious secrets men conceal,
We wish to know and want them to reveal;
Yet perhaps if we knew them, we might find
That they are of no use to womankind;

* It is to be observed, that in all foreign plays, every time a new person enters, or one already on the stage leaves it, though without any change of scenery, a new scene begins.

No matter ! There must be some good to gain,
 Since men this mystic knowledge try to obtain.
 There is this vanity on earth below,
 We like to penetrate what others know ;
 And mystery has charms which all pursue,
 We like to know that which is known to few.
 Oh, Masonry !—Accursed Brotherhood !
 In spite of all thy over vaunted good,
 To woman thou hast ever been a grief
 From which we're told 'tis vain to seek relief ;
 Each month, on thee one evening is bestowed,
 When every Mason slinks from his abode ;
 First from his casket cautiously he draws
 Some paltry aprons or such like gewgaws ;
 He pockets them, and hiding them with care,
 Steals like a thief away to—God knows where ;
 What he has gone to do, or where to roam,
 None knows ; his poor wife sadly sits at home.
 If she dare question him, in haughty stile
 He'll look, and answer only by a smile.
 He treats her like a child. This secret art,
 Which men are so unwilling to impart,
 They'll sometimes figuratively explain ;
 But we can't find the secret out, 'tis plain.
 The Lodge, I think, 's a kind of club, where they
 Who wish, can idle all their time away.
 Perhaps, of this Craft, which seems the light to shun,
 THE SECRET IS, THAT SECRET THERE IS NONE.
 Still is it terrible, that beauty should
 Ask thus in vain, and by man be withstood.
 I love the Baron, but I will conceal
 My love from him, unless he will reveal
 This secret, causing all this hateful strife
 As is befitting, to his future wife.
 If he refuse ! What then ? Must I reject
 His hand ? and break his heart ? Let me reflect.
 Oh, no ! the Baron's noble, and he's brave ;
 To honour, and to love he is a slave.
 But I will try, I'll prove his sense of duty ;
 What pleasure to lay siege to him with beauty !
 If I succeed, what happiness for me—
 If not, how glorious for him it will be.

SCENE II.

Enter the COUNT.

COUNT. Good morning, Caroline !

CAROL.

I hope you're well.

Wherefore so sad ?

COUNT.

Oh ! griefs I may not tell.

CAROL. The rich Count Cockerschaffniss suffer grief !

COUNT. Rich ! rich ! indeed ; riches give no relief ;

Of all our German Counts not one, I'm sure,

Has half so much as I have to endure.

Vexation now with me is at its height,
I did not sleep a single wink last night.

CAROL. I know what vexes you.

COUNT (*astonished*). You find it out?

CAROL. It is *Freemasonry*, I've not a doubt.

COUNT. What if it be? Well, you are right—'tis true.

CAROL. Why it has made me very wretched too.

COUNT. Scarcely had I, by dint of anxious care,
By watching, listening, prying here and there,
And questioning each Mason I could meet,
Found the Lodge was——

CAROL. Where?

COUNT. In this very street.

CAROL. It cannot be.

COUNT. And more than that; I know

'Tis in this house it meets—straightway I go,
And at a heavy rent, I take a lease
Of the adjoining premises, dear niece!
I pack the ponderous parchment in my chest,
Thinking the Mason's secret I possessed;
I waited 'till the evening sun had set,
And 'till I thought the Mason's Lodge had met.
The walls are thin and old, the windows low,
I bored a hole, in order to look through.
Intending all to see and all to hear,
I sat with patience, not without some fear;
So far so good; and up to this kind fate
Favoured my toils; and then with hope elate
I listened—peeped—listened, and peeped again.
Alas! alas! my toils were all in vain.
Here have I lived three months, watched every night,
And been so near the very source of light,
Yet though my best attention I bestow,
Still nothing can I hear, or see, or know;
Whether they deal with sprites of heav'n or hell,
I'm sure that even now I cannot tell.

This is, indeed, my thrice accursed care.

CAROL. It is enough to drive one to despair.

COUNT. I'm but a mortal, and this strong desire
To know their secret burns my soul like fire;
Such curiosity man cannot brave.

CAROL. 'Twill bring us prematurely to the grave.

COUNT. Last night the Lodge assembled in this house,
I knew it well, and gentle as a mouse
I took my station; though so very near,
Yet nothing could I see and nothing hear.

CAROL. You sent Hans into ambush, perhaps he may,——

COUNT. Poor Hans! he's but a rustic fool. Yet stay!
Kind fortune may have led him to find out
What you and I have been so long about;
Call him then, Caroline, and let us hear
All his discoveries.

CAROL. (*calling*).

Hans! Hans!

SCENE III.

Enter HANS.

HANS. I'm here.

COUNT. Didst thou obey my orders, Hans?

HANS. Oh! yes.

COUNT. Then let us know at once with what success.

HANS. Odds boddikins! I have discovered all!

COUNT. Thou knowest what's done in yonder Mason's hall?

HANS. I do; I saw, I heard, and I found out
What these Freemasons were last night about.

CAROL. I die to know the secret.

COUNT. So do I.

HANS. Scarce had the winged bats began to fly,
When there came in a thousand, and perhaps more,
Who knocked in a strange manner at the door.

COUNT. Didst thou not count amiss?

CAROL. Fear multiplies.

HANS. Odds boddikins! I saw them with these eyes.

COUNT. Well, how did they begin?

HANS. They met, and then,

Very unlike all other Christian men,

One raised his right leg—

CAROL (*aside*). I shall die with laughter,

HANS. Then put it down.

COUNT. And?

HANS. Dragged his left leg after.

CAROL. Your penetration's wonderful, methinks.—

HANS. Ha! ha! Miss, so it is, I am a lynx.

COUNT. How were they dressed?

HANS. Odds boddikins! d'ye see.

Had they been Christians, just like you and me,
That coats and mantles they had on I'd swear,
But wizards in what form they please appear.

COUNT. Didst see nought else?

CAROL. With knowledge you abound.

HANS. I heard a horrible and ghastly sound,
There was but little light, and in the gloom
I saw some hundreds come into the room
With instruments of magic in their hands
Which I cannot describe.

COUNT. Perhaps they were wands?

CAROL. What were they like?

HANS. Why, let me see,

As like umbrellas as they well could be.

CAROL. Umbrellas! To be sure, it poured with rain.

HANS. *They* would'nt want them in a hurricane.

Umbrellas! wizards of that Brotherhood,
Would not be wet by rain as Christians would!

COUNT. Each time the door was opened didst look in
And with thy sharpest glances pry within?

HANS. I carefully obeyed each word you spoke.

COUNT. And thou didst see?

HANS. How each took off his cloak.

COUNT. But all this in the anti-room was done,
Thou knowest I did command thee to go on,
And further ordered thee against the wall
To place a ladder, near the roof to crawl,
Whence thou might'st reach the windows and look through,
To learn what Masons in their Lodges do.

HANS. All this I did—I did all that I could,
My eyes are sharp, but cannot see through wood ;
The shutters were all up and 'twas in vain
That e'er so slight a peep I sought t' obtain.

COUNT. But thou couldst hear ?

HANS. And so I did.

COUNT. Well ! well !

HANS. They made strange noises like what—I can't tell,
Like the cracked serpents* in our parish church.

CAROL (*laughing*). What a good simile !—What great research !

HANS. They made a rattling noise, it seemed as though
They hammered nails into the floors below.
I also heard loud voices like commands,

AND oft they regularly clapped their hands,
CAROL. How very much of Masonry we know !
Oh ! how much wiser every hour we grow.

COUNT (*angry*). And knowest thou no more ?

HANS. Oh ! but I do :

They had a very splendid supper too ;
I saw it all. First, came a fine roast hare,
Then meats which made me long to be down there—
That is *almost* long. For aught I can tell,
All their fine dishes may have come from hell.
After they had done supper they began
To sing, far better than we Christians can.

COUNT. What kind of songs ?

HANS. Such as at plays we hear,
The cook, my friend, has whispered in my ear—

COUNT, Aye ?

HANS. They returned when the feast was o'er,
Into the room where they had been before.

CAROL. That all ?

HANS. Why bless you, I'll unfold
Things far more wond'rous than ought I've yet told.
THE SECRET I'LL REVEAL ! They went away,
But in their hall until the light of day,
Satan and devils nimbler far than shrimps,
Danced with cold skeletons, and ghosts, and imps.

COUNT (*very angry*). You stupid booby, get away—I see
I was a fool myself to trust to thee.

HANS (*frightened*). My Lord !

* The serpent is an instrument of music much used in Catholic churches abroad, to assist and give more power to the choir. It is an instrument of great scope and capable of rapid execution, though owing to the immense difficulty, few have ever attained anything near perfection on it. Nothing, however, more than prolonged notes in unison with the bass voices of the choir, is ever attempted in the churches.

COUNT (*angry*). Go to the—
 HANS. Oh! don't name him here,
 Or else he's almost certain to appear. [*Exit.*]

SCENE IV.

THE COUNT. CAROLINE.

CAROL. Dear uncle, this won't do.

COUNT. So it would seem ;
Methinks we're doomed to fail in every scheme.CAROL. We may return home—dig, plough, and sow—
Of Masonry nought shall we ever know.COUNT. Unless ere I go hence I can find out
This mighty secret, I have not a doubt
That in six months you'll have to bury me !
My life is shortened by Freemasonry ;
It haunts me in the day and in the night,
Is with me in my dreams, and Phœbus' light
Cannot dispel this torment from my mind,
Alas ! no peace or comfort can I find.
Like an Alp it oppresses me, and drains
The heart's blood like a vampyre from my veins.CAROL. One certain way remains, so be not sad—
Become yourself a Mason.COUNT. Are you mad ?
I a Freemason ! I'm a Christian, girl !
Grey locks about my brow begin to curl.
Swear Pagan oaths ? Perhaps sign some hellish scroll
With my own blood—I won't, upon my soul !CAROL. It may not be so bad as you believe,
Take my advice, your soul from woe relieve.COUNT (*after a pause*). Well ! well ! what matters a small oath
or two ?There's an old proverb, which I think is true,
The first step is the hard one ; take but that,
And you may brave Old Scratch—I will, that's flat.

CAROL. Thanks, dearest uncle ! And you'll tell me all ?

COUNT. The very moment that I leave the hall.

CAROL. Speak to the Baron soon.

COUNT. I will.

CAROL (*listening*). I hear

His step, I'm sure, he shortly will be here.

COUNT (*considering*). A Mason ! one meets friends in every
clime.CAROL. I'll leave you both alone, use well the time ;
And if you manage now the Baron right,
He'll take you to the Lodge this very night. [*Exit.*]

SCENE V.

THE COUNT *alone*.COUNT. This very night !—how my heart palpitates—
The very thought revives me. Thanks, kind Fates !
Yes ! yes ! Whatever my confessor says,
I'll be a Mason in my older days.

My wrinkled heart no more with love will burn,
 But man can never be too old to learn.
 What would his highness say, when next I go,
 To his most princely court, were he to know
 That I, a Mason, at his table dine?
 And when my sparkling eyes so brightly shine,
 Like fiery comets—and when wisdom streams
 From my old forehead in refulgent beams—
 “My dearest Count,” I hear the Prince exclaim—
 “Dear Count, your wise assistance we must claim.”
 Then I reply, (humbly I must behave),
 That I’m not worthy e’en to be his slave,
 “Count Cockerschaffniss,” will the Prince then say,
 “We have dismissed our ministers this day ;
 You are prime minister, so now prepare
 To form a cabinet your toils to share.”
 I then retire, the people with one voice
 Applaud the wisdom of their sov’rign’s choice ;
 Each courtier hastens to congratulate
 The sapient ruler of affairs of state.
 When minister, how careful I must be,
 To make all people feel my dignity.
 To one I’ll bow with court-like simpering face,
 And to another nod with haughty grace ;
 Then at a third I’ll smile with gracious pride,
 But by a fourth as hastily I glide ;
 I’ll squeeze his hand, *en passant*, and I’ll say,
 “Rely on my protection from this day.”
 Thus shall I popularity ensure,
 And soon obtain it too I’m very sure.
 And I shall be, long ere a month is o’er,
 More liked than minister was ere before ;
 Then to Count Cockerschaffniss all must bow—
 Oh ! would that I were a Freemason now !

(To be continued.)

“ By nurturing feelings of gratitude for every good thing which we receive at the hands of God and of his ministering good men upon earth, we acquire greater strength and peace of mind to endure the evils of this life, as well as a greater disposition to think well of, to forgive, and to assist our fellow-creatures in misfortune.”

RESENTMENT.—“ It is far more glorious and more difficult to subdue our own resentments and to act with generosity to an adversary than to make him feel the severest effects of our vengeance. This highest act of self-denial and self-government, this conquest over our strongest passions, our Saviour and our religion require.”

THE WARNING!!!

AN IRISH TALE OF THE YEAR 1817.

BY A. U. T.

“Or why upon this blasted heath you stop our way with such prophetic greeting.”
Macbeth.

“As you value your life, take heed of what I tell you—hasten from this doomed part of the country, or death will be your fate!” “Why do you address me thus?” I replied to the speaker, a middle aged Irishman, who, although poorly clad, appeared to be above the general cast of the lower orders, not only in look but manners. “I cannot—I dare not tell you,” answered he, “it is enough for you to receive my warning and to act upon it, without you wish to seek the inevitable result I tell you of.”

It was in the year 1817, that I received the above prophetic warning, and in which the dreadful occurrences which I shall hereafter relate took place. I was at this time a visitor at the house of Mr. Waugh, a magistrate of the county of Waterford, a gentleman, who, having amassed a considerable fortune in trade, retired to private life upon an estate which he purchased at the time the property of the late Earl of * * * was disposed of by order of the Court of Chancery. The mansion was very beautifully situated; nothing could be finer than the immediate surrounding scenery, and if it were not from the circumstance that at no very great distance there existed a little colony of mud huts, with their poor and discontented inhabitants, it might have been fairly termed a little Paradise. The family of Mr. Waugh consisted of his good lady, his son Alfred, who had been my attached fellow student at Winchester, and their lovely daughter Phœbe, who at this period was emerging from a child into womanhood. I had resided there for nearly a month, and may safely aver, that at no time of my life had I before passed so pleasant a period. Alfred Waugh and myself were inseparable, and being left in perfect confidence that we should not pass the bounds of decorum and prudence, we fully entered into the many gaieties that presented themselves in the neighbourhood. At this period, however, Mr. Waugh, senior, was unfortunately called upon in several instances to act upon the magisterial authority with which he was invested. That never failing subject of hate and desperation, the gathering of tithes, was the question; and the murderous cry of “Death to the man who enforces the penalties,” was loudly and openly expressed. Nothing daunted by these open threats, Mr. Waugh performed his painful duty without a moment’s hesitation. He was blessed with a determined mind, and never shrank from performing that which he had sworn to execute: it is too often the case that men generally are weak minded, inefficient, and yielding, when the performance of duty is painful. Putting aside his being a magistrate, he was respected—nay, beloved by his immediate dependants; as a landlord, he protected and assisted his tenants, not only with advice but with every feeling of generosity, whenever he saw it necessary to be practised. In two particular instances, in which he had been called upon to act; the parties, being stripped of their little all,

brought on principally by their own improper factious and violent declamation, swore they would make the whole of the parties rue for the treatment that had been shown them; and the two men in question, Patrick Weguelin, a heavy cold-blooded villain, and Patrick O'Brien, or, as he was generally termed, "Paddy the Vagabond," with their families retired from the village, nobody knew where, at least so it was stated, and the supposition therefore was, that they had departed for England, for the purpose of procuring employment, both being bricklayers.

It happened that I, being a Freemason, made in the Lodge of Economy, held at Winchester, was invited to dine at the Leinster Lodge, which was held at the sign of the St. Patrick's Arms, about four miles from Mr. Waugh's. I had never been able to induce my friend Alfred to become a member of the Fraternity, upon two grounds; the first, scruples of conscience, without however any good foundation; and the other, and the principal one, I believe was, the impression that his father disapproved of the several other secret societies which then and now agitate the minds of the followers of the different sects. It was useless for me to inform him, that Masonry was not formed for party purposes, and that, on the contrary, our system embraced all parties, provided they were good men, upright in principle, and faithful to the laws of their country. No, it would not do, and so I gave up what at one time I much desired. I was received by the members of the Lodge with that open hearty welcome which always distinguishes the reception of a travelling Brother. I was at home in a moment, and the conviviality which was displayed made the hours I stopped short indeed. I left the party as early as ten o'clock, as I had promised to be home, so as not to disturb that regularity which was strictly kept up in Mr. Waugh's establishment. It was a beautiful moonlight night, and in consequence of that circumstance I walked home. I had arrived within a few minutes walk of it, when I found myself followed, and I may say almost pursued by a man, who gained fast upon me, in spite of my walking at the quickest pace. At last he reached me, when he at once exclaimed, "It's a fine night, your honour." "Yes, it is," I replied, pausing for a moment, and looking at him with a scrutinising glance from head to foot; but there was nothing directly in his appearance to raise an alarm, neither did I really feel any; for, in spite of their poverty, you seldom hear of petty robberies being committed in Ireland on the highway. "By the powers, Sir," quoth he, "I intend you no harm, but will you pardon me for asking you whether you lie up at Mr. Waugh's house?" "Yes, my good friend, I do," replied I, "but why do you ask me the question, what can you have to do with me?" "A mighty deal more than you think of, and it is well for you that I am interested on your behalf." I could not help smiling at this reply. "My behalf!" cried I, "I am not an Irishman, I am only a visitor at Mr. Waugh's; I can render you no service, and therefore why should you interest yourself in my favour as you state?" "The reason," answered he, in a sedate and solemn tone, "must be unexplained; I cannot, I dare not touch upon it." And then, in conclusion, he added the prophetic warning at the beginning of this tale.

Without any more words passing between us he departed, and I proceeded to the house. I did not mention a word of what had passed that night, but in the morning I related it to both father and son. They both considered it strange and unaccountable, neither could they at all

guess who my informant could be; at the same time they thought it necessary to use every precaution that worldly wisdom could suggest, to guard the approaches to the house. Mr. Waugh's household servants consisted of a butler, an Englishman, who had been in his service for many years, two men servants, both Irish, and four female servants.

On the following day we dined together at five o'clock, and it being in the month of October, the house was, properly speaking, duly closed up, as no visitors were ever expected after daylight had passed away. At seven o'clock the butler came into the library, where we had retired to take our wine, and informed his master that he wished to speak to him for a minute privately. This strange and unprecedented request naturally struck our attention, and drew the eyes of us all to his countenance, which apparently was agitated. "Why, what's the matter, John," exclaimed Mr. Waugh, "what do you want with me?" "Nothing very particular, Sir, but I cannot speak before my mistress and my young lady." "Oh, is that all," answered his master coolly, "then pray take a light into the next room, and I will there hear your mighty secret." This was no sooner said than done, and Mr. Waugh retired. We were none of us, I believe, easy at the circumstance, at any rate, the ladies were alarmed, and this feeling was much increased when Mr. Waugh returned, which he did in a few minutes, and requested them in a positive tone of voice to retire to their bed-room. They knew from his particular manner that questions would offend him and would be useless, and therefore they took him at his word and retired. "My dear boys," said Mr. Waugh, "there is perhaps no real cause for us to be alarmed, but a strange circumstance has occurred, which requires us not only to be cautious but prepared, in case of the painful necessity. It appears from my butler's statement, that he has observed Phelim, the servant, to be absent from the house for several evenings past, and, in obedience to my strict instructions, he informed him that it must not be done, or he must leave my service. He apparently agreed to behave with more caution for the future, but this evening he departed immediately after our dinner was over in a clandestine manner, by getting through a window at the end of the billiard-room, and which he has left partly open, so as to prevent the springs from acting. In addition to this, the butler has searched his bed-room, and finds that the whole of his clothes are gone. You may both say that there is nothing in this to raise any serious apprehension; but the butler tells me, that he knows this man to be a sworn associate of that Patrick Weguelin, who was the leader of the disaffected peasantry of the country around." "On the contrary, Sir," said I, "there is too much reason for us to be awake to danger; recollect the warning I received so unaccountably the other night; it would almost appear that Providence had especially forewarned us of what may follow, if we do not act upon the defensive system; in my opinion, nothing like negligence should be shown—your property—your family—our lives, depend on those immediate exertions we may make use of. For God's sake, let us be ready; there is more in this, depend upon it, than we see or dream of. Let us not be daunted by the difficulties which may perhaps present themselves—let us recollect, as Christians and men, that our Creator is every where, that we shall have his guidance and assistance as we proceed, we shall benefit from his unbounded power and skill, and inflexible firmness in the execution of the law."

"My dear father," exclaimed his son, "our friend is right; let us be

prepared, and supported by our own consciences, and the knowledge and belief of the protection of our Maker, what have we to fear?"

"Nothing, my son; I am glad to witness not only your resolution, but the feelings which have actuated you both in relying on the goodness of Providence. But much remains to be performed, and without loss of time; it will be necessary for your mother and sister to withdraw to a place of safety, which I, from a knowledge of the turbulent tempers of my neighbours, and from a foreboding of what might, and which I fear will happen, have provided;—but of this you shall see."

Without a moment's delay, Mr. Waugh fetched his wife and daughter, who although extremely alarmed for the safety of their friends, were actuated by the feelings of obedience to do all that was required at their hands. They were conveyed, with the other females in the house, to a room, or, more properly speaking, a comfortable vault adjacent to the wine cellar, and so complete was the contrivance which had been effected by the builder, that without some previous knowledge of the entrance, it would escape the notice of every casual observer.

This done, our first step was to prepare our means of defence; and in this we were far from stinted. Mr. Waugh, his son, and myself, were each armed with a brace of pistols, and cutlasses; the butler and Connolly, the servant, were armed with blunderbusses; and, thus protected, we felt every degree of confidence. We deliberated for some time as to the expediency of our measures for repelling the attack, if made, and Mr. Waugh conceiving, from motives of humanity, that our appearance would daunt the marauders, decided, certainly against the opinions of his son and myself, that the window in the billiard room should remain open, and that we should plant ourselves so as to shew what he called "a good front." It was useless to argue upon the point, as every moment was of the greatest consequence, and we, therefore, in obedience followed his directions. We remained upon the full watch, and with every feeling of acute anxiety for at least two hours—now and then fancying that we heard the approach of the villains, and all but ready to act upon the exigency of the moment. Mr. Waugh, however, in the most peremptory tone, declared that on no account would he allow us to offer violence until we were called upon to defend our own lives. But sure enough, as the clock struck One, we heard quite sufficient to arrest our attention,

"The attempt, and not the deed, confound us:—Hark!"—*Macbeth.*

—the approach of many feet and a buzzing noise made us too well acquainted with what we had to expect. Before they reached the window we perceived that their number amounted to about twenty, and that three of them bore torches for the purpose, as we feared, and which afterwards proved true, to set fire to the outbuildings, which were composed principally of wood. We could also clearly distinguish, our faculties being sharpened by the sense of danger, that the character I have mentioned, Patrick Weguelin, was their leader. His face was partly concealed by a blue handkerchief tied round his head and under his chin; he was a short brawny thickset man, with features not naturally ugly, but rendered worse than ugly by the peculiar and hideous glare of his eyes, which conveyed an expression of louring ferocity disgustingly blended with a sort of stupid drunken leer, the effect of habitual intoxication. At the time they approached the window we had our arms ready for a volley, and I still consider that if we had

marked our men, an effectual stop would have been put to the bloody scene which was afterwards played. But no; no sooner had they arrived at the precise spot, than Mr. Waugh presented himself at the window and asked them what they meant by coming thus to his house. "Your life," answered their ferocious ringleader—"have you not deprived me, and those little ones I have to work for and feed, of those comforts with which I was possessed—have you not, by your cursed laws, turned us out of our paltry mud hut; and is this not sufficient to raise up my precious blood? By the powers of heaven or hell I will have my revenge upon you for it, and upon those who own you of kin."—"Beware of the consequences, I entreat you," replied Mr. Waugh, "we are all armed with deadly weapons; and, averse as I am, by disposition and law, to shed human blood, be the effect upon your own heads." He had no sooner pronounced the last words, when one of the villains fired at him, but missed. The struggle which ensued was tremendous, and the parties possessed of the torches set fire to the out-buildings, which were in a few moments in flames; and it afterwards appeared that the whole of the outer wood work had been smeared over with oil, to assist the progress of the element. Their chief aim was to obtain admission into the house, but in this we had the mastery of them; our position allowed us to repel their attempts in spite of their fire arms and missiles which they had brought with them; and such was their manual power of strength, that they hurled into our apartment stones of at least 30 or 40lbs. weight. Alfred Waugh and myself planted ourselves one at each side of the window, and by that means, with the help of the back of our cutlasses, disabled several of those who had clambered up and obtained a hold of the sill of the window. At last, however, one, whom we afterwards found to be Phelim, the traitorous servant, suggested to the villains the step of clambering up the trees which were near, and three or four having done so, they at once obtained a sight and command of the interior of the room; in the course of a few minutes poor Conolly fell a victim to their violence. This deed at once induced us to drop all feelings of mercy, and, in returning their fire, we killed three of the party. Rendered furious by our success, and inspired by the diabolical zeal of their leader, they at once congregated their force, and, by the help of a ladder, Weguelin and two others gained an entry. At this moment our position was extremely critical. Weguelin advanced towards Mr. Waugh, sen., and appeared determined to follow up the utmost feelings of his revenge; he was armed with a long spike, and, with uplifted arms, was within an ace of hurling it with desperate force at his intended victim; but Alfred Waugh, who was deeply alive to the protection he was bound to show for his father's safety, sprang across the room and felled the atrocious villain to the ground with his cutlass. It was evident, by the countenance of Weguelin, that my friend had saved his parent; the features of the fallen man presented an extraordinary look—it was hasty, blighting rage; and while he grasped with redoubled vigour the lance in his right hand, he endeavoured to raise himself on his knee, with the intention of exercising his full strength for inflicting a destroying blow. His powers were, however, at an end; his eyes sunk in an instant; his high boned sunken cheeks grew horribly colourless; his blue lips parted, showing his set teeth; his shoulders fell, and his back-drawn arm and hand dropped at his side—he was a corpse!

"Ah, what a sign of evil life, when death's approach is seen so terrible."

2d Henry VI.

The butler in the mean time had shot one of the men, who had got into the room, and in the struggle which I had with the other, I so completely disabled him, that he dropped on the floor, crying out for "blessed mercy." In the mean time, and whilst this scene was acting, the flames were increasing in their power and fast approaching the main building. All at once it was clear that our opponents had received some cause of alarm, for, after a shrill whistle, those who were able to do so, disappeared—leaving their wounded comrades to their fate. Sure enough we were soon apprised of our safety by the arrival of the horse patrol, who, witnessing the reflection of the fire, at once came to the spot, and took into their charge those who were lying on the ground. There were three dead, and five wounded seriously; and, strange to relate, among the latter number was the very man who had given me *the warning!* Every exertion being made use of, aided by the material assistance afforded by many of the tenants, who had now arrived, the extent of the fire was stopped, although the injury effected was considerable. I can only assure my readers that, when the family were gathered together, we all felt deeply sensible, and returned thanks to our Creator for the benevolent and almost miraculous escape which we had met with. The unfortunate and deluded men who were taken prisoners, were soon put upon their trial, convicted, and sentenced to death! and such was the itching of curiosity which I felt, that I visited the individual who had so evidently intended to befriend me, for the purpose of solving, if possible, the mystery which appeared to exist between us. It is told in a few words. This man, a cousin of Weguelin, and one of his sworn party for wreaking vengeance upon Mr. Waugh and his innocent family, happened to hear my name mentioned, and that I resided at Mr. Waugh's, on the occasion of my visiting the Lodge—he at once felt an extraordinary interest in my fate! And why should he do so? you will ask! Why! the solemn oath which he had taken to defend a Brother in the hour of need!!! This man was the Tyler of the Leinster Lodge, and, consequently, a Brother Mason.

"'Tis not the many oaths that make the truth;
But the plain single vow—that is vow'd true."—*Shakespeare.*

EXTRACTS FROM A MASON'S SCRAP BOOK.

THERE is a colony of Jews in China at Kae-foong-foo, of whom Mr. Davis, in his work on the Chinese, gives some interesting particulars. They are said to have reached China as early as 200 years before Christ; the Chinese call them "the sect that pluck out the sinew." There is a place reserved in their synagogue for its chief, who never enters there except with profound respect. These Jews assert that their ancestors came from a kingdom of the west, called Juda, which Joshua conquered after having departed from Egypt, and passed the Red Sea and the Desert; that the number of Jews who migrated from Egypt was about 600,000 men. They say, their alphabet has twenty-seven letters, but they commonly make use of only twenty-two; which accords with the declaration of Saint Jerome, that the Hebrew has twenty-two letters,

five of which are double. When they read the Bible in their synagogue they cover the face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered, and who thus published the decalogue, and the law of *God* to his people; they read a section every Sabbath day.

Thus the Jews of China, like the Jews of Europe, read all the law during the year.

Rome, March 21st.—The German students having obtained permission to sing in the Colosseum, I determined to be present. The night fortunately was comparatively mild, and I found most of the visitors to the Eternal City assembled when I arrived, and among the galaxy of beauty, I am proud to say, my fair countrywomen were most conspicuous. It was a lovely sight to behold so many persons assembled in the midst of the most magnificent ruin in Europe, perhaps the world. Some were seated in groups at the base of the great cross, erected in the centre of the building, others were promenading under the arches. The singers were in the first gallery, and the effect of the red glare of their torches through the broken columns was picturesque. Of course, the Colosseum being consecrated, only sacred music could be performed.

'Tis night, and the silver moon is stealing
From her veil of clouds, like a timid bride,
The Colosseum's fallen pile revealing
Old Rome thy boast, thy column'd forum's pride.

Hark! 'tis the strain of music,—how unlike
The strains that echoed through this pile of yore,
When the trained captive's arm was raised to strike,
And the arena ran with human gore.

Ages have past,—thy sons, Germania, yet
Attract the young and beautiful of Rome;
To listen to thy native song are met,
Strangers from other lands, beside thine own.

Hark!—'tis the evening hymn,—Ave Maria,—
Sweetly it echoes from the ruined wall,
Lingers in each lone arch or rises near,
Or murmurs like the distant waterfall.

Old Rome, not in thy days of pagan power,
When o'er the subject world the eagles flew,
Saw'st thou a spectacle fair as this hour,
And thy fallen pride presents to view?

No widowed mother mourns that we are met,
From joys like thine our pleasures are refined,
They wake no blush of shame, no vain regret,
They touch the heart, they elevate the mind.

July 20th, Convent at the summit of Mount Cenis.—Found an old English paper, which had been left by some travellers, and amused myself with it while the monks prepared my dinner of trout, fresh taken from the lake before me. Rejoiced to find that the Grand Master,

his Royal Highness the Duke of Sussex has been restored to the blessing of sight.

Remember in thy youth the Lord,
And humbly bow before His throne,
Follow the precept and the word,
The narrow path in mercy shown.
Remember then thy God, and He,
In grief and pain will think on thee.

Well wast thou, prince, this lesson taught,
E'en in the days of early youth,
Thy heart its sacred import caught,
And felt its force, and owned its truth.
Thou didst remember Him—and He,
In thy dark hour hath pitied thee.

Rejoice then, prince, our voice is heard.
Thousands have bent the suppliant knee,
And a fraternal prayer preferred,
To the GREAT ARCHITECT for thee ;
Brother and chief, for light restored,
Rejoice, and praise the mighty LORD.

All merciful, and all divine,
Our God is just ; He will not close
A life of usefulness like thine,
In loneliness and dark repose,
Or ere permit those orbs to dim,
Whose mental sight is turned tow'rds Him.

TO THE EDITOR.

Most mystic Brother, with all reverence due,
An humble sister now addresses you.
Mistake me not, I do not mean to tear
The mystic veil you all so proudly wear !
No ! keep aloof, and use your sign and rule,
My curiosity can stand a pull !
And deem not I imagine, with my sex,
Your words and works are merely used to vex
Our frailer fancy, and to raise a dome
Within whose portals we may never come.
Though irritation often whispers this
From out the lips of some bewildered Miss,
I've more exalted notions of your art ;—
I know the spell—nay, Brother, do not start—
I know the spell that works within the mind
Of every Mason, who, with thoughts refined,
Can ope that book of science that you close
Before each poor unconscious female nose !
I know the spell that works within his soul,
And stretches all abroad, from pole to pole

The teeming universe, and can unfold
 Her hidden mysteries, more rare than gold.
 I know the spell that kindles up his eye
 To view the hills that raise their heads on high,
 And all the depths o'er which the billows flow,
 To shroud a dark, unfathomed world below.
 I love each Brother, who, with meek respect,
 Bends low his head to Nature's Architect!
 I know the tie that binds ye all in one;
 E'en with the world that secret power began;
 And it shall last and use its vast control,
 Till heavens and earth are twisted as a scroll!

Pray, think not, sir, I only write to show
 These threadbare truths, the little that I know,
 And deck them out in female vain parade,
 To gain, perchance, the name—blue stocking maid!
 From love I write, which I will ever bear
 All those who now the mystic honours share:
 I have perused your pages, and I find
 Truths that are patent to all woman kind.
 Perhaps you'll smile, and whisper in my ear,
 "We keep the secret from you yet, my dear!"
 This may be true; and I will not gainsay
 What you aver, but deem it all fair play.
 Were I to hand you, sir, a fragrant flower,
 Culled from the stems of some celestial bower,
 What though you might not hear its whispered name,
 Its scent, its fragrance, would exhale the same.
 Your secret's *name* I do not know, 'tis true,
 The substance mine, the shadow rests with you.
 Dear sir! if deemed not a profane abuse
 To keep a corner for a sister's use,
 This may, perchance, be only preface to
 Some future tributes from my pen to you,
 Inspired by love that ever fills my heart,
 For every Brother of the mystic art.

Huddington, March, 1836.

HELEN.

MASONIC ANECDOTE.

HAVING been recommended for promotion in the 8th West India regiment about to be embodied at Barbadoes, I proceeded to that island in the month of April, 1804. Lieutenant-Colonel Duncan Campbell of the Royals, soon afterwards arrived there from Guadaloupe, on his parole, having been captured, together with Majors Blair and Alexander M'Donell of Keppoch, by a French privateer, on his way from England to join his regiment. On its being discovered that Major M'Donell was a Freemason, the privateer's captain was particularly kind to him, as well as to his companions, and their baggage was preserved from plunder. He was introduced at a Mason's Lodge in Guadaloupe, where the whole party received great attention. Soon afterwards, having been supplied with money, they were permitted to leave the island on their parole until exchanged.—*Extracted from the United Service Journal.*

TO THE EDITOR.

DEAR SIR AND BROTHER,—Very soon after I first was made a Mason, and you, sir, and every Brother knows, or ought to know, where this was, you gave the circumstance to the world, and your columns fanned that feeling of fraternal regard, begetting in me that leavening process, which I hope will continue till the whole mass shall become truly Masonic.

Now, it has been my lot to be frequently resident in the country, and occasionally visiting your city; yet I know not among my relations or familiar friends, any member of a Lodge in London, and although I feel to belong to the Brotherhood, and cannot doubt but that if I knock, the door would be opened to me, still, sir, beyond all this *universally* kind feeling, there will arise the *particular* fact, that to a certain extent such an individual is unknown, or a sort of intruder, in any Lodge into which he might work his admission, or show his credentials. These are circumstances which affect many, and there is another connected with it which I have peculiarly experienced, viz. that I never feel so comfortable, when absent from my own family, as when I am received into the bosom of a more extensive fraternity, where, if there be neither our father, nor our mother, nor our children, yet still there is the Master, pointing to the Great Architect, the Father of all. Sir, excuse digression, for who does not warm in the presence of the Master of a Masonic Lodge? where else in this vast universe can a man experience that comfort, that peace, that subduing calm, or that exhilarating freshness, which breathes throughout these assemblies, to the pervading of all minds and the communion of all hearts?—let me answer, as I value my obligation—NO WHERE. But to return, or rather, to come to the point.

I wish to suggest, through the columns of your (qy. our) Review (which I possess from its beginning), whether it would not be possible to make arrangements for a *visitor's* Lodge, by which I mean, a Lodge intended principally to embrace commercial gentlemen and others visiting London, but not generally resident, except the *Master, and such other officers* as might be necessary, with the opportunity for visitors, who may have passed certain offices, to officiate, as they wish, and the interests of the Lodge might require; also with a practice of holding the meetings of the said Lodge, say twice a week at least. Perhaps every Master or Past Master of a Lodge (resident in London) might advantageously have a particular liberty of attending, or *they* might perhaps arrange to officiate occasionally in such Lodge, in order to relieve the Master.

My ideas are only crude—the thing might not be attainable, however desirable; yet it struck me that the *great number* of commercial gentlemen always in town, and their known disposition for meeting together, would be thus offered a means by which many of the best feelings of our nature might delightfully and usefully entwine, and a door might thus be opened that would be instructive to such Masons in the duties and benefits of their Order, and discovering a fountain in a weary land, where no doubt many would flock to be refreshed.

Dear sir, it is written, and unfinished as the idea is, it is submitted for you to consider, and then to use as you think best.

Begging to remain, as I demand to be considered, affectionately attached to Freemasonry—Fraternally and respectfully your Brother,

Chelmsford, Aug. 9, 1836.

24.

[The above letter speaks out very intelligibly, both as to the wants of a great body of the Craft, and does not unaptly touch upon a very likely means to remedy them. We shall be glad to hear from others on the subject; our own good wishes attend the suggestion.—ED.]

MASONIC INTELLIGENCE.

BOARD OF GENERAL PURPOSES, JUNE 28.

The newly-appointed Board assembled, for the first time, to-day,
 Brother Henderson, P.S.G.D., President, in the Chair.

Dr. Crucefix, J.G.D., was elected Vice-President.

After the usual formalities, it was resolved unanimously that a dutiful request should be made to the Rt. Hon. Lord Dundas, the Pro-Grand Master, that he would be pleased to convene an especial Grand Lodge for the purpose of enabling the Masters, Past Masters, and Wardens, and all other qualified Members, to assemble and take into consideration the propriety of offering an address of congratulation to H. R. H. the Duke of Sussex, the Most Worshipful Grand Master, upon the successful result of the operation whereby he has been restored to sight. It was further resolved, that a deputation, consisting of the President and Vice-President, with Brothers Bossy and Lythgoe, be appointed to wait upon Lord Dundas, and receive his Lordship's directions.

June 29.—The Deputation waited upon the Pro-Grand Master at his residence in Arlington Street, and were most kindly received. His Lordship fully approved of the step that was taken, and fixed the meeting of the Especial Grand Lodge for Friday, the 8th of July. His Lordship further suggested, that they should also convene a meeting of the Grand Chapter for the same purpose; and that the Grand Chapter should be assembled one hour after the Grand Lodge.

The preparing of the Addresses was then confided to the Deputation, subject to his Lordship's perusal; which Addresses, as finally agreed upon, received the approbation of the Pro-Grand Master.

ESPECIAL GRAND LODGE.—JULY 8, 1836.

PRESENT,

Right Hon. the Lord Dundas, M.W. Pro-Grand Master, on the Throne.

R. W. Rt. Hon. the Lord H. John Spencer Churchill, D. G. M.

“ Rt. Hon. the Earl of Scarborough S. G. W.

“ Rt. Hon. the Lord Suffield J. G. W.*

PROVINCIAL GRAND MASTERS.

Col. Hugh Baillie, M. P.; Henry R. Lewis; Charles John K. Tynte, M. P.; John Ramsbottom, M. P.

PAST WARDENS.—Benjamin B. Cabbell, David Pollock, Rowland Alston, M. P.

Rev. John Vane and Rev. W. Fallowfield, Grand Chaplains.

William H. White and Edwards Harper, Grand Secretaries.

* Lord Suffield not having arrived in time, his place, as J. G. W., was filled by Brother B. B. Cabbell. His lordship remained at the lower end of the Hall.

Frederick W. Bossy, S. G. D. ; Robert T. Cruccfix, *M. D.* ; J. G. D. ;
PAST DEACONS.—Benjamin Lawrence ; Richard W. Silvester ; Joseph
Moore, *M. D.* ; John S. Gaskoin ; Michael M. Zachary ; John C. Buck-
hardt ; Thomas P. Savory ; William Shadbolt ; Augustus B. Gran-
ville, *M. D.*

Henry Perkins, Grand Sword Bearer.

PAST GRAND SWORD BEARERS.—John Lawrie ; John Masson ; Chas.
Simpson.

Sir George Smart, G. Organist.

Some Grand Stewards of the year, and a very numerous assemblage
of the Craft.

The Especial Grand Lodge having been opened in ample form, and
the M. W. Brother, the Pro-Grand Master, having briefly stated the
object for which it had been convened, Brother Rowland Alston, *M. P.*,
rose, and addressed the Brethren upon the gratifying and heartfelt in-
formation they had received, of the restoration of the Grand Master to
the blessings of sight, and moved that a dutiful address of congratulation
upon the happy occasion be presented to his Royal Highness*. Brother
D. Pollock, P. S. G. W., seconded the motion, which was carried by
acclamation. The Earl of Scarborough then moved the following address
to his Royal Highness, which was seconded by Brother Lythgoe, and
unanimously approved.

*To His Royal Highness the Duke of Sussex, Earl of Inverness,
Baron of Arklow, &c. &c.*

Most Worshipful Grand Master of the United Grand Lodge of
Ancient Free and Accepted Masons of England.

The dutiful and affectionate address of the United Grand Lodge
of England, in Grand Lodge assembled, this 8th day of July, 1836.

May it please your Royal Highness,

The Brethren of the Craft have deeply felt and sincerely lamented
the absence of your Royal Highness from the Quarterly Communications
and from the Festivals of the Order, by an infliction of the Divine Archi-
tect of the Universe, “who chastens and restores;” and although they
are sensible that your Royal Highness has, under the severity of this
affliction, laboured to sustain the Order, and to avert as far as possible,
by an increased mental vigilance and attention, the consequences likely
to result from such lamented absence, the Brethren cannot but hail,
with the most heartfelt satisfaction, the success of an operation which
promises not only to restore to your Royal Highness one of Heaven’s
choicest blessings, “sight,” but to the Craft at large, the cheering pre-
sence of their Most Worshipful Grand Master.

Attached to your Royal Highness by all the ties of affection and gra-
titude, they joyfully anticipate the renewal of that personal superin-
tendance of which they have had so much cause to be proud, and from
which they have derived such incalculable benefits.

The Grand Lodge offer up in all humility their thanksgiving to the
Most High for the fulfilment of their most ardent hopes and wishes, and
they pray that “the hand,” whose finger hath touched the eyes of their

* It is with extreme regret that we cannot do common justice to the address of our esteemed
Brother—it was characteristic, in its fullest sense, of our Masonic principles ; it was lucid in
its brevity, but in that brevity it breathed a strain of piety so beautiful that our very soul
went with him in the utterance.

illustrious Grand Master, may continue stretched towards him full of blessings, and lead him for many years through "the ways of pleasantness and peace."

It was then resolved, and unanimously agreed to, that the Grand Officers of the year, the mover and seconder of the address, and the Masters of all the London Lodges, should form a deputation to present the address to the Most Worshipful Grand Master. After which the Grand Lodge was closed in ample form.

CONVOCAATION OF THE ESPECIAL GRAND CHAPTER.

JULY 8, 1836.

Present,

M. E. Comp.	Rt. Hon. the Lord Dundas	Pro.-Z.
	Rt. Hon. the Lord H. John Spencer Churchill, H.	
	John Ramsbottom, Esq., <i>M. P.</i>	J.
	Col. Hugh Baillie, <i>M. P.</i> Prov. G. Sup. for Bristol.	
	William H. White	E.
	Edwards Harper	N.

Thomas F. Savory, John C. Burckhardt, Rt. Hon. the Lord Suffield, Henry Perkins, David Pollock, Frederick W. Bossy, Wm. Shadbolt, Robert T. Crucefix, *M. D.*, Augustus B. Granville, *M. D.*, Wm. F. Hope, and many other Companions.

The Especial Grand Chapter was then opened, and the object for which it was convened was fully explained by Lord Dundas.

[The details were of course so nearly assimilated to the proceedings of the Grand Lodge, that it may not be considered necessary to repeat them.]

Lord John Churchill then moved an affectionate and dutiful address to H. R. H. the Duke of Sussex, First Grand Principal of the Order, which was unanimously agreed to;* as was a motion, that the same should be presented by a deputation consisting of the Grand Officers of the year, and the Principals of every London Chapter. The Especial Grand Lodge was then closed.

SUPREME GRAND CHAPTER.—*Sept. 7.*—The deputation appointed to present the address to H. R. H. the first Grand Principal of the Order, having received commands to attend for that purpose at half past seven, assembled at that hour. On the entrance of the most excellent Z., the Companions rose, and the deputation having advanced to the throne, Lord Churchill read the address. His Royal Highness gave a very gracious answer, which he read in a very distinct manner; if his voice faltered, it was from an emotion he could not conceal; and we may not be incorrect in attributing that emotion to the happiness he was pleased to state that he felt in again being able to resume his duties. We must not profane the joyful moment, by attempting to give anything like an ample detail of a meeting which was not less interesting

* It so happened that the address as moved, was not that which had been submitted to the Pro.-Grand Z: this circumstance, however, arose from an anxiety that no delay should take place, and Lord John Churchill having received the address, which he read, was not aware of another having been approved,

to the meeting at large, than to the illustrious Companion himself; it was a renewal of a personal compact, which illness alone had partially suspended, and which his restoration to health gave token of a still more perfect union.

QUARTERLY COMMUNICATION*.

Sept. 7.—Present, H. R. H. the Duke of Sussex, M. W. G. M., on the Throne.

R. W: the Rt. Hon. Lord H. John S. Churchill, D. G. M.
 „ H. Willett as G. S. W., B. B. Cabbell, as J. G. W.
 „ W. W. Prescott, G. Treas., V. W: W. Fallowfield, G. Chap.
 V. W: W. H. White and E. Harper, Grand Secretaries.
 W: F. W. Bossy,—R. T. Crucefix, M. D., G. Deacons.
 „ Sir W. Woods, G. D. of Cer.,—J. Jennings, Assist. ditto.
 „ C. Simpson as G. S. B., with several other Past Grand Officers, and Grand Stewards; the Master and Wardens of the Grand Stewards' Lodge, and the Master, Past Masters, and Wardens of nearly all the London Lodges, together with very many provincial Brethren.

The Grand Lodge was opened in ample form. The Deputy Grand Master then requested the Grand Officers of the year, and the other Brethren who formed the deputation, to approach the throne, for the purpose of presenting the Address, as voted on the 8th of July last. His lordship then read the address, which His Royal Highness, the Grand Master, graciously acknowledged, and replied to in the most condescending and fraternal terms †.

The proceedings of the last Grand Lodge in June, and those of the Especial Grand Lodge in July were then severally read and confirmed.

The interesting ceremony of the investiture of the Moolavee Ishmael Khan as a Past Senior Grand Warden, was then proceeded with, and His Royal Highness afterwards addressed that distinguished Mason in the most eloquent manner ‡. The Moolavee was deeply impressed with

* (Circular)
 " W. BROTHER,

" Freemason's Hall, September 3rd, 1836.

" We have this morning received from the R. W. Deputy Grand Master a communication that His Royal Highness the Duke of Sussex, M. W. Grand Master, considers himself equal to attend the duties of the Grand Lodge, on Wednesday next, the 7th instant, and will receive the Address voted by the Special Grand Lodge, prior to the commencement of the Business of the Quarterly Communication. Your attendance here, as one of the deputation appointed to present the Address, is accordingly desired on that day, at a Quarter before Eight o'Clock in the Evening precisely*.

" By order of the R. W. Deputy Grand Master,

" W. H. WHITE, } G. S."
 " EDW. HARPER, }

† The answer of the Grand Master, as might be expected, breathed the kindest sentiments of affection and good will to all. It alluded to his recent calamity with resignation, and the blessing with which Providence had rewarded him with thankfulness and piety.

‡ We supply a most imperfect sketch of this Address. Our situation for hearing was not the most convenient; yet our attention was so rivetted to the admirable passages it contained, and the impressive manner in which they were given, that we cannot resist the temptation to let such of our readers as were not present, partake somewhat of our pleasure, while we entertain the parlor of those who with ourselves partook of the banquet, for our want of means to renew their gratification—their own memory can supply the deficiency.

" It is a pleasing and happy duty, at the present moment, to me, a most interesting one, from circumstances which you can readily appreciate, to address a few words to you in relation to our Order. I am fortunately spared any difficulty in my task, because your character preceded your arrival in this country, and I feel that I am addressing an honourable man, and

* A circular was also addressed to the Companions of the Supreme Grand Chapter, that His Royal Highness would receive the deputation appointed to present the Address, at half-past seven, in the New Temple.

the force of the observations of the Grand Master, which he appeared to comprehend very readily; and after offering a salute to the throne, after the fashion of the East, he concluded what was felt to be a mental invocation, by clasping his hands as if in prayer, and briefly offered a few sentences in English, which were equally creditable to his attainments as a scholar, as to the proficiency he had made in the comprehension of our mysteries.

His Royal Highness then addressed the Grand Lodge, and took an enlarged view of the principles of the Order, and its influence on society both at home and abroad: he congratulated the Brethren and himself upon the fullest, clearest, and broadest interpretation of "good opinion," one amongst another, which, by engendering "mutual confidence," enabled a brother to walk in that erect position of which he himself as an Englishman was justly proud.

The Grand Lodge was afterwards closed in ample form.

THE GRAND STEWARDS.

THE Grand Stewards of the present year, although not yet associated as a board, we are pleased to hear meet together regularly on the days of quarterly communication; and thus are prepared to encourage a fraternal intimacy, which probably may lead to a permanent friendship. Why they should not be formed into a board, it would be difficult to explain; the constitution does not provide against such an essential regulation, while the want of it, in many cases, is productive of serious inconvenience, by the change of names sometimes rendered necessary at the latest moment. Much misunderstanding, too, would be prevented, indeed, if we are not very much out of our reckoning, it could be shown, that were the present Grand Stewards now associated as a board, they would probably settle, without any trouble, what may create some difficulty hereafter. Nor is it any answer to our position, that it has not been hitherto the custom to appoint the officers until it became needful to make public preparations for the Grand Festival, as if the services of the Grand Stewards were simply confined to the "flesh pots;"

one whose qualifications enable him to comprehend the full force of the obligation he has entered into. Elevated as is your rank, it entitles you of itself to no distinction in the Order, in which neither money nor influence can advance any claimant.—Merit is the sole means of promotion.

"You have come to this country to inform yourself of its inestimable principles: you will find that the highest situations in society are open to all whose attainments talent and ability may place in conspicuous view. I am impressing the sentiments of an honest heart upon a sensible man, who is bringing good fellowship from the East, and you may find in the West much that is really valuable. I know the estimation in which you are held in your own country, and we call upon you, when you shall return back to it, to make that report to your sovereign of the proceedings that have attended your introduction into *Freemasonry*, as will in all probability lead him to approve the step you have taken. He may be told that it is to our sovereign himself we owe our chief protection. Our loyalty has never been questioned; and as some proof of this, the royal family have for generations been initiated into the Order.

"Considering the short time that has elapsed since you have been initiated, it is too much to suppose that you can have perfectly acquired the elements of our profession; but I am confident you will continue to improve yourself, and show eventually that you have acquired a proper sense of the duty that one man owes to another: you will carry back to your native country those principles, the knowledge of which will prove you to be a faithful brother.

Now invest you with the insignia voted you by the *Grand Lodge of England*. The decorations are next in distinction to those that are conferred upon members of the royal family, viz. that of Past Grand Warden. The doctrines of the society I shall not now enlarge upon, nor shall I enter upon an illustration of the Masonic clothing with which you are invested, nor its symbolic signification. I shall simply state, in reference to the colour on which they are displayed, that as white is considered an emblem of purity, so do I trust the Great Architect of the Universe may not only guard you against any circumstances that may tend to imbue your hands in blood, but that He may be pleased to preserve you spotless through the trials of life."

for, by such delay, the members are actually thrown upon the resources of the moment, instead of being fully prepared; and they are consequently very glad to be regulated by the proceedings of former boards, which, if not satisfactory, are thereby continued; and if proved to have been conducted upon excellent arrangements, may yet be improved upon.

We would, however, impress upon the Grand Stewards the necessity of studying the constitution. They will perceive that very important duties devolve upon them, and that some matters connected with the welfare of the Craft depend upon their co-operation. They should bear in mind that they are GRAND OFFICERS OF THE YEAR. We know, by experience, that when they have met regularly, practical good has resulted. In 1832, eleven was the shortest number of the Stewards at any quarterly communication. Upon one occasion, sixteen attended, and at the following Grand Festival not one was absent.

We cannot help expressing our satisfaction to have observed that, on the 7th of this month, ten Grand Stewards were present; and can assure them that their attendance was gratifying to the Grand Lodge. We conclude by referring our Brethren of the Red Apron to some remarks we offered some time since*.

BOARD OF BENEVOLENCE.

June.—H. R. Lewis, as Master.

July.—F. W. Bossy, as Master; R. T. Mestayer.

Aug.—H. R. Willett, as Master; F. W. Bossy as S. W.; B. Lawrence, J. W.; R. T. Crucefix; R. W. Silvester.

The general attendance of the Masters of Lodges has been respectable in numbers, and the nature of several of the petitions have developed circumstances that call for serious attention. There is an evident laxity of discipline among many provincial Lodges, which, however, betray no indifference to petition for relief. It is true, that unfortunate Brethren have claims upon the public fund; but it is no less true, that the public fund must be protected by the payment of all legal contributions.

We may, upon some future occasion, advert more pointedly to this subject.

LODGES OF INSTRUCTION.

The Emulation Lodge of Improvement for Master Masons, held at the Fitzroy Coffee-house, has continued its meetings regularly throughout the summer, and has been very fairly attended. At this we are not surprised, as, in its ranks are enrolled nearly all the principal working Masons.

Few provincial or foreign Brethren who are emulous to obtain a knowledge of the most correct system of working, fail to pay this Lodge a visit during their sojourn in London; and from its sources of information they have imbibed that knowledge that has enabled them, with comparative ease, to regulate their respective Lodges. We have seen Brethren of the highest distinction in society, enjoying the fraternal and social hour; and, upon a recent occasion, the 5th of August, the Deputy Grand Master for Ireland, Wm. White, Esq., with some personal friends,

* See Vol. I. p. 269.

honoured the Lodge by his presence. The occasion was not, perhaps, the most fortunate, as from the absence of many of the Members who are in the habit of attending, the meeting was unusually thin. The Right Worshipful Brother expressed his perfect satisfaction at the arrangements, both in discipline and conduct, and declared his readiness to support, in Dublin, a Lodge formed upon similar principles.

At the refreshment table, which, as is well known, is spread with very humble fare, Mr. White was well pleased, because, he observed, it tended the better to confine the Brethren to objects of importance. Some general observations which fell from him, were received with great attention, and produced much effect. The evening was spent most agreeably. We ought not to forget Brother Crampton and his friends; nor can we omit to thank Brother J. P. Curran, the son of the late admired Mr. Curran, for the kindness and good humour with which he fraternized a passing hour. He was introduced by Brother E. Moran, who, when his editorial duties permit, we hope to see more frequently. The absent members will smile when they are told that the visitors, all of them Irish, outnumbered the members present.

On the following Lodge night, some Scotch Brethren visited the Lodge, and observed that they also should exert themselves on their return, to promote a similar means of promulgation in Edinburgh. Brother Deans, P. G. S. B. of England, but now of Edinburgh Kilwinning, and Brother Millar, of St. David's, Edinburgh, have also visited. The 7th of October is fixed for the anniversary night, at which we hope there will be a numerous attendance of members and visitors.

It may not be uninteresting to our readers to give some short outline of the origin of this Lodge of Instruction. About the year 1823, several Brethren considered that the Masonic lectures were not worked in the Lodges upon a sufficiently regulated system, and that if those whose attainments as working Masons placed them as a prominent authority, were to meet together and to work efficiently, they might be the means of effecting much improvement. They accordingly met, we believe in Wardour Street, pursuant to a general notice in the public papers, which advertisement created a considerable sensation in the Craft. Some members of the Grand Stewards' Lodge, hitherto the only authority for a recognized system, felt that it was necessary to watch the proceedings. Some Grand Officers, with Brother E. Harper, the Grand Secretary, also attended. The several chairs from the Master to the outer guard were all filled with the most practical and experienced Masons of the day; and we have the authority of a Grand Officer for stating, that never was there so perfect an illustration of the ceremonies and lectures ever before manifested. The visitors separated highly delighted; and among them the lamented Peter Gilkes, who so highly approved of the proceedings, that, in about twelve months afterwards, he joined the Lodge, and supported it until the time of his death.

At first the object was confined to the delivering of lectures, but afterwards the ceremonies were introduced, which gave much satisfaction.

The following Brethren were the founders of the Lodge:

Brother John Smyth, Burlington; Joseph Dennis; E. Whittington, Unions; John Wilson, Percy; and Gervase Margerison, Constitutional.

Gratified as we are to bear testimony to the value and importance of this Lodge, and satisfied as we are of its influence on the Craft, we must enter our caution to the leading members of it, not to relax from the

discipline so unremittingly enforced by the institutors, and which was especially observed by the late Peter Gilkes. We do not make this allusion without cause. Let the excellent Brethren to whose care the interests of the Lodge are unanimously confided, feel no diffidence in correcting the passing errors. They should remember that error may become practice unless early checked. And we further call upon the junior members to weigh with scrupulous care the language which the landmarks permit, and not to be too ready to alter, in the *slightest degree*, what is in itself so excellent.

IONIC LODGE OF INSTRUCTION, 275.—We pay most cheerfully our tribute of approbation to the well regulated proceedings of this Lodge. It at present is but in its infancy; yet there is so much of promise in those who are engaged in its government and support, that we anticipate, at no distant period it will prove a powerful rival to its elder sister, whose attractions we have just noticed, as to take from her shrine all the eastern votaries of the metropolis.

LONDON WALL.—The Lodge assembling under the powerful sanction of Brother Peter Thomson, we are informed, continues most successfully its useful course, and that the members, however they deplore the absence of Brother Broadfoot, and the loss of their departed friend, Brother Carpenter, seem determined to supply, by zeal and perseverance, the regretted vacancies. In this they are most admirably seconded by the veteran Thomson.

MUSEUM STREET.—The Athelstone Lodge of Instruction will, on the first week in October, resume its meetings. Brother Aarons will preside, and the ceremonies and lectures will be worked with the same skill and ability that has for these two years distinguished the Lodge.

As we have received no especial information from the other Lodges of Instruction, we presume they are all continuing their useful course.

GIRLS' SCHOOL.

Three young persons have personally returned thanks to the House Committee for the benefits of education, and for the protection they have received in the establishment. The General Court will be held on the 13th of next month, when a ballot will be taken for the election of three children into the school—there are seven candidates.

Mr. Cross, the spirited proprietor of the Surrey Zoological Gardens, has every summer since the period of forming that splendid establishment, liberally given permission, through the Secretary of the Charity, for the girls to visit the gardens, and we know many other Brethren, warm friends to the school, have been looking out somewhat anxiously, throughout the summer, for an intimation of the periodical visit, intending to be present on the occasion. But at times when the weather was sufficiently fine to have allowed the children to be taken to the gardens, circumstances connected with Mr. Cross's previous arrangements interfered. For many weeks past the weather has been such as to prohibit the exposure of the children to its rapid changes, and therefore the pleasure that we, as well as many others, anticipated, will of necessity be deferred until the ensuing year.

We earnestly and confidently trust that during the ensuing Masonic season we shall have the coffers of the charity amply filled, to defray the

honoured the Lodge by his presence. The occasion was not, perhaps, the most fortunate, as from the absence of many of the Members who are in the habit of attending, the meeting was unusually thin. The Right Worshipful Brother expressed his perfect satisfaction at the arrangements, both in discipline and conduct, and declared his readiness to support, in Dublin, a Lodge formed upon similar principles.

At the refreshment table, which, as is well known, is spread with very humble fare, Mr. White was well pleased, because, he observed, it tended the better to confine the Brethren to objects of importance. Some general observations which fell from him, were received with great attention, and produced much effect. The evening was spent most agreeably. We ought not to forget Brother Crampton and his friends; nor can we omit to thank Brother J. P. Curran, the son of the late admired Mr. Curran, for the kindness and good humour with which he fraternized a passing hour. He was introduced by Brother E. Moran, who, when his editorial duties permit, we hope to see more frequently. The absent members will smile when they are told that the visitors, all of them Irish, outnumbered the members present.

On the following Lodge night, some Scotch Brethren visited the Lodge, and observed that they also should exert themselves on their return, to promote a similar means of promulgation in Edinburgh. Brother Deans, P. G. S. B. of England, but now of Edinburgh Kilwinning, and Brother Millar, of St. David's, Edinburgh, have also visited. The 7th of October is fixed for the anniversary night, at which we hope there will be a numerous attendance of members and visitors.

It may not be uninteresting to our readers to give some short outline of the origin of this Lodge of Instruction. About the year 1823, several Brethren considered that the Masonic lectures were not worked in the Lodges upon a sufficiently regulated system, and that if those whose attainments as working Masons placed them as a prominent authority, were to meet together and to work efficiently, they might be the means of effecting much improvement. They accordingly met, we believe in Wardour Street, pursuant to a general notice in the public papers, which advertisement created a considerable sensation in the Craft. Some members of the Grand Stewards' Lodge, hitherto the only authority for a recognized system, felt that it was necessary to watch the proceedings. Some Grand Officers, with Brother E. Harper, the Grand Secretary, also attended. The several chairs from the Master to the outer guard were all filled with the most practical and experienced Masons of the day; and we have the authority of a Grand Officer for stating, that never was there so perfect an illustration of the ceremonies and lectures ever before manifested. The visitors separated highly delighted; and among them the lamented Peter Gilkes, who so highly approved of the proceedings, that, in about twelve months afterwards, he joined the Lodge, and supported it until the time of his death.

At first the object was confined to the delivering of lectures, but afterwards the ceremonies were introduced, which gave much satisfaction.

The following Brethren were the founders of the Lodge:

Brother John Smyth, Burlington; Joseph Dennis; E. Whittington, Unions; John Wilson, Percy; and Gervase Margerison, Constitutional.

Gratified as we are to bear testimony to the value and importance of this Lodge, and satisfied as we are of its influence on the Craft, we must enter our caution to the leading members of it, not to relax from the

discipline so unremittingly enforced by the institutors, and which was especially observed by the late Peter Gilkes. We do not make this allusion without cause. Let the excellent Brethren to whose care the interests of the Lodge are unanimously confided, feel no diffidence in correcting the passing errors. They should remember that error may become practice unless early checked. And we further call upon the junior members to weigh with scrupulous care the language which the landmarks permit, and not to be too ready to alter, in the *slightest degree*, what is in itself so excellent.

IONIC LODGE OF INSTRUCTION, 275.—We pay most cheerfully our tribute of approbation to the well regulated proceedings of this Lodge. It at present is but in its infancy; yet there is so much of promise in those who are engaged in its government and support, that we anticipate, at no distant period it will prove a powerful rival to its elder sister, whose attractions we have just noticed, as to take from her shrine all the eastern votaries of the metropolis.

LONDON WALL.—The Lodge assembling under the powerful sanction of Brother Peter Thomson, we are informed, continues most successfully its useful course, and that the members, however they deplore the absence of Brother Broadfoot, and the loss of their departed friend, Brother Carpenter, seem determined to supply, by zeal and perseverance, the regretted vacancies. In this they are most admirably seconded by the veteran Thomson.

MUSEUM STREET.—The Athelstone Lodge of Instruction will, on the first week in October, resume its meetings. Brother Aarons will preside, and the ceremonies and lectures will be worked with the same skill and ability that has for these two years distinguished the Lodge.

As we have received no especial information from the other Lodges of Instruction, we presume they are all continuing their useful course.

GIRLS' SCHOOL.

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We earnestly and confidently trust that during the ensuing Masonic season we shall have the coffers of the charity amply filled, to defray the

load of debt incurred by the necessary works in upholding the school-house last year.

Sept. 23rd.—The liberal conduct of Bro. Hope, the Secretary, was brought under the consideration of the House Committee. It appears that our estimable friend had, at a considerable expense, erected an out-building in the play-ground, that the children might have the advantage of recreation in bad weather. The thanks of the Committee were very properly voted to Mr. Hope. The building was found so advantageous, that it has since been enlarged by order of the Committee.

BOYS' SCHOOL.

July 11th.—**QUARTERLY COURT.**—Present, T. R. Smith, Esq., in the Chair. The following candidates were admitted into the school:—

E. Leonard	T. L. Conconi	T. Headley	R. Godlonton.
E. L. Whitford	G. C. Farrow	G. Watson.	

The Committee of Management (twenty in number) were re-elected. Bro. Coe reported that the profits of the excursion to the Nore might be calculated at 60%. A vote of thanks to the President and Committee of the Nore excursion, acknowledging their kind services on the occasion, was unanimously passed; and a second vote to Bro. Coe, in particular, for his continued zeal in promoting the interests of this charity.

Bro. Dr. Crucefix moved that a congratulatory address be presented to H. R. H. the Duke of Sussex, the illustrious President of this Institution, upon the happy occasion of his restoration to sight; the motion was seconded by Mr. Birnie, and carried unanimously; after which it was unanimously resolved that Mr. Smith, the present Chairman, be requested to prepare and present the address. After the thanks of the meeting were offered to the Chairman, the court adjourned.

Sept. 5th.—The accounts were inspected, and a report made that 300l. 3½ stock had been purchased, making the total funded stock 5,300l. 3½ per cent.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

THE FESTIVAL.*

THE friends and subscribers to this excellent and praiseworthy institution—object, we should, perhaps, more properly call it, for the affair is but yet in embryo—dined together on Friday, 22d July last, at Lovegrove's West India Arms Tavern, Blackwall. About 120 Brethren were present from the various metropolitan Lodges, including some provincial and many other guests, not Masons, who availed themselves of the opportunity to evince those feelings of true philanthropy and genuine benevolence, which need not the aid of Masonry to concentrate their dwelling in the good man's heart. The chair was filled by Dr. Crucefix, a name well known in the Masonic world, and treasurer of the institution—we may for a moment call it so as, by the result of the evening, it will be seen that the first stone is all but laid. The Chairman was sup-

* We are as usual indebted to the PUBLIC LEDGER for the copious and interesting account of this inaugural festival, which indeed has left us nothing to add but some general details of a business-like character, which we have taken the liberty to intersperse with the article of our excellent contemporary. Neither ought we to suffer to pass unnoticed the very fraternal support which has been derived from the GLOBE, ADVERTISER, and other journals, both metropolitan and provincial.—Ed.

ported right and left by the President, Brother Bell, the Vice-president, Brother Bigg, and many distinguished Brethren of the Order.

After the removal of the cloth, *Non Nobis Domine* was chaunted by Brothers Collier and Atkins, and Mr. Turner: after which Dr. Crucefix shortly addressed the company upon what he felt must be to them a disappointment of no ordinary nature, viz., the circumstance of his filling the chair upon the occasion—with permission he would postpone any particular explanation for a short time, that he might feel better qualified to do proper justice to some distinguished individuals. The Chairman then proposed the first toast—"The King, the Patron of the Craft." The national anthem followed this toast.

The Chairman then called for an overflowing bumper. The next toast he should give them was the first lady in the land,—a Freemason's wife,—the Patroness of the Freemasons' Female School—"The Queen." Glee—"Here's a health to the King and the Queen."

The third toast which was given, and which was received with the same marks of respect and affection as the preceding ones, was—"The Princess Victoria and the rest of the Royal Family." Glee—"Ye winds, gently whisper while she sleeps."

The Chairman then rose and said—Gentlemen, the toast to which I now call your attention, is one which will make its way, as it ever has, to your hearts. It is the health of "Our M. W. Grand Master, His Royal Highness the Duke of Sussex."—(Cheers.) By the blessing of the Great Architect of the universe, he has been restored to sight, and will, I trust, before long, appear in person amongst us once more, and hear from our lips the homage of our hearts. Gentlemen, I cannot resist the impulse, in which I am prompted by my memory, to attempt to deliver upon this occasion a sentence from the speech of Mr. Alston to the assembled Masons of England at the last Especial Grand Lodge, convened for the express purpose of addressing our Royal Master. It was a sentence brief, but so expressive, as to leave nothing unsaid.—"He was one in whom the dignity of the prince was ennobled by the virtues of the Brother; in whose behalf the mercy of God had allowed the work of man and the science of the healing art to be brought to a happy conclusion."

Should the liberty I have thus taken with our distinguished Brother, by my imperfect recollection of his words, ever reach him, the motive by which I am actuated will, I hope, nay, I doubt not but it will, meet his most liberal interpretation.

Absent or present, in sickness or in health, the heart of His Royal Highness was ever with us.—(Cheers.) It would require a more eloquent panegyrist than the humble individual who addresses you, to pourtray his virtues, and to convey to your minds the adequate measure of their praise. I wish the task had fallen to more competent hands. But, humble as I am, you will not deem me unworthy—(Hear, hear)—and certainly to none of the many hearts which throb around me at the mere mention of the name of his Royal Highness, shall mine yield in the warm and sincere feelings of veneration and affection which we all entertain for our beloved and M. W. Grand Master.—(Cheers.) If I want words, it is a consolation that on such a theme even the most brilliant eloquence could be dispensed with.—(Loud cheering.) With the warmest gratitude to the all-wise and all-merciful Being, under whose blessing he has been restored to the enjoyment of corporal health, and offering up our short but fervent prayer to that mighty

Architect of the universe, the adoration of whose attributes "lives and breathes" through all our mysteries, that he will be graciously pleased to leave him long amongst us, to adorn by his brilliant presence, and to regulate by his wise experience, the affairs of our Order. I shall now give you the health of our "M. W. Grand Master, his Royal Highness the Duke of Sussex."—(Loud and protracted cheering.) Glee—"Merrily, merrily goes the bark."

The Chairman—Gentlemen, the next toast I have to propose is one which every true Mason will drink with pleasure: I shall give you conjointly the "Grand Masters of Scotland and Ireland, Lord Viscount Fincastle, and his Grace the Duke of Leinster." With regard to the latter, I should not be performing my duty, as chairman of a meeting like the present, were I to omit calling to your recollection his services to his Masonic Brethren of these kingdoms, in his place in Parliament during the discussion on the Irish Constabulary Bill. In this, his Grace was ably supported by the Marquess of Salisbury, and other peers. And while upon this subject, I must not omit to exhibit before an assembly like the present, where all are not exactly Masons, the striking proof of the holiness of our Order, and its moral power, when among the Masonic phalanx who nobly stood forward, were to be numbered noble Brethren, who on other subjects were directly opposed in opinion, but in Masonry they united, with one voice.—(Cheers.)

Brother Edward Moran said, that as an Irish Mason, having been initiated in a Lodge under the Masonic sway of his Grace the Duke of Leinster, he felt called on to acknowledge the toast, particularly as no other Brother rose to discharge so pleasing a duty. He was sure were the Duke himself present, he would have heard with delight the rapturous announcement with which this body, assembled in the sacred cause of charity, had hailed his name and that of the Grand Master for Scotland; he could also bear testimony to the zeal of the Grand Master of Ireland in the recent parliamentary passages to which their respected Chairman had alluded. He (Brother Moran) had the honour to be also a member of No. 1, the Grand Master's Lodge, of England, and if he might be allowed, however, incidentally to allude to extraneous topics on an occasion like the present, he could not sit down without giving expression to his ardent wish, that no repeal of the Masonic union between the two countries might ever take place.—(Applause.)

The Chairman next gave together the healths of "Lord Dundas, the Pro.-Grand Master, Lord John Churchill, the Deputy Grand Master, and all the Present and Past Grand Officers."

Brother Pitt then recited the address, from the pen of Brother Douglas Jerrold, which was delivered last year at the English Opera House.*

The conclusion of the address, which was very impressively given, was followed by loud applause.

The Chairman.—Gentlemen, the moment has now arrived, a trying one to me, and yet one of supreme gratification, when it becomes my duty, as the organ of your wishes, to advert to the object for which we have all assembled here this evening. I shall endeavour to do so to the best of my power. Some of those whom I have the honour to address are not Masons, but they have equally and as purely, in a cause like this, those feelings which do honour to the human heart. I trust I shall not stand attainted of any want of explicitness, when, at this early part of

* See p. 197, vol. II.

my address to you, I must freely acknowledge, that although cheered and enspirited by the presence of such kind friends, I am necessarily prevented from touching upon some explanatory subjects connected with our Order, from a wish to avoid giving the slightest possible ground of offence. And I must further add, on the part of all who are engaged in support of what we consider from our hearts to be a laudable object, that our past arrangements are merely of a provisional nature; that however zealously we may have associated, however confident we may have felt in the honest justice of our cause, we have carefully avoided any course that can tend to compromise the honour, the dignity, or the prerogative of our Illustrious and Paternal Ruler. It will be our pleasing duty to continue this Masonic course, as the surest and best means to disarm prejudice and ultimately to ensure success. There is no one with a particle of generous emotion who does not feel for the hapless condition of the aged and unprotected man, who does not pity grey hairs sinking into the grave beneath the undeserved accumulation of the ills that follow in the train of dreary poverty. Other societies have been impressed with this sympathy—it has been a reproach to ours, that until lately we have not been so. It is true that the measure of our monthly benevolence has ever been dealt out with a liberal hand; but it has often been given to those who did not really merit it. This is, too, but a transient measure of relief, which the aged man cannot depend upon as a certainty; it leaves him, during the last remnant of his wretched existence, a dependent pensioner, and an unsatisfied mendicant of the casual bounty of those amongst whom in happier days he moved, an acquaintance and an ornament. He should have a home wherein to shelter his aged head.—(Hear). He should not be condemned, when his means and his strength have departed, to crave from adventitious charity, his scant and daily sustenance. To him who has pursued an honoured career amidst the beauties of our mysteries, whose life, in adherence to our laws, has been one of practical benevolence, so hard, so partial, so undeserved a fate should not arrive. The tear of sorrow which he had often wiped away from the soft cheek of orphan infancy, should not fall heavily along the furrows which time and time's precursor, care, had made. His dwelling should be the temple of peace, and not the cheerless home of penury and despair. But the good work has begun.—(Cheers). It has at length been acknowledged, almost universally, through our Order, that an asylum for aged and decayed Masons, would not interfere with our other charities. The aged and distressed Mason has, as I have already stated, continued irregularly to receive relief from the fund of monthly benevolence; but it is one thing to give a temporary alms, and another to afford certain and permanent relief.—(Hear, hear, hear). In fact, this temporary charity is in most instances no real relief whatever. The aged man who has once enjoyed the goods of fortune and the comforts of life, is generally of too proud a spirit to ask for bread from those with whom he has associated in his prosperity—he suffers the extreme of wretchedness and privation before he consents to do so—then you relieve him when relief is almost too late—the same ordeal, heartless on the one hand, and humiliating on the other, is again to be gone through; it cannot last—fresh claimants pour in, many of them unworthy ones—hope, too often disappointed, is succeeded by despair—despair is followed by death; and the poor, old, and deserving Mason, descends to his grave *unhonoured and unremembered!*—(Hear, hear). I do not appeal to your pity—I appeal to your justice.

—(Cheers). Is there any man, the wealthiest of those whom I now address, can say that his present condition shall remain unimpaired—that sickness or misfortune may not deprive him at once of the means and the earnings of industry? This is a plain question. The answer and the deduction are still plainer. They force themselves home to the heart of every man. But many excellent Masons were afraid, and I believe there are some who labour under the same feeling, that such an institution as we contemplated would interfere with our other charities. The same was said when these were individually started; certainly, with regard to one of them (the Victuallers' Asylum) it was said that it would materially interfere with the Licensed Victuallers' School, and that each would injure each. Now, the contrary was proved to be the case. The Licensed Victuallers' School has been prosperous—it has gone on most prosperously—so much so, that the old building has been pulled down and a new one erected out of the subscriptions of its benefactors. With regard to the collection for our schools, this year's has been a glorious one. That for the boys has been considerably more than in former years, and the one for the girls is absolutely one-third more than in any year since its foundation. This shows the prosperity of our Order, and, what is equally pleasing to the heart of the Mason and the man, the spirit of the times.—(Loud cheers). But to our present charity.—(Hear, hear). Almost insuperable difficulties have been thrown in its way. One by one the greater number have disappeared. The remainder must be surmounted. Let us hope, in time, to take the asylum on our shoulders and go into the Grand Lodge with it.—(Cheers and laughter.) Let us say, "Here are our means; so much have we, the old man's friends, performed; now, give us your assistance, even on a moderate scale, but in any way give us assistance."—(Hear, hear). Well, if they do not think proper to do so, or make up their minds that it will be interfering with other praise-worthy objects and certain regulations, to deny our request—no matter, I say, we shall work on by ourselves.—(Cheers). And, I ask, what may we not do by time and perseverance? The greatest works, the mightiest achievements that ever were accomplished by human means, in every age and in every country, had small beginnings.—(Hear, hear). I ask you this simple question: if every man I see here to-night gets but the promise of support from one friend of his heart and of benevolence, and does so every twelve months, how very short a period may roll over our heads when our means shall be completed?—(Cheers). It is necessary to say one or two words before I conclude, on the sort of persons to whom such an institution may be destined to afford an asylum. It will not be enough that a man shall come and say, "I am, and have been, a Mason;" he must have testimonials of his having been a GOOD MASON. If he has been a good Mason, every thing is comprised in that which can entitle him to due consideration. With respect to the Tylers of the Craft, who have been alluded to by some Brethren when treating of the asylum, it may be observed that, if a Tyler be qualified in every other respect, the fact of having been a Tyler ought to be no bar to his admission; but, on the other hand, if he shall have no other recommendation but that of having been a Tyler, this should not be sufficient. The reason is, he has been but a serving Brother, and cannot have a claim with those who have been distinguished in the Craft, and who have consequently contributed to dispense, during former years, relief to the objects of its benevolence. The Chairman concluded by alluding to the fate of many Masons, and mentioned their

names, the morning and the prime of whose years were spent amidst the sweets of independence and the blessings of domestic happiness, and yet the sunset of whose lives had sunk beneath the waves of misery and sorrow. He begged, then, after offering them his sincere thanks for the kind attention which they had afforded him, to propose

“Prosperity to the Asylum for Aged and Decayed Freemasons.”—
(Loud and long-continued applause.)

Brother Collier then gave the following appropriate song*, composed for the occasion by Brother Douglas Jerrold:—

COME, raise we a Temple of purpose divine ;
Let cedars be chosen, the granite be laid ;
Tho' we carve not the cherubim' face on the shrine,
Be sure highest spirits will lend us their aid.
We ask not to burnish our Temple with gold,
We ask not rich hangings—blue, purple, or red ;
We seek but to build up a house for the old,
A refuge, a home, for the helpless Grey Head.

'Tis little to clamber life's wearisome steep,
When youth holds the staff, and our sandals are new ;
Let hurricanes ravage, we tranquilly sleep,
Tho' rock be our couch, and our canopy, yew.
We've hope when we climb with the bright early day,—
The hill yet before us, we heed not our bed ;
But when we creep down with the sun-setting ray,
The earth coldly pillows the helpless Grey Head.

This mountain of life hath its vines and its streams,
The bountiful olive, milk, honey, and corn ;
And some journey o'er it in happiest dreams,
And feed at all seasons from Plenty's full Horn.
And some, crawling downward, not once on the way,
Have tasted the banquet by competence spread ;
And bent on their staff, in mute eloquence pray,
“A shelter, support, for the helpless Grey Head.”

Then build we a Temple for age-stricken grief ;
And think, as we bid the bright edifice rise,
We give to poor pilgrims a passing relief,
Who, summon'd, shall tell the good deed in the skies.
Then build we the Temple, and pour we the wheat,
For feeding the wretched, with manna we're fed ;
What oil is so fragrant, what honey so sweet,
As that we bestow on the helpless Grey Head ?

The Chairman next, after some remarks upon the existing charitable institutions, gave “Prosperity to the Boys' and Girls' School.”—(Cheers.)

Brother Bell, the president, then rose and called for a full bumper to “one of the most benevolent men, and one of the best Masons that ever did honour to the Craft.” To the many titles of esteem which he enjoyed, and which raised him to a proud station in the Masonic world, he

* We understand this Song, as set to Music, will be published.

added one more brilliant than the rest, namely, perseverance in the particular object which had called the meeting together that evening. The time, the talents, the money he had expended to bring it about were what none but those impressed by the strongest feelings of benevolence would have risked. "He may, with truth and justice," said Brother Bell, "be called the father and founder of this asylum; and when his spirit shall have winged its happier flight for the Grand Lodge above, on his grave may be written 'The Old Mason's Friend.'—(Cheers.) He could not aspire to a nobler, a purer ambition. I trust his efforts will be crowned with the success which they deserve; indeed I am sanguine that they shall.—(Cheers.) It is a good cause—the best sympathies of humanity are with it—and the hand that placed from heaven those sympathies in the human heart will not fail to render it His all-powerful assistance.—(Cheers.) Gentlemen, without one more observation, for you all know and esteem him, I shall give you the health of our worthy brother, 'the Chairman, Dr. Crucefix.'"—(Loud cheers.)

The Chairman, in returning thanks, observed, that some explanation should be offered to the company for the absence of some of those distinguished Brethren who had been solicited to take the chair. The parliamentary duties of some, and the absence of others from town had seriously disappointed the expectation of the stewards, and up to yesterday hope had not utterly fled; then, however, the last application was declined with a necessitous but kind explanation; and as the treasurer, he (Dr. C.) was requested to meet the company, whose reception of him he should cherish with the most grateful recollection. He then announced the names of many distinguished Masons who had promised to join the charity; amongst others, Lord Albert Conyngham, and Mr. Pattison, the Governor of the Bank of England, the former of whom had regretted his inability to comply with the invitation which had been given to preside at the banquet that evening from duties of a paramount nature, which demanded his presence elsewhere, and the latter had promised, if "Sparta had no worthier son," to preside on the next anniversary.—(Cheers.) With regard to the intended asylum, the Chairman said that it had been estimated that 7000*l.* would be sufficient to erect and otherwise prepare it. From the spirited manner in which the good cause had begun, he had no doubt of its ultimate and speedy success*. In conclusion, Dr. Crucefix said, "Gentlemen, once more unaffectedly and from my heart I thank you—I am a pledged man to render this and every other benevolent object of the Craft all the service in my power, and to evince towards it all the affection which an undying love of Freemasonry has planted in my soul."—(Loud cheers.)

Brother Pitt then read the list of subscriptions.

The benefit at the English Opera House returned 100*l.*; that at the Pavilion Theatre 40*l.* Amongst the subscribers were, Lord A. Conyngham; Brothers Bell, Watkins, Buckingham, and several of the Stewards ten guineas each; Brothers Hennekey and Partridge twenty guineas each; Brothers Bigg, Cuff, and others, 5*l.* each; several of the members of the Burlington and Bank of England Lodges 10*l.* each; the Lodge of Peace and Harmony twenty guineas; Dr. Crucefix, fifty guineas; the Chairman's snuff-box, twenty guineas.

This last announcement excited great merriment. It appears that

* The Chairman entered into some general statements and views, which as they may probably undergo a closer investigation, it may be premature to publish.

the Doctor has a large-snuff-box, which is so beautifully constructed, as to excite the curiosity of any person who takes it up to examine its inside. The first of its treasures which strikes the eye of the searcher is the following excellent memento, "Do not forget the Aged Mason's Asylum at a pinch."

The total amount of the subscriptions was announced to be upwards of 750*l*.

The following toasts were subsequently given:—

"The Ladies." It is with some regret, gentlemen, that upon this happy occasion we cannot boast the presence of that galaxy of beauty which always irradiates our meetings; yet well we know that the gentle bosoms of our wives and daughters glow at this very moment with the warmest sympathy, and that if ever a meeting in Masonry more than another was sanctioned by them, this is that one. I could tell you of circumstantial proofs of the aid they have already given, in a moral sense, and in pecuniary offerings, which would call for the utmost expression of delight—when does not dear woman take the lead in good works!—The toast was rapturously welcomed.

"The Gentlemen present who are not Masons."

Mr. Nathan Solomons returned thanks.

"The health of the gentlemen present connected with the Public Press."

Mr. J. Lee Stevens, of the *Public Ledger*, acknowledged the compliment on the part of the gentlemen present, connected with the public Press. And, in illustration of the instability of human affairs, to which such appropriate allusion had been made by the Chairman, Mr. Stevens stated, that a gentleman engaged in the legal profession, who had served with him the office of Provincial Grand Steward for Devon, three or four consecutive years, proposed to him the joint purchase of a spot of ground, in their native town, as the site of a Masonic Hall. The deposit of purchase was paid by them, and in a comparatively short period an association of their Masonic friends was formed, among whom the necessary funds were raised for the completion of the purchase, and the erection of a very handsome and substantial edifice, dedicated to the promulgation of Freemasonry. Not long after that period, sickness and misfortune became the constant attendants of the original projector of the building, and remained with him until dismissed by the hand of death. This unfortunate Brother left behind him a widow and an infant family, without the most trifling provision. With the cheerful assistance of the worthy Chairman, and other highly respected members of the craft, he (Mr. S.) had the gratification of promoting the election, to the Boys' School, of one of the children of his deceased friend; and he hoped to be equally fortunate in obtaining a place of refuge and instruction for another of the young fatherless, at the approaching election for the Girls' School. With such instances before them, he could not avoid joining the meeting then assembled, in the completion of the grand scheme of Masonic charity—in putting the key-stone to the arch, by the formation of an Asylum for Aged and Decayed Freemasons.

"The health of Brother Jerrold," whose zeal and talents have been equally serviceable to the cause; for which compliment Brother Jerrold briefly but energetically expressed his thanks.

"The healths of the Stewards."

In proposing this toast, the Chairman paid a just compliment to the

Board. Notwithstanding the difficulties that might be supposed to have attended the formation of a Board, after the disappointment of last year, the Brethren, who then rallied round the standard of the "Old Mason," on the first sound of the trumpet flew to the ranks and re-embodied themselves, and worthily had they filled the post of honour. The arrangements of the day proved their excellent management; and, although the truly Masonic spirit that pervaded the company, had enabled them to sit quietly and enjoy themselves, still the duties that had occupied them previously were of no ordinary character; for himself, he was deeply indebted to his brother stewards, and, in the name of the company, he very gratefully thanked them.—(Great applause.)

Mr. Bell, then rose and said—"I wish, Brethren, I could do that justice to the enthusiastic manner in which you have received the last toast, that my heart bids me; what is impossible must, therefore, yield to what is possible, and I can honestly declare that we are grateful to you for the very flattering compliment we have received. I ought to state that we feel proud in having assisted in the work of to-day, and that we shall most cheerfully continue to labour in the cause. We cannot admit that the prospect of success is otherwise than encouraging; and supported, therefore, by such a meeting as this, we feel that there exists a moral strength which, if properly applied, must be equal to any emergency however great. I can aver that with regard to the arrangements we have had but one sentiment, which was, to make them agreeable to you; and that whatever may have been our disappointments in a Chairman, as they respectively occurred, we renewed our determination to find another, and did not despair of the result, happen what might. We had a resource—and we hope the happy day that has passed will prove that we were not mistaken. Brethren, we began with a determination to win your good opinion, and you have been pleased to convince us that we have succeeded."

The numbers present, as stated, was about 120, which, considering the lateness of the season, and the many calls that had been made upon the attendance of the fraternity, was indicative of the powerful impression that was excited; but it was the peculiar character of the meeting that should be especially noticed. If it was not graced by a splendid cortège of grand officers, there were associated many—very many—whose presence gave an earnest of what will prove most valuable. It was the example which, as *MASTERS OF LODGES*, they set to their respective constituencies, which we trust will not be forgotten by them; the liberal Brethren thus intrusted with their respective chairs, have nobly pointed out the course of charity, and in this duty *PAST MASTERS* cheerfully shared, and, consequently, claim equal merit.

The Chairman was supported on the right by Brother Bell, with members of the Regularity, No. 108; on the left, by Brother Bigg, with Brother Phillips, P.M., and upwards of twenty of the Moira, 109. The British Lodge, No. 8, the St. Paul's, 229, and other Brethren, filled the left table; Brother Henekey, with the Emulation, 21, continued the right-hand table, with Brethren from various lodges, which terminated with the Bank of England Brethren, 329. The Public Press, the Burlington Lodge, 113, the Neptune, 22, and other lodges, occupied the centre table.

A list of Stewards, for 1837, was handed into the Chairman, which we have mislaid. Among the names, however, we remember those of

Brother Moran, No. 1, Brother L. Stevens, No. 8, and Brother W. T. Falconer, No. 108; and some of the present Board have expressed a desire to serve again.

We must not forget to add that Brother Collyer acted with his usual liberality; and, with the assistance of Brother Atkins and Mr. Turner, the vocal amusement was rendered a very prominent feature; and, as a valedictory remark, it is but justice to Brothers Lovegrove and Fricke, the landlords, to express on the part of all, that their arrangements were in every respect most liberal. This tribute is but just, for the plan as arranged was necessarily economical, and yet the utmost liberality was clearly observable.

The company separated at ten o'clock, highly delighted with the excellent enjoyment and the happy results of the evening.

August 29th.—General Meeting, Radley's Hotel.

Present—Dr. Crucefix, in the Chair, and seventeen other subscribers.

Various correspondence was submitted to the meeting.

Mr. Bell, the President of the late Board of Stewards, presented a very satisfactory account of the proceedings of the Board, and of the recent festival, which was ordered to be inserted in the minutes.

A resolution was passed expressive of the pleasing prospect of success that was now presented, and which nothing but a want of energy and perseverance can defeat.

The Sub-Committee was extended from seven to fifteen, and the following subscribers were added to complete such number, viz.—Brothers G. Price, Larby, Partridge, Bigg, R. T. Hall, Buckingham, Chandler, and Whisson.

In reply to several Correspondents, we can state the following regulations in regard to subscriptions:—

Fifty Guineas, and upwards—render the donor eligible to be proposed as a Vice-President.

Twenty Guineas—constitute a Life Governor.

Ten Guineas—a Life Subscriber.

Two Guineas, annually—a Governor.

One Guinea, annually—a Subscriber.

(The privileges to be accordingly.)

Fifty Guineas, from a Lodge—entitle it to the privileges of a Life Governor in perpetuity.

Twenty Guineas, from a Lodge—entitle it to the same privileges for a given number of years.

Ten Guineas—in proportion.

Annual Subscriptions qualify the Master, as an individual Governor, a Subscriber.

And, Lastly—As many Brethren, as well as Lodges, have expressed a desire to offer the smaller Subscription, with an intention to make up a Life Governorship or Life Subscribership, it is understood that such such Subscriptions, if regularly continued for three years, shall be considered as in part of the entire amount to be then completed.

MASONIC CHIT CHAT.

THE DUKE OF SUSSEX.—The following is a passage in the answer of his Royal Highness to the City deputation:—"The malady under which I have been suffering of late years, whilst it separated me from the discharge of my active duties in public life, has enabled me to meditate more exclusively on the past; and I rejoice to find that the principles which have hitherto guided my conduct are, in your estimation, the best adapted to effect those beneficial purposes which are and ought to be the objects of every well-constituted society. They are best defined as connecting the diffusion of useful knowledge with the maintenance of personal and intellectual freedom." It seems the address was described to be that of the Lord Mayor, Aldermen, and Common Council of the City of London; whereas the answer commenced with "My lord, and gentlemen of the Common Council," omitting any reference to the aldermen. After a copy of the reply had been received, without comment, by Mr. Alderman Wood, and handed in due form to the Remembrancer, Sir P. Laurie good humouredly accosting the Duke, said, "Your Royal Highness, what have *we* done, that you have passed us over without notice? The aldermen are a body still in existence. We really have not *yet* been extinguished, and I mean to stand up for the rights of *my order*." "Surely, surely," said his Royal Highness, laughing, and, desiring the manuscript to be returned to him, he caused the unintentional omission to be supplied. Mr. Pritchard observed, that the mistake was ominous, as sometimes "coming events cast their shadows before."

His Royal Highness the Duke of Sussex, accompanied by Lord John Churchill, arrived at Kimmel Park, the seat of Lord Dinorben, on Tuesday last, where we understand he intends to remain over Christmas; and in the mean time he will pay a short visit to our noble neighbour the Marquis of Westminster. It is also more than probable that the royal duke will accept a respectful invitation which has been given him from the Masonic Lodge of this city, to honour with his presence the "Cestrian Lodge," and afterwards dine with the Craft. We are much gratified in being able to state that the royal duke's eyesight and general health are greatly improved, and he is now looking extremely well.—*Chester Chronicle*.

His Royal Highness the Grand Master went through the business of Grand Lodge on the 7th, without being apparently fatigued; and on retiring to his private room gave audience to several distinguished Masons. He visited the King on the 9th, and on the following Monday left Kensington Palace for Kimmel Park, the seat of Lord Dinorben, where his Royal Highness purposes to remain some time. Mr. Alexander is so satisfied of the state of the eyes as to be under no apprehension whatever that he shall be summoned to visit his Royal patient. Previous to his departure, the Grand Master affixed his signature to nearly 200 addresses. We must not omit to quote from the *Chronicle* the following paragraph:—"Previous to Grand Lodge, the Moolavee Ishmael Khan was congratulating his Royal Highness on his happy restoration to sight, when the Duke replied, 'In your oriental climes it is sometimes usual to *put out* the eyes of princes. Now, when you return home, you can tell your countrymen that you have seen the eyes

of a prince restored, through the advancement of science, and under the blessing of Providence.”

ROYAL MARRIAGE.—We understand that Prince Ernest of Hesse Philipsthal will shortly be united to Mademoiselle Augusta d'Este, daughter of the Duke of Sussex, by Lady Augusta de Ameland, daughter of the Earl of Dunmore. The nuptials will be celebrated at Windsor Castle in the presence of their Majesties, the Duke of Sussex, and the different branches of the royal family at present in England.—*Evening Paper.*

WINDSOR CASTLE, August 26.—The King was this day pleased to confer the honour of Knighthood upon Major Edward Brakenbury, Knight of the Royal Military Order of the Tower and Sword, and Knight of St. Ferdinand. Sir Edward Brackenbury is at present the provincial Senior Grand Warden for Lincolnshire.

THE PERSIAN PRINCES, LATELY INITIATED IN LONDON.—Their names are Reza Koolce Meerza, Nejeff Koolce Meerza, and Timoor Meerza. They are grandsons of the late Futeh Alle Shah, and children of Hoossein Allee Meerza, late Prince-Governor of the province of Fars, who was the fourth or fifth son of that monarch. Thus they are first cousins of Mahomed Shah, who at present occupies the throne, and who is the son of Abbas Meerza, late Prince-Royal of Persia. On the death of Futeh Allee Shah, their father, Hoossein Allee Meerza, conceiving his own title to the throne to be as good as that of his nephew, made an attempt to secure it for himself; but being beaten, and driven back to Shiraz, he was made prisoner there with several of his family, while the three Princes now in question, together with three more of their brothers, cut their way from the gates of that city, escaping to the mountains, and after a variety of hardships reached the sanctuary of Meshed Allee, or Nejeff, near Bagdad. From thence they have come to implore the assistance and friendly intervention of the English Government with their cousin, the Shah, in procuring for them pardon, and a restitution of part of their private property. In the meantime they are the guests of the English Government, and are attended on the part of Government by Mr. J. Baillie Fraser, who has himself but lately returned from Persia, and who generally accompanies them in society. They rather avoid publicity, and being made “lions” of, and prefer the inspection of public institutions, military reviews, or arsenals, to balls, concerts, or operas. Wednesday they visited the Bethlehem Hospital, St. George's-fields, and are to look at some of the principal prisons of the metropolis. Their stay in England will probably be but short.

THE DEPUTY GRAND MASTER OF IRELAND.—This distinguished Mason (Wm. White, Esq.) has lately visited London, and it has been much regretted that the adjournment of all the principal Lodges prevented his profiting by what we know to have been nearest his heart; viz. the cultivation of the acquaintance of the London fraternity, and the opportunity of ascertaining the best means of more closely approximating the discipline of the Irish with the English system of work. Few as were the opportunities afforded to the Brethren to be introduced to our talented and distinguished friend and Brother, as we are proud to claim him, they were sufficient to convince them of his kindness, affability, and truly social character. Mr. White visited the Master Mason's Lodge of Improvement at the Fitzroy Coffee House, accompanied by some personal friends.

THE GRAND REGISTRAR.—The vacancy caused by the lamented death of Mr. Meyrick has not yet been filled up. It is said the Grand Master wished it to be accepted by a very worthy Member of the Order, but who declined it with his usual modesty. No person would have been better calculated for it; but as its duties from change of circumstances threaten to become more onerous, the Brother in question felt the importance of the trust, and also that it might be attended with inconvenience.

The original letter (with its translation) from the Indian Rajah, Omdut ul Omrah, addressed to the late Duke of Manchester, as Grand Master, expressing the thanks of his highness for having been thought worthy of initiation into Freemasonry, has been cleaned, and the frame re-gilt. It was removed from the Grand Secretary's office to the Grand Master's room, at the initiation of the Moolavee Ismael Khan, where it occupies a conspicuous situation, with the portraits of King George III., the father of our present Grand Master, and Sir Christopher Wren, the regenerator of the Order in England.

HOGARTH.—This celebrated artist was a Freemason; he designed the Jewel as worn by the Grand Stewards, until the recent alteration.

In the Vestry Room of St. Mary-le-Strand there is a caricature print, framed and glazed, which appears much prized by the parish authorities. It is probably the gift of some deceased Brother vestryman, who whether in joke or in earnest has thus handed down for nearly a century, what was, no doubt, in its time, conceived as "a fling at the Order." There is, however, some merit in the execution; and as a relic of the olden time is worthy the examination of the curious.

LODGE OF BENEVOLENCE, July 27, 1836.—Brother W. F. Bossy in the chair. This evening's Lodge was remarkable in the annals of Freemasonry, from the circumstance of its proving a "*Maiden Lodge.*" There were but three petitions, and all being informal there was no vote of money passed.

The Deputy Grand Secretary for Ireland, Brother Fowler, has addressed a letter to the Grand Lodges of England and Scotland, announcing the gratifying intelligence, that Brother Thomas Steele, who sometime since was suspended from the exercise of his Masonic functions, was restored to the bosom of the Grand Lodge.

MARRIED.—On the 19th of May last, at Weymouth, by the Rev. Brother Willoughby Brassey, Dr. J. Horace Freer, of Hackney, late of King-street, Finsbury-square, London, and formerly of Calcutta, to Emily, widow of the late Dr. John Ollive, of Staines, Middlesex, and youngest daughter of the late Thomas Hodson, Esq., of Knapton House, East Riding, County of York.

INFLUENCE OF FREEMASONRY ON ARCHITECTURE IN THE MIDDLE AGES.—At the Royal Academy, on Monday evening, the 21st ult., Mr. Westmacott, in concluding his course of lectures for the season, took an extensive view of the causes of the declension of the arts generally, and with respect to the revival of the arts in England. There were two principal causes which tended materially to assist the restoration of literature and the arts in England, as well as to assist it in other parts of Europe; these were the Crusades, and the extension, or it might be

called the establishment, of the Freemasons' institution in the north and west of Europe. The adventurers who returned from the Holy Land, brought back some ideas of various improvements, particularly in architecture, and along with these, a strong desire to erect castellated, ecclesiastical, and palatial edifices, to display the taste they had acquired; and in less than a century from the first crusade, above six hundred buildings of the above description had been erected in southern and western Europe. This taste was spread into almost all countries by the establishment of the Fraternity of Freemasons, who, it appears, had, under some peculiar form of Brotherhood, existed for an immemorial period in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men—Italian, German, French, Spanish, &c. had spread themselves in communities through all civilised Europe; and in all countries where they settled, we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

IMPORTANT TO VOYAGERS BY STEAM-PACKETS.—George Winsor, late barber-surgeon to the man in the moon, but now chin-operator to the gentlemen in the Comet (Gravesend steam-packet). Keen razors—warm water—sweet-scented Windsor soap, and lily-white linen always ready.—*A true copy, taken on board, from the cabin-door of the waggish barber.*

W. M. THISELTON, Esq. Past Grand Steward and Treasurer to the Lodge of Antiquity, has been lately admitted a member of the Bar, by the Benchers of the Inner Temple.

IGNORANCE ABOUT FREEMASONRY.—Major Skinner, in his just published "*Adventures during a Journey overland into India,*" tells the following as having occurred to him whilst on the site of Capernaum. "I was excessively hungry (he had gone into the house of a Christian saddle maker for a temporary lodging), for I had fasted all day long; and Hassan having sympathy with my feelings in this particular, opened a bag from which rolled out a quantity of hard eggs. As I began to crack them, two or three visitors came in, who viewed this unhallowed occupation, as I found they considered it, with astonishment. 'Have you given your house to an infidel?' said one. The old woman crossed herself, and muttered something that sounded so like an incantation that I was under some uneasiness for the result. They all drew away from me, while I continued my preparations. The young woman, at last, suggested that I might be a Freemason, and not so bad as an infidel; and they crossed themselves over again. 'What is the matter?' I at length made Hassan inquire. 'Is your master a Christian,' asked the woman, 'that he eats eggs in Lent?' 'What do I know?' said Hassan; he is a Frank, and has good cause to be hungry.' They all shook their heads and muttered, '*Her masom*—he is a Mason.' 'And pray,' said I, 'What is a Mason?' 'An infidel, a heretic, and the devil to boot!' hastily rejoined the old dame; while she nodded thrice, like one of the weird sisters at the cauldron. I instantly put away my eggs, and endeavoured to gain the good opinion of the party by proposing to join in their own meal. When we were seated close together, again I attempted to explain to them the nature of Freemasonry; and if I did not succeed in vindicating that fraternity, I won the pretty landlady to my own side, who seemed perfectly delighted when I assured her, that good as I believed Masons to be, I was not one myself."

Obituary.

WILLIAM MEYRICK, Esq., for many years Grand Registrar of the Order, June 29, aged 75, at his house in Red Lion-square, of a lingering illness (diabetes). He was buried on the 7th of July, at the cemetery in the Harrow Road, and was followed to the grave by the following Brethren, besides private friends:—Lord John Churchill, J. Henderson, W. Birnie, S. McGillivray, T. F. Savory, W. H. White, C. Simpson, and J. Burckhardt. His nephew and executor, Lieut. Col. Meyrick, married Lady Laura, the daughter of the Duke of Cleveland, and becomes possessed of the property of the deceased Brother, whom we understand died wealthy, and left but few legacies. The funeral was as private as could be permitted, pursuant to a wish expressed before death. Many of the nobility were desirous to pay a mark of respect on the melancholy occasion, and sent their carriages. His Royal Highness the Duke of Sussex being prevented by illness, deputed Lord John Churchill as his representative to attend the remains of his much esteemed friend to the tomb. His Royal Highness, we hear, expressed a wish to inspect his Masonic papers, which were immediately forwarded; they are, no doubt, curious and interesting, perhaps valuable, as from the situation the deceased Brother held in the Craft, and his well known attachment to it, he must have collected and preserved many documents.

Our intercourse with Brother Meyrick had been but limited; it was sufficient, however, to prove that he possessed a warm heart, a well regulated mind, and a high sense of personal honour. He was in Masonry a link as it were between the former and the present day—vigilant to prevent innovation, yet the first to support, if not warmly to advocate measures which he saw clearly could tend to public utility. We acknowledge that to his cordial approbation, warmly, yet cautiously expressed, we are indebted for that confidence which has nerved our own exertions; in this tribute of acknowledgment we must, however, include other senior Brethren of the Order, whom to name in conjunction with their deceased friend, would be sufficient honour; but we refrain from motives of prudence. Brother Meyrick also approved of the contemplated Masons' Asylum, and it was at the last public meeting he attended, (the centenary of the Grand Stewards' Lodge), that when he dropped his mite into our hands, he said these prophetic words,—“If I live until the festival you talk of, I shall contribute something you shall not be sorry to receive.” He died a month before the festival took place. Had some kind friend but mentioned the subject to him, we feel confident he would have added the asylum to his small list of legacies. About 1792, Brother Meyrick, with many other Brethren, about twenty in number, retired from the Harodim Lodge, then in consequence dissolved, and joined the Antiquity, which was but low in numbers; he warmly supported its interests, and continued a Member until his decease. He was for the second time appointed acting Grand Master for eastern Lancashire about twelve months since. Farewell, Brother Meyrick—time shall pass away, but it will seldom record a worthier Brother than was thyself! The Meyrick family have been distinguished in the Craft.—In 1784 James Meyrick, Esq., was J. G. W. In 1795 John Meyrick, Esq. was S. G. W. They were both brothers to the deceased: the former, James, was appointed Prov. G. M. for Surrey, in 1795, and died in 1819. He subscribed 25*l.* to Hall Loan, which he afterwards relinquished.

ALFRED MASON, July 11, the infant son of Richard Edward Arden, Esq., P. M. of the Jerusalem Lodge, who, in one year, has been bereaved of his wife and two of his children.

Sir MATHEW WHITE RIDLEY, Bart., *M. P.*, Provincial Grand Master for Northumberland, July 15, aged 58, at Richmond. The deceased Brother was a zealous, if not a very active Mason, and his death is a subject of deep regret.

Bro. JOSEPH SMITH, July 16, aged 73, of Lord-street, Sutton. He was the oldest Freemason in Macclesfield, and was for forty years the clerk of the old Union Society in that town.

Sir CHRISTOPHER COLE, K. C. B., died at Llanelly, Glamorganshire, August 24. He was Captain in the Royal Navy and Colonel of Marines, and was for many years *M. P.* for the county of Glamorgan. Sir Christopher was initiated in the Indefatigable Lodge, Swansea, No. 288, on the 9th of September, 1817, and was a contributing Member at the time of his decease. By the calendar for 1818, it appears he was then appointed Provincial Grand Master for South Wales, which province thereby becomes vacant. The Beaufort Lodge have addressed a very eloquent address to the Grand Master, setting forth the high qualities of the deceased, who was conspicuous for spotless honour and personal virtue. The brightest eulogium is contained in the hope that his successor may in some measure possess such qualities; and they further solicit the appointment of the Duke of Beaufort as their Provincial Chief.

CHARLES R. B. GRANVILLE, aged 22, on the 1st of September, suddenly, at Broadstairs, eldest son of Dr. Granville, and Lieutenant and Adjutant in his Majesty's 89th regiment. We understand the lamented accident occurred while bathing. We are not certain if the deceased was in the Order, but his father is a highly esteemed Member of it, and we can enter into his feelings at the heavy calamity with which he has been visited.

At Paisley, on the 12th of September, of fever, ARCHIBALD DONALD, mason, R. W. M. of the Paisley St. Mirren's Lodge, and on the 15th, Marrion Cairnduff, his relict, of the same disease.

Lately, Brother NEWTON, formerly of the Burlington Lodge. By profession an artist, and with talents above mediocrity, the deceased was never fortunate enough to pass the bounds of misfortune; yet he was neither a spendthrift nor an idler: he left his family totally unprovided for, and their case may probably excite the sympathy of some who, if not wealthy, may have something to spare. Among these there must be many who have spent some pleasant hours in Brother Newton's company, who had an excellent bass voice, and was of unobtrusive habits.

PROVINCIAL.

WE have stated, in another page, the impossibility of inserting the various addresses of congratulation to the Grand Master, which we have received for insertion, and trust that the reasons we have there given, will acquit us of inattention or disrespect.

The various Lodges in the provinces to which Grand Masters have been recently appointed, have received dispatches from the Grand Secretaries, directing them, for the future, to direct their official correspondence to their respective authorities.

APPOINTMENT OF GRAND MASTERS.

Oxford—Rt. H. Lord H. John S. Churchill.

Surrey—The Rt. Hon. Lord Monson.

Essex—Rowland Alston, Esq. *M. P.*

Lancashire Eastern Division—T. Preston, Esq. continued as Dep. G. M. by appointment of the M. W. G. M.

Province become vacant since our last.

South Wales—by demise of Sir Christopher Cole, K.C.B.—R.N.

HERTS.—WATFORD.—On Friday, July 29th, the largest and most splendid Masonic meeting ever held in this county, took place at Watford, to celebrate the opening of the new Masonic Hall recently erected there, which is a magnificent room, 50 feet long, 25 feet wide, and 20 feet in height. The Brethren of the Watford Lodge assembled early in the afternoon; and after they had initiated three gentlemen into the Craft, and transacted the other business incidental to their Lodge, the R. W. Prov.-Grand Master for Herts, the Marquess of Salisbury proceeded to hold a *Prov.-Grand Lodge*, which was numerously attended by those Brethren who had the privilege of assisting at it. After the Lodge had been opened, and some business connected with the finances gone through, an election took place for the office of Grand Treasurer for the ensuing year, when Brother J. M. Carter, Esq., was unanimously re-elected. The Noble Prov.-Grand Master then proceeded to appoint and invest the following as his *Prov.-Grand Officers* for the ensuing year, the collar and jewel of each being borne to his lordship on a velvet cushion, by the Master of the Ceremonies:—

Brother W. Stewart, P.G.W.	Dep. Prov.-Grand Master.
“ Geo. Proctor, W.M. (592)	S. Grand Warden.
“ Newland, W.M. (604)	J. Grand Warden.
“ Hon. and Rev. W. Capel (580)	Grand Chaplain.
“ J. M. Carter (578)	Grand Treasurer.
“ W. L. Thomas, P.M. (578)	Grand Secretary.
“ Y. Crawley, jun. J.W. (578)	S. Grand Deacon.
Unwin (592)	J. Grand Deacon.
“ T. H. Darton (578)	Grand Sword Bearer.
“ Briggs (580)	Grand Sup. of Works.
“ Luppino (578)	Grand Organist.

After the business of the Grand Lodge was concluded, the Brethren about one hundred and twenty in number, were ushered to the banquet in the new hall, which presented a magnificent appearance, and was lighted with gas from two superb chandeliers, presented by Brother Majoribanks, W. M. In the absence of Brother Majoribanks, W. M., who, much to the regret of all present, was confined by an attack of the gout, the chair was ably filled by Brother Ward, P. M., near whom were seated the Marquess of Salisbury, Prov. G. M. for Herts; Rowland Alston, Esq. *M. P.*, P. G. W.; W. Stewart, Esq. P. G. W.; P. Clutterbuck, Esq. P. D. Prov. G. M.; Hon. and Rev. W. Capel; George Proctor, Esq.; J. M. Carter, Esq.; R. G. Alston, Esq.; and many other Brethren of rank and distinction in the county. The professional Brethren present were Brothers Jolly, Hobbs, and Atkins, assisted by a young gentleman, a pupil of Mr. Jolly, who contributed, by some beautiful solos and glees, to enhance the delight of the Brethren present. Nor must we omit to mention the excellent comic singing by Brother Captain

Howard, whose songs were given with irresistible effect. One peculiar attribute of this meeting was the appearance of the gallery at one end of the hall, which was filled with elegantly dressed ladies, comprising the *élite* of the beauty and fashion of Watford and its neighbourhood. This circumstance, although it prevented the banquet being conducted according to strict Masonic custom, diffused a graceful charm upon the scene which it could not otherwise have received. After the King, the Grand Patron of the Order, his Royal Highness the Duke of Sussex, Grand Master of Masons, and several other Masonic toasts, had been given and drunk with enthusiasm, the Chairman said he rose to propose the health of a nobleman to whose merits he could not do sufficient justice. After alluding to his lordship's munificent donation towards the hall in which they were then assembled, and his great zeal and kindness towards the Craft in general, he proposed the health of the Marquess of Salisbury, the noble Provincial Grand Master.

The Marquess of Salisbury said he felt no small difficulty in returning thanks for the gratifying manner in which his name had been received; he could not sufficiently express his attachment to the Order to which they all belonged. He congratulated them upon the rapid increase of Masonry in this county, and to the manner in which it was graced this day by the presence of so many fair ladies, whom he had the pleasure of seeing before him; he was convinced that from what they then saw they *would not feel more averse to the Order*; the hall in which they then sat was an honour to the Watford Lodge, and he trusted would often be filled as it was at present. Although perhaps not strictly in order, he could not deny himself the pleasure of proposing as a toast "The Ladies of Watford."—(Very great applause).

The next toast was "The Right Honourable Lord H. John Spencer Churchill, Deputy Grand Master."

Lord Salisbury then said he rose to propose the health of a Brother who would have presided over them that day had not illness prevented him; it was a matter of deep regret that he was not present to witness the opening of that splendid building, towards the erection and embellishment of which he had so liberally contributed; he begged to propose "The health of Brother Marjoribanks, W. M., with the best wishes for his speedy recovery."—(Immense applause).

Brother Ward briefly returned thanks for the Worshipful Master.

The next toast was "The Grand Officers of England who were present."

Brother Rowland Alston said, he was sure he expressed the feeling of the Grand Lodge of England when he said that the proceedings of this day were most satisfactory. He could tell them that elsewhere, a Lodge more successful or more respectable as to the rank and number of its members did not exist. An admiration of the social compact which existed between them as Masons, was the feeling which induced him to become a member of that Order which leads only to good. He concluded, proposing "The Past Masters of the Lodge."

Brother Clutterbuck returned thanks.

The next toast was "The Grand Officers for Herts;" for which Brother Stewart briefly returned thanks in an appropriate manner.

The next toast proposed was "The Lodges of the County."

Brother Sworder, W. M. of the Hertford Lodge, returned thanks in a neat speech. He said, as the Master of the senior Lodge in the county, the duty devolved upon him of returning thanks. He could assure them that the Brethren of the Hertford Lodge had looked forward with sin-

cere pleasure to that day, and their expectations had been amply realized by the gratifying proceedings of the day.

The other toasts which followed in succession were, "The visiting Brethren,"—"The newly joining Members of this Lodge,"—"The newly initiated Brethren," &c. &c, which were introduced and responded to by eloquent and appropriate speeches, which we much regret that our limits will not allow us to give in detail.

The Brethren separated at a late hour, highly pleased with the proceedings at the Festival, which had proved a delightful treat, and must contribute to the extension and popularity of this ancient and honourable Order in the county of Hertford.

Whilst speaking of the Watford Lodge, we must not omit to state the great obligation due to Brother Goldsmith, the secretary of the Lodge, whose unremitting exertions have mainly contributed to make the Lodge what it now is—one of the most numerous and respectable in the Craft.

In addition to his other munificent donations, Brother Marjoribanks has presented the Lodge with a superb massive silver cup and cover, which stands about eighteen inches high, and is about ten inches in diameter: it bears upon it the following inscription—

"Presented to the Watford Lodge, No. 580, by their Master, Brother Stewart Marjoribanks, Past Senior Grand Warden, Past Master of the Lodge of Friendship, No. 6, and Deputy Past Master of the Royal Alpha Lodge, No. 16, in testimony of his fraternal regard to its members, and sincere attachment to the principles inculcated by the Order,—so zealously and efficiently practised by them, A. L. 5836; A. D. 1836."

A very large and handsome suite of crimson curtains, to cover the three windows at the end of the room, was presented by Brother W. Stewart; and other Brethren have also contributed towards the embellishment of the Hall.

THE Salisbury Lodge met on the 21st, and went through considerable business. Among the newly initiated was Mr. Harrison, the parliamentary counsel.

SURREY.—The appointment of Lord Monson as Provincial Grand Master of this county has given the greatest satisfaction; his Lordship had prepared to visit the continent, but deferred the journey that he might enter upon his duties without delay. The Surrey Lodges intend to meet to congratulate their provincial ruler, and sanguine hopes are entertained that the Chertsey and Guildford Lodges will be speedily revived.

CANTERBURY.—The United Industrious Lodge of Freemasons held in this city, have forwarded an address of congratulation to the Duke of Sussex, the Grand Master of the Order, on his recovery from his late serious indisposition.

CAMBRIDGE.—The Companions of the Royal Arch Chapter of Freemasons in this town, held their anniversary meeting on the 7th July, at the Red Lion Inn, the Provincial Grand Superintendent in the chair. The meeting was numerous and very respectably attended, and several new members were introduced; after the business of the morning the members dined together. In the course of the proceedings a congratulatory address was unanimously voted to his Royal Highness the Duke of Sussex, the Grand Master, on the happy restoration of his sight.

The Masons of the town have bespoke the Theatre on the 3d October, the profits arising from the evening to be applied to the funds of the Aged Mason's Asylum.

IPSWICH.—The British Union Lodge of Free and Accepted Masons at Ipswich, intend erecting an elegant and costly Masonic Hall, and have recently purchased an eligible piece of ground, abutting upon the road leading to the East Suffolk Hospital. Mr. W. Mason has been employed to prepare the designs and elevations; and the first stone will be laid as soon as the usual preliminary arrangements can be completed. The Hall, the length of which will be 42 feet by 24 feet, is to be built in the Grecian Doric style, in imitation of the Pantheon at Athens; the estimated cost, about 600*l*. The western elevation will be embellished by a six-column portico, supporting a pediment; the interior will also be ornamented with Corinthian columns, pilastres, and cornices, together with a richly-decorated coffered ceiling.

LYNN.—We have the pleasure to inform the Editor of the Review that, as he no doubt expected, Brother Broadfoot is using the utmost activity in fanning the Masonic embers in this town; we only wish he was more efficiently seconded by those who have the power, time, and means to help him; nevertheless, we know Brother B. will shortly give a good account.

STAFFORD.—A Provincial Grand Lodge for this county was held at the Shire-hall, Stafford, on Tuesday the 19th day of July, at 12 o'clock at noon precisely, when the attendance of the Brethren, in full Craft costume, was very numerous. A Chapter was held on Wednesday, the 20th of July, at 7 o'clock in the evening.

Intended Presentation of a Piece of Plate to Thomas Brutton, Esq.—Sept. 10th, a meeting was held at the George Inn, Stafford, pursuant to advertisement, for the purpose of forming arrangements relative to the intended Testimonial to be presented to Thomas Brutton, Esq., the Governor of the County prison. Captain Chetwynd, *M. P.*, was called to the chair.

The Chairman having read the advertisement, by which the meeting was convened, introduced the subject by eulogising Mr. Brutton's efficiency as a public officer, and his urbanity as a gentleman. He observed, that the effective discipline, and excellent government of Stafford gaol had frequently been acknowledged by noblemen and gentlemen of the first distinction during its superintendance by Mr. Brutton; and he concluded by recommending that arrangements be forthwith entered into for carrying into effect the intended measure, viz., of presenting that gentleman with some substantial testimonial of public approbation.

Mr. Robert Hughes, of Stafford, appeared on behalf of his father, Francis Hughes, Esq. (who was at a considerable distance from Stafford), to convey to the meeting his entire concurrence in its object. During the long period that he (Mr. F. Hughes) had performed the duties of surgeon to the county gaol, he had been intimately acquainted with three governors, before Mr. Brutton's appointment (Messrs. Scott, and Mr. Harris), and without disparagement to either of those gentlemen, or their superintendance respectively, he considered the present management of the gaol to be incomparably superior to anything he had ever witnessed. He requested the meeting would accept a sovereign as his contribution, and if that were not sufficient he should be happy to increase it.

The Rev. R. Buckeridge spoke in high terms of Mr. Brutton's prison discipline, and his amenity in private life. He thought the county was much indebted to him as an officer, and therefore cordially approved of the proposed measure.

T. D. Weaver, Esq. concurred in the sentiments which had been expressed by the gentlemen who had spoken in favour of Mr. Brutton. A more zealous, talented, and effective officer could not be found. He evidently possessed, and in no ordinary degree, the necessary qualifications for discharging duties which required great promptitude, decision, and firmness; coupled with an extensive acquaintance with men and things, and a knowledge of the best means to secure the best ends. He (Mr. Weaver) was anxious to promote the object to the greatest practicable extent, and proposed a series of resolutions, which, with a few verbal alterations, were moved by the Rev. J. Smith, and seconded by Mr. R. Hughes, and adopted.

Thanks were moved to the Chairman by Mr. Weaver, and seconded by the Rev. R. Buckeridge, and the meeting adjourned to Saturday, the 8th of October next.

[The manner in which the services of our excellent friend and Brother, Thomas Brutton, are about to be noticed, reflects great credit upon the county, in which he has had an opportunity to carry into practical operation the highest behests of benevolence and humanity. How often must the abjectness of penury, the squalidness of want, the heart-rendings of convicts not yet quite hardened in crime, the apathy of many to whom vice is familiar, and the callous hardihood of the bravo, have passed in view before him, whose office as a governor of a gaol, was to see that the ends of justice were carried into effect for the protection of the community; could such an office be enviable—yes, reader, Brother Brutton has made it such—“a heart open to melting charity,” spotless integrity, a character for decision, formed by a union of justice with mercy, all are in him one grand associate quality;—and well have the men of Stafford acted in their endeavours to do him honour. We trust that the Freemasons of Stafford will not be in the rear of this excellent matter, but that they will eagerly press forward, and record their estimation of a Brother, whose anxiety to promote all our *three* institutions for Girls, Boys, and Aged Masons, entitle him to the foremost rank in Masonic honours.—We know and love the man.—ED.]

NANTWICH, CHESHIRE, August 1.—A Provincial Grand Lodge for the County was held this day, for the purpose of offering an address of congratulation to the Illustrious Mason, the Most Worshipful Grand Master, on his recovery. A very numerous attendance of Grand Officers and Brethren assembled, to mark, by their respect to the Prince, the sentiments of their hearts, and to pray to the Eternal Throne for continued blessings in his favour. On the same day the King's friends, Lodge No. 370 met for the same purpose.

NOTTINGHAM, June 27.—Masonic Centenary.—The members of the Newstead Lodge, No. 55, of Free and Accepted Masons, assembling at the News House, St. James's-street, celebrated the Festival of St. John's, being the hundredth anniversary of the establishment of that Lodge in Nottingham. After the installation of the Master elect, and other business of the Craft, the Brethren sat down to an excellent dinner, at which the W. M. and several Brethren of the Commercial Lodge were also present. The evening was devoted to conviviality, when a variety of appropriate Masonic songs and speeches were delivered.—

CARLISLE.—An especial Provincial Grand Lodge was held at the Coffee House, Carlisle, on Monday, 12th September, at one o'clock, for the purpose of congratulating His Royal Highness the Duke of Sussex,

on his recovery, and other Business, at which the Masters and Deputations from the Lodges in the Province were requested to attend; and the presence of such Brethren of the neighbouring Provinces as could make it convenient were respectfully invited. Sir. Jas. Graham, Bart., P. G. M. presided.

The Lodge of Harmony, No. 241, was held on Monday, the 12th September, at twenty minutes before High Twelve, for the purpose of examining the accounts, &c. The Lodge was called from labour before one o'clock, to attend the Provincial Grand Lodge, and resumed its duties at 7 o'clock P. M. The W. Masters and those deputed from the Lodges in the Province, and Visiting Brethren, were respectfully invited to assist. This being a Festival Day, the Brethren dined t Brother Gray's, at 4 o'clock precisely.

NEWCHURCH, ROSSENDALE, *Sept. 12, 1836.*—The Brethren of the Lodge of Tranquility, No. 341, Newchurch, Rosendale, have presented Mr. John Whitworth of New-church, W. M. of the Lodge of Harmony, No. 363, Todmorden, with an elegant silver Snuff-Box, bearing the following inscription:—"Presented to Mr. John Whitworth, by the Members of the Masonic Lodge, Newchurch, Rosendale, as a token of their respect for his unwearied exertions in the welfare of the Craft. May, 1836." On which occasion our W. M., Bro. Joshua Hargraves, on presenting the box, addressed Bro. Whitworth as follows:

"Bro. Whitworth, I rise to perform an agreeable task, which my office as W. M. and the kindness of the Brethren alike impose upon me; but I undertake the same, I must acknowledge, with diffidence, because I feel how incapable I am to do justice to the subject of my address. The Brethren of our Lodge hold in the highest estimation, as they cannot in justice fail to do, your unwearied exertions for the welfare of the Craft in general but of this our Lodge in particular. Neither time, labour, nor expense have been spared by you, to make efficient the great cause, in which we are all engaged. These sentiments, sir, are quite inadequate to express the debt of gratitude that is due to you, and which are entertained by me, in common with all the Brethren of this Lodge: and who have requested me to present you with this small token of our esteem and regard; which has been prepared for the occasion, and which I now hold in my hand. I will not, by any further remarks, weaken the effects of the inscription, which I presume testifies the sentiments of the Brethren; and which, with your permission, I will now read." Which having done, Bro. Hargraves then presented the box with the fervent wish, that, "as a man and Mason, Bro. Whitworth might still continue to be a shining character in our ancient and honourable society."

During the preceding address, Bro. Whitworth was very much affected; but, after a short pause, he rallied a little, so as to give vent to his feelings.—We subjoin some extracts.

"Worshipful Master, Senior and Junior Wardens, and Brethren,—It is with mingled emotions, of surprise and gratitude, which no expressions of mine can give you an adequate idea, that I now accept this pledge of your favour and esteem: accompanied with such a neat and flattering speech, as our W. M. has been pleased to bestow upon me: for flattering I must needs term it, because I am in no wise deserving, either of such a present, or of such a speech. Any exertions which I have made, for the benefit of the fraternity, have only been, what I consider to be the duty of every member of our most ancient and honourable

institution. For me to endeavour to declare my grateful sentiments to you on this occasion, is utterly impossible; I am quite at a loss for words to give utterance to my feelings; but I have no doubt, the pure and unsophisticated overflowings of a grateful heart, will be more acceptable to you than a long and eloquent speech, adorned with all the flowers of oratory if void of the genuine feelings of gratitude and respect. Brethren, I consider your uniform conduct towards me, during my residence here, but especially this uncalled for, this unexpected, this generous act of yours, to be a strong illustration of the benign, and unbounded philanthropic influence of Masonry over its genuine possessors; for, certainly a Mason, he who deserves a name so great, is a man devoid of all little, narrow, low-minded prejudices; he is a man whose arms are opened, and whose bosom's bared, to receive and succour a genuine Brother, whether he be Christian, Jew, or Mahometan; whether from the frozen regions of the Poles, or from under the scorching rays of a tropical sun; whether his skin be white, black, or tawny; whether he be prince, or peasant, he is certainly a Brother, and as such, deserves a Brother's regard. In conclusion, Brethren, I beg to say that this gift of yours will be carefully preserved by me, out of respect to you, the givers; and descend as an heir-loom to my posterity, which posterity I hope will be a long line of more enlightened, and virtuous Masons, than is the unworthy object of your present favour."

MASONRY IN THE EASTERN DIVISION OF LANCASHIRE.—THE FIRST STONE OF A NEW BRIDGE, to comprise three arches of $29\frac{1}{2}$ feet span each, over the dangerous ford across the river Irwell, at Radcliff, near Bury, Lancashire, was laid, with Masonic solemnities, on the 24th of June; Bro. Kay Openshaw, of the Lodge of Napthali, No 333, Bury, contractor and builder, at whose request the above Lodge applied for and obtained a Dispensation for the purpose, and he generously subscribed 20*l.* to meet the extra expenses to the Lodge. The proceedings were the more appropriate, as it was the day on which the three Bury Lodges, Nos. 50, 150, and 333, and others in the neighbourhood, annually hold their Midsummer Festival of St. John. Invitations were sent to the Brethren of the several Lodges in the divisions, from the authorised Lodge, No. 333, and a deputation from Bury, headed by Bro. Hughes, S. W. of Lodge No. 50, waited upon Bro. the Rev. Birket Dawson, B. D., Prov. G. Chap. of E. D. L. and P. M. of Lodge 44, Bolton, to request his assistance, and he attended accordingly, as did several other Brethren from the same Lodge, including Bro. Richard Daly, Esq., Prov. G. T. of E. D. L., now also S. W. of No. 44; Bro. David Barber, Prov. I. G. of E. D. L., also at the time Secretary of No. 44; Bro. S. Grime, then I. G. of the same Lodge, &c. &c., besides Brethren from the other Lodges in Bolton, Ringley, &c. &c. &c. The authorised Lodge was opened in due form, with solemn prayer, at ten o'clock, A. M., and about eleven, the Brethren of the Lodge of Napthali, accompanied by many visitors, formed in procession, preceded by their banner and an excellent band of music, all the Brethren in black with Craft clothing, to Prince Edwin's Lodge, No. 150, Bury Bridge, the Brethren of which, and other visitors, then joined the procession, in strictly Craft clothing, headed by their banner; and they then proceeded to the Lodge of Relief, No. 50, Hare and Hounds, Bury, where the Brethren of that Society, and the Prov. G. Chap. of E. D. L., the Rev. B. Dawson, B. D., &c. also joined the procession, altogether numbering

upwards of 200 Brethren. In advance of the Masonic body walked a body of operative masons, employed upon the preparations for the New Bridge, preceded by the Trustees of the Bridge, J. R. Watkins, Esq., Solicitor of Bolton, &c, Bro. Daly, of Lodge 44, who, however, walked with the Brethren, being one. The arrangement of the procession was confided to a Committee, under the direction of Bro. Greenhow, P. G. S. of E. D. L., to whose judicious attention the greatest praise is due, as well as to the Committee. The procession was joined on their way by the Brethren of the Radcliffe, Lodge. A large concourse of people attended the procession throughout, as well as at the scene of ceremony, but the most perfect order prevailed. Upon the Brethren arriving at the scene of the intended erection, they were ranged round the spot prepared to receive the foundation stone, the band playing. At about one o'clock the Trustees and some other gentlemen descended into the prepared cavity, and a bottle containing the coins of the reign, and the original copy of some verses, written in honour of the occasion, by Bro. Gooch, of Lodge 44, (which have since been printed in his *New Masonic Melodist, adapted to popular tunes*) were deposited in a cavity prepared for the purpose, in the lower stone, by Bro. Bealey, of the firm of Bealey and Co., Radcliffe, who had the honour of laying the first stone; after having covered the bottle, &c., with an engraved plate, bearing an inscription relative to the event. Upon the stone being lowered, several cheers were given, and Mr. Bealey delivered an appropriate speech, upon the benefit likely to accrue to the public, by the erection of such a structure over a dangerous ford, where many lives had been lost. In conclusion, he deposited 10*l.* on the stone, and exhorted the operatives to make it the nucleus of a fund to relieve any of their body, who might require aid from accident or illness during the building of the Bridge. Several cheers were given in compliment to Bro. B., after which the Masonic solemnities commenced by the delivery of a beautiful prayer or address, by the Prov. G. C. of E. D. L. Bro. B. Dawson, B. D. invoking a blessing from the great Architect of the Universe upon the undertaking. Brothers Walker, W. M. of Prince Edwyn's Lodge, No. 150; Brother Smith, W. M. of the Lodge of Relief, No. 50; and Brother Pendlebury, W. M. of the Lodge of Napthali, No. 338, assisted by Bro. Greenhow, Prov. G. S. of E. D. L., and a member of the last-named body, applied the plumb-line, square, and level, to prove the work true; Bro. Greenhow then, in the most solemn manner, and with an impressive and happy effect, anointed the stone with the sacred offerings of Corn, Oil, and Wine, and concluded the solemn ceremonial with an appropriate address, the band playing the National Anthem, 'God Save the King.' The Brethren then walked in procession through Radcliffe; the Brethren in which town invited the whole to a substantial lunch, after partaking of it the procession returned to Bury, where sumptuous dinners were served up to the Brethren and their visitors; followed by speeches, songs and glees of the genuine Masonic school; completing one of the happiest days the recorder of these facts ever remembers to have spent; and one in the commemoration of which Masonry must have acquired fresh honour in the minds of the uninitiated. On the following Sunday but one, Bro. the Rev. Birkett Dawson, B. D., &c., &c., at the request of the incumbent minister, the Rev.—Parkinson, A. M. preached two charity sermons in Radcliffe New Church, for the benefit of the Sunday School; many of the Brethren, from both Bolton and Bury attended, out of respect to their Rev. P. G. C.

in support of the charity; and a party of them, including Bros. Richard Daly, Esq., P. G. T. of E. D. L., and—Greenhow, Esq., P. G. S. of E. D. L., &c. dined with the respected Incumbent.

ST. JOHN'S AT BOLTON.—On the 20th of June, the Brethren of the Anchor and Hope Lodge, No. 4-F, Bolton, which is perhaps, one of the most flourishing bodies in the division, celebrated their St. John. The Lodge was opened in due form at an early hour, and after other business had been gone through, Robert Burton, Esq. was installed Master for the ensuing year; who then installed, as his officers, Bro. Richard Daly, Esq., P. G. T. of E. D. L., S. W.; Bro. Harrison Blair, Esq., J. W.; Bro. Thomas Ridgway Bridson, Esq., S. D.; Bro. J. Knowles, Esq., J. D.; Bro. Gutwhistle, I. G.; and Bro. Matthew Blunt, P. M. Secretary. Bro. Samuel Henry was at the previous meeting re-elected Treasurer. A sumptuous dinner was afterwards served up by Bro. W. Thorpe, and after the cloth was removed, the toast, song, and sentiment was given, and the harmony of the Festival kept up to a late hour, with the true spirit of the Royal Order. One of the more interesting features of the proceeding was the drinking of the health of Bro. Fitch, of St. John's Lodge, Wigton, Cumberland, as having had the honour there to initiate the late Master of Lodge 44, Stephen Blair, Esq., P. J. W. of E. D. L., &c; also Sir James Graham, *M. P.* and Pro. G. M. of Cumberland. Besides the Prov. G. Officers already named, there was present of Lodge 44, Bro. Longworth, P. P. G. S. W., &c.; and Bro. David Barber, P. G. I. G.; and the visitors included Bro. Smith, W. M. of the Lodge of Relief, No. 50, Bury, and Bro. Hughes, S. W. of the same Lodge. During the same week the Brethren of two other Lodges in Bolton, both named St. John's, No. 268, and No. 436, celebrated their Midsummer St. John's, and were visited by other Brethren; and here we beg to recommend the custom of frequent visiting to the Brethren, generally, as one calculated greatly to advance the interests of the Order.

MASONRY AT WIGAN.—On the 2nd of August the Brethren of the Lodge of Antiquity, No. 207, Wigan, having previously obtained a dispensation, celebrated their half centenary since the installation of their Lodge (which has never been removed from its present station, the Queen's Head Inn, Wigan), by a procession and festival. The Brethren to the number of about sixty, paraded through the town, preceded by an excellent band, in strictly Craft clothing; the bells ringing merrily. Afterwards more than fifty sat down to an excellent dinner, followed by song, toast, &c., and true Masonic harmony and brotherly love. The ceremony was concerted by Bro. Platt, W. M., of the Lodge of Antiquity, Bolton, and that distinguished Mason, Bro. William Dawson, P. G. D. C., of E. D. L., and member of No. 268, Bolton, and admirably conducted by the latter, in his P. clothing. A sermon would have been preached on the occasion, by Bro. the Rev. Gilmour Robinson, *A. M.*, P. G. C. of E. D. L.; but he was prevented attending. The thanks of the Order however are due to the Rev. H. Gunning, *A. M.*, Rector of Wigan, who, though not of the order, kindly granted the use of the church, which, though unfortunately not required, many of the Brethren visited and inspected with great gratification, on account of the many ancient monuments it contains, &c., &c. Several Brethren came from Liverpool to do due honour to the interesting ceremony, also from Bolton and other Lodges in the neighbourhood, including Bro. Spencer, W. M. of No. 268; Bro. Glazebrook, W. M. of No. 436; and Brothers

Gooch and Moreton, of No. 44. The celebration was conducted with a strict attention to Masonic rule; and never was there greater harmony, or a more pleasing Festival.

NEWCASTLE-UPON-TYNE.—The Freemasons of this town met at the Queen's Head Inn, on Thursday evening, and voted a congratulatory address to His Royal Highness the Duke of Sussex, on his recovery from his late serious affliction.

RYDE, ISLE OF WIGHT, *July 1.*—The opening of the Royal Victoria Arcade, the first stone of which gem of art was laid with Masonic honours in May, 1835, by the Right Hon. the Earl of Durham, then D. G. M. of the Order of Freemasons, was celebrated this day in a style and manner that gave the greatest possible delight. Our limits prevent us giving an ample detail of the Arcade, which, as a work of art, reflects the highest possible credit upon the talented architect, Wm. Westmacott, Esq.; and, as an elegant structure, may be justly considered one of the chief ornaments of this beautiful town.

The order of the procession was Masonically arranged, and was sanctioned by the presence of the Deputy Provincial Grand Master of the Province, Mr. Blachford.

The procession assembled at the Pier Hotel, whence they proceeded, headed by a band of martial music, to the Arcade; they then passed through the Avenue, and round the Rotunda, passing through a double column of ladies assembled in the Arcade. On emerging from the Arcade, the procession went in the same order to St. Thomas's Church, where the Rev. Mr. Moore (lately initiated into Masonry) performed the service, and concluded with an appropriate address to the Brethren. On leaving the church, the procession returned to the Arcade, and passed up the stairs leading to the lead flat in front, when the capestone (bearing the crown on the arms) was laid with Masonic ceremonies by the Right Worshipful D. P. G. M. Blachford, of Newport, before a great concourse of people, in Union-street, of all classes, the windows and places being thronged with beauty and fashion. After the capestone had been laid, the Right Worshipful D. P. G. M. briefly addressed the assembly.

Mr. Blachford regretted Lord Yarborough was not present, through indisposition, though he could assure them he felt the deepest interest in the object, and as his substitute would fulfil the deficiency to the best of his power, was proud to see the progressive improvements of the town of Ryde, and happy to witness so great an addition as the splendid building opened; he hoped, as it was highly ornamental, so it would be equally beneficial.

The Provisional Grand Secretary for the island, Harland, then concluded with a brief address as follows:—

“Allow me to congratulate you on the completion of another building, one which, I trust, will give additional splendour to the beautiful and flourishing town of Ryde. Something more than a year has elapsed since we assembled to lay the foundation stone. We have beheld its rise and progress, and now witness its completion. I trust the means used in this case will be crowned with abundant success, and in imitation of the language of the inspired penman, I would say, ‘Peace be to its walls, and prosperity to the undertaking.’”

After which the Brethren, and remainder of the procession, returned to the Pier Hotel.

A select company of about eighty in number, partook of a sumptuous

dinner, prepared by Mr. Hale, at the Pier Hotel, being an invitation dinner to W. H. Banks, Esq. (the founder of the Arcade) by his friends. Among the company we noticed Sir J. Milbank, Bart., D. P. G. M., of Hants, Sir R. Simeon, Bart. and other members of his family; Captains Marshall, Legan, Lock, Ribelean, and Butterfield, of the Royal Navy; T. Clive, Esq., the Rev. Mr. Moore, C. Deacon, Esq., J. Lindegreen, Esq., and numerous other gentlemen.

The customary loyal toasts were given; after which the following, "The Right Worshipful Provincial Grand Master of the Isle of Wight, all the Lodges of the Isle of Wight, who kindly assisted in the ceremony, and the Deputy Grand Master of the Province of Hants."

The D. G. M. Blachford returned thanks, regretting the indisposition of Lord Yarborough, who would have so well fulfilled the duties of the day, concluded his address with an anxious wish to initiate the whole country as Masons.

Mr. Deacon, as Master of the Southampton Lodge, hoped Mr. Banks would meet the just return of his zeal for the town of Ryde.

B. Sherer, Esq., in a neat speech, proposed "The health of T. Clive, Esq., the chairman."—(Great applause).

The Chairman returned thanks in a brief and humorous speech.

W. H. Banks, Esq. said, after the many toasts which had been drunk with so much enthusiasm, he had one to propose, which had great claim to particular attention. The ladies in the Isle of Wight were fair and good tempered; he had been accused of submitting to a command in the proposal of Friday, as an untimely day, but the gentlemen would recollect that the Romans, who had conquered the world, dedicated that day to Venus, and therefore to beauty. He now proposed "The Ladies of the Isle of Wight."

Sir R. Simeon rose and said, it required particular courage to make an amendment to such a toast; he would, notwithstanding, propose that it should be "Mrs. Banks, and the Ladies of the Isle of Wight."—(Drunk with great applause).

Tune—"Here's a health to all good lasses."

The D. G. M. Blachford then proposed "The Architect;"—"The Clerk of the Works;"—and lastly, "Mr. Saunders, the Builder," who returned thanks.

SOUTHAMPTON.—The Provincial Grand Meeting of the Masons was held at Lymington on the 30th of August. Brother Sir John Milbank, Bart., the D. P. G. Master, presided on the occasion.

BATH.—The Lodge of Honor and the Royal Cumberland unite together as Royal Arch Masons. The former have a Lodge of Instruction, which is found to be very serviceable.

The Tynte tribute is progressing very satisfactorily as to subscription. We hope, as a work of art, it will come off with a proud and noble illustration worthy alike the principles of the Order and of the admirable Mason who has so unceasingly supported them.

A Provincial Grand Lodge will be held in this city on the 21st of October, at which the Tynte tribute will be presented to the Provincial Grand Master.

BRISTOL, Aug. 5.—A Grand Lodge was held in Bristol for the purpose of considering the propriety of an address of congratulation to his Royal Highness the Duke of Sussex, upon his happy restoration to sight. The attendance was very numerous, and the address, prepared by the Deputy Provincial, adopted unanimously. It was signed, on behalf of

the Province, by Brothers Richard Smith, D. P. G. M.; F. C. Husenbeth, P. D.; George Wallis, M. D., S. G. W.; and Richard Hanson, J. G. W. It was the next day forwarded to Col. H. D. Baillie, the Provincial for this city, with a request that he would be pleased to present it to the Grand Master, by whom it was no doubt very graciously received.

Aug. 17.—The Royal Sussex Lodge has presented to one of its members a very elegantly chased and costly silver goblet, prepared for the purpose by Brothers Charles Taylor and Son, with the following inscription:—"Presented by the Royal Sussex Lodge of Hospitality, No. 221, to Brother Jacob Keyser, their late W. M., through whose great zeal, attention, and abilities, the Lodge has chiefly attained to its present high state of Masonic excellence. 15th June, 1836."

TAUNTON.—Our respected townsman, Mr. J. E. White, who has so long laboured under the effects of a broken leg, had the misfortune lately, while on a visit at Burnham, again to break his thigh, by a fall down a flight of stairs. [As may be expected, the heavy calamity which has again befallen this child of misfortune, is the more to be regretted as his visit to London, from which he had but just returned, after consulting Sir Astley Cooper, and having an apparatus made upon a peculiar and seemingly an efficient construction, inspired him with strong hopes of being in some measure restored to the freer use of his limb. He is now confined to the bed, but his cheerfulness does not desert him; and, but that we must not betray "secrets," we could prove to our Taunton friends how actively he employs his thoughts on their Masonic concerns. We need not remind them of their duty to one who has laboured, in the truest sense, to promote their interests.—*Ed.*]

BARNSTABLE.—A Provincial Grand Lodge will be held early in November, in this town, at which Lord Ebrington, the P. G. M., will preside.

PLYMOUTH.—(*Town Council, Aug. 5.*)—Dr. Freeman moved that an address of congratulation be presented to H. R. H. the Duke of Sussex, on the successful operation recently performed on his Royal Highness's eyes, remarking that such addresses had been presented by other corporations, and although he differed in political opinions from his Royal Highness, yet he could not help admiring his political consistency; and as H. R. H. was peculiarly connected with this borough, as its Lord High Steward, he had thought it his duty to move that such an address be presented.

The motion was seconded by Brother Dr. Baldy, and after a few observations from Messrs. Gibson, Jacobson, Knight, and John Moore, carried unanimously. A committee was appointed to prepare the address, who retired, and shortly after returned, when the address, as prepared, was unanimously adopted, and the Mayor, who is about to visit London, was desired to present it to his Royal Highness. The Mayor said he should be most happy to accede to the wishes of the council.

SOUTHMOLTON.—We were much pleased to find, by a circular sent to the different officers in this neighbourhood, that a Masonic Hall was dedicated to the Order at Southmolton, the 15th July. We heartily wish them and the cause success. We hail, with delight, the becoming high stand now taken by the Craft; this being the third building erected in this county (at Plymouth, Tiverton, and Southmolton) for the meetings of the Fraternity; and from the zeal and high respectability of the members generally, all of whom are anxious to remove the meetings from inns, &c.

BOURTON.—A Masonic Lodge, denominated "The Lodge of Science," is about to be opened at Bourton, in the province of Dorset, and Brother

Richard Tucker, of the same place, has, by his Royal Highness the Duke of Sussex, been appointed its first Master.

WEYMOUTH.—On the 24th of June, the Brethren of the All Souls' Lodge, Weymouth, celebrated the anniversary of St. John at the Masonic Hall. A large party of the Brethren dined together; Brother Clark, W.M., presided, supported by Brother Elliot, D.P.G.M. The Brethren separated at an early hour, having previously done something towards relieving the distresses of their poorer Brethren, whom Masons never forget in their moments of enjoyment.

SWANSEA.—The Indefatigable and Beaufort Lodge, No. 238, dined together at the Bush Inn, on Friday, the 24th of June, at four o'clock, in celebration of the festival of St. John the Baptist, on which occasion many visiting Brothers were present.

WAREHAM.—Provincial Grand Meeting of the Free and Accepted Masons of Dorsetshire.—This Meeting took place on Wednesday, the 24th of August, and was well attended. At an early hour the bells of St. Mary's were in motion; and, although the morning was somewhat unpromising, the Brethren soon began to arrive, and the gentry and inhabitants from the surrounding country poured into the town.

At half-past ten o'clock, the Brethren assembled in the Town-hall, which, in addition to its usual Masonic furniture, was tastefully decorated with evergreens, interspersed with a most splendid display of dahlias and other beautiful flowers. The Lodge was opened by the Right Worshipful P.G.M. Brother William Williams, Esq, and the Officers of the Province, in ample form and with solemn prayer, Brother Willoughby Brassey officiating as P. G. Chaplain.

In addition to the Masters, Wardens, and Brethren of the Lodges of the Province, there were present distinguished Brethren from the Grand Lodge of England, as well as Provincial Grand Officers from the Provinces of Gloucester and Hants.

The procession to the Church was somewhat late, a circumstance of a very unprecedented nature having called for deliberation previous to their fulfilling the truly Masonic duty of offering up their praises and thanksgivings to the Great Architect of the universe. The P. G. M. lamented that the first duty he had to perform at this Provincial Grand Meeting, was of a very painful and singular character. He had himself refrained from giving an opinion upon it, conceiving it more the business of the whole body than of himself as Grand Master of the Province; and he had no doubt that the Brethren would concur in that opinion, after his reading a letter to them, which he had a few days before received from the Rev. Alfred Daniel, the curate of Wareham. In it he stated, that "his rector, the Rev. Richard Fayle, had REFUSED to allow the P.G. Chaplain the use of the pulpit to preach a sermon to the Brethren, except under certain conditions; and, that if those conditions were not complied with, the body of the church should not be granted for the usual church service, without a pledge from some of the Lodge of Unity (Wareham), that 'nothing improper' should be transacted in the church." The P. G. M. stated that he had replied to this singular communication immediately, and without giving an opinion upon the strange proceeding, said, "it was probable that the Brethren when they met, would make use of the church for the usual form of prayer and service appointed by the church of England—without a sermon." He, for himself, should certainly recommend the Brethren to do so, for it would be contrary to the principles and practice of Masonry

to let the opposition of any *individual*, prevent them from appearing as was their usual custom, in the house of God on this their stated annual meeting. He left it, however, to them to say what steps they chose to pursue. The Brethren, without a moment's consideration, were unanimous in their opinion, that, as Masons, anxious to prove their obedience to the established institutions of the country, they ought, and would proceed to church, dispensing with the sermon so strangely objected to.

The procession was then formed in Masonic order, preceded by music.

Although the Brethren were not so numerous as was anticipated, yet from the number of Past Provincial Grand Officers present, who were decorated with splendid paraphernalia, the procession was of a most imposing character: the streets were lined with a vast concourse of spectators of the town and neighbourhood, and altogether the sight was singularly effective. On arriving at the church doors the Brethren halted, forming two lines, through which the P. G. M. and his Officers passed into the sacred edifice, followed by the rest of the procession in inverted order. The churchwardens (to whom the Brethren are obliged), had previously arranged that the upper part of the church should be appropriated to the Masons, who were soon accommodated in their several seats, and the body of the church and galleries was quickly crowded.

The P. G. Chaplain went through the beautiful service of the church in a most impressive and solemn manner. *Te Deum*, by Jackson, was very effectively sung at the end of the first lesson, and a hymn at the end of the second lesson, instead of the *Jubilate*; and in consequence of the omission of the sermon so strangely prohibited, "Let there be light," &c.—*Preston*. The other forms of prayer were then continued, and at their conclusion, before the blessing, the following hymn was also sung, "Almighty sire, our heavenly king," &c.—*Preston*. The Brethren then formed in the body of the church, whence they returned to their hall, preceded as before by the town band.

The P. G. M. adverted to the omission of the usual sermon at the church, and called upon the P. G. Chaplain to address them from the throne, which he did in an eloquent manner, prefacing his lecture with a most beautiful and appropriate prayer. The address bore a striking similarity to what, in another place, might have been termed a sermon, except that no text was named. In this address the Rev. Brother drew the attention of his hearers to that beautiful passage of Scripture, where the Centurion solicits the aid of our Saviour to heal his sick servant, and dwelt throughout the whole of the lecture upon that part of the reply of the petitioner—"I am a man;" inculcating therefrom the tendency of human beings to err, and impressing upon his hearers, that upon all occasions of "*difficulty and danger*"—upon all occasions of doubt or fear, they were to reflect, as in the reply of the Centurion, "*I am a man*;" and that, therefore, their chief dependence should be, not on themselves, but on their Almighty Father. He also drew a *line parallel* between the human and divine nature of our blessed Saviour, and forcibly depicting his sufferings and death, still dwelt upon the leading feature of his lecture in the sentence above quoted, finally concluding with the hope, that all he was then addressing would hereafter find a blessed eternity in the realms of bliss, and join with angels and archangels in sounding the praises of the Great Architect of the universe.

The P. G. M. then resumed his seat on the throne, and proceeded with the business of the day. Alluding to the address which they had just

heard from their P. G. Chaplain, he thought they could not suffer the stigma which had been attempted to be cast upon their Order by the Rector of Wareham to remain unnoticed. The Brethren coinciding in this opinion, a resolution was passed, of which the following is a copy.

Resolved unanimously,

“That the Grand Lodge of the Province of Dorset cannot suffer the refusal of the pulpit of the church of Wareham by the Rev. Richard Fayle to pass unnoticed, or without entering their protest against such an unprecedented act; and whilst in Masonic charity they extend their pity to the individual who could venture to be the first to cast such a stigma upon a society so ancient and honourable, based as it is, upon the Volume of the Sacred Law, and whose chief characteristics are Faith, Hope, and Charity—on the sovereign of these realms, the patron of the Order, and the temporal head of the Church, of which he is a minister—they hope and believe that the feelings which prompted this extraordinary conduct, are to be found in the breast of the Rev. Gentleman alone.”*

The Grand Lodge also

“Resolved unanimously,

“That the thanks of the Grand Lodge be given to the Rev. Alfred Daniel, Mr. Fayle’s curate, for his kind offer to preach to the Fraternity; which they regretted they could not accept, it being the ancient custom on such occasions to hear a Reverend Brother of their own Order preach.”

It was further resolved, that copies of both these resolutions should be sent to the rector and to his curate.

The Right Worshipful P. G. M. then said, that, this unpleasant business being disposed of, he would now draw their attention, as Masons, to a subject of a much more pleasing and grateful character. It was the wish of the Province that an address should be presented to his Royal Highness the Duke of Sussex, congratulating him upon his being restored to the blessing of “material light.” The address was then read, and immediately received the signatures of the officers of the Provincial Grand Lodge, of the Grand Chaplain, of the Past Provincial, and of the Masters and Wardens of the several Lodges of the Province.

Brother Clarke was appointed S. G. W. of the Province for the ensuing year; Brother Wm. Dugdale, J. G. W.; Brother Erle, S. G. D.; Brother Tucker, J. G. D.; Brother H. Williams, P. G. Secretary; and Brother Arden, P. G. Treasurer.

The thanks of the Grand Lodge were then voted to the Chaplain, Brother Brasseley, for his valuable assistance at the church, and impressive address to the Brethren; and to Charles Baskett, Esq. Mayor of Wareham, for the use of the Town Hall.

The whole of the Provincial business being thus concluded, the Lodge was closed in ample form, and with solemn prayer.

* We cannot but give utterance to a feeling of surprise and regret that any clergyman of the Church of England should have manifested such conduct as that shown by Mr. Fayle towards such a body of men as the Freemasons of England; a Society which ranks amongst its members the crowned monarch of the realm, others of the royal family, dignitaries of the church, high and titled nobles of the land, which has in all ages had the support and countenance of men distinguished for their learning and their piety, of great and good men of all countries and of all sects, and which has during all time given proof that it is an Institution founded on sound philosophy, in morality, and in religion. We hope and are willing to believe, that there has been some misunderstanding in this matter, for the present is a time when the clergy of our church, though they cannot be too uncompromising in defending that church and her holy doctrines, ought not wantonly and causelessly to set themselves in hostility to a respectable and esteemed body of men.—*Sherbourne Mercury*, August 24.

The Dinner.—At a quarter past four, about fifty Brethren assembled at the Red Lion Inn.

On the removal of the cloth *Non nobis Domine* was very effectively sung. Shortly after, the Right Worshipful Provincial Grand Master gave, amongst others, the usual loyal and Masonic toasts, prefacing each with a suitable introduction.

The D. P. G. M. Brother Eliot then rose and said, that at their last Provincial Meeting at Sherborne, he had had the honour of being deputed by them to present to their talented, worthy, and highly respected P. G. M. a splendid candelabra, as a small token of respect from the Craft in general of the Province of Dorset. He had first been initiated into Masonry in the Lodge of All Souls, Weymouth, and it was to him a source of high gratification to state that he was initiated by their Right W. P. G. M. The Brethren of the Province of Dorset had especial reason to congratulate themselves in having the countenance of one so talented as the Brother who then sat on the throne—for not only was he known in this his own Province, but wherever Masonry was known—so long as Freemasonry existed, so would the name of William Williams, and the Province of Dorset; and wherever the Banner of Masonry was unfolded in after-time, there would the name of their P. G. M. receive that homage which was due to him. They must not take these remarks as the partial feelings of friendship, for every Brother was fully aware, that to his cultivated mind and vast research amongst the archives of Masonry, they owe the Book of Constitutions—the text-book, as it were, of the Order, and in which its ancient landmarks are accurately defined. He would not detain them much longer, but he could not sit down without congratulating the Province on their still retaining his valuable services, which ill health at one time made him anxious to resign: but, it had pleased the Great Architect of the Universe to restore him to comparative health, and he hoped and trusted that that blessing would long enable him to fill the office of their P. G. M. He therefore begged leave to propose “The health of their Right Worshipful P. G. M. Brother Wm. Williams,” which was hailed with long and continued Masonic honours.

The R. W. P. G. M. then rose and said, that the too partial way in which the Brethren always testified their kindness to him was overpowering. It was true that his health at one time had led him to tender his resignation to his R. H. the Duke of Sussex, than whom a more just, upright, and honourable character, as a Mason and a man, did not exist; but that distinguished Brother had not accepted his resignation when so tendered, and (said he) “upon your requesting me at your last P. G. Meeting to continue my services in the Province, I wrote to his R. H., and he was pleased to grant my request, and to continue me as your P. G. M.” He had always felt the highest pleasure at meeting the Brethren in his Mother Lodge at Weymouth, as well as in the Province, and as long as he could with propriety to himself and credit to the Craft continue their P. G. M., they would always find him strenuous in his endeavours to support Freemasonry: to know that he had their esteem and regard was to him a source of infinite pleasure. He should now propose to them the health of a Brother, from whom he had received at all times and upon all occasions the greatest Masonic assistance; and he would not detain them with any eulogy, because it would seem as if they were paying each other unmeaning compliments: he felt assured that none of the Brethren needed a stimulus from him to honour with

every mark of esteem, respect, and fraternal regard, "The health of their Deputy Provincial Grand Master, Brother Wm. Eliot."

Brother Eliot returned thanks.

The P.G.M. then gave from the Chair "All poor and distressed Brethren throughout the world," and inquired if any Brother in the Province had solicited aid on the present occasion, when Brother Sydenham came forward and proposed to the consideration of the Meeting, the case of a very old Mason, who had served the office of Grand Tyler of the Province for fifty years, and was then living upon the bounty of a few friends, in the eighty-fifth year of his age: he paid this worthy old man a high compliment for moral worth and integrity, and said that he was known through the greater part of his life by the title of "John the Mason." He was sure that whatever the Brethren were to subscribe would come with double effect, and be received with a double share of thankfulness, being unexpected: it would prove to him that Masonry was not a mere profession of charity without its practice, but that wherever distress was known, and the individual "a good man and true," there Masonry would extend her fostering hand. He begged to recommend him, and many in the room could vouch for the accuracy of his statement.

The R.W.P.G.M. bore testimony to the correctness of the portrait drawn by Brother Sydenham, having always found "John" at his post upon all occasions, and he had but to name his wishes, and it was sure to be met with promptitude. John, had not only the name of Mason, but he could enter the Lodge as well as guard its portals, and could work as effectively as those who had better opportunities of studying the system. He had known him for years, but had lost sight of him since the appointment of his successor, and was not aware that so deserving an individual was at present in existence. He cheerfully seconded Brother Sydenham.

Brother Burkhardt said, that from what he had now heard, he was sure the Grand Lodge of England should be made acquainted with the merits of this case, and he was also sure that they would only want to be so acquainted to vote a handsome relief to so deserving a servant of the Province of Dorset—for one who had so long, so faithfully, and so truly filled so respectable a situation, ought to be considered an integral part of the family of Freemasons, and receive their individual and collective support. He should propose that a petition be forwarded to the Grand Lodge, and he would endeavour to be in his place and would support that petition when so presented, and would recommend, and doubted not but his recommendation would be met by an annuity for life to so worthy a character.*

The healths of the P.G. Officers having been drunk, Brother Curme, S.G.W., returned thanks.

The other usual Masonic toasts were given; many Masonic songs were sung; and the evening was passed in one uninterrupted flow of harmony and brotherly love, the Members retiring from the festive board at half-past eight o'clock.

CORNWALL.—*The De Dunstanville Memorial.*—On July 27th, pursuant to notice, the foundation stone of the Dunstanville Memorial was laid on the summit of Carnbrea, very near the ancient rock of sacrifice.

* The case, doubtless, is a clear proof of the necessity of an asylum, but is not at present provided for by the Constitution in the way of "life annuity."

Such a multitude of human beings probably were never on that hill before—or if so, it was no doubt at some of the most celebrated of those human immolations for which the ancient Druids were notorious. There were at least from 20,000 to 30,000 persons present, and, from the fineness of the weather, the whole scene was one of high and surpassing interest. A large body of miners proceeded in procession, as did the members of the several Lodges of Freemasons, with the insignia of their Order, preceded by an excellent band of music. The several parties engaged in the ceremony having taken their places, the foundation stone was fixed with the usual ceremonies in the spot designed for erecting the monument, intended to perpetuate the public and private worth of the late lamented Lord De Dunstanville—a nobleman who, in every transaction of life, was influenced and guided by the principles of our divine religion, and by that nice sense of honour which is characteristic of the Christian and the gentleman. The corn was borne in a handsome cornucopia, the oil in a goblet, and the wine in a silver vessel, (presented by the Brotherhood of the County, &c., of whom Sir John St. Aubyn is the P. G. M., some time since to the V. W. Brother Ellis, P. G. S., and denominated the St. Aubyn Vase.) Their contents were poured on the stone by William Reynold, Esq., and the Committee and Brethren, &c. In a cavity of the stone was placed a bottle, containing several coins, and the following inscription on vellum:—

The first stone of this structure,
Erected by the County of Cornwall,
to commemorate the virtues of
FRANCIS, BARON DE DUNSTANVILLE, OF TEHIDY PARK,
AND BARON BASSETT, OF STRATTON,
Both in this County,
Was deposited on Monday the 27th day of June, 1836,
With Masonic Honours,
By Philip Vyvyan Robinson, Esq., D. P. G. M., and
John Samuel Enys, of Enys, Esq.,
Acting Chairman of the Building Committee.

The stone having been adjusted by the rules of art, the P. G. S. explained the operative and speculative uses of the tools employed for that purpose, the Rev. C. P. Le Grice offered up a suitable prayer, after which, the P. G. Secretary, Mr. Ellis, of Falmouth, addressed the assembled thousands in a very powerful speech. Impressed with the splendid and imposing scene presented to his view, he felt himself moved as by a magic charm. Standing on that mountain, 'twixt two unbounded seas, and consecrated ground, once the seat of Druidism; surrounded by a multitude greater, perhaps, than ever before assembled on the spot, embracing the talent and respectability of that great mining district, and groups of ladies, whose brilliance vied with the lustre of those diamonds raised by the skill and industry of the miners; and though last, not least, the "Brethren of the Mystic tie"—he felt almost overpowered. He then proceeded to offer a brief explanation of the principles of Freemasonry, which are, brotherly love, unity, and truth; each of which he illustrated, and concluded by a reference to the character of the deceased nobleman, as exhibiting a practical proof of the tendency of the Craft to induce a love of virtue, generosity, and philanthropy in its most extended sense. His good qualities were well known, and needed not a pillar to

keep alive a recollection of them, for if nothing were erected to the memory of our noble and revered Brother, his fame would have pedestal enough,

“Virtue alone outlives the pyramids,
Her monuments shall last when Egypt’s fall.”—(Cheers.)

The D.P.G. Master, P.V. Robinson, Esq., then delivered the following oration:—

“Mr. Chairman,—In testifying to you, and the distinguished individuals who have united with you in promoting the glorious cause before us, the high sense I entertain of the honour which has just devolved upon me, in my Masonic character, permit me, in the name of our venerated Provincial Grand Master, the Provincial Grand Officers, and the Members of our Fraternity in the County collectively, to thank you for the opportunity you have afforded us of paying a tribute to the memory of a Nobleman and a Brother, whose name, from the prince to the peasant, is alike revered, and whose virtues thousands at this moment will join me to acknowledge and proclaim.—(Loud cheers.) I am aware, sir, that the assembled talents around me, embodied as they are in many a generous and grateful heart, render it unnecessary for me to exert my humble energies in the praise of departed worth; but, sir, the responsible situation which I hold, as the representative of those who loved their exalted Brother, in the true meaning of the word; and the veneration with which, in my own ardent spirit, I also estimate his virtue, call forth an eulogy from my lips, which, though feeble, will, I trust, possess the merit of sincerity on the one hand, and the claim of truth on the other.—(Cheers.) If, sir, to have displayed through life a comprehensive knowledge of mankind, and of the fund of human virtue and human error, the wide range of human science, the philosophy, the religion, the learning, the laws, the customs, and manners, civil as well as sacred, of the different ages and nations of the world: if, sir, to have exhibited in the hour of national emergency, or foreign peril, the ardour, refinement, and beauty of sentiment which distinguished the Sages and Legislators of old; if genius in high rank has been found to divest itself of its superiority, and to equal, or to prefer others to itself, and by a dignified condescension to assort and communicate with worth and talent, though in low degree: if these, and the manifold cardinal attributes which adorn the mind of man, be acknowledged merits in the human heart; then may we proudly hail them in him, whose exalted character and spotless reputation, the structure now under our hands is intended to perpetuate—(Cheers); and whose humanity as a fellow creature, and benevolence as a Christian, whilst they shall remain here engraven on the lasting granite of his native soil, must, at the same time, be handed down to England’s posterity, in the golden page of her history, expressly devoted to the matchless and noble deeds of the good, the great, and the brave.—(Great applause.)

J. S. Enys, Esq., as chairman of the building committee, briefly addressed the auditory, after which the multitude shouted “Huzza?” the band struck up “God save the King,” and the assembly separated. Messrs. Fripp and Manby, of Bristol, are the architects.

Upwards of sixty gentlemen dined at Andrew’s Hotel; the feelings of satisfaction with which all seemed animated were improved by cheerful hilarity, and they spent a happy evening together.

A capital display of fire-works was made by Mr. Gyngell. The

concluding representation was the form of the intended pillar, in brilliant colours, which elicited rapturous applause.

THE ceremony of laying the foundation of a New Town Hall and Market at Penzance, with Masonic honours, took place lately.

THE Royal Cornwall Polytechnic Hall (the foundation of which was laid only about four months before, by J. S. Enys, Esq., the Chairman, and Brother Ellis, of Falmouth, the P. G. Secretary of Cornwall) was opened with the splendid exhibition of models, inventions, improvements in machinery, first-rate paintings, and specimens of art, on the 6th, 7th, and 8th inst. Several Professors of eminence in Geology, &c. from the Universities attended; the Chair was filled by Davies Gilbert, Esq., formerly President of the Royal Society.

THE next Masonic Public Meeting in Cornwall will be held at Clowance Park, on the 11th of October, to celebrate the 50th Anniversary of the Provincial Grand Mastership of the Venerable Sir John St. Aubyn, Bart. We believe the Hon. Baronet is the Senior P. G. M. under the Constitution, and that this office, and perhaps no other in the Grand Lodge have ever been held by any other for so long a period.

NORTHWICH.—September 15th being appointed for the consecration of the New Lodge of Sincerity, No. 620, the festival was held at the Angel Inn, Northwich. The morning was ushered in by a peal from the bells of Witton Church, and the novelty of the spectacle with which the eyes of the inhabitants were to be feasted induced them to keep it a holiday. About nine o'clock the visitors began to arrive, in great numbers: soon after ten o'clock the arrival of the R. W. P. G. M., Lord Viscount Combermere, and R. W. D. P. G. M., John F. Maddock, Esq. was announced by a flourish of trumpets; and the Lodge was opened in due form, by the W. M. Bro. L. Wilbraham, of the Cestrian Lodge, 615, the W. M. Bro. Cobbe, of the King's Friends Lodge, 370, and the W. M. Bro. Robinson, of the Combermere Lodge of Love and Harmony, No. 581, acting as Wardens. His Lordship, with his Deputy and Provincial officers having taken their stations in the audience chamber, the W. M. commanded the Director of Ceremonies, Bro. S. Brown of the Cestrian Lodge, to inform the P. G. M. that the Lodge was duly opened, and that the Brethren requested the attendance of the P. G. M. and his officers, for the purpose of opening the P. G. Lodge, and proceed to consecrate a new one. Shortly after the P. G. M., the D. P. G. M., and the officers walked in procession to the great room, the trumpet sounding their approach, and the band playing the "Entered Apprentice March." His Lordship having ascended the splendid new throne, with the deputy on his right hand, proceeded to open the P. G. Lodge; Brother Holt, of Manchester, and Brother Pennis, of Warrington, the Senior and Junior Wardens. P. G. Lodge being duly opened, the solemn rites of consecration commenced, during which the usual anthem was sung by the Brethren. Consecration being ended, the Lodges were marshalled in the Masonic order of procession by Brothers Bradburn and Brown to attend divine service at Witton Church, preceded by a full military band.

When the band arrived at the church doors, the Brethren opened right and left, the officers elevating their white staves so as to form an arch for the P. G. M. with his officers to pass underneath. They were received by Brother Bradburn, and conducted to the front seat in the east gallery, on which hung the new beautiful floor cloth, the organist

playing a grand Masonic voluntary. Those seats not reserved had been long occupied by ladies and gentlemen of the neighbourhood. Full cathedral service was performed by the members of our cathedral, who were engaged for the occasion, Mr. Mingay, the talented organist of Nantwich, presiding at the organ. In the course of the service, Dr. Clark's fine anthem, "Behold how good and joyful," was given with great effect by the choir.

Prayers were read by the Rev. J. Vawdry, of Middlewich, and the occasional sermon was delivered by the P. G. Chaplain, the Rev. Fred. Ford, rector of Lawton, in this county, from Psalm lxxxiv. 1, 2. After the service, the Brethren returned by the same route to the Lodge Room, when one hundred and sixteen sat down to a sumptuous banquet.

After the cloth was removed, "Non Nobis Domine," was sung by the professional singers present, Messrs. Moss, Frown, Edwards, and Sherwin. P. G. M. then gave the King, Patron of Masonry. Glee—"Hail to the Craft." Duke of Sussex, Grand Master of England—grand Masonic honours. Pro-Grand Master of England, Lord Dundas—grand honors. The R. W. P. G. M. of this Province by the D. P. G. M., J. F. Maddock, with grand honours. After which a song was sung by Brother S. Brown, of the Cestrian Lodge, composed expressly for this occasion, by a Brother of the Chester Lodge.

In the course of this song, allusion was made to an announcement, which has gone the round of the papers, that Lord Combermere was about to receive a foreign appointment. In allusion to this his Lordship said, that he had never heard of the appointment until he saw it in the newspapers. He had no desire again to leave the country, but was anxious to spend his days in the bosom of his friends in Cheshire; at the same time he considered himself public property, and if his royal master required his services he was ready at any moment to go east, west, north, or south, for the good of his country, and the honour of his sovereign,—(thunders of applause.) His Lordship then promised to use his best endeavours to induce the G. M. the Duke of Sussex, to accept an invitation to dine at the Royal Hotel with his Brethren of Chester and surrounding counties, during his Royal Highness's visit at Kimmel.

His lordship then gave Brother F. Maddock, the D. P. G. M., with grand honours, and said he felt great pleasure to hear the expressions of satisfaction from all the Brethren within his province, on the choice he had made in the appointment of so worthy and estimable a man to represent him as the D. P. G. M. of this great county.

Brother T. Barker, First Master of the New Lodge of Sincerity, 620, with honours.

Brother Barker returned thanks at some length. The healths of each of the Masters of the different Lodges present were then given in succession, and suitable speeches made in return, particularly by Brother Lld. Wilbraham, of the Cestrian Lodge, 615, who delivered a most animated oration on Masonry.

Soon after seven o'clock the Lodge was closed, when the P. G. M. and the D. P. G. M. and most of the Brethren retired, highly delighted with the proceedings of the day.

SCOTLAND.

EDINBURGH, June 24.—Several Lodges met to celebrate the festival. The Cannongate Kilwinning elected Office Bearers, as usual; two new ones were appointed, namely, Brother David Rhind, as Architect and Superintendent of Works, and Brother William Hay, as successor to the late lamented Etrick Shepherd, in the chair of Laureate to the Lodge. Both these gentlemen, we are well convinced, will do honour to the Cannongate Kilwinning, which has chosen them. They are both already publicly distinguished: Brother Rhind as the successful competitor for the Glasgow memorial to Sir Walter Scott, and also author of a very splendid, though unsuccessful, plan for the new Houses of Parliament. Brother Hay is the celebrated translator of the Greek Anthology, in Blackwood.

The approach of the winter campaign begins to excite increasing interest, and from the mystic glances and significant hints of sundry leaders and pioneers of the Masonic corps, it is evident, even to the neutral world, that "great events are on the gale." Comets have been thought to foretell impending changes or some extraordinary occurrence, whether for good or for evil. It remains for the wise and the wary to wait for the event before they can safely and conscientiously say that the late mysterious messenger that appeared in the heavens not very many months ago, was commissioned with a *tale* Masonic to the wondering world. But, "*non nostrum est.*" One thing, however, we may certainly predict, without pretending to be any great conjurers, that the installation of Lord Ramsay on the grand Masonic throne, will be celebrated in a manner, and with a concurrence of circumstances, such as seldom have combined to render the occasion at once dignified and delightful—at once worthy of him whom his Brethren shall meet to honour, and of those principles which it is his and their glory to consider as the brightest jewel and ornament of humanity.

That the Grand-mastership of Scotland was made hereditary in the family of the St. Clairs of Roslin, about the middle of the fifteenth century has already been mentioned in this Review. The centenary of the formal resignation of these honours by William St. Clair, in 1736, takes place on the 24th of November next, and that of the election and installation of a Grand Master by the voice of a representative assembly, occurs on the 30th of November, being St. Andrew's day. Something more, therefore, than the usual convivial celebration, is expected naturally to herald the events. No specific programme of the proceedings has yet been prepared, and the period of the year is somewhat against the popular and prevalent practice of torch-light processions, which some anticipate as being intended. The more common report, however, is, that there will be a solemn Masonic procession in the forenoon, the Brethren to march from an appointed rendezvous, such as the Assembly Rooms, to the nearest church, and there hear service, as was the creditable custom in the good old times; from whence they will proceed, in order, to the Waterloo Hotel, or such other hall as may be agreed upon, to hold high conclave and convivial rites.

The committee appointed to consider of the propriety or practicability of establishing an union between the three Craft Degrees and the Royal

Arch, have not presented their report to the Grand Lodge. The subject is a grave one. Indeed it may be doubted, considering the unity and amity which exist, or ought to exist, between the three Grand Lodges of the triple kingdoms, whether such an important step should be proceeded in without the concurrence of all. Much may be said on the matter.

The Templars have been resting on their arms, to return, no doubt, with the greater energy when called to action. A wish has been entertained that greater *uniformity* might obtain among the Templars of different countries than at present appears to exist even in Great Britain and Ireland.

FESTIVITIES IN HONOUR OF THE MARRIAGE OF VISCOUNT FINCASTLE, GRAND MASTER MASON OF SCOTLAND.—On Friday the 16th inst., the marriage of Viscount Fincastle, eldest son of the Earl of Dunmore, with Lady Catharine Herbert, sister of the Earl of Pembroke, was celebrated at Dunmore Park, the seat of the bridegroom's father. Owing to the delicate health of one of the nearest relatives of the bride, which caused the family to spend the summer at the German spring, the nuptial ceremony was performed at Frankfort on the Main, whence the happy pair are expected to return immediately. At daybreak, the village and several of the farms on the Dunmore estate presented a scene of early festivity, and at six o'clock a round of cannon was fired in the park, while bumpers of the dew distilled on the Argyleshire mountains, were quaffed to the healths of the bride and bridegroom. We understand, also, that arrangements had been made for festivities of a similar nature among the tenants on the Earl of Dunmore's Highland estates, and that many a quag of genuine mountain dew have been drunk by the hardy men of Harris in honour of their young lord and his bonnie bride.

We understand that the Grand Lodge of Scotland, at their quarterly meeting held on the 1st instant, Sir Thomas Dick Lauder in the chair, unanimously voted an address of congratulation to his Royal Highness the Duke of Sussex, Grand Master Mason of England, on the restoration of his sight*. We are happy to have an opportunity of recording this highly deserved additional testimonial of fraternity regard on the part of the Scottish Craft, towards his Royal Highness, as it is only a short time since a deputation of Grand Office-bearers, consisting of Sir John Hay, Bart, *M. P.*, Sir Reginald Macdonald Setton, Bart., and the Grand Secretary, waited on his Royal Highness at Kensington palace, and presented to him a splendidly bound copy of the laws and constitutions of the Grand Lodge, and which his Royal Highness was pleased to receive in the most gracious manner. We have to congratulate the Fraternity of Sterlingshire on the appointment of Lieut.-Colonel the Hon. George Abercromby, as the Provincial Grand Master of that district.—*Caledonian Mercury*, August 4.

ABERDEEN, August 3.—The rebuilding of Marischal College has just been contracted for, by Mr. Rannie, of this city: when finished, it will cost about 25,000*l.*, of which Government has given 15,000*l.* The first stone will be laid, with a grand Masonic procession, in the course of the present month, the work to be finished in four or five years.

* We have been requested to ask *who* drew the draft of the address. The Committee is said to have consisted of Lords Fincastle and Ramsay, Sir Thomas Dick Lauder, Brothers Deans and Lawrie.

ST. NICHOLAS LODGE OF FREEMASONS.—We understand that, though this ancient Lodge some time ago ceased to exist as a Friendly Society, it is still in full operation in its proper Masonic character. When visited the other night by Mr. Sheriff Watson, as Provincial Grand Master, the members were busily employed in the admission of candidates to the honours of the “mystic tie;” and during the last fortnight they have been similarly engaged almost every other night, in preparation, no doubt, for taking part in the proceedings connected with the laying of the foundation stone of the Marischal College new buildings. The following is the list of office-bearers for the ensuing year:—Right Worshipful John Cruickshank, Master; George Leys, Depute Master; John Allan, Senior Warden; James Gordon, Junior Warden; William Walker, Treasurer; James Hossack, Secretary; John Edmond, Grand Steward; Alexander Marshall, Senior Steward; Robert M'Millan, Junior Steward; James Cruickshank, Clerk; Whenton Rough, Tyler.—*Aberdeen Herald*, Sept. 17.

Banff, Aug. 2.—FOUNDATION CEREMONY OF WILSON'S INSTITUTION.—Gentlemen from the country, the guildry, the inhabitants of Banff and vicinity, not attending as Masons, or as connected with any other particular body, are requested to observe, that they will be received by the Trustees, on the 10th current, at half-past twelve o'clock, in the Council Chamber, preparatory to the procession.

Members of Mason Lodges will be received by their Brethren at the same hour in St. Andrew's Lodge, Old Market Place; Operative Brethren in St. John's Lodge, Seatown. The Trades will meet in their Hall at the same time. The Pupils attending the Schools will meet in their School-rooms.

The dinner will take place in the County Hall, at five o'clock. The Provost in the Chair.—Baillie Watt, Vice-Chairman.

IRELAND.

[Some communications have reached us, which in themselves may be proper as public evidence of the value of Freemasonry; but as they touch upon political as well as religious matters, our readers will see the necessity of our declining, not only to insert, but even to allude to them very pointedly. Freemasonry and Satan do not exactly hold communion, and even the unkind allusions that have been made by parties highly excited, may be overlooked, if not fully pardoned.]

MARKET-HILL.—Lodges, Nos. 678 and 888, have, through their Secretaries, Bros. Creevy and Hampton, forwarded a complimentary address to Lodge No. 18, Newry, expressive of their sense of the benefits conferred on the Order of Freemasonry by one of its members, the venerable the Archdeacon of Down, P. G. M., who, by his eloquent, instructive, and, above all, truly Christian sermons, has recorded his high testimony of our principles of social amity, moral rectitude, and fraternal benevolence, thereby serving the general interest of our ancient Insti-

tution, vindicating its character, and triumphantly establishing its accordance with the genuine spirit of the Gospel.

DUBLIN.—Few of our readers have had the gratification of witnessing a house more fully or fashionably attended than the Theatre Royal, Hawkins-street, on Wednesday evening, the 15th of June. Coleman's comedy of "John Bull," and "An Irishman's Fortune" (Denis Brulgruddery and Paddy O'Rafferty by Bro. Power) having been performed "in aid of the funds for the benefit of Aged and Decayed Freemasons," some of whom were formerly wealthy, possessing dwellings, in which every comfort and blessing was enjoyed, but who now sunk, "in the sear and yellow leaf," feel a blight upon them more bitter than the October wind. At seven o'clock the D. G. Master, G. Chaplain (Flynn), and the D. G. Secretary (the only Grand Officers present) arrived, and were received with the usual *etiquette*. It is but proper to observe that his Grace the Duke of Leinster was necessarily compelled to absent himself, in consequence of his parliamentary duties in London. About half-past seven o'clock the curtain rose, when the effect produced by the arrangements on the stage, under the direction of the Stewards, elicited the most lively expressions of applause from every portion of the audience. The members of different Lodges, dressed in full costume, were drawn up on each side; the scene behind represented a magnificent hall, filled with flags, on which were devices in honour of Freemasonry. In the centre was erected "THE THRONE," on which the Deputy Grand Master was seated. He wore a full-dress suit of black, his orders shone on his breast, and round his neck were fastened the blue and red embroidered collars and jewels of the G. L. of I. and the P. M. Chapter. On the Brethren giving the "salute," *secundum artem*, Mr. White returned this Masonic obeisance by raising his *chapeau*. The *corps theatrique* then came forward, and sang "God save the King." After the comedy the following address, written by J. Stirling Coyne, Esq., was spoken by Brother Calcraft, in the dress of a Master Mason.

Well, 'tis a cheering sight, I own, to see
 Before me such a goodly company
 Assembled here—where charity demands,
 The Brethren muster strong—and—charming view,
 A pretty sprinkling of the ladies too;
 For let them cavil as they may—egad!
 They do not think a Mason *quite* so bad.
 'Tis true they say we practice the black arts,
 But only when we seek to win their hearts;
 And though to diabolic suitors not o'er civil,
 They love a fellow that would face the devil.
 Indeed from hints I've lately heard, I doubt
 Our long kept secret has at last got out;
 And if I guess aright, you'll shortly see
 A rival Craft in FEMALE MASONRY.
 For instance, in the spinster tall and pale,
 A something 'twixt a Sappho and De Staël,
 Who quotes from Horace and from Plato, she
 Must be a Mason in the "blue degree."
 In the sweet girl whose eyes dark mischiefs play,
 Bright and incessant as the diamond's ray,

Shooting their glances through her curls thick shade,
 You'll find a fair "*Arch-Mason*," ready made.
 Or ask the doting husband, and he'll say,
 His spouse has been "*Past Master*" many a day.
 Thus Time, we see, has brought strange things about,
 And knowledge now dispels the mists of doubt;
 But time *has* been when Wisdom drooped her head,
 And Error o'er these climes her mantle spread,
 When Reason's touch, and Truth's unerring light,
 Scarce glimmered through the darkness of that night;
 When Envy, Hate, and Strife, a baneful band,
 Bared their red arms, and stalked along the land;
 When Peace fled shrieking from her shrines o'erthrown,
 And Virtue trembled on her tottering throne.
 Then *Masonry* appeared, and in her train,
 Came Love and Harmony, the sisters twain;
 And Reason, with the stars commencing high,
 And Hope, with seraph smile, and azure eye,
 And Faith, abiding as the anchor true,
 And Mercy, dropping tears of pitying dew,
 And Charity, the maid who passed the gate
 Of Paradise, to cheer man's fallen state,
 Came with her gentle hand and look benign,
 In misery's wounds to pour the oil and wine.
 But timid yet—the virtues sought some cell,
 Some holy spot, securely where to dwell,
 Nor sought they long this peaceful place of rest,
 A home they found—that home a WOMAN'S breast.
 Since then—whate'er of charity or kind
 Emotions waken in man's sterner mind;
 Whate'er of warm benevolence expands
 Our better natures, or bids ope' our hands;
 Whate'er we claim of pure and good, is due,
 Dear sisters, of our homes and hearts; to YOU,
 Fair ministers of peace and love! of Heaven
 The last and best achievement, wisely given
 To share man's lot, and bless his path through life,
 With the dear ties of mother, sister, wife.
 Welcome in joy's as in affliction's hour,
 Welcome to sorrow's couch and pleasure's bower,
Thrice welcome *here*, like angels sent to save,
 The young from vice, the aged from a grave.

An Extraordinary General Meeting of the Grand Lodge was held at the Commercial Buildings, on Tuesday, the 20th of June, at the hour of two o'clock, the Deputy Grand Master on the Throne. After the accustomed formalities had been gone through, and a solemn prayer offered up by Grand Chaplain Flynn, the following resolutions were put and carried unanimously:—

"Resolved,—That Masonic Processions, though innocent and harmless in themselves, may, under particular circumstances, be imprudent and highly injurious to the general interests of the Order.

"Resolved,—That at a moment when all public processions are either prohibited by the law, or discountenanced by the constituted authorities,

with which it is equally the desire and the principle of Freemasons to be in accordance and obedience, it is the opinion of the Grand Lodge, after mature deliberation, that the accustomed processions, on the approaching Festival of St. John, should be discontinued; and the Grand Lodge, therefore require the Brethren of all Masonic Lodges, as they value the interests of Freemasonry, to forbear from all such processions.

“Resolved,—That if any Masonic Lodge should violate its duty, by disobedience of the foregoing command, it shall be visited with the highest punishment which the Grand Lodge can inflict.

“Resolved,—That deputations consisting of the Deputy Grand Master, the Deputy Grand Secretary, Bro. Christopher Coppinger, and Bro. Arthur Knox Ogle, Members of Lodge No. 50, be forthwith sent to the several rural districts specified, with power and instructions to prevent any Masonic procession from taking place.

“Resolved,—That the foregoing Resolutions be communicated to the several Provincial Grand Masters, and Masters of all the Masonic Lodges in Ireland.”

The D. G. Master having left the Throne, and the same having been taken by P. D. G. M. Norman, it was

“Resolved,—That the marked and unanimous thanks of the Grand Lodge are due, and hereby given, to the R. W. William White, Esq., D. G. M. of Ireland, for the anxiety he has always evinced for the interests of the Order, but more particularly for the zeal and promptitude he has displayed on the present important occasion. Signed by order,

“C. FOWLER, D. G. S.”

FESTIVAL OF ST JOHN.—The R. W. Past D. G. M. John Norman, Esq., presided at this anniversary, which was celebrated on Friday, the 24th of June, at Radley's. The attendance was most respectable, but not so numerous as on former occasions. When the ancient ceremonies were concluded, and the different loyal toasts connected with Freemasonry given, the much esteemed Brother, who so efficiently discharged the duties of Chairman, proposed “the health of his grace, the Grand Master of Ireland,” which was drunk amid the most enthusiastic demonstrations of attachment and confidence. The “health of Br. Wm. White,” who has evinced such an affectionate solicitude for the welfare of the Craft, followed. The meeting departed about 11 o'clock, highly delighted with those rational enjoyments which can only be duly appreciated by those who were partakers of them.

It will give every true Brother Mason unfeigned pleasure to learn that the commemoration of this festival was celebrated in the provinces of Munster, Connaught, and Leinster with becoming effect, and in strict accordance with the mandates of the Masonic authorities, no procession or outer display having taken place, all being confined within the vestibule of the Lodge Room. In Limerick, Lodges No. 13 and 271 celebrated this feast with the usual happy reminiscences, by dining together.

June 30th.—This evening the Grand Lodge was opened by the Deputy Grand Master, for the purpose of receiving the reports of the commissioners from the country. The attendance was very numerous. With some trifling exceptions, the communications relative to the conduct of the Brethren in the rural districts was very favourable. In many places, the churches and dissenting houses were filled by members of the Order (*but without any badge or insignia*), and sermons preached in most instances to respectable and attentive congregations. At Belfast the R. W. Bro. White, assisted by the fraternal energies of Prov. D.

G. M. Sneyd, explained matters to the Brethren, and dissuaded them from public processions, in a speech remarkable for the clearness of its composition and the purity of its diction. D. G. Secretary Fowler, on his arrival at Ballieboro, proceeded energetically and efficiently to discharge his zealous and anxious duties, and found the Brethren obedient and conciliating, and many of them members of the Temperance Societies. The conduct of Bro. Coppinger at the very numerous places he visited, was such as to reflect honour on himself, and on the Grand Lodge for its selection of him as a competent representative. He mentions, that in those portions of the counties of Monaghan, Derry, Donegal, &c., where he attended, the Brethren did not hesitate a moment in submitting to the expressed wishes of the Grand Lodge, but on the contrary, every one expressed his satisfaction at the line of conduct pursued by that body, and the conviction that it was deserving of the fullest confidence. The Grand Lodge, feeling that much praise was due to Bro. Stewart, W. M. of No. 93, Bro. Isaac Martin, W. M. of No. 632, Bro. Thistle, W. M. of No. 640 (all of Londonderry) and Bro. Joseph Orr, W. M. of No. 316, Coleraine, passed a vote of thanks to them for their indefatigable exertions to procure for Bro. Coppinger, as the representative of the Grand Lodge of Ireland, every assistance and information. We regret to be compelled, in candour, to add, that Bro. A. K. Ogle encountered some disobedient Brethren at Newry and elsewhere; and that although he explained to them at much length, and with great perspicuity, the nature and importance of his mission, yet, despite of his remonstrances, in which he was joined by Bros. Isaac Corry, of Newry, and Andrew Trevor, of Loughbrickland, who evinced anxiety and readiness to forward the laudable objects in view, *some members* of Nos. 82, 213, 269, 697, and 706, marched in procession to Bainbridge. This, or any similar act of disobedience, even though committed by a few stubborn and uninfluential persons, has enjoined on the Grand Lodge a solemn and perhaps a severe duty, and it is now especially called upon to uphold its authority high and prominently in the face of the nation. It is of the most indispensable importance that it should rigorously and vigorously exercise that power which its *members* know they possess; and whilst they continue ever ready, in the true spirit of the Institution, to extend the benefits of their fostering care and paternal energies to the strengthening of their connexion with the humble and provincial branches, *who are actuated by the responsibility of the ties which unite them*, they should, on the other hand, be equally determined to *vindicate* their own "supreme command," by insisting on the discipline of ancient times, and by censuring or even *cancelling* those warrants under which "a touch or taint" of turbulence or disobedience exists, or whose Masters permit any deviation from the mandates of those in authority over them, or any deviation from the formularies of Masonry, as contained in the book of its Constitutions.

GRAND LODGE ORDER.—That in the Grand Lodge of Ireland, no colours shall be worn in collars and aprons, but sky blue on white.

That no Officer shall be approved of by the Committee of Charity and Inspection, who, having served a former Office, shall be found not to have attended, either in Person or by Proxy, four times in his half-year of Office*.

That a Subscription of One Pound, Sterling, per Annum, constitutes a Governor from year to year of the Masonic Female Orphan

* This is a home thrust at some of our London Brethren.—Ed.

School, or the Sum of Ten Pounds, Sterling, made at one payment constitutes a Governor for life; the smallest donation will, however, be most thankfully received, and most gratefully acknowledged.

By Order,

J. WILLIAM HORT, G. Sec.

The Dublin Lodges installed their Officers for the ensuing six months, and commemorated the feast of St. John the Baptist with the usual effective ceremonies. On the 30th of June, Lodge No. 50 met, when its authorities were instituted, with the exception of W. M. Hercules Ellis, Esq., Barrister at Law, who was unavoidably absent. Thomas F. O'Connor and Captain Stritch, Wardens; John M'Nally and Christopher Coppinger, Deacons; Past Master Baldwin, Secretary and Treasurer; and the Rev. Mr. Kelly, Chaplain. The Worshipful Master Brother Michael O'Shaughnessy presided, evincing throughout the evening his accustomed ability. On his right he was supported by Trevor Corry, J. P. and D. L. of Downshire, and the Chaplain, and on his left by Sir R. Baker and Mr. Drummond, High Sheriff of Dublin. The effectiveness of the ceremonies, which were chiefly performed by P. M. Thomas Wright, assisted by P. M. Tenison, the ability manifested by the newly installed officers, the uniform attentions of P. M. Baldwin, and though last, certainly not least, in the estimation of the Brotherhood, the arrival from America and appearance amongst them, of that prime public favourite and excellent fellow, Brother W. F. Brough, rendered this an occasion of much intellectual good fellowship.

MR. STEELE.—We are quite sure that the Freemasons of Ireland will be highly gratified to learn that our friend, Mr. Steele, was, by an unanimous vote of the Grand Lodge of Ireland, at its last meeting, restored to Masonic honours, of which he had been deprived since the year 1828, in consequence of some misunderstanding with respect to Masonic costume.

We are not Masons ourselves, and therefore cannot pretend to pass any opinion, except a general one, on this subject; but are certain, that of all men living, he is one of the last who would be guilty of the criminality of wilfully introducing any symbol of discord in an order like that of Masonry. Even speaking of him politically, as long as we hoped that it was possible to conciliate others, our friend was most ardent in his efforts for its accomplishment; and we remember well that it was he who in one of his speeches at the period of some proclamations, after stating that "he had read in a Moorish romance that certain colours were the colours of a particular tribe of the Abencerrages," earnestly exhorted the popular party of Ireland to adopt, which they did, these colours in combination, as the colours of Ireland.

A communication was, we understand, immediately sent to the Grand Lodge of England, stating the fact of Mr. Steele's restoration. He is a Mason of the Lodge of Union in London and on the English registry.

We have had a letter from our friend on this subject, and we feel ourselves perfectly authorised in stating it as his opinion, that nothing could be by possibility more noble and worthy of the most exalted spirit of the Order of Masonry, than the conduct of the Grand Lodge of Ireland towards him at its late meeting.

In his letter he expresses himself in terms of deep gratitude to Surgeon Wright, of Lodge 50; Mr. Fowler, the secretary to the Grand Lodge; and Mr. Norman. Of Surgeon Wright, in particular, he says, that, although little more than an acquaintance, his conduct towards

him was characterized by the purest spirit of that fraternal feeling which constitutes the essence of Freemasonry—mystic in its nature, but to those who are initiated, morally sublime.—*Morning Register*, July 7.

GALWAY.—On last St. John's day, the Brethren of that ancient and highly respectable lodge, No. 9, dined at their new Lodge-room, in Flood-street, Galway. At about five o'clock the ceremony of installing took place, when James Kearney, Esq., was appointed Worshipful Master, to fill the throne, shortly after which the Brethren sat down to dinner. On the right of the throne sat the newly admitted Brethren, and on the left were Barry O'Hara, Esq., Captain Fry, R. A., Dr. O'Maley, Lambert O'Malley, Esq., Lambert Mahon, Esq., Dr. Bodkin, and many other Masonic gentlemen of the first respectability. At a very early hour the assembly broke up in peace, harmony, and love, each expressing a willingness to lay the foundation stone of future unanimity and brotherhood.—*Connaught Journal*.

FOREIGN.

TRINIDAD.—The Lodges have been until lately accustomed to work in the French Language, which is giving way to the English. The Master of a principal Lodge has been some time in London, qualifying himself against his return. We understand that he has made great proficiency under the care of Brother Barnes.

BOSTON, U. S.—Should this meet the eye of Brother Nahum Capen, the Editor attaints him of a *little wee-bit* of forgetfulness.

SYDNEY, (Australia)—The Freemasons of Australia lately presented an address to Lieut. Colonel Despard, 17th Regiment, on his departure for India, accompanied with an elegant snuff-box of colonial manufacture, in testimony of fraternal respect and regard. There are many members of the ancient Craft in the 17th.

The Editor of the "Freemason's Quarterly Review" is requested to give publicity to the following Notice.

"His Royal Highness the W. M. G. M. the Duke of Sussex, being desirous that the Warrant of Constitution from the Grand Lodge of England, which has been in abeyance since the year 1829, should be forthwith revived and acted upon, Notice is hereby given, that all Members of the Craft who are disposed to unite themselves in the renewal of the Lodge of Australia, No. 820, are requested to transmit their names, together with the dates of their initiation and rank in Masonry, addressed to the W. Past Master of No. 820, at the Lodge Room, Royal Hotel, Sydney."—*Sydney*, July 25th, 1833.

INDIA.—We most earnestly direct the attention of our Brethren in India to the Asylum for aged and decayed Freemasons. It is an institution worthy of their support; however distant they may be from the scene of want, they may rest assured that many worthy Brethren plead at this moment for small contributions which may not be missed, yet would by their aggregate, effect the wished for object. Messrs Prescott, Grote, and Co. are the Bankers, who will cheerfully receive any contributions.

Bro. Dr. Burns will shortly proceed to India, on his professional employment. He will be found a useful coadjutor to Major Macdonald, and we refer such of our Brethren in the East, as may be anxious to cultivate the acquaintance of an accomplished Mason, to profit by the opportunity.

Lord Elphinstone, who is about to proceed to Madras as Governor, having been raised to the degree of Master Mason in the Lodge of Friendship, No. 6, has given great earnest of Masonic promise, and will, we are confident, use the means of promulgating our tenets in the extensive scene over which he is called upon to preside. We congratulate the Madras Masons and the community, on the appointment of this distinguished nobleman.

We have to acknowledge the receipt of Two Pounds from the Lodge No. 293, Prince Wales' Island, per Bro. E. Harper, Grand Secretary, which we have applied very gratefully to the Funds of the Aged Masons' Asylum.

TO CORRESPONDENTS.

We understand from our publishers, that in consequence of our directions they have declined to receive several unpaid letters.

It having been represented that some difficulty occurs in supplying this Review, we beg to observe that Messrs. Sherwood and Mr. Churchill are most kindly attentive, and that the difficulty must arise from the indifference of some Bookseller, who may not have liberality enough to be candid.

G. H.—The information is thankfully received, and we hope he has been attended to.

SIR CURTIS SHARP.—We gratefully acknowledge the copy of 'Freemasonry in Durham.' The sketch is honourable to the province, and the example might be followed with advantage in other quarters.

BRO. TAIT.—It would have caused much inconvenience and delay to send proofs; but we hope to have satisfied our kind friend. The tale from "unpublished sketches" is omitted, for the reason (if we understand our correspondent rightly) that it will appear in another form very shortly; its publication, therefore by us, might affect the author's interests. Our publishers have no objection to their names appearing in the prospectus. Thanks for the past and present favours, as well as for the promised continuance of an interesting correspondence.

G. L. (Lancashire).—We presume G. L. writes merely at random. His assertion that a country member seldom or never gets more than 5*l.* is altogether incorrect. We have seen money lavished upon country petitions with a liberality that appears unknown to G. L. and many others, who appear to have little acquaintance with the anxiety at head-quarters to apply faithfully, although it should be understood they receive very scantily from many provinces. One of the leading abuses that we hope will be remedied, is the disregard which many country Lodges observe in their dues, which are often held back for several years; in some instances they are never offered but when they are accompanied by a petition for relief of a member. G. L. should also bear in mind, that country Lodges only pay half dues. Can they in common honesty be entitled to double relief?

BRO. G. W. TURNER.—We are obliged by his mark of confidence, and shall be happy to avail ourselves hereafter of the opportunity to extract from his interesting MSS.

BRO. H. PHILLIPS.—We hope to have done justice to his kind contribution.

A. L.—The article is only admissible in some medical periodical, although we venture to hint that it will require a careful revision before it can be accepted any where.

BRO. GOODWIN, 327, will find we have endeavoured to restore ourselves to his good opinion.

PROBITAS.—The signature does not accord with the article, which we reject, for the simple reason that upon every point it is incorrect.

A PROVINCIAL BRO.—The Editor has addressed the Lodge in full upon the various subjects submitted to him. If the Brother has not been apprized, let him inquire the reason of the Secretary, who has, by order of the Lodge, written a complimentary letter to the Editor.

A COLLECTOR OF MASONIC SCRAPS will perceive we have availed ourselves of his contribution. Why not favour us with his name?—we have reasons for desiring it.

A MATTER OF FACT.—Our friend is right.—*Mutato nomine de TE, &c. &c.*

BRO. TAYLOR.—His communication came too late for its full insertion. He will find it somewhat abbreviated.

M.—Dr. Crucefix was long since elected an honorary member of Lodge 100, Dublin.

A GRAND SREWARD may be right; but great allowance should be made. The matter seems untoward; but we are certain that it was unintentional.

S. B. 113, will perceive we have inserted his very excellent article.

BRO. TENISON, Sept. 19.—The welcome packet reached us to-day, and just in time. We hope our esteemed friend finds good sport in the neighbourhood of Portnellagan. His zeal is appreciated, and in nothing more than in the manner he advocates the advantages of prudent publicity.

A GRAND OFFICER's suggestion may probably be acted upon.

A MASON's letter to a high personage, enveloped to the Editor, is altogether inadmissible.

BRO. M. M. DE B —E.—The effusion, although highly creditable to our esteemed correspondent, as a foreign Brother, is not quite adapted to our pages. We should rather invite a contribution in prose, and hope to be favoured at his leisure.

A RICHMOND BROTHER inquires why No. 317 is still continued in the Calendar as a Surrey Lodge? We confess our ignorance. Has the Brother addressed the Grand Secretaries?

BRO. EALESWHITE.—We can feelingly appreciate the kindness which dictated the last letter, to think of us when on the bed of sickness, is no small proof of personal regard; his Asylum must prosper with such aid as this.

A. U. T.—The tale is inserted; with thanks for the suggestions.

BRO. T. WRIGHT's correspondence is too gratifying to be permitted any interruption. We entrusted our answer verbally to his friend Brother Murphy; whom, however, we must scold a little for neglecting to forward some essential particulars of a high public character.

F. H.—Is our correspondent serious? If so, let him carry his complaint to the very highest quarter, our defence will be simple, and, he may rely upon it, "not uncourteous." *Forbearance* is one of our mottos.

A. B.—We publish what we think may be useful and amusing, not merely what others please. If not independent, we are not servile; if we refrain from treating with severity occasional dereliction from duty, it is from any cause but what A. B. attributes to us. This is a truth we believe to be sufficiently felt.

FRATER.—Mrs. Da Costa is still living.

(630.)—The error was not with us. Brother South, of No. 1, was certainly present: the omission of his name was, we have no doubt, purely accidental on the part of the Brother who furnished the list.

BRO. ELLIS.—Thanks for the fraternal consideration shown to us.

QUERIST's request appears to have been preferred elsewhere; we subjoin the following:—
"Are Freemasons exempted from the necessity of complying with the same prescribed form of declaration as any members of any other secret society, on or previous to their accepting public office?—A Freemason must take all the oaths and make all the declarations which must be taken or made by any other persons, but there are none directed against him as a Freemason. In respect of that particular character he takes none."—*Bell's Life*, Aug. 14.

OBJECTOR.—We ourselves object to garbled accounts of meetings, but not to the publicity of such subjects as are proper to be known by the public as well as by the Craft.

SCOTO-ANGLUS.—We have not received the copy of the Address of the Grand Lodge of Scotland from our usual correspondent, nor from the Grand Secretary. What we have seen we decline to publish until we know it to be genuine.

CAUTION desires to know how he can obtain certain particulars of the Canongate Kilwinning. We answer, that if he really wishes for information, he should apply in open Lodge. We are not the proper channel, indeed, if we knew the correctness of the circumstances he alludes to, we should not become the retailers of mere gossip.

BRO. TYTLER (Midnapoor).—The welcome tidings of his health and that of his family have been received this day, Sept. 23; the valuable communication, of course too late for the present number, shall appear in our next; meantime we solicit the continuation of the interesting and important subject. Dr. Tytler will be pleased to hear that we are well, and that our labours are progressing successfully.

ASYLUM.

P. G. S. B.—The objections are frivolous. There is a Spanish proverb that may apply in the case, "Time and I against any two."

A PROV. G. M.—*Fears* we are too poor to carry the point; be our answer this—that our real means are too great to be confined to it. A very few years hence, and the mere thoughts of *thinking Masons* will have developed our resources with the becoming pride that may accompany their application.

P. G. W. *despairs* of the undertaking; let him send a donation, and we will teach his heart to be diligent and to rejoice.

W. M. promises to send twenty guineas as soon as the patronage of a high authority shall be obtained. We believe him; and more, will not let him off under fifty at the least. We have a list of conditional supporters, merely waiting for the moment; and if they would only send the old *shillings* as a deposit, the share lists would soon be full, and the final call would be made before the next Grand Festival, or we are no conjurers.

A MASON.—The Sub-Committee is the proper body to address on the subject. They are fully authorised to entertain any question, and to act upon their own responsibility, without infringing their "provisional" duty.

A. A. is mistaken; the arrangements are as complete as needful, and are termed provisional for obvious reasons of propriety; yet while they exist, embrace ample powers of security to those who are charitably disposed.

TEMPLARS.

A CAPTAIN.—P. E. C.—A MEMBER OF "OBSERVANCE."—M.—We cannot answer their question; we only *know* that the fees are regularly paid; but of their application we confess a lamentable ignorance—at present.

HONESTUS.—For weighty reasons we decline to write upon the subject of his letter, but invite him to an interview. We can and will most cheerfully explain ourselves; but we timely caution him, for as we have ourselves been somewhat converted, by an opinion of no inconsiderable importance, we have gathered strength in the argument.

POINTS OF DISCIPLINE AND PRACTICE.

P. M. enquires if the practice in a certain Lodge of performing a part of the second ceremony in its private Lodge of Instruction to save time is authorised. Our reply is, certainly not; and the practice is reprehensible. We of ourselves do not know that it is done; but P. M. should go a step further, and put a stop to it—nothing more easy.

TYRO.—The hour stated in the summonses ought to be the time of meeting. In all the public committees of the Order, and of the charities, the chair is taken punctually at the moment. Lord John Churchill as D.G.M. enters Grand Lodge precisely at Eight.

AN ENQUIRER.—If he will read carefully article 6, page 19, 20, of the Constitutions, he will perceive that he is in error. The meeting is not as of the Grand Lodge, but is a Committee of the Grand Lodge, consisting of the Grand Officers and Masters of Lodges, and none other are allowed to be present, unless in the case where a Master cannot attend, and "shall certify that fact by writing, under his hand, and at the same time appoint a past Master of his Lodge to represent him." If ENQUIRER'S views were correct, a Warden, who is a Member of Grand Lodge, would have equal claim. In the case in question, the party should write his notice of motion, and address it to the President of the Committee; and, finally, the Grand Tyler ought not to admit unqualified brethren.

SEVERAL CORRESPONDENTS.—We cannot do better than to give an extract from a letter sent by authority, which it will be seen will apply to persons of colour seeking admission into the Order.

Extract of a Letter as to "Free Born."

"In reference to your inquiry as to a definition of the term "Free Born," it is considered, that a Candidate who is, at the time of being proposed for initiation, his own Master, and capable of governing his own actions, and being otherwise qualified as required by the Laws and Regulations of the Craft, is admissible into our Society.

"The terms Free Born and Bondmen, as mentioned in the Ancient Charges, had reference only to the Custom of Eastern Nations, therefore the usual form of words, as now addressed to every Candidate for initiation, which was introduced only at the period of the Union of the two Fraternities, might without infringement of the Land Marks of the Order be adapted to the occasion, by omitting the latter part of the compound word, inquiring—'Are you a Free Agent, and of mature age.' This slight deviation in a word, from what may be the general practice, may not be deemed important, while the main principles of the Craft are adhered to."

A WARDEN.—The Master of a Lodge (by courtesy) may be expected to give due notice of the Quarterly Communications to the Past-Masters and Wardens of his Lodge; at the same time, they of themselves should be sufficiently acquainted with the Constitutions not to require such notice, except in cases of especial meetings of the Grand Lodge.

A WARDEN may appoint (by written document) a Deacon of the same Lodge to represent him in Grand Lodge.—See pages 67, 81 Constitutions.

 Omitted in Masonic Intelligence.

MASTERS' AND PAST MASTERS' CLUB, Sept. 7.—Brother Key was re-elected Treasurer, and Brother Archer Secretary.

LYRICS.

BY BROTHER LEE STEVENS, OF THE BRITISH LODGE, NO. 8.

I DID not think when I became
 The trusting creature of thy will,
 That thou couldst be so void of shame—
 So virtueless—so lost! Until
 From thine own lips conviction fell,
 I dreamt not, even, there could dwell
 So much deceit in one so fair.
 But, Syren, broken is the spell;—
 And now thou neither canst compel
 Me, nor allure. The ambient air
 Has not a denizen more free,
 Than he who was a slave to thee!

The cruel world encompasseth
 To do me daily wrong ;
 As though it would devote to death
 The harmless child of song,
 To whom fell slander's subtle breath
 Did never yet belong.

The cruel world must work its will,
 And snare me in its toil ;
 For there is no escape until
 I quit this mortal coil :—
 My weary soul, from after ill,
 God's mercy will assail !

Home! home!
 To thy fairy grot come,
 My beautiful gnome ;
 Thy task be complete,
 Thy wanderings over ;—
 Haste, truant, and meet
 Thy languishing lover—
 Haste, home !

I feel
 A faint tremour reveal
 What thou wouldst conceal:
 I know thou art near,
 And fondly implore thee,
 Appear, oh! appear,
 While thus to adore thee
 I kneel!

Oh! why,
 With a faltering sigh,
 My rapture deny?
 Why hide from the arms
 That fain would enfold thee?
 Why veiled are thy charms?—
 Oh! let me behold thee—
 Or die!

THE OLD BOATMAN.

BY BROTHER DOUGLAS JERROLD.

"I HAD the legend from a grey-haired captain, who had it from his grandfather."

"And we have two hours good of the watch: tell the tale—tell it, and stint no word. Peace, Jabez! and Miguel will tell us of the thing last night."

"What thing?"

"Why, the thing that hailed us last night."

"I would I had seen it," cried Jabez, with an incredulous sneer.

"Thou wert sleeping, fast as a tortoise."

"Ha! ha! ha! and we need not sleep to dream, eh, shipmates?"

"By the blessed Virgin, there were twenty of us who heard it—saw it."

"Peace—peace, Jabez! thou hast no more religion than a dog-fish," spake another.

"And I," said he who was urged to tell the tale, "have been an unbeliever. Until last night I would have laughed with Jabez: but now—Christ be with us!—what is that?"

A low, long groan, as from a dying creature, came through the air. The sailors—rugged as they were—huddled closer together, and looked anxiously in each other's face. Again, the groan was heard.

"Ha! ha!" laughed Jabez—Is't a mermaid's song, that you look so white at it? Did ye never before hear black flesh bellow in the hold of the Santa Maria? 'Tis the woman whose husband we gave to the white shark this morning. So, since it must be, let us have your story, Miguel. But stay; first, what was this grandfather, with whom the tale began?"

"As ourselves—a sailor."

"And carried the like cargo?"

"Of the same hell-born traffic. Thou mayest gape, Jabez; I pray the Virgin, I were once more on Christian earth! Well; he had been forty years a sailor, when he heard and beheld the thing we last night heard and looked upon. He came home—discharged his crew—gave his vessel to the flames, and died a holy brother of St. Francis. Thou shalt have the legend in his very words."

The sailors closed around the speaker. The night was beautiful: the gentle wind brought odours from the neighbouring shores—millions of stars glittered in the heavens—and the broad green sea lay without a wave.

"Now, Miguel—now."

"Aye, thou shalt have the legend in his very words."

"Sold! all sold! Now will I hie me home—live at mine ease—hang a lamp of silver at the shrine of St. Francis, and when I die—pah!—death is many a mile away from the wealthy Pedro. Fellow!—yonder!"

Thus ruminated—thus spake Pedro Xibecq, as he stepped from the beach into a skiff, and pointed out to the plying boatmen a fine, trim-built vessel in the bay.

Pedro might well triumph: he had made his last voyage—bore about him a heavy weight of wealth, the produce of his freight, some ten score healthy blacks. "They are snatched from their heathen idols, and will be blest with the true faith." Thus thought Pedro; and with the thought,

he laid his hand upon his bag of gold. And as the boat glided silently along, bright visions gladdened the eyes of Pedro. He saw a palace thronged with menials in his many-coloured livery—gardens, radiant as paradise—lakes of rippling silver. Entrancing music stole into his ears, and his heart rose, beating to the sound. Pedro smiled, and again he pressed his hand upon his gold. "This glory—this greatness—will be mine—long as I live, mine—and when I die,—ha! ha! again death—tut! death is many a hundred miles away."

For the first time, Pedro surveyed the craft in which he was embarked. "So: a crazy shell this! In the name of St. Nicholas, how many thousand years hath it swam the sea?"

"Many thousand."—

"Thousand!" echoed Pedro, darting a fierce look at the unmoved boatman; "thousand!"

The boatman paused a minute on his oars; then, leaning his long back towards Pedro, his breath chilling the flushed face of the prosperous man-seller, said—

"When the wood whereof was built the ark was yet green and budding, the boat you sit in was upon the wave."—

"Ha! am I stowed with a madman? Pull, slave—pull to your ship, or"—and Pedro clutched his pistol in his belt.

The sun sank, and all was dark.

"Pull, dog!" shouted Pedro—"pull!"

But the oars were still—the boat, as upon a rock, without motion. Pedro leapt forward to smite the boatman, and to seize the oars. He struck, and groped in the darkness, and found himself alone! Pedro staggered back, and fell upon the seat; and, immediately, he heard the boatman at his task; the oars dipped in the wave—and the boat went on. The heart of Pedro beat at every stroke—and his face grew cold and wet as reeking marble. His hand fell dead upon his bag of gold—he plucked it thence, as though a snake had stung it.

Like an arrow from a bow, the boat shot through the stream. All night, the sound of the oars, true as the half minutes, rang upon the brain of Pedro, and his bones became as ice. And when the morning dawned, Pedro saw the blue eyes—cold and bright as stars—of the old boatman, gleaming upon him. He turned to seek his ship, and he saw nothing on the waste of waters round about him. Pedro gasped, and tried to speak, but his tongue was dead flesh in his mouth. And the sinewy arms of the boatman still swept the bending oars.

And there were nought but signs of sadness—terrible manifestations. The very sea, parted by the keel, touched by the oars, became stagnant and jellied.

A flying-fish rose from the wave, and fell dead upon the oar; and the little nautilus closed its sail, and sank like a flint.

A shoal of dolphins gamboled to the surface, and as the oars dipped near them, the morning light brightened their mortal hues.

The shark darted at his prey, but sank with rigid jaws. The huge leviathan bellowed as the boat drew nigh—bellowed, and disappeared.

The strong-winged swallow, follower of the sun, fell upon the boatman's knees!

And still the old boatman bent at his oars. There was no sea, bay, river, lake, creek, or dyke, whereon the boatman had not, in some way, plied. Trusted with revelling youth and beauty, he had wrecked a gondola; and now, as pilot, sunk whole crews on rocks and sands. In

the darkness of night, he hath hailed a ship, and the next morn, the sharks have followed yawning for corpses.

And Pedro, for a moment, thought of his gains: of the human marrow he had bartered for minted gold. He glanced towards his foot, and he saw the metal melted into a mass, the skull of a dead man engraven in it, and his own name beneath. He looked again at the boat; for he had assured himself of a life of fulness—of palaces, of bowing crowds and glorious feasts!—he looked—and he was alone—shrouded and in his coffin, drifting on an eternal sea!

“And still it drifts—and still the spirit of Pedro, doomed by the Old Boatman, calls, in the dead of night, to sinners on the deep!”

“And said the monk no more?” asked Jabez, with a fallen face.

“Yes; he would lift his withered hands—and the tears would roll down his old cheeks—and he would cry with the awful voice of an old, repentant man—

“OH, YE PEDROS! RICH AND EXULTING WITH THE EVIL THAT YE DO UPON YOUR BRETHERN!—IN THE FULNESS OF YOUR WEALTH—IN THE GIDDINESS OF YOUR TRIUMPH—THINK OF THE OLD BOATMAN!”

RELATION OF A CAPTIVITY AMONG THE INDIANS OF NORTH AMERICA.*

MAJOR GLADWIN of the 60th regiment, commanding officer of Fort Detroit, being desirous to know whether the lakes and rivers between that place and Michelimakenac were navigable for vessels of greater burden than the small batteaux then made use of to carry provisions and military stores to the dependant posts, he ordered Lieutenant Charles Robson of the 77th regiment, who had the command of the king's vessels on Lake Erie, with a party of six soldiers and two sailors, to proceed in a large batteau with the necessary implements, to take soundings of the lakes and rivers.

Sir Robert Davers, who had passed that winter at Detroit and its vicinity, having a curiosity to see farther into the country, which indeed was the motive that induced him to advance so far as Detroit, accompanied Captain Robson in the expedition. Both these gentlemen inviting me to go also, I joyfully accepted the invitation, which had then all the appearance of a party of pleasure, as we promised ourselves excellent sport in shooting the water-fowl, with which that district abounds, and not in the least dreading any interruption from the savages, who had but a little before renewed in full council their professions of friendship for the English, and had received from them presents to a considerable amount.

We accordingly set out on the 2nd of May, 1763. Captain Robson, myself, and the party under him, were in the batteau; Sir Robert Davers, with a panee, or Indian slave, was in a little wooden canoe, which is better for going into shallow water after game, and so easily managed that he and his boy were sufficient to cross the lakes with it, and go up the creeks among the Indian villages.

May 4th.—We overtook a canoe with an Indian family in it; exchanged our bread and tobacco with them, and parted very good friends.

* From the MS. in possession of a Brother, the son of the captive.

May 5th.—We passed several villages, but there appeared few Indians in them. We supposed they were gone upon their hunting parties.

May 6th.—In the morning we arrived at Pinnierrri, where there were some Canadians building a saw-mill, and for whom we had brought, by desire of a French gentleman at Detroit, a few barrels of flour. These people returned us their thanks, and with all the rhetoric they were masters of, assured us that the whole of the nations of Indians around, were in league to take up the hatchet against the English; that they knew of our coming that way, and were waiting six miles up the river to seize or destroy us; that certainly if we persisted in proceeding any further, we should be all cut to pieces. They begged us with tears for God's sake to return, so that by means of the wind and strong currents, we might regain the fort before the Indians could discover that we were aware of their intentions.

This was a friendly advice, and given by people who had evidently nothing but our safety at heart; and had we followed it, not a few of us would have saved their lives on this occasion, and others avoided a long and painful captivity. Captain Robson, however, partly doubting the truth of what the Canadians told us, and partly from a mistaken notion of the estimate in which the Indians held the prowess of the English, imagined that they would not dare to attempt any attack, at least until under cover of night; and as it was then morning, he thought we might go on notwithstanding, and sound about the mouth of the river Huron, which would finish the survey in that quarter, and after that return to the fort as fast as possible. He therefore ordered the rowers to ply their oars, and without seeming to suspect any danger, proceeded forward till we came to a place where there was a small Indian village, the very spot where the Canadians warned us we should be attacked by the savages. Then it was, though too late, that our leader discovered the truth of the information he had received. The whole bank of the river was covered with Indians to the amount of three or four hundred. Sir Robert Davers was at this time considerably before us in his canoe, and had, at the request of the Indians, put the head of the vessel ashore, and smoked a pipe of friendship with some of the chiefs till we came up. He advised us to row on and pass him, without seeming to suspect that they had any design upon us. And here I must observe, that the river was become more narrow, and ran so rapid that we were obliged to keep the boat close to the shore; even then the Indians could walk much faster than we could row. To have attempted now to return, would have been certain destruction to us all, as the savages had their canoes ready to have pursued if necessary. Sensible of this, we kept rowing forward, endeavouring to humour them as much as possible. They crowded near us, men, women, and children, bestowing upon us all the while the friendly appellation of brothers, telling us they were glad to see us, and if we would come on shore we should have whatever was good. The Squaws showed us fish, maple sugar, &c., in order to induce us to land, and asked for bread and tobacco, which we threw them. During this time the men were filing off by degrees, till at last there was not one to be seen, the women crowding on the bank to cover their movements and divert our attention. The warriors were then posting themselves behind a rising ground, a little further on; for on our arriving opposite this place, all the Squaws suddenly scampered off, and the warriors seeing them out of the way, poured in a fire upon us, at the distance of sixty yards.

Captain Robson was instantly wounded in the left side, which showing me, he called to the men to sheer off. But alas! he had just spoken the word, when another shot through the body killed him. I then took the helm and endeavoured to bring the boat round; but two of the soldiers being likewise shot, and the others not having their arms loaded, and seeking only how to screen themselves from the enemy's fire, it was impossible to navigate the boat. The Indians, on seeing Captain Robson slain, and the rest in confusion, rushed from the bank into the water, and easily boarded us, setting up at the same time the most horrid yelling. They had quite changed their appearance from what it was when they termed us brothers, having thrown off their blankets and ornaments, and exhibiting a very frightful figure with their naked bodies painted black and red.

Every one of us was now seized on by his future master, for by their customs, whoever lays hold of a captive by the hair of the head, to him he belongs, and none may take him from him. I was laid hold of by one, whose hideous appearance was enough to have banished every hope of obtaining quarter; but, in truth, before this, I had given up all expectation of being saved, and became in a manner resigned to the worst.

They immediately scalped Captain Robson and the two soldiers who were shot, and stripped them naked. My master (for such I was now to consider him) dragged me by the hair into the water, which took me up to the neck, making me run the risk of drowning. However, he brought me safe on shore, and with a rope adorned with trinkets, which they always carry with them to bind their prisoners, bound me, and delivered me in charge to his squaw, returning himself to plunder the boat.

All this time, Sir Robert Davers (as I was afterwards informed by his Indian boy) upon seeing the savages attack us, endeavoured to escape with his light canoe to the opposite side of the river, while the Indians called after him to come on shore, and they would not hurt a hair of his head. He paying no regard to their words, so exasperated them, that two of them levelled their pieces, and instantly brought him down. His body fell into the water, which they picked up and brought to the shore. They then cut off the head and buried the trunk; and having scalped the head, they buried it likewise.

My master returned from the boat with his share of the booty, and having laid it on my back, marched me through the village, till we came to his hut. We had not been long time there, when a number of Indians came in, and got drunk upon some shrub, which was part of the plunder; and as I knew that in their cups they often quarrelled and killed one another, I considered myself again in as great danger as ever.

One savage, dressed in Captain Robson's clothes, came in very drunk, and seeing me lying in a corner of the hut with my hands tied, set up a halloo, calling out *English dog*, and made a stroke at me with his tomahawk, which must have killed me, had not another Indian, more sober, seized his arm and prevented him, and then turned him out of the hut. My master's wife perceiving the danger to which I was exposed, and knowing that the same or other Indians might return, made me then lie down behind her, and covered me over with skins and furs. Soon afterwards the same Indian did return, demanding me of my master, and saying that no *English dog* should be left alive; upon which he was turned out a second time and well kicked. In a short time, however, a whole party came, determined to have me, when my master was obliged, in order to save me, to assure them I was carried

away to another hut, which satisfied them. The whole night they kept drinking what liquor we had brought with us, and making a most hideous yelling, during which time they were also feasting upon poor Captain Robson's body!

This shocking piece of barbarity is practised only by some of the Indian tribes to the northward. The Six Nations, who use their prisoners, when alive, much worse than those whose captives we were, yet never eat human flesh like them. They do not devour it for the sake of food, but as a religious rite, or rather from a superstitious notion that it makes them prosper in war. They teach their children to be fond of it from their very infancy. The day after this, my master's son brought some pieces of the body into the hut, and roasted them upon a stick at the fire, and endeavoured at the same time to prevail on me to eat a bit, repeatedly assuring me that Englishmen's flesh was very good to eat. My master also desired me to taste it. I said that I would obey him in everything he bade me, and even in that if he insisted upon it; but that it was very disagreeable to me, and that it was the only command I could feel the least hesitation in performing, and begged that he would not force me to do it.

Thus, by a seeming readiness to obey, and to conform to their customs, I avoided eating the remains of my friend; and I believe by thus showing a desire to please him, rather gained upon my master's affection.

My hands were still kept tied behind my back, this being the second day of my captivity. Having never seen or heard anything of the poor soldiers who were in the boat, I concluded that they had shared the unhappy fate of their officer, a reflection which added the more to my uneasiness, as I feared I should not be more favourably dealt with in the end. However, towards the evening of that day, I saw Sir Robert's Indian boy, who informed me that he knew of some of the soldiers being alive. This boy having lived long with the English, and speaking our language, made me think that he would desire to get free from the Indians, who used him much worse than the English; I therefore thought I might confide in him, so laid myself open to him, and told him of a scheme I had formed for our escaping together, which was, that we should both get out of our respective huts in the night, when all were asleep; meet at a certain place, and there untie each other; and as he understood travelling in the woods, he would pilot us to Fort Detroit, which was not above eighty English miles distant, each of us bringing with him some fish to subsist upon during our journey. He having agreed to this proposal, went off with an intention, as I supposed, of meeting me at the place appointed. However, towards the end of the evening, I was surprised to see my master coming into the hut, and looking very angrily at me, having in his hand a thin wooden post and an axe. Without saying a word, he put one end of the post into the ground, and tying the other to the roof of the hut, cut a notch in it about two feet from the ground, and spoke to me in an angry tone something which I did not understand, making signs to me to lie down upon my back; then taking my leg a little below the ankle, he put it into the notch, against which he tied another piece of stick so close, that I could not move to turn upon my side, but lay upon my back, with my hands bound together. He then drew the ends of the rope underneath his body, laying down with his squaw near me upon a beast skin.

Thus I passed the night like a criminal just before his execution,

with this difference, that I had nothing to reproach myself with—no offence committed against my God or the laws of my country.

This treatment gave me good reason to suspect treachery on the part of the Indian boy; and I afterwards found that in order to get his own freedom (which he did) he had discovered my intentions of escaping.

Next morning my master loosed my leg, and by means of another Indian who spoke English, informed me that he had discovered my intention of making off, and that had I attempted to do so, death would have been the inevitable consequence, for that Fort Detroit was completely surrounded with four Indian Nations, the Chipwas (to whom I belonged), the Ottawas, Poutewattimies, and Wianclows, who so blockaded the place, that nobody could go in or come out; adding, that in a few days there would not be an Englishman left in it alive. Whereupon I found that it was absolutely necessary for my safety to affect a relish for their savage life, and to put on an air of perfect contentment, which I had often heard was the way to gain their affections; whereas a gloomy, discontented conduct irritates them, and excites to worse treatment, and even draws down death itself upon the captive who is so unfortunate as not to be able to accommodate himself to his situation.

I therefore assured my master that I should no more think of leaving him; which so pleased him, that he took me out to walk, and pointed out to me the place where Sir Robert Davers was buried, and what remained of the body of Captain Robson; showing me likewise how impossible it was that we could have escaped with our boats. He then led me to where the corpses of the poor soldiers lay who fell in the attack of the Indians, and which were become food for the dogs, that were then devouring them. Here he loosened my hands, and with the string bound up a heavy burden of sticks, which he placed upon my back, telling me, I was always to do that, or whatever work his wife might desire me.

When delivered of my burden, he again tied my hands, and fastened the rope to the rafters of the hut, but did not put my leg in the stocks as the night before. Yet it was equally impossible for me to effect an escape, and indeed by this time I had given up all hope of it, unless a more favourable opportunity should offer.

Next morning my master and his family went off in their canoe to join the rest of the warriors encamped at Detroit, leaving me to the care of his father, who seemed fond of me, and wished that I should become a savage as soon as possible.

Soon after my master's departure, he stripped me of all my clothes, and told me I should wear them no more, but dress like an Indian. He accordingly gave me a blanket and breech-clout, which is a piece of blue cloth, about a yard and a half long, and a foot broad, and which they pass through between their legs, bringing each end under a belt that goes round the middle for that purpose.

He then shaved my head, leaving only a small tuft of hair upon the crown, and two small locks, which he plaited, with silver brooches interwoven, making them to hang over my face, which was also painted with a variety of colours.

I was also tattooed on both arms, with a turkey's foot on one, and a flower on the other—the emblems of the tribe. He likewise presented me with a tobacco-pouch and pipe, telling me that I should smoke, which I did, and became very fond of it.

The hunting season being now past, the Indians lived upon fish, without either bread, butter, or salt. This did not agree with my constitution; and after suffering severely from a dysentery, I became so very weak as to be rendered incapable of walking for seven or eight days, during which my master's father intimated to me by way of consolation, that I should not be eaten if I died of that disorder! Ten days after this, my master returned with the rest of his family, and after much talk of the success of their arms against the English, how many prisoners they had taken, &c., he looked at me, turning me at the same time round about, seeming surprised at seeing me now attired *en sauvage*. He asked for my hair, which the old man giving him, he put it carefully by.

Still my hands continued to be tied; and whenever I had occasion to go out, an Indian boy held the end of the rope, which he fastened to the rafters of the hut when I came in again. It was not however long after this, before my master at last unbound my hands, repeatedly impressing upon me the impossibility of my making an escape. I told him that I had no such design now, and feigned a sincere satisfaction with their manners and habits of life, which my master thought I should take to, on account of my being but a stripling.

I now frequently saw two of the soldiers who were taken along with me, but the Indians did not like us to have long conferences together. These short meetings, however, were very satisfactory. It gives one pleasure to meet a countryman in a foreign and a friendly land; how much more so, when in a captive state, amidst a nation of savage manners, and of different colour from ourselves. Happy was I to converse familiarly with these poor fellows, whom a little before I would not suffer to address me without the usual marks of respect from an inferior towards a superior. Now there was no distinction; and we used to compare notes with one another regarding the treatment we received from our respective masters. One of the soldiers told me that he had been compelled to taste of Captain Robson's body. We would form fifty different plans of escape, all of which we as often rejected as impracticable, after considering them maturely.

About the middle of May, we were in great distress for want of provisions, owing to the indolence of the natives, who never stir from their huts till necessity drives them, which was our case at this time. During four days the wind blew so high that no fish could be caught in the lakes, their little bark canoes being unable to venture out. These barks are generally navigated by two men, or by a man and a boy. The former stands at the prow, where there is a pole fixed, having a light at the end of it to attract the fish, the darkest nights being the most favourable for success. The man in the bow marks the fish approaching, and directs the boy to steer the canoe so that he may best strike the fish with his harpoon, or three-pronged *geeg*. In this manner I have seen as much as two men could carry, of cat-fish, perch, and pike, taken in two hours' time. And, independent of the satisfaction in procuring what is so necessary a part of sustenance among them, it is a great amusement, and really a pleasing sight, to behold upwards of fifty of these lights moving in every direction on the surface of the lake, whilst the cry of the wild beasts in the forests is the only sound to be heard. This latter circumstance occasions no uneasiness to the fishers, who are safe beyond reach of the prowlers.

I observed that the stormy weather had reduced us to the greatest

extremity for want of food; and we were now obliged to have recourse to the last resource, that of picking up acorns and boiling them in water and ashes, changing these frequently to take off the bitter taste. This was our only food until the fifth day, when, the wind abating, we procured a supply of fish. The Indians themselves think nothing of such privations, and they are always sure to make up for their loss afterwards. So long as they have any victuals in their huts, they do nothing but eat, smoke, and sleep. Sometimes they amuse themselves with a game similar to the *shinty* of the schoolboys in Scotland, at which diversion the Indian women play against the men, and often come off the victors. On these occasions the *beaux* and *belles* of the tribe are wont to dress themselves out in their best attire, and make their mutual conquests. My master used to deck me out then in the richest manner he could, putting all the family ornaments upon my person; and taking me out to the plain, he would make me to strut about and show myself to the assembled natives, calling out to the people to come and look at the little white man. I was then, however, simply made a show of, not being suffered to partake of their amusements.

Towards the end of May, we began to make preparations for a voyage to join the rest of the warriors encamped near Detroit; for which purpose my master thought it necessary to build a new canoe, an operation which he and I accomplished in two days, large enough to carry the whole family for many thousand miles.

The evening before our departure, I was surprised to see my master seize one of the dogs, of which we had several in the hut, which were constantly poking their noses into the victuals, as the floor was our only table, there being neither stool nor chair to place any utensil upon. This animal I was not sorry to see him take and kill, and then hand over to his squaw, who began to scrape it, as they do a hog, in hot water. My master then invited all his neighbours to the feast, sending a man round with a bundle of little painted sticks, one of which he left as a token of invitation with each of the intended guests. The latter, upon entering the hut where the entertainment is given, places each his bit of stick upon a platter for the purpose. At this feast every one of the guests was served with a double portion, eating one and carrying home the other, in a dish brought with them to receive it. I sat in the corner of my master's hut, a silent spectator of the repast, being looked upon of course as a slave, unworthy to partake of so fine a banquet.

After killing, or rather drowning another dog, for the purpose I was given to understand, of appeasing the evil spirit, we set out next morning in our canoe, making short day's voyages, and always landing before sunset, when we erected our cabin and cooked our fish, an office which fell to my particular share, as well as that of cutting wood for the fire. The cabin or hut is soon constructed. It consists of about twenty young trees put up in the shape of a sugar-loaf, all covered over with a kind of matting, except a hole at the top to let out the smoke. Every one carries their bedclothes on their back, which consist either of the skin of a wild beast, or a coarse blanket, all lying down promiscuously, men, women, and children, with their feet to the fire, which is in the centre.

On the second day of our voyage we came to an island, where was an Indian burying-ground. Here we made a halt; and round a particular grave, which my master afterwards made me to understand was that of one of his sons, he caused each of us to plant a few grains of corn; which done, we re-embarked, and ended our voyage in four days,

arriving at a Frenchman's quarters in the neighbourhood of Detroit. This man, being a friend of my master's, we took up our residence close by his house, rather than join with the rest of the Indian warriors, who were encamped five miles nearer the Fort. We immediately set about building a large bark house, more convenient than those they generally carry about with them. This we finished in about four days' time, the severest part of the labour falling to my share, such as carrying home the wood and water. Here the fire-place was without doors, so that I was obliged to broil in the sun for two hours every day over a fire, cooking their kettle of fish and Indian corn. The pain I then suffered was almost inexpressible, not having even so much as a shirt to protect me from the scorching rays; and my back became in consequence so burnt, that it was one continued blister; the palms of my hands being in the same condition, from constant working with the axe. Another piece of fatigue to which I was here subjected, was that of assisting my mistress in planting a large field with Indian corn or maize, pumpkins, and other vegetables.

When the necessary preparations for our establishment were finished, my master carried me with him to the great encampment of the Indian warriors, about five miles distant from Fort Detroit. There I had the happiness of seeing Captain Campbell, and Lieutenant Mc Dougal, of the 60th Regiment, who had been sent out from the fort at the commencement of the blockade, with proposals of peace to the Indians. These, however they not only rejected, but detained the two officers as prisoners, at the house of a Frenchman. Upon my communicating to Campbell that I thought we might make an attempt to escape, he advised me by no means to think of it, as he was well assured that if any individual did escape, the savages were certain to sacrifice those that remained in their hands. Both he and Lieut. Mc Dougal belonged to the Ottawa nation, and I had opportunity of visiting them repeatedly.

At this time prisoners and scalps were brought to the camp almost every day. The scalp, I may mention, is not as is commonly supposed, the whole skin of the skull, but only the uppermost part or crown of the head, and must have in it that swirl in the hair peculiar to that part before it can be approved of as a proper trophy. Another English officer now fell into their hands, Ensign Pauli, of the 60th Regiment, who was in command of a small fort on lake Erie. The Indians first entered as friends into the fort, and whilst some of them were smoking a pipe with him in pretended friendship, the rest were butchering his little garrison, of whom they left not one alive. This gentleman made a very good Indian, being of a dark complexion; and was fortunate in being fancied by his captor, who adopted him into his family, by which he was exempted from much drudgery and service.

So great a concourse of Indians as were now gathered together in the French Settlements reduced the inhabitants to great straits for want of provisions. They killed their cattle, sheep, and poultry, and when these failed at last we were almost starved, having no food sometimes for a whole day, except a handful of Indian corn, which we parched in hot ashes, and ate with a spoonful of bear's grease. I used often to beg for a morsel of bread at the French people's houses, from whose doors I was frequently turned away with an empty stomach. This privation I was not so inured to bear as the Indians, who when sorely pinched by hun-

ger, have a practice of girding their bodies tight with a belt, which they continue to tighten in proportion as their fast is prolonged.

In this distressed and famished situation, my master prudently resolved to quit the camp, and move as far back as the place where I was first taken, and where we could obtain a sufficiency of fish and sometimes venison. On our journey thither we halted at the Indian burying ground, before mentioned; and while my mistress and I were busy erecting a hut, my master went out and had the good fortune to kill a bear, of which we all partook most heartily. When our repast was over, I was ordered to put the kettle on the fire, immediately—a circumstance which surprised me a little, as we generally went all to rest directly after eating our fill. Venturing to ask the meaning of this rather unusual order, I was given to understand by looks and gestures, that I should be informed of the mystery the next morning. My master then cut some of the choicest bits of the bear, and put them in the kettle, which being placed over a slow fire, the family betook themselves to rest.

Next morning by break of day we were called up, and in a solemn formal manner, walked all up to the grave of my master's son, near which a small fire was made. Having seated ourselves round this, each with a dish in his hand, my master rose and made a long oration, during which he often pointed towards me and to the grave alternately; all the party joining at every pause in a sort of chorus, or 'amen,' by way of consent or approval of the speech.

When he had finished his harrangue, he divided the broth and meat among us; and after saying a few words over the grave, he put a piece of the fat of the bear into the fire, directing each of us to do the same. The object of this, it was signified to me, was, to appease the spirit of his deceased son, who might be offended at my being adopted in his stead—for such was now the intention of my master. He told me from henceforward to consider myself his son, as much as if I had sucked those breasts—pointing to those of his wife; and that I was to look upon his boys as my brothers, and that my name should be no more Saganash, or Englishman, but Addick, which signifies a white elk. Notwithstanding this new designation I was generally called by the name of my master, which was Peewash. I may here mention that I had three brothers—Magonee, Quido, and Quidalin.

My master, or rather my father, after this took me frequently out with him a hunting, an amusement of which I was very fond. Though this was not the right season for killing deer, we were under the necessity of taking a few to supply the future wants of the family, and prepare their carcases by smoking, in order to return with a store to the camp. This done, we set out again on our journey to rejoin the warriors.

It happened on crossing lake Erie to blow pretty hard, so much so that our little frigate was in some danger of going to the bottom, with father Peewash and all his family. To appease the evil spirit of the storm Peewash cut some handfuls of tobacco into small pieces, throwing them into the lake, and making a long oration. Whether owing to this spell or not, certain it is that we escaped from shipwreck, all landing safely upon terra firma. Our shirts and blankets which had been thoroughly soaked by the wet, we hung on the branches of trees to dry, running about naked till they were ready to put on. The above charm

of the tobacco plant is also practised during severe thunder storms, the tobacco being in such cases cast into the fire, and while burning there, a squaw keeps drumming a piece of iron upon the bottom of a kettle. This sort of incantation, they conceive charms the lightning, or propitiates the evil spirit to avert it from them.

By the time that we again reached our quarters at the encampment, we found the Indian corn grown up to about a foot in height, so that my mother and I were immediately set to hoe and weed it, which was a severe task for six days. I had fondly flattered myself that, after having been so solemnly and ceremoniously installed into the situation of a son in the family, I should have been exempt from all such servile drudgery, which was in fact the case with some who were similarly circumstanced.

But Peewash, who had a particular regard for his wife, chose that I should still assist her, and she, being somewhat fond of ease, took care to lay the most upon my shoulders. She frequently set me to pound corn in a large mortar, till there was scarcely any skin left on my hands; and when I showed it to her, she only laughed, intimating that in time I would be better used to it, and that my hands would become hard, like her own, which certainly were none of the softest. The men, indeed, think it beneath them to do any thing but fish and hunt for the support of their families, and even in this they take no more trouble than is absolutely necessary; for frequently after killing the game they leave it to their squaws to seek and carry home, directing them where to find it, by breaking boughs off, and marking the trees for miles. The squaw having thus discovered the game, brings home the choicest pieces, and dresses them immediately for her lord and master, who generally sleeps till he is called up to discuss his supper. When the meal is over, he regales himself with a pipe of tobacco mixed with the leaves of the shumach shrub. Meantime the rest of the family are seen busy, each for himself, in roasting fish or in broiling steaks, which latter they toast upon the end of a stick, as we do bread; and in my opinion this is a most delicious way of eating roast meat. Sometimes our master would cook a large piece for the whole family, none of whom ever waits till it is all thoroughly done, but as soon as the outside becomes brown, each falls to with his knife, and slices away as fast as it roasts; by which procedure the pleasure of feeding (their chief gratification) is considerably prolonged. When soup is made, that is, when they boil their fish or meat, they hang up the kettle out of reach of the dogs, when all in their turn sup of it, as they may incline. The total want of salt among them made me at first think everything very insipid, but hunger and habit prevailed over previous tastes, and I soon learned to eat as heartily as Peewash himself, or any of his family.

About the 6th of June, Lieut. M'Dougal and a Dutch trader made their escape into Fort Detroit, an event which caused the Indians to look more sharply after those who were left, particularly Captain Campbell, who was shut up close in a French house. I often went to visit him along with Peewash. One evening he said to me, that he felt very unwell, and seemed prepossessed with a notion that he was to die very soon. I tried then to dissuade him from indulging in such gloomy and dispiriting reflections; but to my great grief and horror next morning, the first thing I heard was that he had been killed. That morning, it appeared, a sortie had been made from the fort, under Captain Hopkins of the Rangers, who attacked a party of the Indians, and killed one of

the chiefs of the Chepwas, the nation to which I belonged. The friends of the deceased chief were determined to have revenge by taking the life of an English chief or officer. This they thought could not be better executed than by murdering poor Captain Campbell, who, however, belonged to the Ottawa tribe. The latter in their turn became so enraged against the Chepwas for slaying a prisoner of theirs, that they resolved on having summary satisfaction, by demanding for sacrifice a captive of equal command from the Chepwas.

They pitched upon Ensign Pauli, as one of the highest in rank that they could discern at the time; but he happily was apprized of his danger by a handsome squaw who was in love with him, and who aided him effectually in escaping to the fort, after being several times fired at by the English sentries, who took him for an actual Indian. The Ottawas being thus disappointed in their designs upon Pauli, determined next to have my life, as the one they supposed next in rank to an officer (for I had not then received a commission in his majesty's service), and superior to the private soldiers who were prisoners. My father Peewash, on learning they were in search for me, conveyed me to the barn of a Frenchman, where he covered me completely over with straw, in which situation I lay for three hours, expecting every moment to have the tomahawk in my head. Peewash at last came for me, at the head of a party of Indians, and took me out of the barn; and, notwithstanding his assuring me that I was not going to suffer death, I could not help feeling alarmed, and doubtful yet of my safety.

They marched me like a prisoner for four miles, till we reached the grand encampment, situated in the midst of the French settlements. When on the road, I remarked a dead body lying all mangled and scalped, which the dogs were eating of. My conductors made me stop at it for some time, looking at the corpse with a seeming satisfaction, and informing me, with an exulting tone and gesture, that there lay our chief—our *great chief*, Captain Campbell. It would not indeed have been possible for me otherwise to have discovered that these were the mortal remains of my former good friend. The head had been scalped, the ears, nose, an arm, a leg, and other parts of the body were cut off, presenting a most shocking spectacle, which, however revolting, I was compelled by the wretches to look upon. My conductors then led me into the great hall of a French house, where in the court-yard I found assembled about 200 Indians. In the midst of the hall were placed a table and five chairs, in four of which sat the chiefs of the nations encamped around Detroit; the fifth seat was reserved for myself, a mark of distinction with which I would have rather dispensed. They then proceeded to business with me, producing several English letters, and I was informed by means of a French interpreter, that as I could converse in French and read English, Prince Pontiac, the head of the Four Indian Nations, had sent for me to explain what the contents of these letters were; enjoining me at the same time to perform my part without concealing anything, and threatening me with death if I did not translate them *literatim et verbatim*. In addition to which, a native of Virginia, whom they had made prisoner, and who, fond of their indolent way of living, had married amongst them and resolved to remain, told me that if I attempted to withhold or misinterpret any particulars, he could himself decypher English, and would look over the papers, and that I should be slain and scalped on the spot if I went wrong. I accordingly set to work on the letters, and read them over in the French

language to a Frenchman, who interpreted them to the Indians. They consisted merely of old letters which Campbell had in his pocket when killed, and some communications sent to him by his friends at Fort Detroit by the hands of a Frenchman, who had kept them up. There were in the hall, besides the Indians, several French settlers present, and the object of both was to ascertain from these papers if peace had been really proclaimed between England and France. The Frenchmen would not believe that their king would so easily cede Canada to the English, as had been reported. Though peace had been published by Major Gladwin long before this time, the French inhabitants of Canada tried to persuade the Indians not to believe it, in hopes of prolonging the war with the English, and of being yet able to drive them out. Nothing in the letters transpired, as I thought, to favour their designs; but they contrived to keep the Indians still in doubt. I received their thanks, however, for discharging the duties of interpreter, and was allowed then to return home with Peewash, who said he was glad to have got me off so well.

(*To be continued.*)

EXTRAORDINARY DEATH OF THE AMERICAN SEA-SERPENT.

“WELL, as I said before,” continued Barney O’Bother to his wife, who was seated by his side over a skillet of potatoes, immediately above which hung a red herring they both appeared to devour in imagination, while they in reality caused the contents of the pot to vanish down their throats with inconceivable swiftness, “as I said before, avourneen, Paddy Murphy was as good a fisherman as iver threw a net, and as stout and as clever a fellow as iver shook a shilelah at wake or christening, and a good Catholic to boot! Well, poor Paddy tuk himself off one fine summer morning to seek his fortune upon the broad seas, in a ship bound to a friend of his—one *Phillip Delphi*, I think he called him in AMERICA. ‘Good by to ye,’ says he to me, taking my hand and shaking it till he put my shoulder out of joint; ‘and good luck to *you*,’ says I, giving him a squeeze that made his fist as soft as a roasted apple; and away he wint. Well, I saw no more of him for many a long day; but when he did come back, he tould me all about his voyage to America, and how he got there; and if you were to guess from this time to the day of judgemint, yed niver hit upon the way he thravelled. ‘Well,’ says he to me, ‘Barney,’ says he, ‘when we had run about a hundred leagues from ould Ireland, wid a spanking breeze in our starn, Tim Tackle, the boatswain’s mate, roared out a thousand murders!’ ‘Hub-baboo,’ says the captain, ‘what’s the row?’ ‘Blood and ’ounds,’ cried Pat Murphy, ‘but here’s the American Sea Sarpint in raal earnest.’ And sure enough there the captain saw it wid his own eyes, for the head of it was claen over the ship’s bows, and the tail was tickling the rudder into fits, all at the same time. The poor captain’s teeth began to play marrow-bones and cleavers you may be sure, and divil a soul aboard the ship but ducked under the hatches, except the steersman; and he had as stout a heart as Paddy. ‘Be aisy, be aisy, now,’ says Pat to the captain, ‘and don’t be so frightened, for I’m going to show ye the way to get

to America in no time at all, at all; so get your dispatches ready, and a compass out of the binnacle, and I'll go before, and tell 'em that you are on the road. And do you, Bill,' says he, talking to a powder monkey, 'fetch me that lot of bullocks' bladders out of the jolly boat.' Well, when he had got the bladders, what do ye think he did then? By the hill o'Howth he did nothing at all but jump right on the back of the sarpint. 'Oh, ho!' says the cratur, 'I've got ye safe enough now, Paddy Murphy, I calculate.' 'By the trident of Neptune,' said Paddy, (paying a compliment to the sea-god,) 'you may say that wid your own ugly mug, and ye are likely to keep me longer than ye bargain for.' Well, with that he made no more ado but began to fasten a bladder by way of a night-cap upon the head of the monster, who thought to make a dive to the bottom of the sea, but the divil a bit could he put his head under the waves, in course, because of Pat Murphy's cunning. 'What the divil are ye at?' says the sarpint.' 'Niver you trouble your head about that,' says Pat Murphy; and wid that he slips down his back, and ties another here and another there, till he came to the cratur's tail; 'and now,' says he, 'my fine fellow, I'll get you to carry me to Phildelphi.' Well, the captain, sure enough gave him his dispatches and compass, and a good keg of whiskey to sling over his shoulder; and Pat, sticking his knife into the sarpint, away they wint at a thundering rate through the wide ocean.

"Well,—when they had travelled all night, says the sarpint to Pat Murphy, 'I'm mighty hungry, and should be much obliged if ye'd let me go down for to get my breakfast.' 'By no manes at all,' says Pat, 'for I'm but just going to get my own, and so ye see we'll have a snack together;' and he makes no more to do, but outs wid his knife, and whips off the end of the sarpint's tail, to the no small surprise of the cratur. 'Well, if iver!' said the sarpint—'that's free and aisy, any how; but you'r no friend o' mine, Paddy Murphy, to be cutting off my tail for your breakfast.' 'Take a bit ov it,' said Pat, shoving a piece into his mouth, 'sure its no matter at which end ye have it,—may be ye'll think that enough to contint ye till dinner time.'

"Great were the wonders that the sarpint tould Pat Murphy of what was at the bottom of the sea, to make him take off the bladders, and dive wid him to see the sights; but Pat wasn't to be blarneyed that way; for himself was the boy that had kissed the raal stone, and wandered all among

'The groves of Blarney that are so charming.'

Well,—at noon the sun became blazing hot, and Paddy piped all hands to dinner in a good boatswain-like manner, when he heard the sarpint declare he was half broiled wid the heat. 'Many thanks to ye,' says Paddy, 'for the information; sure I've been waiting to hear that same for the last two hours; and now, what say ye, honey, to a joint or two more of your own tail?' 'Don't mention it,' says the sarpint, 'for the last bit went against my stomach intirely.' 'You've a mighty *dainty* stomach of your own, then,' said Paddy, with a cunning look, 'but as I'm by no manes in life particular, why here goes for the first cut. You should have seen,' said Pat Murphy to me, 'how the monster lashed the waves, and wriggled and spit fire and smoke, at such a rate, that the people on board all the ships that were in sight took it for a steam-packet at full speed; and sure enough we left a train of smoke behind us for miles and miles in length,'—but all wouldn't do to get Paddy off the back of him, for he breakfasted, dined, and supped off the sarpint for

ten days; and when he reached the shore where his friend lived, the monster prayed hard for its life; but Pat put an end to his frolics by cutting off his head, which as he says is preserved for the curious in the *Museum of Phil-delphi*."

By this time, Barney and his rib had finished the skillet of potatoes, so he returned to weeding his potatoe *bed*, while Judy went to invite the pigs and the poultry to dine upon the jackets of those they had consumed.

THE MORT-CLOTH*.

BY BROTHER G. TAIT, OF THE LODGE, HADDINGTON, ST. JOHN'S
KILWINNING.

I REMEMBER—for it is deeply engraven on the tablets of my memory—being, several years ago, present at the funeral of a poor but honest man, in the remote parish of ———, lying at the foot of the Lammermuir hills, towards the eastern termination of their blue declivity, on which melancholy occasion I was an eye-witness to the last sad obsequies of the dead being performed under peculiarly distressing and heart-rending circumstances.

The funeral of a Scottish peasant is, on almost every occasion, attended with a degree of unavailing extravagance which, however, is quite foreign to the ostentatious parade and solemn pomp too frequently displayed when any of the great ones of the land are consigned to their last narrow mansion in the cold, dark bosom of the earth. There is a vain, but honest, pride peculiar to the poor of Scotland, which induces them to dispose of the mortal remains of friends and kindred, with what may justly be termed an overflow of dull and melancholy ceremony, which is not only profligate and unnecessary at the time, but too often the source of poverty, with all its bitter accompaniments, through a long series of succeeding years; and yet, in the very face of those gloomy likelihoods, the poor, forlorn, half-broken widowed heart, yearns at the thought of having the deceased (to use a common phrase amongst the class of people here alluded to) "decently laid below the ground." Such were the conflicting feelings of Martha Johnston at the time of which we write; for the heart that had fondly beat in unison with her own through the sunny spring time of youth and the meridian noon-day of life, was now cold and motionless, and knew not the depth of her sorrow. And who is there that has loved in the true spirit of the soul's affection, who does not feel that the final separation of united hearts must be like unto the cleaving asunder the marrow and the bone?—for,

"When fond hearts lie withered and loved ones are gone,
O! who would inhabit this bleak world alone!"

Andrew Johnston was the only son and true representative of a staunch old covenanter, and inherited from his father all the stern rigidity of the martyred sectarian, yet was he neither sullen nor morose, his heart being keenly alive to the softer feelings of human nature in all its fondest and purest propensities. Scarcely had the morning of manhood dawned upon his frame when he took unto himself to wife the blooming daughter of a neighbouring farmer, of far greater worth of heart than means in the world; whose morals and education were like unto his own mind,

* Funeral pall.

pure and undefiled; and "time and the heart's affections" knit them still closer together, until they were in very deed "bone of each other's bone, and flesh of each other's flesh," inseparably cemented by the tender little saplings which sprung up around them amidst the health, happiness, and contentment of his obscure and humble dwelling. For even in obscurity and poverty the heart of an honest, upright man, can raise itself far above the splendid misery of the gaudy world around him—of that world with which his intercourse is, as a matter of course or necessity, entirely and forever separated: but the pure water which he drinks from the lovely fountain, and the brown bread which he eats by the hill side, and over which he raises his eyes to heaven in the grateful outpourings of a thankful and humble heart, is a source of far greater and purer pleasure to him, than all the luxuries of wealth ever can be to the depraved sensuality and the little greatness of boundless opulence.

On a bleak morning, in the dull, cold month of December, Andrew arose, silently and slowly, from bed, at least an hour earlier than his wonted time; and having thoughtfully stirred up the peat fire on the lowly hearth, and placed a rudely formed lamp on the old fashioned, half-decayed table before him, he began turning over the leaves of a ponderous sized family bible, which he had used in reading a portion of the sacred scriptures on the preceding evening; whilst piously engaged in family devotion, a holy duty he never failed to perform in the true spirit of that too much neglected, and yet of all others the most beautiful, sacred and sublime duty of a Christian parent.

From the confines of the wooden bed in which she then reposed, Martha beheld him at his early devotions, and she inwardly blessed him in the fullness of heart. The first faint ray of the morning dawn reminded the good and pious man that the hour of his labour was fast approaching, and that it was indeed time for him to be up and be doing; and as he left the cottage Martha followed him with a wistful eye and a beating heart, little dreaming at the time, that in a few short hours her joy would be turned into sorrow, and the fond hope of her soul into mourning, lamentation, and the cheerless bereavement of lonely widowhood.

Time passed on its way to eternity! not as the shadow of a summer cloud passeth over a bed of violets, leaving no trace of its fleet career on the beauty of those lovely flowers, which it will darken only for a moment in its wild and wingless flight over the land, to rest or to die on the bosom of the boundless sea—but searing, in its course, the human heart with the iron harrow of affliction, disappointment, and death—seldom and lightly touching the fountain of happiness; whilst, like a grim tyrant in his wild career of devastation and blood, it sweeps over and troubles the pure waters of love, smiles at the burning tears of suffering innocence, and snaps asunder the heart-strings of hallowed faith and still more holy affection.

Martha was restless throughout the day. There was a dull and dark foreboding in her breast—the dread of approaching evil had taken possession of her heart, and she could not shake it off; but she bustled up and down, and began to set her house in order, as if preparing for a wedding feast, or some other great occasion. Clean, snow-white sheets were put upon the bed—the linen in her own "*providing-chest*" was overhauled, examined, and replaced—the china in the old-fashioned cupboard, stuck in one corner of the room, was properly arranged, and all the lurking cobwebs were dusted from their hiding places. Having finished this part of her employment, she next attempted to spin, but it

would not do; and, throwing aside her wheel in vexation, she gazed upon the fire until her eyes became dim with tears. "What could her grief be?" Alas! she could not tell even to her own heart; but the day rolled on in sadness, and long ere the sun had sunk behind the blue mountains in the west, Martha Johnston was a sad and sorrowing widow! The beam of a quarry, at which he was employed, suddenly shot in, and covered, with its falling fragments, the husband of her heart.

"Bring in the corpse!" said she, with a calmness peculiar to deep and settled grief; "bring in the corpse! and lay it on the very bed which I hae prepared wi' my ain hands for its reception." More than these words she spoke not, but the fixedness of her blood-shot eye, and the heaving of the breast, too plainly told that the canker-worm was already at her heart, and preying upon her vitals.

The burial ground of the family lying in the adjoining parish, at some distance from the cottage of the deceased, the funeral group assembled a short time before the hour of "lifting" (a phrase peculiar to Scotland, and signifies the removal of the corpse from the house) and in the same room which contained the coffin, resting upon two chairs, partook of wine, whiskey, and seed-cake, at will; not a word being spoken by any one present during the "service" — that being the term usually applied to a repast of this description, on the like melancholy occasions. At length it was announced by the "maker of the dead man's bed," that as the company were now assembled they had better think of lifting; which dire announcement struck upon the ear of the widow like the bell of condemnation to a criminal on the scaffold, and staggering to a seat she silently wrung her hands in the hopeless bitterness of her wounded spirit; until the funeral procession moved slowly onward to the low deep moaning of the broken-hearted.

On arriving at the church-yard the gate was found to be locked, and the sexton, or grave-digger, by order of the minister refused to deliver the key or admit the corpse, unless the mort-cloth belonging to that parish was either taken or *paid* for on that occasion: as the Kirk-session would not, on any consideration submit to be defrauded of its dues, by the introduction, to that church-yard, of a mort-cloth from another parish. Every individual present shuddered at the baseness of the demand, and for a few moments there was a pause in wonder and astonishment at the unnatural and heartless proceeding: when the son of Andrew Johnston, who acted as chief mourner on the occasion, and who was in all the vigour of his manly strength, stepped suddenly aside from the head of his father's coffin; his face, for a moment, became red as blood and again pale as that of his father's corpse. "Open the yett," said he, with a voice of fixed determination—"Open the yett! or by the blessed spirit o' him wha will soon be in the moulds, I'll shiver it to splinters wi' that auld cart tram;" and so saying, he seized upon the shaft in question, and ere any one could stay his arm, put the object of his threat into complete execution; and the massive cast-iron bars of the gate fell before his power like so many withered reeds in which there is not the shadow of strength. No sooner was the coffin lowered into the grave, than he muttered as if to himself—"I couldna stand it—I couldna stand it—it was mair than flesh and blood could weel stand"—and at that moment a low and sullen murmur of disapprobation of the minister's conduct was heard amongst the people in retiring from the grave of honest Andrew Johnston.

THE MOUNTAIN BREEZE.

BY BROTHER G. TAIT.

I love the breeze on the mountain's brow,
 With its voice so wild and free
 As it bounds from its birth to the vale below ;
 Or dies on the distant sea.

I love to gaze on the moon at night,
 When the sky is bright and blue ;
 With a thousand worlds reflecting light,
 And thousands of angels too.

For who can tell, but each star in the sky,
 Which sparkles so calm and clear,
 Is nought save the light of an angel's eye,
 That beams on some loved one here.

I love to be where the heaving boom
 Of the sea — comes on and on ;
 To tell of the long-lost mariner's doom,
 And his perils for ever gone.

I love to be where the graves are green,
 And the grave-stones old and grey ;
 For there may be felt, and read and seen,
 How Spirits have passed away.

MISCELLANEOUS,

LITERATURE, FINE ARTS, DRAMA, &c.

COURT NEWS.—The King, on the 19th, paid Kew a fourth visit, which the inhabitants marked as an intimation of their gratitude for his Majesty's bounty towards their church, by making the day one of public rejoicing. A triumphal arch was thrown across the road in the centre of the green, and the striking effect of a village fête welcomed the monarch's approach. The churchwarden, Mr. E. Scard, as the carriage stopped, presented the King with a splendid standard of white silk fringed with gold lace, inscribed with the words, "Gratitude to the King for 200 free sittings for the poor, the spontaneous bounty of King William the Fourth. Long live the King." Archdeacon Goddard and the Rev. T. T. Haverfield and White, conducted his Majesty through the church, and were afterwards invited to partake of refreshments in Kew palace.

An equestrian statue of George the Third has been erected in Pall Mall East, and is a most striking likeness of that monarch ; as a work of art, it deserves the highest commendation.

The King of the Belgians has paid the King a brief visit at Windsor, which afforded much gossip among those who remember to forget that family visits, however short, are some proofs of domestic regard, and that

an uncle may even be desirous of personal communion with our King on the subject of the marriage of their niece the Princess Victoria; the meeting argues good faith, and some promise for the future happiness of the heiress presumptive to the throne of these realms.

The newspaper stamp duty being reduced on the 15th, from fourpence to one penny, has given birth to many additional emanations from the public press, and yet we hear that *all* other papers have somewhat increased in circulation: the charge to the public has been reduced in proportion, or nearly so.

FRANCE.—Again a Ministry has resigned—and lo! another succeeds them. “Louis Philippe and Mole” appear as names to a document of September 19, which declares for the present, at least, a list of the Cabinet, &c. The state of Spanish affairs appears to influence the vacillating policy of the French government. The *detenues* at Ham, Prince Polignac and his fellow-prisoners, are likely to be liberated.

SPAIN.—The bloody tragedy of the murder of Quesada by the rabble patriots, seems to have satiated their appetites. Isturitz and Galiano have escaped. There is a singular fortune attended the latter; he miraculously escaped the determined vengeance of Ferdinand at Cadiz; he again succeeded in evading the hot-headed resentment of the populace, and now he is once more a wanderer from his native country, which has adopted the very Constitution he himself was sworn to support. Mendizabal is again appointed to the Finance. The Queen *gouvernante*, perhaps, has little to do but to obey the power that is, her destiny probably depending upon the future policy which England and France may adopt. The civil war remains unchecked. Letters from Sebastian of the 15th, represent the British Legion to be in better spirits, and that general supplies have been more liberally afforded them.

PORTUGAL.—The Queen and the Prince her husband, have sustained the shock of another revolution, demanding the Constitution of 1820. The troops, it appears, sided with the ultra-republican deputies, and her Majesty “spontaneously resolved to swear to the Constitution.” Little tumult occurred, and no lives were lost.

LITERATURE.—*The Defence of Socrates*, by Henry Raper Slade, L. L. B., Clerk. Sherwood.—Had not the whole of this most vivid translation appeared in the pages of the *Freemasons' Quarterly*, we should have borrowed largely, very largely from its stores of eloquence and beauty. Mr. Slade appears most felicitous as a translator; he pours the essence of the Greek, the wonderful Greek, into the body of English, and animates it with a new spirit and a new life. All to whom the great original is a sealed book, owe a debt of gratitude to Mr. Slade for the golden addition he has here made to their lofty thoughts and aspirations. We earnestly entreat him to give us a few more apples from the Hesperides of Greek literature.

There is one class of readers to whom Mr. Slade's translation must prove invaluable. It may be considered as a standard to the students of the Universities of Oxford and Cambridge, to whom such a work is an absolute desideratum; and we have no doubt they will each readily supply themselves, and thus encourage the learned and liberal translator to turn his attention to the other dialogues of Plato.

Freemasonry in the Province of Durham. Marwood and Co., Sunderland.—We do not profess to review this excellent little *brochure* critically, but rather to bring it before the attention of such of the provincial Brethren in other counties as have a spice of curiosity to examine its character for usefulness, whereby they may with equal advantages discover a ready means of being equally serviceable in their own districts. We can assure them that a similar spirit, if encouraged in other provinces, would develop results equally gratifying, as are evident in Durham. Brother Denis Moore is, we believe, engaged in a very similar endeavour to give publicity to the records of Devon.

Lebanon: Three Explanatory Lectures on the Spirituality of Freemasonry. By Bro. Joel Nash. Haddon, Colchester.

In our Number for March, at page 119, we adverted to the expected advent of Bro. Nash's lucubrations. We have been favoured by some proof sheets, by which it is pretty clear that the lectures are on the eve of publication. What we then stated as probable, appears to be very fairly borne out, excepting that a blunder of our own, in the tenth line of the paragraph, destroyed the sense of what we intended to convey. The reader, on reperusal, will please mentally to exclude the word NOT.

We quote the following observation from p. 13, and shall defer our further remarks until we shall be in possession of the entire work.

"Having then shewn that our Craft is not only Sacred, but Secret; we shall now state the cause why it is so, and produce evidence, also, why such mystery is obliged to be observed. Certainly not, as some ignorant and Infidel slanderers would insinuate, because we are ashamed to exhibit our work to the glare of day, and the inspection of the unregenerate; nor, that we fear being accused of blaspheming our Creator, or plotting ill against the Commonweal. We spurn with a holy zeal such base and infamous surmises, and trample with virtuous scorn upon such 'railing accusations,' founded in blindness, and nurtured by those banes of society Prejudice and Passion. Let any just and good man 'come and see' our works. We shut not the doors of our Lodges against any such; and he will learn that, so far from working injury to our fellow-creatures, our Principles are the greatest safeguard to their real happiness and prosperity. But Freemasonry—*ethereal* in its essentials, and fully *practical* in its results, if *honestly* embraced and *conscientiously* followed up, needs no laboured defence of the pen. Its inherent and indispensable qualifications are its best apology. No man can be initiated unless he be *Free*: and that word contains a thousand meanings which separate him from the *darkness* of the kindred clods of clay around him. The Neophyte must be gifted with ability: unimpaired judgment of understanding: exemplary morals: endued with the fear and love of God: a loyal and faithful subject to the Government under which he enjoys personal and fiscal protection: for a true and genuine Mason must so order his conduct that, he reverence the Law of God; pay obedience to His Ministers and Teachers; support all benevolent and charitable institutions; and be sociable and friendly with all mankind, taking our Brother by the hand, whatever his country or his creed, and making him welcome to share in those gifts of fortune and grace which are bestowed upon us only to aid in relieving one another's necessities and infirmities. Behold, the picture of Masonic philosophy! 'Let the scorner, therefore, go on delighting in his scorning, and the fool in his hatred of knowledge.'"

An Historical and Descriptive Account of the Collegiate Church of Wolverhampton. By the Rev. G. Oliver, D. D. Perpetual Curate. Lengman and Co.—This work is evidently a “labour of love,” hence it combines all the qualities which render a book of this kind the most delightful reading. Doctor Oliver does not lay before us the mere dry bones of antiquity, but recommends his subject with all the graces and refinements of a man of letters. His volume is not a mere dull chronicle of bye-gone things—a common-place book where events are noted down in barren singleness, but even the “lightest reader” may be wooed through these pages by the attractive style with which the author has invested his antiquarian theme.

To us a work of this kind—so executed—has peculiar worth and beauty. It casts a golden halo about the past, and to the solemnness of reality adds the “dim religious light” of poetry. It is of such labours as Dr. Oliver’s, that Warton exclaims—

“Not harsh and rugged are the winding ways
Of hoar antiquity, but strewed with flowers.”

If every “perpetual curate” would follow the example of Doctor Oliver, what a delightful addition should we have to the most interesting, the most valuable species of literature!

The Rev. Dr. Oliver has in the press a new edition of his Lectures, carefully revised.

Chess made Easy. By Geo. Walker. Sherwood and Co.—This is an abridgement of the Royal Game; an ample treatise was brought before the public some time since; and to the merits of which we bore our ready testimony. The present form, adapted for the pocket, is not only convenient—but as it retains all the leading points of the scientific game—we give it the preference. Mr. Walker, as far as we can judge, being ourselves but learners, has produced a sort of “Ready Reckoner” that will enable the student in chess to comprehend the most important moves—and allow him to lose with respectability—until he shall by experience acquire the power to win with credit. Altogether, we prefer this pocket vade-mecum.

The Old World and the New; or a Journal of Reflections and Observations made on a Tour in Europe. By the Rev. Orville Dewey. Fox.—Mr. Dewey is an American, and has here presented us with a couple of volumes, which, if they contain nothing profoundly original, are nevertheless filled with considerable good sense—some eloquence—and some information. The great charm of the book is its charitable spirit; we find ourselves in company with one, desirous of seeing all things in the best light that can be brought to bear upon them. We have not space for lengthened extract, and must therefore content ourselves with the American’s homage to Shakspeare:—

“I have a strange feeling about Shakspeare, that I never heard anybody express. Though he is seated, by the admiration of mankind, upon an inaccessible height, yet there never was a being among the great men of the world, whom I have felt, if he were living, that I could so easily approach, and so familiarly converse with. He impresses me with awe, he fills me with a sort of astonishment, when I read him; yet he draws my love and confidence in such a way, that it seems to me I should not have feared him at all; but could have met him at the corner of the

street, or have sat down with him on the first convenient rail of a fence, and talked with him as freely as with my father. What is this? Is it that the truly loftiest genius is embued and identified, more than any other, with the spirit of our common humanity? Is it that the noblest intellect is ever the most simple, unsophisticated, unpretending, and kindly? Or, is it that Shakspeare's works were a household treasure—his name a household word—from my childhood? It may be, that all of these reasons have had their influence. And yet if I were to state what seems to me to be the chief reasons, I should put down these two words—unconsciousness—of which Thomas Carlyle has so nobly written, as one of the traits of genius—*unconsciousness* and *humanity*. He was unconscious of his greatness, and therefore would not have demanded reverence. He was an absolute impersonation of the whole spirit of humanity, and therefore he is, as it were, but a part of one's self."

We recommend a perusal of these volumes. Such writers as Mr. Dewey do great good: they enlarge the sympathies and charities of nations, and thus accelerate the great work, which destroying popular prejudice, secures millions from being made the puppets of units—which estimates man as made for something better than to kill his fellow-man, for the exquisite reason that he speaks another tongue, dwells on another shore—inhabits another region.

Mr. Midshipman Easy. By Captain Marryatt. This novel has all the author's faults with less of his beauties. The Captain is "a bold man," and attacks the understanding of his readers as he would attack a seventy-four. The way in which he brings about a catastrophe is quite sailor-like. There is no plot to be subtly worked out—no dependence of circumstance upon circumstance; but he sets to work, cutlass in hand, and having his work to do, does it. His chief strength lies in delineation of character of a certain order, and then he must stick to low and middle life. His heroines and his sentiment, are the heroines and sentiment of Jack on a pay day. We should not have spoken thus *out* of the Captain, only certain injudicious friends will class his name with Fielding and Smollett. Fielding! the author of *Tom Jones*, with the writer of *Peter Simple*! Why not rate Nelson with Captain Marryatt?

Ascension; a poem. By Richard Jones. Smith, Elder, and Co. The avowed object of the author is, "to attempt the rescue of a little island in which he passed many happy years from the odium of being considered by all but the geologist a barren and uninteresting region." This agreeable purpose, Mr. Jones has very agreeably fulfilled; his muse is graceful and tender in sentiment, and harmonious in versification. There are some fine and elevated thoughts scattered throughout the poem.

FINE ARTS.—M. Daguerre has completed a diorama on the building of Solomon's Temple, which has been exhibited in Paris, and which, in due course, will doubtless be shown here. The French critics are in ecstasies at its design and execution. The Parisian reviewer gives the origin of the picture in the following characteristic words:—"M. Daguerre ouvroit *un jour* la Bible, et il lut ces paroles au Livre des Rois!"

The Drama, &c.—The past quarter has been unmarked by any striking novelty in the dramatic world. At the Haymarket, *Ion* has been produced with more than usual splendour for that establishment. There is much grace in the *Ion* of Miss Tree; but the part, as was to be expected, wants individuality and marking. Mr. Morris has played many of the old comedies; and thus judiciously brought all his company into operation, instead of keeping it as heretofore in the background, making it mere minor details, to give relief to one principal character. For the two or three last seasons, the new pieces have been entirely for Mr. Farren, assuredly a very high actor; but we almost prefer a comedy respectably played in all its parts, to a monodrame written for the peculiarities of any individual artist.

Covent Garden has opened, and Mr. C. Kemble is engaged to play his round of characters, previously to his retirement from the stage. He has for many years delighted, we will add, instructed the town; for they who develop the refinements of our nature, instruct in the very highest sense; and he deserves the best sympathies and best wishes of all.

At Drury Lane we are to have new operas; and we are, moreover, to have—Taglioni! We do not condemn Mr. Bunn, but the system, which fixes upon him a privilege, that he cares not to assert. The regular drama is withheld from the Olympic, &c. for the special profit of the lessees of Drury Lane and Covent Garden. *How* they value the high immunity, they have sufficiently illustrated.

The Olympic—that pleasantest of little houses, for we have there every thing in sugar—has been re-decorated and enlarged, and Madame takes the field with a strong company.

The New Strand closed its season on the 17th. We subjoin the address spoken on the occasion by Mr. W. J. Hammond:—

LADIES AND GENTLEMEN,—I might utter this, our farewell address, in the mask of Janus; for I have to speak of the past and the future.

At our commencement, from the suddenness with which we entered on the task, there were many deficiencies—some mistakes. For these

“ . . . we are very sorry—very much ashamed,
And mean, next season, to be quite reclaimed.”

We began with a tragic drama—*The Painter of Ghent*; but as the aspect of boxes and pit was much more tragic than we could wish, we—in sailors' phrase—“let go the painter.”

It has been said that our stage is too small for great endeavours. To this we answer,—if the stage, compared to others, be as a cherry-stone, we have contrived to carve upon it what has been held a tolerable *Heracles*. We have, however, serious thoughts of enlarging the stage; that is if you advise the addition of very extensive stables. Otherwise, we shall remain as we are; the present parlour being quite large enough for the comic muse,—at least, when she comes on foot. The horse-shoe may be very well nailed to the barn door; but the horse-shoe has no business there, when the barn becomes a theatre.

We tried something like a ballet, which, after a few nights (but purely out of mercy to the reputation of Taglioni and Perrot) we withdrew.

We found that our legs were not very good; and so, we resolved to produce comedy of words and character; in other phrase, mistrusting our legs, we resolved henceforth to stand only upon our—head.

We next tried burlesque. We played a joke upon Shakspeare; and we selected him for this magnanimous reason—no one else could so well afford it. If it be a fault, tens of thousands have abetted us in the wrong. We are very sorry, but as the play-bill eloquently says—“*No money returned.*”

For our later novelties, they may be taken as a tolerable sample of future entertainment; if you like the wine of to-night, I can assure you, that for future seasons there is a hogshead full of it. Come, and drink.

Ladies and Gentlemen,—We dedicate this theatre to comedy and farce. We shall endeavour to “catch the living manners as they rise;” though, with respect for pre-occupied ground, we shall select no cases from the Old Bailey. And should there happen so untoward an event as a war with France, be under no apprehension for your supplies, as we depend upon no emissary in Paris.

Ladies and Gentlemen,—For my coadjutor and myself I thank you. For the company, I thank you: they are assembled behind the scenes. I am here but as a churchwarden with a plate; whatever you bestow upon me will, in this case, be most certainly divided among them.

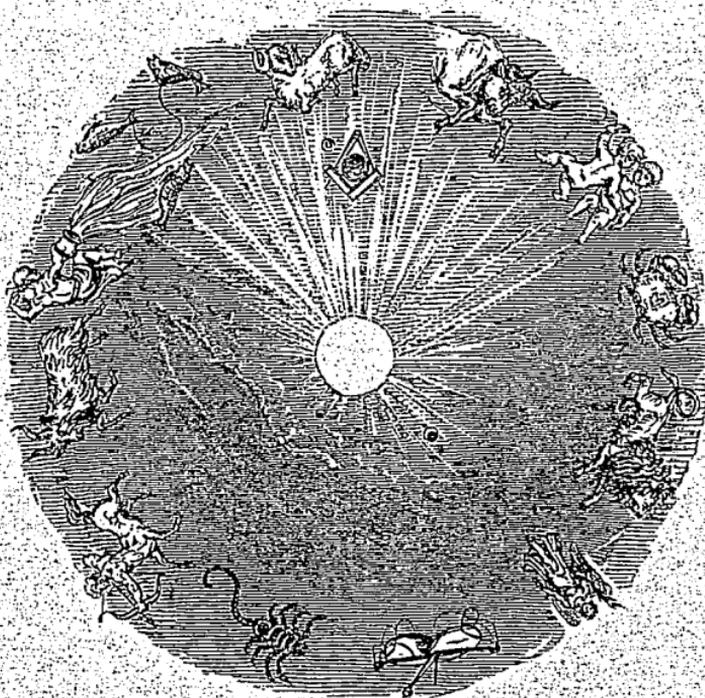
Ladies and Gentlemen,—We respectfully and earnestly bid you—farewell.

We give the above address in full, because it is an honest epitome of the events of the season. Mr. Hammond and his colleague Mr. Jerrold have effected much by their public spirit. The difficulties which this theatre presented were of that nature that would have prevented many from encountering them. As a place of public amusement, it had so long been debarred from the protection of a licence, that it had descended to any means of an “unlicensed character” that could bring a few leiges within its doors. Disappointment had compromised the energies that are usually brought into play, and the public appeared to have forgotten every thing about the theatre—but that it was an “unlicensed place.” The earlier part of the present season did not promise much, but Mr. Hammond trusted to his well-deserved reputation as a “provincial actor,” and threw himself boldly on a London public, who warming towards him as they became better acquainted, have given him sufficient encouragement to renew his visit as soon as his engagements permit. Critically speaking, Mr. Hammond is without a competitor in his peculiar line as a low comedian, and the London public, feeling that they wanted such an actor, will continue to support him. He is on the road to fortune, and has but to avoid some slight growing familiarities with those on the stage with him, to ensure her favours. Mr. Jerrold will probably during the recess devote himself to such pieces as Mr. Brownrigg, were he living, would approve; and the exchequer of the Strand theatre will pay well for a grateful epitaph to his deceased friend.

MALIBRAN.—The unrivalled child of song is *no more!* she died at Manchester a few days since, in the arms of her husband, De Beriot, after an illness arising from excessive debility, from which she never rallied.

THE
FREEMASON'S
QUARTERLY REVIEW.

No. XI.—SEPTEMBER 30, 1836.



LONDON:

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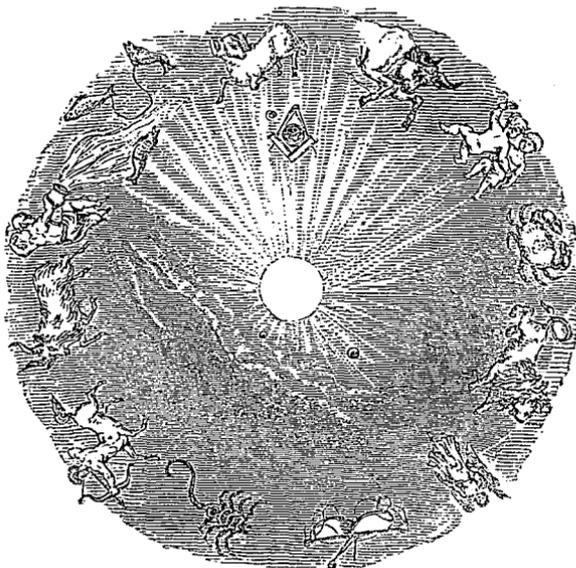
MR. RICHARD HOOPER,

11, Dyer's Buildings Holborn, who is appointed Agent and Collector for the same.

All Newspapers containing Masonic Intelligence should be very *conspicuously* addressed to the Editor.

 IT IS REQUESTED THAT ALL COMMUNICATIONS BE
ADDRESSED TO THE EDITOR, POST PAID.

FREEMASONS'
QUARTERLY ADVERTISER.



Nº XI.

SEPTEMBER 30, 1836.

FREEMASONRY.

Royal Freemason's School FOR FEMALE CHILDREN.—A Quarterly General Court of this Charity will be held at the School House, in Westminster Road, on Wednesday, the 13th Oct., 1836, at 12 o'clock precisely.

A ballot will take place for the admission of Three Children into the Institution—there are Seven Candidates.

WM. FLETCHER HOPE, *Sec.*

The Repairs of the School House being completed, the support of the Fraternity in assisting to defray the expenses, is most earnestly solicited.

Subscriptions and Donations from the Brethren are most earnestly solicited in aid of this Charity.

FREEMASONRY.

Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons. Established 1798. A Quarterly General meeting of the Governors and Subscribers of this Institution will be held at the Freemasons' Tavern, Great Queen-street, on Monday Evening, the 10th October, 1836. The Chair will be taken at 7 o'clock precisely.

AUGUSTUS U. THISELTON, *Sec.*

FREEMASONRY.

ASYLUM for AGED and DECAYED FREEMASONS.—The Support of the Fraternity is most earnestly solicited in aid of this Institution, the object of which, it is believed, is too impressively felt to require any lengthened appeal.

Subscriptions will be thankfully received by the Treasurer, Secretaries, and Collector; also by the Bankers, Messrs. Prescott, Crote, and Co., 62, Threadneedle Street.

ROYAL ARCH MASONRY.

COMPANION J. HARRIS 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; 3s. plain; or with a set of Tracing Boards, together, 15s.; bound up in cases, from 18s. to 25s.

The Portrait of H. R. H. the Duke of Sussex, 1l. 1s. and 15s., or coloured and illuminated with gold, price 2 guineas. Also Tracing Boards for the Three Degrees, price 10s. to 18s., on sale as usual.

13, Belvoir Terrace, Vauxhall Bridge-rd.

FREEMASONRY.

J. P. ACKLAM, MASONIC JEWEL 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, and Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorized Constitutions of the different Orders.—133, Strand, opposite Catharine Street.

FREEMASONRY.

HIS MOST GRACIOUS MAJESTY,
THE KING,
PATRON.

HIS ROYAL HIGHNESS
THE DUKE OF SUSSEX,
M. W. GRAND MASTER.

THE FIFTIETH ANNIVERSARY of the INSTALLATION of SIR JOHN ST. AUBYN, BART., as Provincial Grand Master for CORNWALL, will be celebrated at Clowance Park, by the courteous indulgence of the Hon. Baronet, on Tuesday the 11th of October next.

The Brethren will appear in the full dress of the various orders according to their degrees, to give due effect to the occasion, and in honour of the day; the procession will be arranged in Sections, in conformity therewith.

A Provincial Grand Lodge of the most Ancient and Honourable Society for the County of Cornwall, will be held at the same time in the Mansion Hall,

P. V. ROBINSON, Esq. D.P.G.M., in the Chair, at which place the P. G. Officers, and the Masters and Wardens of Lodges within the Province, are required to attend by Ten o'clock in the Forenoon, in order to proceed to the Parish Church of Crowan, where a Sermon will be preached by the Rev. P. G. Chaplain. On return from Church the accustomed duties will be performed, and about Three o'clock the Brethren will be summoned to a Banquet prepared within the Grounds: Tickets for which must be taken before the Procession is formed, and after the P. G. J. W. has examined the visiting Brethren, who will be cordially greeted at the Meeting.

ELLIS, Hon. P. G. Secretary,
and Director of the Ceremonies.

Dated Falmouth, Sept. 20th,
A.L. 5836, A.D. 1836.

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AT a Meeting of the Friends of THOMAS BRUTTON, Esq., held at the *George Hotel*, Stafford, on Saturday, the 10th of September, 1836,

Captain CHETWYND, M.P. in the Chair: The subject of presenting Mr. BRUTTON with some substantial and lasting testimonial of the high esteem in which he is held in the county, not only for his valuable services as a public officer, in faithfully and zealously discharging the important duties of his office, but as a gentleman whose urbanity of manners and strict integrity have so often been judiciously acknowledged, having been taken into consideration, the following resolutions were entered into.

That a Committee for the town of Stafford be appointed, to carry the same into effect, and that the following gentlemen constitute such Committee—three to form a quorum, with full power to act and add to their number.

- Captain Chetwynd, M.P.
- Rev. W. E. Coldwell.
- Rev. J. Smith.
- Rev. R. Buckridge.
- Rev. E. Huddlestone.
- Edward Knight, M.D.
- William Fowke, Esq.
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- Thomas D. Weaver, Esq.
- Charles Wright, Esq.
- Charles Dawson, Esq.

That subscriptions be paid into the Bank of Messrs. Stevenson, Salt, Salt, and Webb, at Stafford, who have kindly consented to act as Treasurers.

That two or more gentlemen be requested to form a Committee in each town throughout the county, to receive subscriptions, and pay the same to the Treasurers, and co-operate with this Committee for the above purpose.

That Mr. EDWARD DAWSON, of Stafford, be requested to act as Hon. Secretary, to whom all communications may be addressed.

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