

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—SEPTEMBER 30, 1847.

PRIVILEGE.

“ Periculosæ plenum opus alæa. ”—HORACE.

“ Periculosum est credere et non credere,
Ergo exploranda est veritas multum prius,
Quam stulta pravè judicet sententia. ”—PHÆDRUS.

THAT the abettors of the crusade against the “ Reporter ” of the *Freemasons' Quarterly Review* have shot wide of their mark is too clearly evident to require comment.

Some few years since it was observed by the editor of a Paris Journal that “ In wishing to convert the Chamber of Peers into a Court-martial for trying the press, the sincerity as well as the strength of our constitution has been compromised. ” And about the same period the *Times* remarked thus:—“ To the power of a Star Chamber must be annexed the commission of a Grand Inquisitor. The attempt to control the license of the pen by other means than the pen itself, leads only to the employment of other means of resistance, and the loose opinions of the press are consolidated and invigorated, until they assume the menacing attitude of revolution ! ”

No slight authorities these for questioning either the policy or the propriety of the modern “ Crusaders, ” who study the constitutions only to coerce the governed ; and who, in their capacity of “ legists, ” prove how lamentably deficient they are in the power to remedy a supposed evil. We will now place before our readers a copy of the *authorized* report of the various speeches on the 2nd of June last. The report did not reach us until after our publication. Whether this was intentional or not is indifferent to ourselves, as we gave the substance of what took place ; but if the Grand Editor would but condescend to publish the report of the Grand Reporter in time, it would be a boon to the Masonic world to have the earliest intelligence from the highest possible authority. Even as we write, the report of the 2nd of September has not appeared, and we fear that we shall not be able to present it in a postscript. But to business.

BREACH OF PRIVILEGE.

On the Grand Secretary proceeding to read the Minutes,

The R. W. Brother the Right Honourable FOX MAULE rose and said,—My Lord, before the minutes of the last Quarterly Communication are read for the purpose of being confirmed, I am sorry to say I feel it my duty to intrude for a few moments on the time of the Brethren, and to draw the attention of the Grand Lodge to a matter respecting its privileges. I know nothing to which the Grand Lodge should apply more earnest vigilance in general than the preservation of its privileges—privileges established by legislation, and in conformity with the laws

Grand Lodge Circular.

of the constitution (hear, hear). I believe that on the maintenance of these privileges the well-being of the Grand Lodge and the best interests of Masonry mainly depend, and I am quite sure that by the general upholding of these privileges, Masonry in England has of late years proceeded so harmoniously and so well; and I should be sorry to think that by any want of vigilance on our part, the contrary should take place. The breach of privilege of which I now complain is the publication of what proceeds within these walls, unsanctioned by the Grand Master. I need scarcely move that that portion of the Grand Lodge Constitutions having reference to the subject should be read, because it must be within the knowledge of every Brother that the constitutions strictly prohibit any such publication without the consent of the Grand Master, and that it is unmasonic for any Brother, without such consent, to publish that which takes place within the walls of the Lodge (hear, hear). But I do think that it is of great importance to the Craft in general that they should know in an authorised and authentic form not only of the propositions and motions that are introduced to the notice of the Grand Lodge. And as in all my attendances here I have never seen any debate conducted in a way more orderly and becoming, and in a way more instructive, I think the Craft should benefit by having a detail not only of the motions made but of the manner in which they are made, and of the opinions expressed by the different Brethren thereon (hear, hear). My opinion then would be communicated in an authorized form (hear, hear). Now what I complain of, as a Member of the Craft, and that to which I wish to draw the attention of the Grand Lodge, is that there is a publication which, under the name of "The Freemasons' Quarterly Review," pretends to give to Masons and the Craft generally, authentic information of what passes here. From what sources this information comes it is not for me to tell, for I believe there is not a Brother who would so far forget his obligation as to publish such document without the authority of the Grand Master being first obtained (hear, hear). I allude more particularly to that number which inserts the proceedings of the last Grand Lodge (the 2d of December), at which I was myself present, and do not so much complain of its inaccuracy as I do in this respect—that while it gives amplified and further statements to some of the speakers, it entirely withholds the answers of others (hear, hear). As much damage may be done by withholding as by misrepresenting (hear, hear); and when I find upon some of its sheets most free and unscrupulous comments upon Grand Officers of this Lodge, I must say it is not for the benefit of the Craft at large, either at home or abroad, that such a publication should be allowed to pass unnoticed (hear, hear). It is not for me, and it is not my intention, to propose that censure should be passed on any one; for I think when Masons can cure an evil by meeting it with a direct cure, it is far more becoming their character to devise means of prevention than to wish to add further censure to that already given by this Lodge. I find that in the year 1841 strong resolutions on the subject were come to by the Grand Lodge; I find these resolutions were adopted; and yet I find the evil exists now. Now what I propose as antidote for this evil, my Lord, is that on the occasion of Grand Lodge meetings your Lordship authorize some Brothers accustomed to taking notes, to take down briefly and correctly that which passes here; that as speedily as possible these notes should be brought under your eye for approval, and when so approved should be circulated both at home and abroad as the only authorized version of proceedings here; and that the Craft be warned, in language most emphatic, that all other publications purporting to be reports of the proceeding in Grand Lodge are spurious and unmasonic, and uncountenanced by the United Grand Lodge of England. Such is the proposition I venture to submit to the Grand Lodge, and I do it actuated by the best of motives. I have no wish to meddle in any one way with the course that may be thought right to be adopted, my only object being the suppression of an evil. If we permit Brethren in the country or elsewhere to look on any publication as the true channel through which the proceedings of Grand Lodge are conveyed to the public, we may rest assured of this, that all the opinions contained in that book or publication reflecting on

Grand Lodge and on individuals in their public or Masonic capacity, will go forth with an air of authority and be the means of breeding a distrust in those Masons who constitute the Grand Lodge of England, and thus a distrust in the whole proceedings of Masons throughout the world as attached to the Craft (hear, hear). With these observations I rest assured that the proposition I have made will meet with the favourable consideration of the Grand Lodge (cheers.)

The M. W. THE GRAND MASTER then said: Brethren, the attention of Grand Lodge having been very ably called by Brother Fox Maule to a breach of the privileges of Grand Lodge, I think it right in the first instance, before any other Brother addresses the Lodge, to state my opinion on a subject to which its attention is now called for the first time (hear). The publication which has been alluded to, I have certainly occasionally, but very rarely, seen, and I have always considered it unauthorized and contrary to the Rules and Constitution of Grand Lodge, and expressly forbidden by our laws (hear, hear). Knowing how difficult a matter it would be to discover the author, I thought it more convenient to take no notice whatever of it, but my attention has been necessarily called to it by communications which I have received from several Provincial Lodges, as well as from the Colonies. Recently I have had communications from some of the Provinces, stating great apprehensions that the privileges of Masons were endangered, and calling upon me to protect the privileges of the Provincial Masons of England. I was not informed nor did I hear from what sources their opinions had been formed, but I answered fully the statements which had been made and the objections urged, and the replies I received were, that they were perfectly satisfied with the explanation which I had given, that they had been grossly misinformed concerning the proceedings of Grand Lodge. From what I afterwards heard, and after looking at the "Freemasons' Quarterly Review," I have no hesitation in saying that these Brethren had derived their information from that source. I have likewise heard from a respected Brother, who is a Mason from the Colonies, that the publication in question is looked upon as authentic there, and as worthy of attention from every good Mason. I learnt this some few weeks ago, and therefore considered as to what was best to be done in order to counteract the great evil attached to an unauthorized publication. Thinking it subversive of all Masonic good feeling, and that it must have a bad tendency, I determined to adopt nearly, if not entirely, the suggestion which has been thrown out by Brother Fox Maule, long before I had any communication with him on the subject. This evening there is a Brother Mason present, accustomed to reporting, who has undertaken to furnish a report to me by the day after to-morrow, in order that I may revise the same, and see that it contains a correct account, as short as it can be made, in order to form a correct idea of the proceedings. I will then sanction that report, and a copy of it shall be sent to all the Lodges in England and the Colonies. I trust this has the approbation of Grand Lodge (cheers). Such a report being a novelty will be read by all Lodges, at least in the first instance with avidity, and I hope it will be of such interest as to continue to attract the attention of all Lodges for time to come. Our proceedings to-night will show that there has been a publication unauthorized and widely circulated, and that such publication has given not correct, but garbled accounts of what takes place here, (hear, hear), making comments most unfairly—comments which, I must say, are dictated by party feeling and one-sided views. The proposed measure will at all events show that the publication in question is unauthorized, and a true account will be given of all that may be cared to be known. Without taking any steps to find out the author of the work, whom, if discovered, I think there is no doubt it would entail upon us the painful necessity of expelling from the Craft (hear, hear)—without attempting to make the discovery, and without having to enforce so painful a penalty, I trust our proceedings to-night will have the effect of rendering our own authorized account acceptable to the Craft, and of showing the evil of an unconstitutional publication calculated to mislead (hear, hear, and cheers).

W. Brother PHILIP thought no individual in Grand Lodge could be the au-

thor, but at the same time he considered the proposition of the Grand Master was a good omen, and he hailed it as one of those marks in Freemasonry as taking a grand step towards placing it in a proper position with the world at large. Nothing could do the Craft more good than the course the Grand Master had taken; and he was sure they would feel grateful for an authorized publication of all that ought to be published of what takes place in Grand Lodge.

W. Brother SCARBOROUGH presumed it was intended that the copies to be sent round were to be simply the reports of what took place in Grand Lodge, and nothing else, and without anything in the shape of an article attached (hear, and hear). On that ground he would support the proposition; for he had to complain also, not so much of not being reported, but of being misreported for the purpose,—speeches having been given to members that they never uttered. The Brother who brought forward the subject had said he would suggest the announcing of the work as spurious, but he (Brother Scarborough) thought it would be below the dignity of Grand Lodge to acknowledge that the work was of any note whatever. It had been observed that the motives of Grand Officers had been misrepresented, but he would say that the Grand Lodge generally had been misrepresented, and as much misrepresented below the “dais” as on it.

W. Brother FOX MAULE.—I wish to correct one statement made by the Brother who last spoke. As to the publication itself I agree with him, but what I wished was, that the Grand Master should intimate to the Craft generally, that any publication without his sanction was spurious and unmasonic.

W. Brother CRUCEFIX congratulated the mover of the motion for the mode in which he had brought it forward, but at the same time the worthy Brother had deprecated the practice he had also conferred a compliment on the publication (hear and laughter). He had done so because in admitting the necessity of giving some account of the proceedings of Grand Lodge he had alluded to the publication in question. He (Brother Crucifix) would avoid entering upon any new ground of discussion, but he could not conceal from himself that the Grand Lodge of England had at last awakened from its torpor, and was about to act like all other Grand Lodges. This was not the first time the account of the proceedings of Grand Lodge contained in the Freemasons' Quarterly had been called garbled; and as that which is issued from the Grand Lodge gave nothing, literally nothing, was it to be wondered at that some portions of the Craft should endeavour to give some account of what takes place in Grand Lodge? Such being the case, therefore, he considered that those who had previously supplied the want of the Craft should not be found fault with. He was thankful, however, for the present arrangement, and viewed it as a great instalment of the future.

The R. W. Brother HUMFREY, Q. C., could not imagine how any one could think that what passed from Brother Fox Maule was a compliment (hear, and laughter); he could only say from such compliments as those might his ears be ever shut. If the publishers of the publication thought that it had been received by the Craft generally, he could only say that with the exception of two numbers he had never heard of it. But if any one could imagine that that could give satisfaction, let them take it to their hearts, and when they went to bed rejoice on it (laughter, and hear, hear). He certainly was astonished to hear so excellent a Mason (Brother Crucifix) imagine that because Grand Lodge did not publish any report any publication was useful, however false, garbled, and distorted its reports might be. Could it be thought that in a society whose maxim was brotherly love, relief, and truth, and whose creed it was that every one should do to a Brother what he should wish that Brother to do to him, could it be thought that in such a society there would be found any one member that would wilfully misrepresent? Could it be imagined that because the Grand Lodge failed, if failed it had, to give to the world an account of its proceedings, that the publication which the excellent Brother had not even defended should be encouraged? He begged to dissent from Brother Fox Maule in one thing, viz., that the publication emanates from a Mason, for if it did, then there lived not in the world a man less to be envied than that Mason, so supposed to be the giver to the world

of that which was directly contrary to his solemn obligation, contrary to the pledge given to his own Lodge in particular, and, when admitted to Grand Lodge, contrary to the obedience due to the Grand Master, and contrary to his fidelity to the Craft. He hoped earnestly that not one who went away that evening but would go away convinced that the man who had given to the world such information cannot be a Mason, but that he must be some one who has craftily and subtly stolen into the bosom of the Lodge, and in some unauthorized way obtained information which no Mason could have ventured to give. He should truly rejoice if this publication should be as beautiful as it was supposed to be, but he should rejoice still more, if it were the work of a Mason, to hear some one who gives its authentic reports get up and say "I am the person who am responsible" (hear, hear). Let them not as Masons regard with fear that which was published without a name, for they were there an united brotherhood, having one and only one common interest, unless any one had an interest in opposition and in making the Order appear ridiculous, or so endeavouring to make it as to make it a matter of profit to himself. He, for one, thanked the Grand Master for the intimation that the proceedings should be given, not as a commentary, but by stating fairly, truly, and honestly what takes place, whether the speeches be favourable or adverse to the views of any particular individual, or to the party giving them. Any person who reads the reports of those proceedings which tend to the common interests of mankind, such as the reports in "The Times," reads them with a certainty that whatever the advocate of any measure has said will be fairly, truly, and honestly reported; and no man finds, because opposed to any particular views, he has been mislead (hear, hear). He would claim for those who by not having to address assemblies were not subjected to be much reported, that they should not be misrepresented, and thus deterred from addressing Grand Lodge. He did not desire to have the publication in question denounced as spurious, only let what had taken place to-night be fairly represented. Let the author get up and state that he is the author. Then they would want not a statement of its authenticity. Then it would go forth to the world, with such authenticity—let it be stamped. But if no one stood forth he would believe, as he said before, that Brother Fox Maule must be mistaken, and that the publisher cannot be a Mason. In conclusion he begged most respectfully to express his approbation of what had been done, and hoped it would be carried out by the unanimous acclamation of Grand Lodge (hear, hear).

W. Brother NASH did not stand forth as the man so little to be envied nor as the publisher of the "Freemasons' Quarterly Review," but still he felt it his duty to say a few words as to the feelings of the Provincial Masons. He had the pleasure of belonging to two Lodges in the country, and was acquainted with a great many Masons in the country. He agreed that there should be a report of the proceedings in Grand Lodge, but he could not agree with what had fallen from Brother Humfrey as to the "Freemasons' Quarterly Review." Brother Humfrey had confessed that he had not read more than two numbers, but he (Brother Nash) had seen almost all of them, and he believed that the Masons of the Provinces were much indebted to that publication, and that, if the opinion of the Provinces were taken, it would be that the Quarterly was a most useful publication. All would agree in the propriety of not allowing the publication of an unauthorized account, but unless it could be proved that this publication was what had been said of it, it was unfair and unjust to make such statements. It was not to be denied that propositions took place in Grand Lodge which should be made known to the Masons of the Provinces; but were such always made known to them? How was the subject of the proposed alteration of "fees" made known to the Provinces? It was by means of the "Freemasons' Quarterly Review,"—that stirred up the Masons of England, and caused them to come up here in a body for the purpose of voting on the occasion, and they did so principally from the way in which the subject was treated in that Review. He had nothing to say in dissent from the proposition of having an authentic report, though he could not help thinking it extremely unfair, without any communication, that any man

should be denounced because he had been concerned in any way on a work which was believed by many to be a valuable work. It was as much a breach of privilege to make such an assertion as had been made without proof, as to denounce a Mason without proof. The "Freemasons' Quarterly" had been now for upwards of fifteen years in existence, during which period it had been in the practice of reporting all the proceedings of Grand Lodge; yet how few complaints had been made of its want of accuracy! Was not this in itself a proof of the general correctness of the periodical? For otherwise the complaints of its reports being garbled and unfair would have been more frequent. It was for these reasons he presumed to offer an opinion on the subject, and he hoped the Grand Lodge would have further proof, and lay the same before Grand Lodge, previous to denouncing the "Freemasons' Quarterly" as having given for sixteen years past spurious reports of the proceedings of Grand Lodge.

W. Brother WHITMORE thought every Mason bound to express an opinion on such a subject. He held the proud position of Secretary to an institution, (The Asylum for Aged and Decayed Freemasons,) which had often been named in Grand Lodge, and in that capacity he had been in the habit of receiving from Australia, India, China, and other parts, letters and donations on behalf of this Charity, and could state that these donations had been principally produced by the perusal of the "Freemasons' Quarterly Review." He thought that the Brother who commanded the authors to stand forth, might have spared his satire, and not have denounced a publication which he (Brother Whitmore) believed was of vast importance to the whole Masonic world. He had had ample opportunities of knowing that the Masons of the Provinces were highly indebted to the publication. He had had also opportunity of knowing that the statements made in that publication were fair statements.

W. Brother HAINES said, it had never been denied that the publication in question contained some useful matter, for it must indeed be an infamous one that did not. But even allowing the "Freemasons' Quarterly" had given some good information, and had done some good, it could not be denied that its reports were not true. He believed he had read every matter that had been published in that Review for several years past; he had never bought it, but had borrowed, and as far as his own judgment went, he could take upon himself to assert that there never were greater falsehoods published (hear, hear). He for one concurred most heartily in the boon which the Grand Master had conferred on the Craft that evening.

W. Brother BIGG thought the spirit of the debate had ceased, but when he heard the Brother opposite (Brother HAINES) say what he had, he could not join with him in coming to that conclusion. He would allow that many statements had been made in the "Freemasons' Quarterly" not in consonance with the facts, (hear, and laughter). The author had been desired to stand forth, but for obvious reasons he could not do so, and he had hoped that the learned Brother (HUMFREY) in his speech would have thrown aside the character of an advocate, and not have stigmatized that Brother in the way in which he had.

Brother HUMFREY.—Who? who? stigmatized whom?

Brother BIGG.—Would the learned Brother, as a lawyer, ask any Brother to stand forward and criminate himself? (Laughter).

Brother HUMFREY.—Good, good, very good (continued laughter).

Brother BIGG had been in Masonry thirty years, during which time he had read and studied the Book of Constitutions, which condemns any Brother, who publishes Masonic proceedings, without authority to expulsion, and therefore considered it too much for any one to ask a Brother to stand forward and criminate himself (hear, and laughter). He would allow that there were some false reports in the publication, yet it had been the cause of producing one great good, viz., an authentic report of what took place in Grand Lodge.

The M. W. the GRAND MASTER.—I wish to call the attention of the Brethren to the purport of the debate, and not allow them to waste time in discussing the merits of the "Freemasons' Quarterly Review" and its articles. What the pub-

lication is denounced for is, that it gives a report of the proceedings here, which is not authorized by the Grand Master, and which, for that reason, is unconstitutional. Moreover, an attempt to give a report of the proceedings without authority is contrary to the O.B. of every Mason before he enters this Lodge; and therefore I hope in whatever speeches may be made, the speakers will adhere strictly as to whether it is right that an unauthorized publication should go forth.

W. Brother Dr. LANE begged to call the attention of Grand Lodge to one thing of which he could speak from experience, viz., the difficulty of one person being able to give a lengthened and at the same time a perfectly accurate report. They should take into consideration the difficulty a reporter undergoes in taking down a report; and should an inaccuracy occur, it should not be thought to have been wilfully made.

W. Brother FAUDEL was only anxious to bring the debate back to its original channel, and if, on everything that was to proceed from Grand Lodge, the Grand Master must have the power of a veto, there would seem to be some objection as to the proposed report. If there was to be a reporter present to take notes, he hoped he (the reporter) would be left to himself, and his report not subject to the power of a veto, more particularly as he thought the Grand Master would like to be free from any suspicion of giving a colour to the reports.

The M. W. the GRAND MASTER.—I think it necessary to say a few words in reply to the Brother who has just spoken, and must beg to assure him that the point he has referred to has not escaped me. I stated to the Grand Lodge that what I wished for was an authorized publication, which should be as short and concise as possible to give a correct idea of what takes place. I have considered how this is to be done. The law says no publication shall be considered legal unless authorized by the Grand Master, and it follows therefore that the Grand Master is the only person who can give that authority. I am fully aware of the responsibility which attaches to me and the possibility of being accused of being partial, and am also fully aware that an authorized publication may not give satisfaction to all parties; but difficult as the duty may be, it is necessary for the benefit of the Craft, and I am therefore willing to bear the responsibility (hear, hear). and I do so with a firm belief that it will tend to the benefit of the Craft, and also because, if I do not do my duty, the Grand Lodge have it in their own hands, and can elect another Grand Master. I have seen the necessity of the step I have taken, and am prepared to stand the responsibility (hear, hear, and cheers).

Brother FOX MAULE.—Had any Brother been anxious to address Grand Lodge I would have given way, and if there exists the impression in any Brother's mind that I am actuated by any other motive than good to the Craft, that Brother is very much mistaken. I find it written in the Book of Constitutions that "no Brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master or Provincial Grand Master, under pain of being expelled from the Order." This is the law laid down in our Book of Constitutions; and turning to the December number of the "Freemasons' Quarterly Review," at p. 446 I find under the head of Masonic Intelligence, "Quarterly Communication, December 2nd, 1846, present," &c. &c. and the whole of the details of Grand Lodge shortly and somewhat correctly given; but in so doing it adds portions to one and omits portions of another Brother's speech. This is not confirmed by the Grand Master, and yet the thing is so done as to give it the appearance of some authority, and thus clothes with a semblance of authority other matter in that publication. Now, whether in this or any other publication, none are authorized to publish the proceedings of Grand Lodge without the sanction of the Grand Master. When the proposed reports are presented to the public, then there will be nothing to deter them from putting such reports in any other publication, and commenting on them as they please. Thus, then, have I done what I consider sufficient to show that there has been a breach of privilege. In doing so it might have been necessary for me to have asked for a

committee of inquiry to ascertain the facts and find out the Brother who had committed the breach; but this I did not want to do: I only wish to correct the evil, and not to deal harshly with any individual. I think what the Grand Master has mentioned will have a good effect; and when the proposed report appears, let the "Freemasons' Quarterly" deal with it as they please; but so long as I have done my duty I am satisfied (cheers).

The Minutes of last Quarterly Communication and of the Grand Festival were severally read and confirmed.

Those members of the Grand Lodge who were not present may hope the preceding report to be impartial and ungarbled. We have no objection to state that, as far as the four first speakers are concerned, it is a favourable version of the substance of what was said, and good humouredly interspersed with the complimentary intimations of "hear, hear," "cheers," &c. But come we to the fifth. Except with a derisive allusion, he is dismissed as the shade of a shadow; and yet his address called up the sixth speaker, who although pretty favourably handled, is made to say that "he could not imagine how any one could think that what passed from Bro. Fox Maule was a compliment." So that Bro. Fox Maule might have exclaimed, *Pol! me occiditis, amici!* but he did not, thinking, possibly, that he might make bad worse.

The Grand Reporter assigns to the seventh speaker a wretched meagre skeleton of a most lucid address on the question of privilege.

The eighth speaker has less reason to complain, for his address was pointed and epigrammatic; but the ninth may rejoice that the Grand Reporter could not fearlessly report the amount of malevolence contained in the least possible space.

The tenth speaker may probably consider that the substance of his excellent remarks have been given, but we confess that we do not consider important omissions to be an impartial mode of reporting. But what shall we say to the audacious emasculation of the address of the eleventh speaker?—why that it was as unjust as it was disgraceful. The twelfth speaker may possibly take a different view of the report of his address from ourselves—but as it is clear that neither the Grand Reporter nor the Grand Editor comprehended his clear and straightforward observations, so the reply thereto was of course altogether a failure.

We have remarked already that those absent on the memorable occasion may consider this first effort of the Grand Editor to be correct—and indeed there have been allusions made to the subject at provincial meetings—at one in particular, held at Dorchester. The Prov. Grand Master rejoiced that now the reports of Grand Lodge are to be published faithfully, and by authority. What will he think, when on reading our report of the Grand Lodge on the first instant, that one of the speakers has given notice of a breach of privilege on the subject of his address in June. He was driven to this necessity because the Grand Master considered that if aggrieved, the Brother should have given the Grand Master due notice. If this ruling be masonically correct, we ask by what authority was the Honourable Fox Maule permitted to moot the question of privilege?

Having disposed of the "breach of privilege" portion of this first grand report, we shall not wade through the remainder, which is indeed comparatively unimportant.

The question of "breach of privilege" has interested every class of our readers—Masonic and non-Masonic. Even ladies have pondered on the subject, and favoured us by remarks. Some of them we should

have given, had we space. The following letter from the editor of a provincial paper, however, is so much to the point, that without adopting the fulness of the opinion of the estimable writer, one of the popular or profane world—we give it verbatim—and hope that the honourable member for Perth, and all those who supported him, may profit by the admirable lesson it contains.

“Every institution has, or has had, its uses, and on that ground, so far at least as the past is concerned, is entitled to respect; no matter how it may conflict with the requirements of our present social state, it has been worth preserving; but all things have their day, that which was useful and beneficial in one set of circumstances, becomes useless and hurtful in another; and all this may be said of that for which various quidnuncs are now contending, namely, ‘secrecy.’ These reflections particularly apply to the flutter and alarm which the *Freemasons’ Quarterly* has excited in some ancient-minded gentlemen, who seem to be possessed by an idea (if indeed the sensation which they experience deserves to be dignified by that name) that if even light is suffered to flow into the doings of their once secret society, then once and for ever will be an end of the Craft.

“Miserable hallucination! These delusionists show that the voice of history is a secret to them—that progress brings no knowledge to their minds—no liberalism to their hearts. They tell their Brethren at once that they are unable to recognize the presence of that spirit of change, which is ever and anon fitting around and among us—that they cannot tell when an instrument has become worthless because the nature of the work to be done has been transformed—that they mistake medicine for nutriment. Time was when monarchs ruled with sway as potent almost as the behests of Omnipotence—when iron-handed and steel-cased and leaden-brained barons spurred over all opposition—when the voice of the people was not heard—when the fourth estate was an unformed existence in the womb of time—when there was no public opinion—when intellect was powerless, unless to direct physical force—when the world was in its pupilage and governed by blows;—then it was necessary to be secret—then such a law as now blots the statutes of Masonry was prompted by the instinct of self-preservation—then, those who loved mankind were the weakest, those who sought to bind the human family in one wide bond of brotherhood and knowledge, were at the mercy and under the feet of the strong-handed many, and privacy was one of the conditions of existence. The Masonic was then necessarily a secret society. The right of strength was against them, and they shielded themselves behind mystic signs and pass-words, and, under the cloak of darkness, and there formed the nucleus—laid the foundations of a combination, which, if properly directed, may lead to the most important results which union is capable of producing. *Tempus edax rerum*,—and, among other things, the necessity of concealment. The power of the crown is defined—the once armed barons are circumscribed within constitutional limits—the voice of the people is loud and sonorous, and the printing press re-echoes its accents with more force and power than if thundered forth from all the cannons that ever played (what a mockery of the word) on fields of blood and slaughter. The European world has emerged from the leading-strings of childhood, and the dark ages have given way before the torrent of intellectual light which beams from many quarters. Secrecy is no longer necessary—it is not even possible. No union of men can now so hermetically seal themselves up, that the voice of the great world, moving and throbbing

around them, shall not reach them, or that their voices shall not reach the world. As in all cases the agent perishes when its work has been done, so secrecy has ceased to be necessary just when it has ceased to be possible, and when the desire for it is no longer the badge of good intentions.

“To be secret once was impliedly to be good, for might was against right, power was opposed to the advancement of men; to be secret now, is impliedly to be bad, for those who plot and scheme to hold the people in ignorance and enmity, do so in dark corners and out-of-the-way holes, because they know that an overwhelming power is against them. Human nature is as it was and ever shall be; circumstances have changed, but the characteristics of the mind of man are as immutable as the solid globe on which we stand; the desire to act unseen marks, the same feeling as it ever did—the feeling of being weak. Then, pride and lust and ambition and false glory, stalked forth at noon-day, for power made them indifferent of notice, defiant of remark—now, they crouch unseen. Then, charity and brotherhood, liberty and knowledge, sneaked aside to avoid the gaze of suspicion and the blow of power—now, they exult in the light and their strength, set wrong at nought, and laugh tyranny to scorn. Let those who are among Masons averse to publicity, apply to themselves the lesson which history presents to them—let them know that to shrink from publicity is to confess themselves weak, and yield a tacit acquiescence to the presumption that they are wrong—that to set themselves fairly forth in the eyes of all men, is to avow their strength, and show their consciousness that they are right—let them say not only ‘union is strength,’ but candour is the result of the consciousness of both strength and right. But though perfect secrecy is impossible, partial secrecy is not only attainable, but unavoidable. If they seek to hide both their good and their evil, the chances, as has been often shown, are, that the seeker will discover the latter, and miss some portion of the former. If the mystery-seekers are deaf to the voice of reason and experience, and turn aside from the promptings of principle, perhaps they will listen more readily to the accents of that vulgar semi-virtue ‘expediency.’ They complain of ‘false and garbled reports;’ the inference is, that if the reports were true and ungarbled, they would hold their peace. Their remedy is obvious; false and garbled reports arise from their own system, they are the offspring of partial mystery and fear of privilege, they are dangerous because they contain some portion of truth. Need we point out the antidote? True and ample reports would set all right—they would be the avowed productions of responsible and authorized men—they would put the press at one with the Order, the Order at one with the world—they would spread the words of peace and good-will, and extend and strengthen the bonds of union—they would support the right and defeat the wrong; but they would kill that incubus to the strong, that protection to the weak—‘privilege.’ Let the ‘privilege seekers’ make up what minds they have and come to a decision.”

THE PERFECT FREEDOM OF MASONRY.—We have not space to dwell on the resolution of Grand Lodge to act in conformity of the laws of the realm, by abolition of certain words in the initiation of persons of colour, and must refer them to *our own* report.

THE NEW PURCHASE of additional premises having received confirmation, we shall defer any remarks, for the present.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W.M. OF THE OAK LODGE, S. G. I. G. 33°.

CHAPTER V.

THE ANCIENT MYSTERIES — ISIS AND OSIRIS — THEIR SYMBOLS, AND REFERENCES—ORIGIN AND PROGRESS OF IDOLATRY—SUN AND STAR WORSHIP—ORIGIN OF EGYPTIAN MYSTERIES—THEIR ESOTERIC DOCTRINES, DEGREES, AND REFERENCES.

IN proceeding with the speculative portion of our subject, the ancient mysteries now claim particular attention. The term "mystery" is Phœnician, signifying "veil," or "envelopment;" indicating a hidden property in things not obviously perceptible, and which the mind is incapable of comprehending without due preparation.

The connection of the mysteries with the genuine system of Freemasonry has been explained in the second chapter, and, in pursuing our future investigations, it is essential that the explanation there given should be steadily borne in mind. Many have sought to trace the ancient history of our Order through the mysteries. This is incorrect. These institutions, though of common origin, were varied in almost every nation. In some they partook more of the nature of religious, in others, of political institutions; and they are not to be regarded as forming an essential part of the system of Freemasonry, any more than any established religion does at the present day.

The history of our Order, regarded chronologically, can alone be correctly traced through the operative part of our subject. It is true that many of our ceremonies assimilate to certain of the rites practised in various of the mysteries, and the correct explanation of much of our system of symbolism will be found to present similar analogies; but then it must be recollected that the mysteries originated from a genuine source—many of their rites remained unpolluted even after their perversion, and the primitive source of both will account for the similarity where it exists. Independently of which, circumstances occurred which brought the new systems into frequent contact, and at many periods in the history of the ancient world they were interwoven together in the same manner as *the operative Freemasonry of the middle ages became connected with the Christian church.* Many of our symbols and emblems, as well as our symbolical and allegorical mode of instruction, can alone be, thoroughly explained by a reference to the mysteries; this, therefore affords an additional reason for regarding them with peculiar attention, whilst pursuing our investigations in the present branch of the subject.

With regard to the mysteries themselves, we labour under considerable disadvantage in not possessing any genuine records to which we can refer during their early and purest stage. In most cases they are presented to us at a period when their primitive application had been deformed by supersession; and cumbrous machinery,—in many vast—terrific—monstrous—had superseded the simple, practices which marked their early origin. Thus, in many instances, hideous images are presented to the mind, which revolts at the startling picture; and we can

scarcely be disposed to believe that superstition so gross, and acts so revolting, could have sprung from the perversion of immutable truths, from the pollution of a primitive faith, and the misapplication of pure and simple rites. But such is nevertheless the case, and the further we withdraw the veil which shadows the esoteric secrets of the mysteries, the clearer we perceive the fact of their pristine innocence and beneficial tendency, as well as the stupendous truths which they envelope. Indeed a vast variety of facts might be collected, from which might be compounded a *pagan Bible*, bearing corroborative testimony to the reality of the leading occurrences recorded in the early part of Holy Writ. This is a most important question, deserving particular notice; but it is one which could be more readily discussed at the conclusion of the present investigation, when the Masonic student has made himself acquainted with the leading points resulting from the examination of the theogony, history, ritual, and recondite application of the mysteries practised in every principal nation of antiquity.

The preceding remarks are applicable to nearly the whole of the ancient mysteries, but it will of course be understood that among the different systems, the perversion from original purity was greatly varied in degree, some ultimately running into the grossest idolatry, and practising the most abominable and sanguinary rites, whilst others retained to a late period much of the spirituality and simplicity of reference which characterized their early stages.

In Egypt, a careful investigation leaves us but little reason to doubt, that at the time the earliest descriptions we have of the mysteries practised there were written, little was known of their origin and primitive meaning—at least by the parties who wrote upon them—and, at the last, when shortly before their suppression, their celebrations became more splendid and gorgeous than ever—even the priests themselves were dazzled by the magnificence of the display—ignorance and gross idolatry had enchained their minds, and the sublime references concealed beneath their holiest symbols were completely forgotten and unknown. The glimmering of a primitive faith, now only traceable by means of hieroglyphical analysis, had even then become obscured beneath the cloud of superincumbent darkness, that had settled upon the ancient sacerdotal colleges. In short, long before the downfall of the mysteries, the wisdom of the Egyptians was lost. The hierophants sought only to terrify, to dazzle, and bewilder the noviciate—to captivate his senses by scenes strange and unearthly, rather than to illuminate his mind by those lessons of truth, of practical wisdom, and personal holiness, which the mysteries were originally intended to inculcate, and which were at first taught within the closed recesses of their temples, or beneath the shadow of their sacred groves.

It is evident, therefore, that at this stage of the inquiry much labour will be required to separate the wheat from the chaff, and distinguish the genuine from the spurious Freemasonry. This, however, by perseverance can be accomplished, and in the results arrived at the patient Masonic investigator will meet with his due reward.

In tracing the origin and progress of the mysteries, it will be necessary to keep some leading points in view, which, being of general application, will be found to render great assistance in the investigation. Thus, in the explanation given in the last chapter as to the *nature of the Deity*, and the *three-fold distinctions of that nature*, as symbolized by an *equilateral triangle within a circle*, we have a certain recognized

principle, which, with certain modifications, is traceable throughout every nation of antiquity. We see this as well in the Cneph, Osiris, and Ptha of Egypt, which formed the subject of illustration, as in the Brahma, Vishna, and Siva of India—in the Orosmandes, Mithras, and Arimanius of Persia—in the Apollo, Vulcan, and Mercury of Greece—in the Jupiter, Juno, and Minerva of Rome—and in the Hu, Ceridwen, and Creirwy of the Celts.

In like manner it will be found that another principle of a *duplex character* is of equally extensive signification, and was as universally understood. This principle was in Egypt symbolized by the junction of Osiris and Isis. In this sense, Osiris figuratively represented the *active* masculine energy and mysterious power emanating from the Divine Architect, by which all created things are generated and nourished. Isis represented the *passive* feminine principle, or generative nurse and mother of the world—the grand receptacle of the benign influences of Osiris, producing by her plastic power, both fruits, and flowers, and animated things. She is thus “the goddess of a thousand names, the infinite *Myrionyma*, endued with the property of receiving all kind of impressions, and of being converted into all manner of forms which the *supreme reason* shall impress upon her.” *Isis was therefore a personification of nature, and Osiris of the creative energy by which nature is rendered prolific.* The effects of this Divine union were perceptible in the variegated face of creation;—in the smiling harvest—in the purple vineyards—in the luscious fruits and blooming flowers—in the verdant meads and shady woodlands—and in all which ministered to the comfort and enjoyment of man. But the mysterious process by which nature nurtured and matured the embryo seed entrusted to her bosom, the potent energy which caused the sapling to spring into a goodly tree, and the simple grain to throw forth stems and burst into a thousand blossoms, though referred to in the celebration of the mysteries, were secrets which the human mind, from its finite nature, could not then, nor in its present imperfect state, can ever hope to penetrate. The inscrutable secrets of nature are, by the unerring wisdom of the Almighty, veiled from mortal comprehension. Around them he has thrown ramparts as impassable as those which of old shadowed the Holiness of his Presence at Sinai. Into the profound arcana of nature no living eye can be permitted to gaze. Thus we may apprehend what was intended by the solemn and comprehensive description of Isis engraved on the front of her majestic temple at Sais—“*I am every thing that hath been, that is, or shall be; and no mortal hath ever yet removed the veil that shadows my divinity from human eyes.*”

In the Egyptian triad, before explained (see ante, p. 146), it has been observed that all the emblems are ultimately resolvable into one Eternal Deity, the distinctions being in the nature of essences, indicative rather of peculiar attributes than of distinct beings. The same explanation is here applicable to Isis and Osiris. Both being in fact the same, though at first regarded *separately* as individual emanations, and subsequently *united* to personify or allegorize certain results perceptible in the operations of nature, but incapable of complete comprehension by the human intellect. Thus each, representing in fact the same divine power, would, as a member of the sacred triad, be symbolized by the *triangle*, and the peculiar junction of the divine essences here alluded to, would be indicated by the *intersection of a second triangle*; and this, I apprehend,

was in the east the earliest signification of the following well-known emblem , though the attributes and essences it was there intended to symbolize were distinguished by different names, and known under different personifications.

In Egypt, this mystical union with its effect was more frequently symbolized in a somewhat different manner. Thus, the SQUARE was the emblem of matter (ISIS); and the TRIANGLE, of the creative power or generating fire (OSIRIS). From their conjunction all things were said to proceed. THE QUADRANGULAR PYRAMID, *formed from the union of these symbols, thus became an emblem of those profound mysteries involved in the conjoint operations of the creative and productive powers of nature.* It has been imagined by some that the great pyramids were constructed by the Hebrews during their sojourn in Egypt. This is however mere conjecture, unsupported by evidence. These wondrous efforts of masonic skill, in all probability the oldest remaining on the face of the earth, were hoary with age when the children of Israel settled in the land of Goshen; and were emblems of sublime truths known to a civilized nation when Abraham and his family were wanderers in the wilderness; and the early patriarchs tended their herds and fed their flocks amid the mountains and plains of Syria.

In the abuse of these sacred emblems we trace the prevalence of gross superstitions, which at one time spread over the greater portion of the ancient world; we see the origin of the phallic worship, and, under varied symbols and rites, trace the perversion of the knowledge of these profound and mysterious energies in almost every country—a perversion which, in all its grossness, still lingers in the east.

OSIRIS and ISIS were further symbolized by the SUN and the MOON. These luminaries, as material objects, were the first to receive a degree of adoration. The existence of the supreme presiding principle was at first fully recognized and taught to the initiated; yet, regarded as the most glorious object in the visible universe, as the fountain of light and source of heat to the material world, the sun beaming with splendence in oriental climes, and under whose genial influence the buds burst forth into blossoms, and the teeming earth produced her fruit, was supposed to offer an imperfect resemblance to the attributes of Osiris, and, as a faint copy of the brightness of the Divine original, worthy to be honoured with external worship. The throne of Osiris was considered to be seated in the sun, and that resplendent region was imagined to contain the paradise of the blessed.

The moon, sailing with silvery beams across the clear expanse of eastern skies, diffusing a mild irradiance over the starry vault of heaven in those delicious regions, where the mildness of the clime permits the inhabitants to repose in the open air, could not fail to arrest the watchful eye of the contemplative, and she was accordingly deemed to be a fit representation of the consort of Osiris. The sun and moon thus became equally objects of adoration—at first simply as material emblems of the attributes they represented, but afterwards in a more idolatrous sense.

The universality of these emblems is likewise remarkable; they pervaded Egypt and India, Greece and Rome, and were equally regarded among the Scandinavian and Celtic races. They appear as symbols, with other mythological emblems, on ancient British coins. They are impressed in like manner on the Great Seal of England, in the reign of Richard Cœur de Lion; and also appear within a triangle on the reverse

of the Hibernian coins of King John—and, as expressive symbols of the beneficence of the great Architect of the Universe, as well as for their astronomical references, are still retained as conspicuous emblems in our Lodges.

The various phases which the sun-worship presents are no less remarkable; but the most important will be found in Persia, from whence this system of adoration travelled into western climes, and, no doubt, at a very early period into the British Isles.

We thus have the commencement of an idolatrous system of worship in the undue reverence paid to the material emblems of the secret and mysterious processes of nature. Superstition had afterwards a wider field in the perversion of the language of astronomy. This was a science in which the ancient inhabitants of Syria, as well as the Egyptians, had attained great perfection. Carefully noticing the various celestial phenomena in their mild and delicious clime, where the stars glitter with a brightness unknown to our northern skies—marking their ascension and declension—they learned to divide the year into seasons, and to regulate the time proper for the tillage of their soil and the sowing of their grain. By degrees they arranged the stars into separate series, and classified them under different constellations. Each constellation was represented by some hieroglyphical device, and hence arose mythological fables, which at first referring solely to astronomical phenomena, were afterwards regarded as actual occurrences. Another ingredient of idolatry originated (through the proneness of the human mind to superstition) in a belief in the influences of the heavenly bodies. Observing the consequences resulting from their particular situations and conjunctions at various times in the heavens, it was imagined that these glittering orbs must in their revolutions exercise like influence upon the earth, upon the seasons, and on human actions.* The ancient writers contain numerous references to this belief; and in that most ancient and sublime drama which human intellect ever produced—the book of Job—the prevailing superstition is thus alluded to:—“Canst thou restrain the sweet influences of the Pleiades, or loose the bands of Orion.” And in protesting his innocence of any participation in the reigning idolatry, the pious Job is made to observe—“If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should then have denied the God that is above.”

The stars being thus regarded as imaginary deities, and superstitiously invested with distinct intelligences, were represented by various personifications, which, after being solemnly consecrated, attracted the same devotion as was at first paid to the planets thus impersonated, and to this practice is traceable the origin of the Sabeian superstition. These

* “It was natural for those who maintained the doctrine of their influence upon the elements of nature to extend still further their romantic conjectures, and to assert a similar predominant influence of the celestial orbs in all terrestrial concerns, but especially in the important and interesting events which befall great nations; in the prosperity or desolation of kingdoms, in the elevation to empire of triumphant virtue, and in the downfall of defeated tyranny. The planetary train that constitutes our system, as performing their revolutions nearer the earth, were thought to have a more particular ascendancy over the fate of its inhabitants; and the period of their transit over the sun's disc, and that of their occasionally coming into conjunction with any other constellation, was regarded as a period pregnant with the most awful events, and productive of the most astonishing vicissitudes. Impressed, therefore, with alternate wonder and terror at beholding these imagined effects of their influence upon this globe; from diligently observing, mankind proceeded by degrees to respect and venerate them, and intense ardour of contemplation, in time, amounted to all the fervour of devotion.”

figures being placed in temples and solemn groves, were honoured by oblations and sacrifices, hymns of praise were sung before them, and the infatuated devotees, in the blindness of their zeal, invested the idols they had fashioned with the attributes of gods.

Having thus noticed some of the main springs of idolatry, I now purpose alluding to the origin of the mysteries, particularly those of Egypt; as it will be seen that in the sacred recesses of the temples dedicated to their service sublime truths were gradually unfolded to the initiated, whilst the outer world, through the prevalence of gross superstitions, were walking in utter darkness.

The Egyptian mysteries, in their origin arose, from the celebration of festivals connected with the practice of *agriculture* and the science of *astronomy*. By degrees, at subsequent periods, other elements became interwoven in their composition, and scientific knowledge, theological doctrines; and, afterwards, systems of *political power* and *government* were superadded to the purposes of their primitive application, and eventually rendered the mysteries such mighty engines as to sway for centuries the destinies of the empire.

It has been observed that at the earliest periods considerable attention was paid to astronomy, and in agricultural countries, as in Egypt, the knowledge thus acquired was rendered subservient to the labours of the husbandman, so as to indicate those periods wherein he was most particularly interested. Thus certain periods annually recurring, being denoted astronomically, would be more especially noticed and celebrated by festive meetings. But at the time of harvest, when the abundance of nature was gathered in; when the wheat yielded to the sickle, the vineyard gave up its luscious produce, and the fruit-trees bent beneath their ripened load, the gladdened inhabitants assembled to celebrate their rustic festivals, observed simple but expressive ceremonies, in token of thankfulness for the beneficence of a bounteous Providence. The *Corn* was formed into cakes, which being consecrated, were regarded as emblems of fertility and of the blessings which rewarded the labours of the husbandman; thus giving evidence of the triumph of civilization in producing, by culture, the staff of life. The *Wine* was expressed from the juicy grape, and solemn libations offered, in token of the bounteous gifts of nature. Thus we see *Corn* and *Wine*, as simple elements, forming the earliest emblems in the celebration of these festive rites upon which the mysteries were subsequently founded. The *corn* was typical of *ISIS* (who among the Greeks became *CERES*), and the *vine* typified *OSIRIS*, who was also called *BACCHUS*. Other festivals were celebrated at different periods of the year, but from that which has been alluded to, the rites of *Osiris*, in his character of *Bacchus*, were originated. These rites, however, must not be confounded with the orgies of a later era—the Greeks borrowed the mysteries of *Bacchus* from Egypt, without comprehending their secret meaning, and perverted them into the abominable orgies known as the *Bacchanalian* rites of Greece and Rome. The *Bacchus* of the Egyptians was a totally different personage from the *Bacchus* of the Greeks. The Egyptian rites were pure and simple, and alluded to the abundant gifts of nature. *Their earliest ceremonies bore immediate reference to the progressive stages of agriculture, and the passage of Osiris, or the sun, from one tropic to another.* By degrees, as they rose in importance, the other principles before alluded to were introduced, and the mysteries became established as comprehensive systems, under which religion, laws, government, and arts and

sciences were taught. Thus they became the receptacles of all human knowledge, which was dispensed by the priests to those who, upon probation, were found to be worthy, and that in a manner so veiled in allegory, that without due instruction and explanation, accompanied by mental application, the neophyte would ever remain ignorant of the true meaning of the symbols presented to his view, and of the fund of recondite knowledge which they concealed. Hidden thus from the external world by an allegorical veil, which was illustrated by hieroglyphical and symbolical devices, were stores of wisdom unattainable without intense study. But the novice whose perseverance enabled him to surmount the difficulties which obstructed the rugged paths to knowledge, and had given proofs of his moral fitness, his fortitude and assiduity, had gradually unfolded to his wondering view the sublime doctrines of the *Unity of the Deity* and of the *Immortality of the Soul*. The polytheism which haunted his mind in its ignorance was dissipated by the light of truth, and to him was revealed a knowledge of the great Architect of the Universe, in all the stupendous glory of his divine attributes—his omnipotence—his omniscience—his omnipresence. The novice was instructed in a profound cosmogony, and entrusted with a sacred name. In short, by slow degrees, he became initiated into all the wisdom of the Egyptians.

Wilkinson observes that the ascendancy acquired by the priesthood over the popular mind arose from the great importance attached to the mysteries, to a thorough understanding of which the priests could alone arrive; and he states that so sacred were these secrets held that many members of the sacerdotal order were not admitted to participate in them, and those alone were selected for initiation who had proved themselves virtuous, and deserving of the honour. This fact is satisfactorily proved by the evidence of Clement of Alexandria, who says—"The Egyptians neither entrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane; reserving them for the heir-apparent to the throne, and for such of the priests as excelled in virtue and wisdom."

The mysteries of Egypt were divided into the *less* and *greater*, and none could pass into the latter who had not been initiated into the former. In all probability the whole consisted of about *thirty steps or grades*, arising out of the *three* principal degrees or classes, of which the mysteries of Isis, or first degree, constituted the *less*; and the mysteries of SERAPIS and OSIRIS, or the second and third degrees, formed the *greater*. The subdivision of these degrees seems to have been occasioned by the different orders of priests and prophets,* each grade of

* The first caste in Egypt was that of the SACERDOTAL ORDER. It was composed of the chief priests or pontiffs, as well as minor priests of various grades, belonging to different deities; judges, hierophants, magistrates, hierogramms, or sacred scribes; basilicogramms, or royal scribes; sphragistæ, who examined the victims for sacrifice; hierostoli, who clothed the statues, and were keepers of the sacred relics; doctors, embalmers; hierophori, bearers of sacred emblems in religious processions; pterophori, who bore the flabellæ; præcones or pastophori, who bore the statues or shrines of the gods; the hiero-latomi, or masons of the priestly order; the sacred sculptors and draughtsmen, beadles, and several inferior functionaries, attached to the temples. Great distinctions existed in these grades, the various orders of priests ranking according to their peculiar office. The chief and high priests held the most honourable station. Some also attached to the service of certain divinities ranked above the rest, and in many provinces those who belonged to particular temples were held in greater repute than others; it being natural that the priests attached to the service of the presiding deity of the place should be treated with the greatest honour by the inhabitants. Thus the priests of Amun held the first rank at Thebes, those of Pthah at Memphis, and those of Re at Heliopolis.

The prophets constituted one of the principal grades of the priesthood. They were par-

whom held particular offices, and were entrusted with peculiar secrets. The mysteries of Isis were celebrated at the *vernal equinox*—those of Serapis at the *summer solstice*—and those of Osiris at the *autumnal equinox*.

It was necessary that the character of the candidate for initiation should be pure and unsullied; the novice was, therefore, commanded to study those lessons which inculcated the strictest morality, and tended to purify the mind. And, as Wilkinson observes, in the “Manners and customs of the Ancient Egyptians,” vol. i., p. 267—“The honour of ascending from the less to the greater mysteries was as highly esteemed as it was difficult to obtain—no ordinary qualification recommended the aspirant to this important privilege—and, independent of enjoying an acknowledged reputation for learning and morality, he was required to undergo the most severe *ordeal*, and to show the greatest *moral resignation*; but the ceremony of passing under the knife of the hierophant was merely emblematic of the *regeneration of the neophyte*.”

In reference to the ordeal here mentioned, Wilkinson states that he does not allude to the method of frightening the novice, which he does not suppose to have been practised on these occasions, especially in the initiation of members of the priestly order, and he questions whether this indeed was ever done in Egypt previously to the Romans. From the attention which I have given to this subject, I am fully disposed to concur in opinion with the author I have quoted. Many of the explanations given as to the ceremonies used in Egyptian initiations are modern inventions, abounding in absurdities, and purely imaginary. The genuine accounts which we possess are referable to a later period in Egyptian history, and form no correct indication of the peculiar rites observed during the earlier periods; but as, unquestionably, they prevailed for many years, and contained abundant references to a purer system of theology, the student should make himself acquainted with the details, which are contained in Dr. OLIVER'S *History of Initiation*, and in other learned works which treat upon the subject.

It will, however, be necessary to advert to some of the principal purposes of the mysteries, and in doing so the intelligent Brother will not fail to notice the important analogies presented to his view; thus the rites, ceremonies, and lessons imparted in the first degree (or lesser mysteries) were intended to purify the mind, to teach practical lessons of morality, to instruct the novice in the knowledge of such symbols as were necessary to impress these principles most forcibly upon his mind, and by the application of trials, both actual and mental, to test the character and ability of the candidate, and to ascertain that he possessed sufficient energy, fortitude, and mental strength.

In the mysteries of Osiris, the *third degree*, or summit of Egyptian initiation, we find the ceremonies partaking of a *funereal* character. The candidate was made to personify Osiris; then, according to the legend, a wise king of Egypt, who having introduced great reforms into his own dominions, travelled abroad to diffuse similar benefits among distant nations. During his absence he left his kingdom in the care of

ticularly versed in all matters relating to religion, the laws, the worship of the gods, and the discipline of the whole order. They presided over the temple and the sacred rites, and directed the management of the priestly revenues. In the solemn processions their part was conspicuous, bearing the holy *hydra* or vase, which was frequently carried by the king himself on similar occasions, and when any new regulations were introduced in affairs of religion they, in conjunction with the chief priests, were the first whose opinion was consulted.—See Wilkinson's “Manners and Customs of the Ancient Egyptians,” vol. i.

his consort, Isis, and on his return he found it filled with distraction, in consequence of the sedition of his brother Typhon. Osiris attempted by mild remonstrances to convince his brother of the impropriety of his conduct, but did not succeed, and was murdered by Typhon in a secret apartment, who, cutting his body in pieces, inclosed them in *an ark, or chest*, and committed them to the waters of the Nile. Isis, with loud lamentations, bewailed the death of her husband, and went in search of his body, which she ultimately discovered, and entrusting it to the care of the priests, at the same time established the mysteries, in commemoration of the foul deed. This legend was of a purely astronomical nature.* Osiris was the sun, Isis the moon, and Typhon the symbol of winter, which rendering neutral for a time the fertilizing power of the sun, deprives him, as it were, of life. This was celebrated in these peculiar mysteries, and during their celebration the aspirant passed fictitiously through the sufferings and death of Osiris, whom, during this part of the ceremony, he was figuratively made to represent.

It was in this degree that the esoteric doctrines relative to the nature of the Deity—the creation and government of the world—the necessity of mediatorial atonement—the destruction of the world by the waters of the deluge—the condition of the soul and its eternal existence, together

* The mysteries of Adonis, as explained by Macrobius, offer a further illustration of the astronomical tendency of these ceremonies. The mysteries of Osiris passing into Phœnicia were dedicated to *Adonis*, this word in the Phœnician, like *Adon* in the cognate Hebrew, signifying lord or master. According to the legend, Venus having beheld Adonis when a child, became so enamoured of him that she seized him, and concealing him from sight, exhibited him to Proserpine alone; but she being equally enamoured of his beauty, sought to obtain possession of him. The dispute between the goddesses was reconciled by Jupiter, who decided that Adonis should dwell six months of the year with Venus, and the remaining six months with Proserpine. This decree was executed; but Adonis, who was a great hunter, was afterwards killed on Mount Libanus by a wild boar, who thrust his tusk into his groin. Venus, inconsolable for his death, inundated his body with her tears, until Proserpine, in pity, restored him to life. Macrobius explains the allegory thus:—"Philosophers have given the name of Venus to the superior (or northern) hemisphere, of which we occupy apart, and that of Proserpine to the inferior (or southern). Hence Venus, amongst the Assyrians and Phœnicians, is in tears when the sun, in his annual course through the twelve signs of the zodiac, passes over to our antipodes; for, of these twelve signs, six are said to be superior (northern), and six inferior (southern). When the sun is in the inferior signs, and the days are consequently short, the goddess is supposed to weep the temporary death and privation of the sun, detained by Proserpine, whom we regard as the divinity of the southern or antipodal regions. And Adonis is said to be restored to Venus when the sun, having traversed the six inferior signs, enters those of our hemisphere, bringing with it an increase of light and lengthened days. The boar, which is supposed to have killed Adonis, is an emblem of winter; for the animal, covered with rough bristles, delights in cold, wet, and miry situations, and his favourite food is the acorn, a fruit peculiar to winter. The sun is said, too, to be wounded by the winter, since, at this season, we lose his light and heat; effects which death produces upon animated beings. Venus is represented on Mount Libanus in an attitude of grief; her head, bent and covered with a veil, is sustained by her left hand, near her breast, and her countenance bathed with tears. This figure represents the earth in winter, when veiled in clouds and deprived of the sun, its powers have become torpid. The fountains, like the eyes of Venus, are overflowing; and the fields, deprived of their floral ornaments, present a joyless appearance. But when the sun, emerging from the southern regions of the earth, passes the vernal equinox, Venus is once more rejoiced, the fields are again embellished with flowers, the grass springs up in the meadows, and the trees recover their foliage."

The celebration of these rites began in Phœnicia at the period when the waters of the river Adonis are tinged with a reddish hue, derived from the colour of the soil peculiar to the mountain. The Phœnician women believed that the wound of Adonis was annually renewed, and that it was his blood which coloured the stream. This phenomenon was the signal for the commencement of the rites. Every one assumed the appearance of profound grief. At Alexandria the queen bore the statue of Adonis, accompanied by the noblest females of the city, carrying baskets of cakes, bottles of perfumes, flowers, branches of trees, and pomegranates. On the second day of the mysteries sorrow was converted into joy, and the resurrection of Adonis was commemorated.

The mysteries of Adonis were at one time introduced into Judea, where the Hebrew women were accustomed to hold an annual lamentation for him, under the name of Tammuz—"Behold there sat women weeping for Tammuz." The ceremonies observed in these mysteries were a representation of the death and resurrection of Adonis, in the person of the aspirant. See "Mackie's Lexicon of Freemasonry."

with the most profound secrets of nature and science, were propounded. The candidate was also entrusted with a trisyllabic word, or sacred name, indicating the ineffable nature of the Supreme Deity. The perfectly initiated candidate was recognized by this name, which was compounded from the words *AL—OM—JAH*—each word or syllable being expressive of the same Almighty Creator, under different attributes. Thus, *AL*, denoted “word” or “spirit,” as referable to the Supreme Intelligence, and is the parent of the term Allah, the name of God among the Mahometans. The expression, or aspiration, *OM*, signified the great Father of All, the self-existing and eternal Being, “which is, and never knew beginning,” and was equivalent to the ineffable name *AUM*, which in its trilateral form in the Indian mysteries, was significant of the creative, preservative, and destroying power of the Deity. It was also the sacred name or word among the Druids and Celts, with whom it had the same signification. And in the term *JAH*, we recognize the triune Jehovah by his ancient Syriac name, “Extol him that rideth upon the heavens by his name *JAH*.” We have thus a sacred compound word, each syllable of awful import, which could only have emanated from a knowledge of the truth, and of the nature and attributes of the Great Architect of the Universe.

I purpose next to make some remarks upon the mysteries of India and Persia, which will form the subject of the succeeding chapter.

END OF CHAPTER V.

ON THE BEAUTIES OF MASONRY.

BY ROBERT AGUILAR.*

It must be gratifying to those who are animated by the love of all that is beautiful, either in the celestial or terrestrial world—of all that is grand and sublime in the universe around, to find themselves initiated in this ancient and honourable society: a society, in which the smallest star that emits its feeble light, pictures to the imagination scenes so resplendent, that the eye is dimmed by their radiance and enchanting beauties.

Scarcely has the feet trod the broad mosaic pavement, scarcely has the mind pondered on life's imagery, chequered as it is with good and evil, now elated with hope, now depressed by despair—scarcely has it meditated on the fluctuating tide of life's ebbing sea, to-day basking in the sunshine of prosperity, to-morrow, having to contend with the gloom of adversity—to-day exulting in the sweet communion of congenial minds and kindred spirits—to-morrow, brooding over friendships alienated, hopes shattered, and fond remembrances of happiness broken up. Scarcely have these reverses appeared, when there again bursts on his ravished sight, that great and burning luminary, which conveys light and lustre to all around.

It is not my intention to attempt an historical account of Masonry; this would be attempting to place the intellect of the infant with the

* Delivered in the Royal Lodge, Kingston, Jamaica, 1847.

mighty soarings of gigantic minds—of holding up the feeble gleam of the rushlight to the dazzling splendour of the meridian sun ; it would be a vain, an egotistical attempt, to place my humble efforts with those of men who have held communion with etherialized spirits—who, wrapt in the profound reveries of the deep and the mysterious, have unfolded, with all the eloquence of inspired minds, more than is ever likely to be again revealed. The perusal of their ancient and sublime effusions would consign my pretensions to oblivion, or sink me into utter insignificance and nothingness. These men have pictured Masonry in most vivid colours—have united and blended its mysteries by the profoundest wisdom, the strongest ties, the most beautiful designs. It was from them it burst forth upon the world with irresistible conviction, and stood, as it always will stand, whilst its colossal pillars, Faith, Hope, and Charity, are the basis of its foundation.

Neither is it my intention to dilate minutely on any particular points of Masonry ; these have also been, from time to time, so beautifully and energetically illustrated, that my sentiments can never approximate to the sublimity of ideas long formed and deeply engraved on Memory's tablet ; but I shall, in my own unfettered style, aided by the wild flights of an imagination which naturally wings itself to all that is attractive, endeavour to descant on the utility and beauty of Masonry—its characteristic principles, and its lofty and soaring aspirations.

Masonry is calculated to elevate the mind, and to enlarge the understanding. "It consists," observes Dr. Oliver, "in critical investigations of human science, history, and religious truth, enlivened by the sweet influences of social converse and mutual communications of happiness." To the contemplative Brother, Masonry affords a rich theme for meditation. It directs to the pursuit of all that can adorn society—it places within our reach the respective duties of husband, father, brother, friend, and citizen ; it inspires love the most ardent, friendship the most sincere, benevolence the most universal. Every emotion, affection, sympathy and passion of the heart—the best affections, the noblest graces of the soul—the highest virtues of life are called into exercise. It inculcates the purest morality—its firmest and adamant foundation is a UNIVERSAL RELIGION—it inspires the most cheering hope, and it is crowned with bright-beaming love (or charity) in its most enlarged and significant sense.

To the studious man, Masonry bears his thoughts to the towering heights of fancy. Soaring with eagle's gaze and eagle's flight, he ascends from the valley to the hill, from the hill to the mountain—from the mountain to the peak—from the peak to the cliff—from the cliff to the pinnacle, and still another acclivity dares him in the distance—onwards, still onwards he ascends, till, at length, he reaches the apex of his laudable ambition, and the proudest altitude of his loftiest aspirations. Here he stands amazed, for he yet sees in perspective, towering heights ; but he pauses, as across his path he is met with the striking memento—"Hither, hither, shalt thou go, and no further."

What an exalted position for that Brother who has dared to be thus exalted. There are, perhaps in this assemblage of Brethren, whom I have now the honour of addressing, and scattered throughout the wide range of Masons in every part of the globe, and there has been in every age, many of the Brethren who have devoted years of anxious thought and deep inquiry into these sublime mysteries. We have seen them in the studious philosopher, as he saw the master-wheels of nature

move, and travelled far along the endless line of the certain and the probable, and made, at every step, some new discovery; we may see them in the naturalist, as he makes acquaintance with plants, and feels delight in telling all their names; we may find them in the astronomer, as he watches each twinkling star, and finds each differing from the other in beauty. We may, also, trace new beauties in the wandering loveliness of the flowers, in the wild shrub of the valley, in every insect that floats in the sunbeam, in every star that glitters in the firmament of heaven.

And is not Masonry associated with all that tends to yield delight to the mind? Does not nature, in her rich attire, furnish beautiful allegorical representations? The rich dews come down unseen at eveningtide, and silently are their beauties shed to teach true Masons unostentatious charity; the forest rises high, and lesson gives of brotherly regard; and, on the high and rugged mountain's brow exposed, bearing the blast alone, the ancient oak stands, lifting high his mighty arm, and still to courage in distress exhorts us aloud; the flocks, the herds, the birds, the streams, the breeze, attunes the heart to melody and love—Mercy stands in the cloud, with eye that weeps essential love, and, from her glorious bow, bends to kiss the earth in token of peace; with her own lips, her gracious lips, which God of sweetest accent made, she whispers still—she whispers to Revenge—Forgive, forgive!—the glorious sun, rejoicing round the earth, announces daily the wisdom, power, and love of the Supreme Architect of the universe; the silvery moon awakes, and from her maiden face sheds her cloudy locks, looking meekly forth, and with her virgin stars walks the heavens, conversing of purity, of holiness, and of God! Silence has a tongue—the grave, the darkness, and the lonely waste,* have each a voice, “which draws the mind from nature up to nature's God.” The thunder's awful peal—the lightning's lurid glare—the waves' impetuous roar—volcanos' cracking fires, and earthquakes rocking worlds beneath—all, all may be, in their turn, as so many awfully grand subjects for meditation. And are not these contemplations worthy a Mason's cultivation? shall we suffer the latent powers of our minds to lie dormant, like

“ Wild, uncultivated flowers,
Wasting their sweetness in the desert air ? ”

or, shall we not rather endeavour to emulate the many noble examples, furnished in the sublimity of Masonry, by aspiring to the true dignity of a Mason's life?

Never does Masonry shed her lights more brilliantly than when encircled by RELIGION, KNOWLEDGE, and CHARITY. Who has not felt the sweet influences of religion on the soul? Whose breast has not burned with holy rapture as he hallowed every thought in the rich contemplations of the great and supreme Architect? I ask you, my Brethren, who feels not a thrilling delight in the peaceful calm and serenity of a religious life? What is it that soothes us in the gloom of adversity, or elevates and cheers us in the sunshine of prosperity? What calms us in despondency, and wipes, from the eye of affliction, the burning tears of anguish and regret? Religion, sweet, endearing, enrapturing sound! Brothers, take from us all else, but leave—oh, leave us that pillar to lean on! He who would attempt to undermine that fabric of our insti-

* I am indebted to “*Pollok's Course of Time*” for many of these allegories.—R. A.

tution—he who would, with impious hand, dare wrest it from the unfortunatè Brother, would be dragging the crutches from the hand of age, and robbing the bereaved of the only solace of their woes.

My Brothers—it is religion that incites us to the love of true wisdom. The wisest king that ever swayed the destinies of Israel, enforced, in all his inspired writings, the supremacy of that inestimable treasure. “Happy,” says he, “is the man that findeth wisdom, and the man that getteth understanding—the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies, and all things thou canst desire are not to be compared to her.” And I ask you, my Brethren, where can you find a wider field for the attainment of this knowledge than in that RECORD which unfolds every step of Masonry, in that book which rules and governs your faith; where, where else, will you meet with the attributes of that GOD, which can never be pondered on without gratitude—whose beneficence, power, and majesty, fills heaven and earth with wonder, love, and praise? In the unfathomable researches of nature—in the wonders of the mighty deep—in the towering oak, or the bending twig—in the dashing cataract, or the placid stream—in the mighty river, or the tranquil lake—these, and many other beauties, are enough, and more than enough, for the contemplative mind; and these are richly disclosed, as we rise in emblematical science, and trace out the hidden treasures of Masonry.

Last, though not least, beams forth, radiant as the sun, bright-beaming CHARITY! This virtue, possessing, as it does, such a wide field, has ever furnished new beauties to descant on. If there be one tear more hallowed than another, it is the tear that falls from the eye of the unfortunatè, whose griefs you have assuaged, whose misfortunes you have relieved. If there be one smile that lights up the countenance with more lustre than another, it is the smile which plays on the lip of the woe-worn, pallid sufferer, whose pressing wants you have supplied, whose sorrows you have alleviated. If there be one prayer that ascends with a purer incense to the skies, it is the prayer of the bereaved widow—the fatherless child—the unfortunatè man—in behalf of their benefactor.

A wise and philanthropic father of old observed, that “the most beautiful sight in the universe was to see a good, but a poor, man struggling with adversity;” yet, he continued, there was one still more beautiful—the good man who came to relieve him. Yes, my Brothers, the good man who comes to relieve him! And who can tell what groans he hears as he takes his walks through the abodes of wretchedness and misery—where disappointment feeds on hope—where pallid guilt, worn out, leans on the triple head of want, remorse, and despair;—where cruelty reaches forth a cup of wormwood to the lips of sorrow, that to deeper sorrow wails; where mockery, and disease, and poverty meet miserable age—where the arrowy wind of heaven pierces the naked orphan babe, and chills the mother’s heart that has no home; and where, alas! at mid-time of his day, the honest man, robbed by some villain’s hand, or with long sickness pale, and paler yet with want and hunger, oft drank bitter draughts of his own tears, and had no bread to eat. Oh, who can tell what sights he saw—what shapes of wretchedness! or who describe what smiles of gratitude illumined the face of woe, whilst from his hand was beneficently given the dispensation of his

bounty. It is this which, in a measure, marks the genuine spirit of this noble virtue. When suffering humanity claims our aid,

Let the hand and heart unite to yield relief—
Assuage the widow's bitter pangs, and soothe the orphan's grief.

But, my Brethren, charity stops not here; it is a duty which ought to be dictated by an ardent love to God, and of our fellow-creatures. "The charity or love of a Mason," observes Dr. Oliver, "must be pure in principle and in practice, unwarped by prejudice or passion, unalterable in persecution, unabated amidst calumny, slander, and detraction. Filling the heart with pious fervour and with holy resolutions—from a perishable mortality to a celestial intercourse with the very source and essence of Love; ennobling the nature of man, and raising him to that sublime pitch of excellence which alone can impart true satisfaction under every species of adversity and pain."

As Masons, we stand (or ought to stand) in an exalted position; let us, therefore, endeavour to maintain it. Let us carry with us, in every pursuit of life, the true spirit of Masonry. Delightful, indeed, would be the fond endearments of home; ecstatic, beyond description, would be all the tender sympathies, emotions, and passions of our nature, were sincerity and truth united. Love would be without dissimulation—friendship without guile. Truth and Justice, unspotted and pure, would dignify, elevate, and ennoble. Innocence, shielded by Virtue, would appal the recreant who would dastardly assail the one, or basely attempt to tarnish the lustre of the other.

Let us proudly stand forth to uphold the character of the Mason. We can fearlessly and conscientiously tell those who would laugh at our Order, that the Mason's secrecy is the test of his sincerity—his Faith is the touchstone of his confidence—his Hope, the foretaste of his anticipation—his Charity, the rapture of his consummation.

If I can, by my feeble efforts, be instrumental in awakening you to that sense of our position as Masons—if I can lead you to heights from which you may, by Faith, gaze on Heaven in perspective—if I can induce you to measure the length of that anticipation in Hope which is life's guiding star—if I can urge you to grasp that width which knows no bounds in Love, or if I can urge you to survey the ample pages of Masonic history, in all the depths of its mysterious emblems—if I can kindle in your breasts that fervour and sincerity which animated the ancient Masons—when God was worshipped—when, whenever you met a Brother, you met a man, a friend, sincere and true, his kind looks foretold a heart as kind within, when his promises were his vows, and his vows were registered in Heaven—if I can do this, then, as a Mason, I shall not have lived in vain. When my last sun is set, when my last expiring moment arrives, like the sun, gilding the surrounding scenery, feebly, yet beautifully darting its last, long gaze, and tipping each cloud with its golden beams, I will close my short career in peace, harmony, and brotherly love; and, when around the "Banquet of Love," some of you think of "days long vanished," memory, memory will treasure, with all a Brother's rhapsody, the rich, the glowing, the eloquent picture of

A TRUE MASON'S LIFE.

TO THE MASONS OF ENGLAND.

A WORD FOR THE ENTHUSIASTS.

THERE is in the Order of Freemasons a class of men who have earned for themselves the name of "the enthusiasts." I am enabled to ascertain the objects of these *visionary* men, from the yearnings of my own heart having been identified with them. I will, therefore, place my ideas and wishes before you, convinced that they will be found a fair specimen of the opinions of the so-called "enthusiasts;" aspirations which, though they may be deemed extravagant by the lukewarm professor of our mysteries, are none other than the founders of the Order had in view when, in the wisdom of their intellect and the goodness of their heart, they modelled the beautiful science of Freemasonry. I will first assume (and this beautiful doctrine of Masonry is now becoming universally admitted) that a man is responsible to no one but the Deity for his religious opinions. With the relation existing between him and his Maker, with his mode of worship, and belief or disbelief of certain dogmas, we have no right to interfere to coerce the mind which God has created, and from which he will himself demand an account. With the man's actions alone, as affecting others, have we to do; and, in the great family of man, have a right to demand that as a member of that family he subscribe to certain laws, made for the mutual aid, support, and protection of each other. The first and greatest commandment is, that man love God with his whole heart and all the powers of his soul; and the second is like unto it, that he love his neighbour as himself. On these two commandments is reared the altar of Free masonry. Who that is conversant with the Order will deny it? Masonry leaves the first—as most fitting—between the creature and his Creator; and for his guidance in the latter, has established a code of morality, so admirably suited to the grand object it has in view, that it is no wonder some attempt to trace it to the mouth of Jehovah, when, in the days of innocence, he walked with man. I glory in my name of "enthusiast!" I glory that it has been my object, from the first moment of my initiation to carry out its beautiful precepts! I glory that it has ever been my aim to raise it from the low level of a convivial meeting, into which it has sunk, to its glorious mission of fraternizing man! I know that by some my humble efforts are deemed Quixotic, by others unnecessary; but so long as there is an abuse (and God knows it is palpable enough), so long do I trust there will be an enthusiast found to combat it, however ineffectually. I remember being told by a Mason—and a clever one too—that Masonry was a pleasant pastime; and I am sorry to think such is the highest value nine-tenths of the Order set upon it. It is made the vehicle of passing a pleasant hour in agreeable company; and forgotten, until time brings round the meeting hour again. Masonry thus prostituted is worse than child's play; it is man wasting the precious hours of life in frivolity and nonsense; for assuredly frivolous and nonsensical are its ceremonies, unless the intention go hand-in-hand with their spirit and meaning. Masonry was instituted to make man upright in his integrity, and dignified in the control of his passions and evil inclinations. Its ceremonies are sacred, as conveying to him the lessons of his duty to himself and his fellow-man. Strip them of this intention and they are

worse than folly; strip the actor in the business of the intention so to apply them, and he is folly's minister, not a Mason. A Mason ought to be a minister of the great God of Charity; pledged to carry out the benevolent intentions of the great Architect of the Universe—the diffusion of fraternal love. *He is so pledged.* And how does he fulfil it? By giving some ten per cent. of the lodge funds to charity (being so compelled by the constitutions of the Grand Lodge under which he holds his warrant) and the other to festivity. If we must have champagne dinners, *et cætera* suppers, have them—but do not prostitute Masonry to such purposes. It is this which, like a foul disease, is destroying the very vitals of the Order; it is this which is inundating the Order with mere pleasure-seekers; and no wonder. A premium is held out to the glutton and the wine-bibber. For it is notorious that a regular frequenter of the banquets costs the Lodge double the amount of his subscription. It is against this state of things that the voice of the enthusiast is raised. It may be a feeble voice; it may be an unheeded voice; but it is the indignant cry of honest men, zealous for the honour and integrity of an Order to which they are deeply attached. I would wish to see Masonry a contradiction to the assertion, that in England nothing can be done without a dinner. I would wish to see the fact of a man's being a member of a Mason's Lodge, a guarantee to the world of his integrity and virtue. Why is it not so? Because the Lodge is turned from a school of morality, into a mere mimic representation of virtue. Because its holy ground has been desecrated by the feet of the worshippers of the world. Because Virtue, Honour, Temperance, and Justice have been expelled by Lewdness, Pride, and the Appetite. In a word, because men have been admitted into the Order, to whom the spirit of the institution was foolishness; and who by little and little have perverted its glorious intentions, and discharged its rich streams of charity into the pockets of the tavernkeeper. I do not deny that good flows from the Order, even as at present managed, but the good is not seasoned with charity; the good (when compared with the immense resources of the Order, composed as it is of men well-to-do in the world, and thousands and thousands of immense wealth) is insignificant; whereas it ought to flow forth a mighty current, pouring its healing waters (wine if you will) wherever suffering needed sympathy, or misery a friend. Is it too much to expect this? What, then, is Masonry? Why do men from the world enter through its portals, and approach its altar of love? Why, if they find its mission too spiritual, do they not return! Most assuredly thousands would do so—and would to God they did!—had not the demon of mischief converted the altar of love into the table of feasting. This it is that stays their returning footsteps, and retains them, as mildewed ears, to blight the hopeful harvest of charity. Perhaps the ranks of Masonry would be thinned, were Lodges what they should be; but then the test of an Order should be its usefulness, and not its numbers. I even doubt whether the restoration of the Order to its legitimate uses would have the effect of permanently reducing its numbers. Hundreds, judging it by its fruits, forbear joining it; and hundreds who join it with a pure intention quit it, when they perceive that they can do better with their annual subscription than giving it as a donation for sundry feastings. Masonry exhibited in its true light, (and not through the medium of the knife-and-forkers), would swell its ranks by enlisting the one and retaining the other; and never will its pure light fulfil its high mission so long as it throws its beams through

the vapours of savoury dishes, to be reflected back from hosts of decanted spirits. Surely the enthusiasts are not to blame for looking for the fruits of Masonry among its members. They have a right to expect to find them, and are justified in their condemnation of abuses, which they perceive make the Masonic harvest meagre and profitless. The grand desideratum is to weed the tares from the wheat, without ruining both. Happily the Masonic tares have legs, and if the goodly dishes and their accompaniments were removed, the tares would quietly disappear. A Lodge of emergency, without a banquet, generally shows how matters stand. In a Lodge of seventy or eighty members you may perhaps muster nine or ten, which number may be considered as the real working Masons; and what can such a minority effect in the way of reform? Let the enthusiasts league together, and endeavour to open three or four lodges, with the determination to carry out the true principles of the Order—*Brotherly Love, Relief, and Truth*. Let them not be discouraged by the paucity of their numbers. A dozen such can and will do more good than many Lodges a hundred strong, as at present conducted. Let not their boast be, that they have initiated so many in the year; but that they have, to the utmost of their power, fulfilled their obligation, and shown to the world that the term "Masonry" is but another name for virtue. These are the aspirations of the enthusiasts, and I am certain all good men will cry "God speed them."

CATO.

ADDRESS OF MAJOR-GENERAL COOKE

AT THE BANQUET TENDERED HIM AT BLACKWALL, JULY 20, 1847,
BY THE MEMBERS OF ST. PAUL'S LODGE, NO. 229.

Brethren,—Embarrassed, as I may be, by the position in which I am placed, how best to reciprocate the handsome compliment presented this day to my notice, and to convey a perfect sense of what I feel on the occasion, I am nevertheless encouraged by an assurance that all those who support me on the right as well as on the left, will, while giving feeble utterance to an humble expression of my thankfulness, be as indulgent as they have been at all times courteous.

I have met you this day, not however without due reflection and mature deliberation, to receive a re-assurance of your esteem and respect; not because I have not been already satisfied of your fraternal sympathies towards a stranger among strangers, but, though adverse to demonstrations like the present one, manifesting what I have long since known you have both felt and intended, because it was from your own introduction that I here first entered the field of Masonry; the kind manner of that introduction, coupled with the excellent precepts imbibed on that occasion, that first conveyed to my mind any clear practical idea of usefulness, especially in this peculiar sphere, and because I felt it was but an act of common justice as well as of common gratitude that, waiving all other secular engagements, I should not deny you that pleasure which to-day I trust you fully and satisfactorily realize.

Having, therefore, fixed upon your own time to receive me once more among you, prior to my return to my trans-atlantic home, and to express, what I am pleased to hear, that you appreciate my humble

services in the administration of what I deem a common duty, you also virtually anticipate the theme of my subject in returning thanks; and, in so doing, I hardly need say that you forbid even the attempt to lead you into any other than a most familiar path. And I am glad that it is so; I am glad that Masonry stands out so pre-eminently that its character can be known and read of all men. The sun is not the less glorious to my eye because I know that he has been shining upon the world for ages, and that all the dwellers upon earth are familiar with his illuminating and quickening beams; nor is the theme of Freemasonry the less grateful to my heart because I know that eloquent tongues and eloquent pens have glowed with it, until nothing that is worthy to be said can be said, but at the expense of acknowledged repetition. I aspire, my dear friends, to no higher task on this hallowed day than that which he who exhibits a magnificent picture performs, as he calls the attention of his visitors to its more striking peculiarities, while yet they can examine it for themselves as minutely as they will. Here then is my picture, soaring as if amidst the splendour of the sun, and I shall have fulfilled my wishes if I may be permitted to hope you will not only mutually admire with me its general harmony, beauty, and incomparable effect, but pause a little upon those peculiar features out of which its irresistible attraction chiefly arises.

I am well aware, sir and brethren, of the exalted station I occupy in the Grand Lodge, as well as of the high estimation in which my humble name is held by the nobility and clergy, the faculty, and others throughout the Order; such a mark of distinction is very rare, and cannot but be appreciated by any individual, but in my case there are circumstances which are peculiar, and, if possible, enhance the honour which has been conferred on me. I may instance my having arrived in England a mere stranger and comparatively unknown, consequently unable personally to return the many courtesies and attentions I have received; but let me remind you I never overlook the source from whence all this emanates. Need I utter that all originated in the body of this assembly? And need I add, that I rejoice St. Paul's Lodge now has increased claims on the Grand Lodges of England and America, and that it has emphatically merited, and in some small measure realized, its reward for that Christian civility which is characteristic of our common brotherhood.

You, I doubt not, know that I have been extensively engaged in observing the Masonic labours of Great Britain, Ireland, and other countries; that I have largely participated in the kind bounty of all classes of society; and when I tell you that, though I have had much to see and, perhaps, more to admire, it has been admitted, and without exaggeration too, by many not conversant with my intimacy among you, that the work of St. Paul's Lodge was as near precise as could be, it must and does, I am sure, afford you unqualified gratification. As an evidence of my individual approbation, often as I may be asked by an American craftsman for an introduction to a British Mason's heart or a British Mason's fortress, St. Paul's Lodge, above all others, will have the precedence for uniformity of work and for its strict observance of those cardinal virtues—Faith, Hope, and Charity. Do not mistake me; I do not allude to the mere symbolic form of alms-giving, but to charity, in its purest, largest, most comprehensive form—the *charity which bids us put THE BEST CONSTRUCTION* upon the acts and motives of others. By your own works this day I am shown that Masonry is not

to be classed with the host of lengthened panegyrics which, sabbath and sabbath, emanate in the pulpit from the lips of some who, seldom practising what they preach—like the Priest and Levite—turn a deaf ear to the cause of humanity, but that its admonition “*to be careful to entertain strangers; for ye may sometimes entertain angels unawares,*” has been on this momentous occasion emphatically verified in the hearts of this hallowed company.

When public companies like these, therefore, are united, their unanimity is wonderful! This subject is full of matter, and abounds with many facts to which I cannot now advert, and upon which I cannot now remark; one common sentiment, however, to combine the idea that we shall all of us harmonize in peace and charity while we live, and that when our earthly tabernacle be dissolved, that our connexion will be again re-united and moulded together after death, in ‘that bourne from whence no traveller is permitted to return.’

To dwell on a reminiscence of those happy scenes which have transpired during our last Masonic season, to recount the honoured names of distinguished men enrolled in the catalogue of brethren, to review their individual virtues, and enumerate their personal efforts in planting and in fostering the fundamental principles upon which every newly-elected candidate into Masonry should build their structure among the craft, would furnish a theme full of interest, could I recollect the several facts and place them as a living reality before the mind. What an array of talent, and virtue, and piety would be thus grouped together! What fraternal regard for the common interest of the entire Brotherhood would be seen to have characterized their stewardship! What devotion to the sound principles of ancient Masonry! And what unabated attachment to the institution itself lived in their hearts and actuated their conduct! To this portrait of Masonic evidence it is impossible for me to do anything like justice; more than that, I am assured the spirit of brotherly love, relief, and truth are so inseparably connected with the peace and happiness of society, that I am constrained to believe Freemasonry is destined to stand extolled, by the example of our worthy Chairman, on the catalogue of those human instrumentalities brought to bear on the common well-being of man; and if I do not greatly misjudge, a history of the past, together with my own observations of the present, is to me a clear revelation of what St. Paul’s Lodge, No. 229, though at this time second to none in respectability and strength, will yet be—according as it does those divine illuminations with which its members are yet to be blessed.

Methinks I hear a voice whispering from the ruins of the past—from the humiliations of the proud—from the prostrate thrones of conquerors—from the baffled schemes of statesmen—from the reprobation which, sooner or later, visits unrighteous policy—that though men, measures, and all earthly interests vanish, Masonic principles are eternal; the true Masonic character is immortal. I shall not, I hope, be suspected or censured for claiming too much by the formation of our Masonic characters, and to refuse a study of it will, you will readily allow be injustice to ourselves with so bright an evidence before us; I know you will not, and one pledge of it I read in the spirit which has instituted this day’s festival. It was a noble impulse, worthy sir and brethren, that led you in the promulgation of this emergency, to look forward to this auspicious day several weeks, I am informed, before it dawned upon us, and to resolve that it should be hallowed by some such

mark of recognition of an humble recipient. The observance of this day is, I assure you, a lovely peace-offering, a welcome, a glorious proof of your friendship and united esteem.

Were any one not of our own Order to ask me so strange a question, as where HE might look for some evidence regarding the character of a Mason, I might properly enough answer, look at the 'Girls' School,' and read it on the face of those innocent children, so bright at noonday, so serene in the evening! Alas! to the eye of some, nothing is bright; to the heart of others nothing is serene! And, but for Freemasonry, who can tell but that we might have also been in enslaved ignorance to this hour? If this should be rejected as fanciful, look abroad among our Brethren, and read it in the deep veneration with which many of the great and good delight in universal benevolence; or if this should not be thought palpable enough, I might add, look over this happy realm, mark the simplicity, the dignity, the efficiency of its public charities.

Long since has the characteristic feature of operative Masonry been merged in a scientific application of its original principles to the symbolical structure of a *moral* temple, emblematically supported by three great pillars, called wisdom, strength, and beauty; and the entire superstructure of our Masonic temple is a developement of moral truth and relative duties, under the most impressive emblems.

Hence we have only to compare the prophetic mode, by which the reality of spiritual things is unfolded to the Christian Church, with that by which the moral principles of our Order are now presented in the Lodge-room, to perceive a striking coincidence in both cases.

We are not, however, in this matter to be understood to speak of Masonry as a Divine institution, adequate to the wants of man, but as an organization of human wisdom, embracing and carrying out such principles of revealed truth as subserve the great purposes of benevolent enterprise in aid of the common welfare of mankind.

This characteristic feature of Masonry must of course be as much more perfectly developed, and display as much higher degrees of moral excellence, in accordance with the object of the Institution, as are predicted of the increase of purity and prosperity of the Church herself. While the latter fully exemplifies the true spirit and power of the Christian religion, the former, in its own proper sphere, co-operates as an angel of mercy in those subordinate matters which are inseparably connected with the consummation of man's earthly happiness.

Thus, companions, we arrive at a state of things, in the progress of religious truth and morality, by which will be found that 'to be good Masons we must necessarily be good Christians.'

But, worthy sir and Brethren, of some of the most peculiar attributes of our Order connected with the best interests of travelling and foreign craftsmen, I have as yet said nothing. Were I permitted to make this a personal application, my own experience dictates, without fear of conscientious scruples, that no better passport is desirable than the square and compass—not, however, the mere possession of them, but the act of knowing how best to use and exercise them. They have been my passport throughout both the ancient and modern world. It was the square and compass only which ushered me into the presence of sovereignty, to be the guest of monarchs; and, after being courteously entertained by Louis Philippe, her Majesty the Queen, and the Royal family, the same passport assisted me in a further participation of all

which my ambition desired and asked to enjoy, either by sea or land, regardless of the obstacles which too often retard the progress of strangers in a strange land, in every clime, in every nation, and on every coast.

Worthy sir and Brethren I will detain you no longer. I wish I could have spoken to you more impressively on this great theme, but I have endeavoured at least to speak in words of truth and soberness. I implore the Great Architect of the Universe to apportion to each and all of you a place among England's best benefactors; to exalt you to become polished stones in the temple not made with hands, eternal in the heavens. I invoke, especially, the great, "I AM" to smile upon your families, your wives, your children, and your homes.

May you all long enjoy that health you owe, under God's blessing, to the adoption of the same means which it is our common object to recommend to others; may you all enjoy more and more of that happiness which is the true reward of disinterested friendship.

Happy! thrice happy those who, brought to that point where no earthly pleasure can yield them enjoyment and where human power seems capable of rendering them no assistance, are led to seek comfort in higher hopes, hopes that maketh not ashamed.

'THE FREEMASONS' LEXICON.

(Continued from page 153.)

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^f *Oberflacheder Erde. Surface of the Earth.*—Reminds the Freemason that his activity should be universal, that hills or mountains in his way should not be able to turn him from the straight path of duty, but that in the midst of the greatest dangers and difficulties, he should proceed steadily, though cautiously, on his way to light and truth.

Oestreich. Austria.—During the reign of the Empress Maria Theresa, no Lodges were permitted to be held in Austria, although her husband, Francis I. was a Freemason but unknown to her. The bulls of the popes against the Order, were probably the cause of this regulation from this bigoted catholic princess. Under her more tolerant son and successor, Emperor Joseph II., the Order spread itself again in those states in a most extraordinary manner. Nearly in every city of note, there were one or more Lodges to be found. Joseph II. was never initiated into the Order it is true, but he never mistrusted the Freemasons, and this he has declared himself, in a royal ordinance, or decree, published 12th December, 1785, which was to regulate all the Lodges. This royal decree is as follows, "Freemasonry has extended itself so much in my dominions, that there is scarcely a city in the provinces, in which there is not a Lodge, and it is therefore necessary that order should be introduced among them. I do not know their secrets, and was never curious to know them, but it is enough for me that I know that some good institutions have been founded by the Freemasons, that the poor have been supported, and the sciences promoted by them, to induce me to do for them in my states, what has been done for them in no other. Yet, as care for the welfare of the state, and the maintenance of good order, requires that those people should not be left entirely to themselves without any supervision, I have determined, if they continue to do good,

to take them under my especial inspection and protection, under the following regulations, viz:—

“ I. In future there shall only be one or two, or if there is not room for all the fraternized, at most, three Lodges in the capital. In the circle, or provincial towns, where there is no governor, no Lodge shall be allowed to be held, and in those which have governors, there shall, at most, be one, two, or three, permitted. All others which do not come under those acknowledged Lodges, shall, in case they are discovered, together with the landlord who allows them to assemble in his house, be liable to the same punishment as for frequenting, or keeping, private gaming houses.

“ II. The list of the whole Lodges, and of their members, shall be given to government, together with an account of the Lodge nights, and every quarter the increase or decrease in the numbers of the members, and also their names and stations, with the exception of their titles, or rank in the Lodge.

“ III. The name of the W. M. shall be annually reported to the government.

“ IV. On those conditions, the government will allow to the Freemasons, everywhere, the most full acknowledgment, protection, and freedom, in their Lodges, which are left entirely to themselves, and shall never be forcibly entered, but shall be protected from any meddling spies or intruders. In this manner the society of Freemasons, which consists of many just men, who are known to myself, may become more and more useful to the state, and to their fellow men, and these my orders are to be made known to all governors of cities and provinces, by circular.”

After this regulation, many of the Lodges of the Austrian Empire were closed, or joined others in the neighbourhood, that according to the command of the Emperor, there might not be above three Lodges in any large town. These Lodges continued to work in perfect peace until the outbreak of the French Revolution, which gave rise to suspicious and malignant reports about them, so that they voluntarily closed themselves. The Lodges *Zur Gekronten Hoffnung*, and *Zum Heiliger Joseph* in Vienna, handed the Emperor a memorial in which it was written, “ At the present time, when the terrific appearances in the political horizon are calculated to arouse all the evil passions of the masses of mankind, and to make it the duty of every good citizen, and the double duty of every good Freemason, to exert all their energies to preserve the public peace, to maintain the supremacy of the law and order, and carefully to remove every thing calculated in the remotest degree to strengthen the widely spread seeds of fear, suspicion, envy, and hatred, among the uninstructed portion of the public, who have formed such unhallowed and confused opinions of a society which from the very nature of its constitution and laws cannot be generally known, and which by continuing its meetings, might be the means of bringing injury to the innocent. In these evil times, impressed with the purest feelings of gratitude to your Majesty for your truly paternal care of your people, we, although the smallest portion of your Majesty's subjects, beg leave freely and voluntarily to return to your Majesty your most gracious permission to hold our Lodges, and declare that our assemblies and labours are closed for a time,” &c., &c. In the year 1801, on the 23rd of April, after the Lodges had voluntarily closed themselves, appeared an ordinance from the Emperor, by which all secret

societies, of which there appear to have been several in the empire, were suppressed, and not permitted to exist again. The Freemasons, as obedient servants of the state, have never opened their Lodges since.

Orden und Ordnung. Order and Regularity.—In every order the spirit of regularity should reign, and more especially in the Order of Freemasonry. In this respect it does not even give way to the priestly orders. The Master's call to order reminds the Brethren of this in every Lodge, and each one acknowledges by the sign that he is mindful of his duty. Originally the society of Freemasons was not an Order, but a fraternity, and the name Order has been introduced into England in modern times.

Orden der Gottlichen Vorsehung. Order of the Godlike Providence.—This Order was known about the year 1785, and a Duke of Montfort was named as its Grand Master. There were several princes both catholic and protestant, members of it. It is now extinct.

Orgien. Orgies.—The festivals which were held in the mysteries of Bacchus were so called. Those festivals bore a bad character even then, and in modern times, every immoral festival or revel is called an orgie.

Orient Innerste. Innermost Orient.—This appellation was first known in 1797, and we understand thereby, an assembly or Lodge of Brethren who are in possession of the high degrees, and inasmuch as they are so, they ought to be able to be teachers to all the other brethren. Some also call, but not correctly, the directory of a Grand Lodge an innermost orient.

Orphische Geheimnisse. Orphean Mysteries.—These mysteries were derived from Orpheus, but who he really was is unknown. Some assert that he was an excellent singer and player upon the lyre. Others make out that there were seven of his name, amongst whom Orpheus the Thracian distinguished himself, whom nearly all the ancients make out to be not only the inventor of the mysteries of the Grecians and Thracians, but also the founder of a particular sect or school. In the time of Theseus it was still in existence, and it appears to have been absorbed, either in the other Grecian schools of philosophy, or most certainly in that of Pythagoras. So much as we can determine from the few traces of it which are left, the Orpheans had introduced amongst themselves a certain peculiar manner of living, whereby they were distinguished from their contemporaries, and which they were accustomed to call the Orphean life. They abstained from eating any thing which had had life, and this they carried so far, that they never offered animals unto the gods, but merely brought them oblations of fruits, cakes, and honey. All blood was considered by them as a sort of pollution, whether it was the blood of men, or had been shed on the altars of the gods.

Osiris.—A godhead of the ancient Egyptians, under which they especially honoured the sun and fructifying nature. In works upon the secret sciences we often find this name, and in the pictures he is represented with a hawk's head and the horns of an ox. Isis was called his wife.

Osten oder Orient. East or Orient.—From the morning lands wisdom has been spread over the surface of the earth, and in the east rises the sun, so necessary to all things, animate and inanimate. Either for the one reason or the other the east has been honoured and respected by all nations. In the temples the altars are built in the east, and even in the grave the bodies are laid with their faces to the east. In the Lodge the place of the W. M. is in the east, that he may always remember that he is there to inform and instruct the brethren. In general,

every Lodge calls itself an orient, or it is an orient, and as such, is bound to contribute to the happiness of the brethren, and of mankind.

Pabstliche Staaten. Papal States.—Pope Clement XII., also known by his family name Ganganelli, published a bull on the 27th April, 1738, against the Freemasons, which put them under excommunication, in consequence of which they could not receive absolution. The reason assigned for this severity was, that those who did no evil did not require to shun the light. His successor Benedict XIV., renewed this excommunication on the 17th of March, 1751, but he soon after formed milder opinions, and allowed himself to be initiated, at which ceremony, Bro. Tiepulo, a Roman, delivered a remarkable address. From this time the Freemasons were not particularly persecuted, yet it has not seemed good to any pope to withdraw the bull. His successors did not allow any Lodges to be held in their states, and, up to this time, the Order of Freemasonry has no asylum there. The above two-named bulls have produced the desired effect in several catholic states.

Paracelsus ; or, *Phillipus Aureolus Theophrastus Bombast de Hohenheim.*—An alchymical adventurer, well known to alchymists and rosycrucians. He is said to have been born at Einsiedeln, in Switzerland, in 1493, and that his father gave him his first instruction in medicine and chemistry. By other teachers he was initiated into alchymy, and he then travelled as a physician and adept, through the greater part of Europe. He boasted of having an elixir, whereby he could prolong his life at will, nevertheless he died of fever at Saltsburg, in 1541. During his life he published very little, but a great mass of writings have appeared since his death, under his name. A complete edition was published at Ghent, in three folio volumes, in 1658. In 1746, there was printed, with his name, at Franckfort on the Maine, "*Secrets of all Secrets.*" We must not confound the ancient Grecian philosopher Theophrastus with the above.

Paris.—In the year 1725, three Englishmen founded a Lodge here, which soon after called itself the "Grand English Lodge of France," because, from it was formed other Lodges, not only in the capital, but also in the provinces ; it took the name Grand Lodge of France in the year 1756, and with it the privileges of a Grand Lodge. This Lodge was closed by the government in 1762, because so many branches had gone out from her, which had given cause of complaint. Nevertheless, many Lodges, and the Grand Lodge itself, remained at work in secret. Besides this, there was formed in 1772, a new Grand Orient of France. This, and the old Grand Lodge of France, were closed at the commencement of the revolution. When the storm was over, the officers of the old Grand Lodge assembled together again, and founded afresh, a Grand Orient of France, on the 22nd of June, 1799 ; by the side of this one came the new Scottish General Grand Lodge of France, which appeared in 1804 with no fewer than thirty-three degrees. But in the same year the Grand Orient of France united with this Scottish General Grand Lodge, and took the name of Grand Orient of France ; that of the Scottish General Grand Lodge disappeared. In the year 1812, there was under this Grand Orient, one thousand and eighty-nine Lodges and Chapters, among which the military Lodges are counted, and nearly every regiment has its own. In Paris itself there are more than one hundred Lodges. On the fall of the French Empire, the Grand Orient was again closed, but we nevertheless find Lodges enough in full activity.

Passwort. Password.—A word which is the same in the first degree

in all the Lodges in the world, and which is given to every apprentice on his initiation. This word is demanded from all visitors on their entering the Lodge.

Pensionen Jährliche.—Annuities are granted by many Lodges to aged and distressed Freemasons, and also to the poor widows of deceased brethren, and this description of charity is certainly the most useful which any Lodge can exercise. The silent gratitude of the recipient is a sufficient reward to the Order, but it also reaps this benefit, that the widow will encourage her sons, if she has any, and God may bless and prosper them when grown up, to assist in giving similar assistance to other suffering brethren and widows.*

Petersburgh.—Since 1804, the Lodges have been re-opened in Petersburgh which bloomed so healthfully under the reign of the Empress Catherine the Great, but which were closed under that of her successor. The old Lodge Pelican recommenced her labours in the above year, under the name of Alexander, the Crowned Pelican; to it was added, in 1809, Elizabeth, to Virtue, working in the Russian language, and Peter, to Truth, a German Lodge. All these followed the ancient Swedish system, and formed a common Directorium, under the name of the Grand Directorial Lodge Wladimir, to Regularity. In the year 1811, and 1812, it was joined by the two Lodges, working in the French language, Amis reunis, and Palestina; as also by the Lodge Isis, in Reval, and Neptune, to Hope, in Cronstadt: on St. John's day, 1815, the Directorial Lodge, Wladimir, to Regularity, with the consent of the above seven Lodges, was closed, and there were formed two independent Grand Lodges, viz:—

A. Grand Lodge St. Wladimir, to Regularity; Grand Master, Alexander von Gerebzwow, Major General. To it belonged, in Petersburgh, 1. Elizabeth, to Virtue; 2. The Three Virtues; in Mittau, 3. The Three Crowned Swords; in Vinicza, 4. The Upright Friend; in Warsaw, 5. To Happiness; some of these Lodges wrought according to the system of the Grand Lodge of Hamburg.

* The Freemasons' Lexicon was printed in 1831, and Freemasonry was only introduced into Hamburg, (and from thence, into the other parts of Germany,) on the 6th of December, 1737; but from this we may see the stride Freemasonry in Germany has made in advance of its mother in England, for the members of many Lodges in Germany, not only grant annuities to aged and distressed Freemasons, but also to the widows of Freemasons, while all the Lodges in England, assisted by a munificent donation from the Grand Lodge, can do no more than grant annuities to twenty or thirty aged and distressed Brethren: there must be some reason for this, I do not think we are poorer than our German Brethren—I do not think we are less charitable than they are, what is it then which has hitherto prevented us from taking the lead in this good work, instead of miserably following in the wake? A careful consideration of this question, by the leading and influential members of our ancient and honourable fraternity, would, perhaps, enable them to discover the reason, and to remove it: meanwhile, perhaps, a few hints from a poor member might not be taken amiss. First then, 20*l.* divided among two poor Masons, would, in my humble opinion, do more good than 20*l.* given to one, especially to poor Masons residing in the provinces, where they can live at less than half the expense they could do in London. Secondly, the expense of the annuity fund, as by the last statement, is enormously high, at least in my opinion.—

Abstract from Financial Report. Grand Lodge, 16th of May, 1845.

Amount of Payments to Annuitants, £ 466 0 0

Other Expenses, 133 14 10 nearly 29½ per cent.

Pythagoras taught his disciples arithmetic, and as some of them were educated for financial ministers, it is probable that he taught them book-keeping, if he did, and they knew the use of this one short line, they would have no difficulty in balancing their accounts, for "Other expenses," may mean any thing, every thing, or nothing at all. I do not mean to say, or to insinuate, that the other expenses did not amount to the sum set down, but I do mean to say, that it would have been more satisfactory to me, and to others, to have known what part of those expenses was for salaries, or collector's commission, what for printing and postages; in short, to know for what purpose, each shilling was expended, that we might have been able to protest against throwing a shilling away, whilst a poor Brother was wanting bread.—G. W.

B. Grand Lodge Astrea, consecrated 30th August, 1815; Grand Master, Basilius Graf Mussin-Pusch-Kin-Bruce, Royal Russian Privy-councillor, Lord Chamberlain, and Knight. To it belong, as daughter Lodges, in Petersburg, 1. Peter the Truth, works in the German language, by the ancient English system; 2. La Palestina, works in the French language, by the Swedish system; 3. Alexander, at the Crowned Pelican, affiliated 14th October, 1815, works in the German language, by the system of the Grand Lodge of Hamburg; 4. Michael the Elected, affiliated 18th September, 1816, works in the Russian language, by the ancient English system; 5. Les Amis Reunis, works by the Swedish system, in French and Russian; 6. To the Flaming Star, by the Swedish system, in the German language.

In Titomir, 7. Les Tenebres Dispersees, by the ancient English system, in the Polish and French languages.

In Reval, 8. Isis, works in the German language, by the ancient English system; 9. The Three Mallets, by the Swedish system, in the German language.

In Cronstadt, 10. Neptune to Hope, works in German, by the ancient English system.

In Theodosia, 11. Jordan, affiliated 22nd January, 1816, works by the French system, in the French and Russian languages.

In France, at Maubege, 12. A Military Lodge, George the Victorious, works by the ancient system, in the Russian language.

The Grand Lodge Astrea, on the 20th of August, 1815, formed a constitution with her daughter Lodges, and laid it openly before the government, by whom it was approved and allowed. This constitution was printed in 1815, and, with some additions and amendments in 1818, in the French and German languages, and openly published under the title of Law Book of the Grand Lodge Astrea.

Pfeiler oder Saulen. Shaft or Pillar.—Every Lodge must be supported by three ground shafts, or pillars, Wisdom, Strength, and Beauty. Wisdom conducts the building, Beauty adorns, and Strength supports it; also Wisdom is ordained to discover Beauty to ornament, and Strength to bear. He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person the strength which a Senior Warden represents, he will bear and overcome every misfortune in life. And he who is adorned like the Junior Warden with humility of spirit, he approaches nearer to the similitude of God, than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.

Philaleten oder Wahrheitsfreunde. Philaletics or Friends of Truth.—Under this title the Wardens or Officers of the Lodge the United Friends, at Paris, published a circular in 1786, in which they called together a Masonic Convention, to be held at Paris in 1786. They wished to make out in this Convention, that which could not be made out in the Wilhelmsbader Convent, and assured those to whom the circulars were addressed, that to enable them to do so, they were provided with most important information. Some general principles were contained in these circulars, and those who wished to be present at the assembly were to adopt and acknowledge them, viz: The existence of one God. The immortality and immateriality of the soul; and a state of reward, or of punishment, in a future life. Those Philaletics have disappeared, without any thing further being known of the purposed convention.

Plato—the philosopher, was the most celebrated scholar of Socrates,

and the founder of a school of his own, which must not be confounded with the modern Platonic school. He sprung from one of the first families of Athens, was born 428, and died, 347 years before the birth of Christ. That which is related of his birth and childhood, rests for the greatest part upon conjecture. This is certain, that besides Socrates he had other philosophers for teachers, and that he strove to improve himself by travelling for information, for many years. With an innate feeling for the supernatural, he united a tender moral sensibility, and an understanding as extraordinary for extent, as for fineness. The highest object of philosophy, was, with him, as with Socrates, morality, and he always practically applied the results of his speculations. Many works which he has left behind him, prove the depth of his researches, and the correctness of his views.

Politik.—Politics are entirely prohibited from a Freemason's Lodge, and no Brother dare attempt to propagate his views upon politics by the means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to brotherly union. If a peculiar set of political opinions gain the upper hand in a state, or if a revolution take place, or if a country be invaded by a foreign army, the Lodges close themselves. Charity to a suffering warrior, let him be a friend or a foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty.

Pordatch, John.—An English physician, and zealous follower of Jacob Bohme, with whom he lived. There is in German, a large work of his, called "Godly and true Metaphysicks, or Knowledge of invisible and eternal things, derived from self experience;" three parts, Frankfort 1715. Pordatch was considered a commentator of Jacob Bohme, and as he had had a classical education, his works are more valued by many than those of Jacob Bohme.

Portugal.—In the year 1742 or 1743, there was formed at Lisbon, in this kingdom, a Lodge, working by the English system, by two Frenchmen, Coustos and Mouton, but in March, 1743, these two Brethren were imprisoned by the tribunal of the Inquisition, who were very glad to have discovered at its commencement, a society so diametrically opposed to its doctrines. Bro. Coustos was allowed three days for reflection, that he might voluntarily confess his so-called crime, and he then expressed himself thus, "That he did not know how he could have offended against the laws, unless it was accounted a crime to belong to a society which had enabled him to associate with the most honourable, most worthy, and most just of mankind, but which could not be dangerous to religion, or to an enlightened fear and love of God, because it never interfered with the peculiarities of any sect, but impressed upon its members the duty of living in peace and harmony with men of all religions: extended its benevolence to all who were in distress, let them belong to what Church they would; and that this society was Freemasonry." He was nine times racked, and then condemned four years to the galleys, but the English ambassador at Lisbon, procured his discharge from the galleys. Bro. Mouton, being a catholic, was found not guilty; the remainder of the Brethren dispersed themselves. Since that time, there has been no Lodge in Portugal, and Freemasonry is extinct in that kingdom.

Preussische Staaten. Prussian States.—In these states, the Freemasons' Lodges enjoy the full protection of the government; are much

respected, and very numerous. Frederick the Great was the founder of this flourishing state of Freemasonry, for, at the commencement of his reign, he put himself at the head of a Lodge, held in Berlin, worked himself as W. M., and formed it into a Grand Lodge, under the name of the Three Globes. He gave it a public protectorium, as he also did the other two Grand Lodges, which were afterwards formed in Berlin, the Royal York, and the National Grand Lodges. The protectorium of the last, is dated, 16th July, 1774, and amongst other things which it contains, is the following, "We do not doubt but that you will make this token of our favour, good will, and grace, serve as a new motive to double your endeavours to labour incessantly in promoting the welfare and the happiness of the whole human race. Your praiseworthy endeavours to promote those objects, have gained our most gracious approbation; we, therefore, grant you, by this protectorium, our most gracious permission to enjoy all the rights and privileges of a National Grand Lodge of Germany, and of all the states which are under our sceptre, and to work according to laws and regulations of the ancient and honourable fraternity of Free and Accepted Masons, freely, openly, and undisturbed, as well in our capital, as in all our other states and cities. so as to promote the welfare and prosperity of the Order; and, in all just, lawful, and moderate things, we will grant our royal protection and defence, and will not permit that either this Grand National Lodge of Germany, or the Lodges which are connected with, and dependant upon her, or the members of them, generally, or especially, shall be disturbed, or prejudiced, in the exercise of their ancient rights and privileges. We command, therefore, and hereby, all our military, as well as civil officers, commanders, and colleges, but especially, our officers of the government, and of the upper and lower courts of law, and justice, in our residence at Berlin, to regulate their conduct to the before-named Grand Lodge of Germany, in Berlin, by this our royal ordinance, and, at its request, to render it prompt assistance, and on no account to allow it to be oppressed." Through the royal Prussian edict, for preventing and punishing secret societies, which might become injurious to the general safety, published 20th October, 1798, the Masonic Brotherhood, in the Prussian states, received an acknowledged legal existence, and in this law it was considered as a separate and distinct body from those so-called secret societies and fraternities. The successor of the great Frederick, Frederick William II., was also a zealous member of the Order, which received from him, many strong proofs of his grace and protection. It was from him that every Lodge in Prussia received the right of being legally recognized as a moral being, by the tribunals of the country, and of appearing before those tribunals by deputy. Frederick William III., had in 1816, when the edict concerning secret societies and fraternities was renewed, in consequence of the literary controversies upon the virtuous-bond, an opportunity of honourably distinguishing the Freemasons from those so-called secret societies. According to the royal decree, a Freemason's Lodge may establish itself in any part of the Prussian dominions, but it must unite itself with one of the Grand Lodges established in Berlin, and as a daughter Lodge, obey all its Masonic regulations, and work according to its ritual, inasmuch as those Grand Lodges are answerable for the conduct of all the Lodges in Prussia; neither are they allowed to initiate a Prussian subject, before he has completed the twenty-fifth year of his age.

ANECDOTES.

THE ORDER OF THE KNIGHTS OF THE LION AND THE APE.—A society, called the “Order of the Knights of the Lion and the Ape, and of Discretion,” appeared in Germany about 1780, which became extinct almost as soon as it came into existence. The knights had adopted as a symbol of vigilance, a lion dormant with its eyes open, and an ape, as a symbol of those people who imitate the conduct of others without examination. Two emblems which appear to contradict each other. They pretended that they alone possessed the secrets of the ancient Templars, and for this reason they exposed themselves to the hatred of the modern Templars.

THE ORDER OF ABELITES.—There existed in Germany, about the middle of the last century, a secret society, who took the name of “Order of Abelites.” The public were acquainted with their existence by a book published at Leipzig in 1746, and which the author (a member of the Order) had dedicated to Prince Gustavus, of Sweden; “that the Abelites opened a Lodge at Griefswald in the commencement of the year 1745; that they borrowed their name from Abel, second son of Adam, whom Jesus himself has called “the Just;” and that their works tend constantly to preserve to their actions the character of justice and that of right. The Abelites were not Freemasons, but they had signs, ceremonies, and symbols and devices, which they kept secret. It is not known how long this Order existed. There was anciently an Order in Africa called Abelites, the members of which would not marry, because Abel had no wife.

AN ABSURD NOTION.—There was an article in a Paris Journal, of February, 1816, as follows:—“The little bonnets of black silk which the French armies in Spain had adopted, and the use of which has been preserved by the Spanish troops, were prohibited by King Ferdinand, who was persuaded that these bonnets were an emblem of Freemasonry!!”

MASONIC ANECDOTE.—The French Gazette of the 24th September, 1814, relates the following strange anecdote:—“The subject most spoken of at this moment is what a stonemason says has happened to him; it only remains to be discovered whether the adventure he relates be the result of his folly, or if his folly be the result of the story; we leave the reader to judge by his own recital. He pretends to have been accosted by two men, unknown to him, who placed a bandage on his eyes, forced him into a carriage, and conducted him he knew not whither. However, he thought, by the muffled noise of the wheels, that he had got under an arch or great gate. Arrived at his destination, he saw in the apartment into which he had entered, a man decorated with three Orders, and who had a gag on his mouth. Eight individuals, four of whom were masked, ordered him to drive long and pointed nails into a niche, in which they placed their victim up to the chin; after which they employed the stonemason, before mentioned, to wall up this tomb of the living. The walling up of the place lasted two days, during which time he was supplied with good food. When they had no further need of him, they placed him in a carriage, and conveyed him to the middle of the Champs Elysées. On quitting him, they forbid him, on

pain of death, to withdraw (before five moments) the bandage which he had on his eyes. The history adds, that after this event, he lost his reason. As for us, we believe that he lost it before; and we are so much the more sorry for him, as, apparently, he would have been received as a Mason, at the end of this trial, by those who played this trick upon him. The poor man imagines that he has made a niche; and it is probable, on the contrary, that it was a niche which had been made for him; and that the subterranean place which has caused him so much fear, was nothing more than a Lodge of Masons, where his friends amused themselves by rendering him a fool."

RECONCILIATION BY FREEMASONRY.—The anecdote which follows is related in a manuscript of 1740, entitled "The Freemason." The two last candidates were churchmen, of contrary parties, both valiant champions in the field of controversy; more than once they had written against each other without coming to an agreement. In their works the brilliancy of their wit had shone at the expense of the sentiments of the heart; in a word, their different ways of thinking and writing on religion had made them irreconcilable enemies. But, by (if we may so say) a miracle unheard of except in the temples of friendship, when the subject at issue between these two new Brothers was to pass the signs, touches, and the words, every member of the Lodge (attentive to the event) was affected and delighted when they beheld them mutually begging a thousand pardons, embracing each other, and drowning in a torrent of tears even the least causes of division, after they had sworn eternal friendship. A Brother present declared a similar circumstance had occurred in another Lodge at which he had assisted.

TRAIT OF MASONIC GENEROSITY.—Smith states, in his book entitled "Use and Abuse of Masonry," published in 1785, "there are several Lodges at Prague under the direction of Scotland, or at least they call themselves Scotch. The first which I became acquainted with is that of 1749. A Scotch officer, in the service of Prussia, was made prisoner at the battle of Lutzen; as this officer was recognized as a Mason, he had permission to go out of the prison, and dine every day with the best society of Prague. Three months after, an exchange of prisoners was made, the Scotch officer was included in the list, and as the Brothers of Prague knew he was deprived, from want of money, of the means of travelling comfortably, they begged him to accept a purse from them which contained sixty ducats. This circumstance," adds Smith, "was communicated to me by the officer himself, in a letter dated Glasgow, the 13th May, 1760."

A MASONIC ORIGIN.—If at the table of the Lodge a Brother commits a fault, he is condemned by the Venerable to drink a glass of water mixed with weak powder, and the instrument of punishment is presented to him by the Master of the Ceremonies. This usage is traced to the farthest antiquity. "The fable informs us," says Bailly, in his Essay on Fables, "that in the celestial legion they followed the same rule. The gods who perjured themselves, after having sworn by the Styx, were condemned to drink a cup of this poisoned water; the cup was presented to them by Isis."

UPON THE ANTIQUITY OF THE ARABIANS, THEIR LANGUAGE
AND LETTERS, AND THE ORIGIN OF THE CHINESE AND
THEIR EMPIRE.

BY MRS. COLONEL HARTLEY.

IN TWO PARTS.—PART I.

WHY the most ancient records are lost is a question often demanded by modern inquirers. Time is said to be the devourer of his children. This observation should be also extended to the arts, sciences, and even languages of antiquity. Thus it is very difficult for modern investigators to arrive at the shrine of ancient truth. The Sabians produced a book which they pretend was written by Adam. Origen reports that certain books, written by Enoch, were found in Arabia Felix, in the dominions of the Queen of Saba. Tertullian roundly affirms that he saw and read several of them. In his treatise, *de Habitu Mulierum*, he places these books among the canonical; but St. Jerome and St. Austin look upon them as apocryphal. William Postellus pretended to compile his work, *De Originibus*, from the book of Enoch. Thomas Bagnius published at Copenhagen, in 1657, a work which contains many singular relations concerning the manner of writing among the antediluvians, wherein are contained several pleasant tales concerning the book of Enoch. Moses is silent upon the subject.

After the deluge, we perceive at a very early period, that the second son of Abyn, or Ham, named Mizraim, seated himself near the entrance of Egypt, at Zoar. Taaut, his son, had then invented letters, in Phœnicia; and if this invention took place ten years before the migration of his father into Egypt, we can trace letters as far back as the year 2178 before Christ, which would be one hundred and fifty years after the deluge, according to ordinarily received chronological computation. Though the written annals of mankind hitherto transmitted to us fail to trace the origin of letters through the want of materials, there is no proof that they were not known until a century and a half after the deluge.

That the modern Arabians were not the inventors of letters hath appeared by the confession of their own authors. We know that the Arabs have inhabited the country they at present possess for upwards of three thousand seven hundred years, without having been intermixed with other nations, or being subjugated by any foreign power. Their language must be very ancient. The two principal dialects of it, were those spoken by the Hamyarites and other genuine Arabs, and that of the Koreish, in which Mahomet wrote the Koran. The first is styled, by the oriental writers, the Arabic of Hamyra; and the other, the pure or defecated. Mr. Richardson, in his Arabic grammar, observes as a proof of the richness of this language, that it consists of two thousand radical words.

The old Arabic characters are said to be of high antiquity, for Ebn Hashem relates, that an inscription in it was found in Yaman as old as the time of Joseph. Sir Isaac Newton supposes that Moses learnt the alphabet from the Midianites, who were Arabians. The Arabian alphabet consists of twenty-eight letters, which are somewhat similar to the ancient Kufic, in which characters the first copies of the Alcoran were

written. The present Arabic characters were formed by Ebn Moklah, a learned Arabian, who lived three hundred years after Mahomet. We learn from the Arabian writers themselves that their alphabet is not ancient. Al Asnahi says, that the Koreish were asked, "From whom did you learn writing?" and that they answered, "From Hirah." That the people of Hirah were asked, "From whom did you learn writing?" and they said, "From the Amberites." Ebn al Habli, and Al Heisham, Ebn Admi, relate that Abi Sofian, Mahomet's great opposer, was asked from whom did your father receive this form of writing? and that he said, from Ashlam, Eben Sidrah. And that Ashlam being asked, from whence did you receive the writing? his answer was, from the person that invented it, Moramer Ebn Morrah; and that they received this form of writing but a little before Islamism.

The opinion of Mr. Wise, that the ancient Egyptians did not possess the knowledge of letters, seems to be altogether erroneous; that wonderful people had commercial intercourse with their neighbours, the Phœnicians, and unquestionably possessed that knowledge, though their policy, like that of the Chinese at this day, might prohibit their general use and knowledge. Cicero distinguished five Mercuries, two of whom were Egyptian. Authors are much divided as to the ages in which these personages lived, but the most ancient is generally allowed to be the Phœnician Taaut, who passed from thence into Egypt. It is probable that he might personify some individual who taught the Egyptians the use of letters, and that the second Taaut, Mercury or Hermes Trismagistus, improved both the alphabet and language, as Diodorus and others have asserted. The Phœnician and Egyptian languages are very similar, but the latter is said to be larger and fuller, which is an indication of its being of later date.

Mizraim, or Mezer, the son of Ham, was the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Caslubim, (from which last sprung the Philistines) and Caphtorim. These descendants of his, and the tribes called from their names, had no doubt their original residence in Egypt. But some of them moved towards the west, and as Caslubim seems to have dwelt in the east of Egypt, his posterity partly settled in the south-west of Canaan. Some learned men have imagined that these names ending in *im*, a plural termination in the Hebrew, must signify tribes, and not particular persons, in the same manner as it is said, (Genesis x. 15), "And Canaan begat Sidon his first-born, and Seth, and the Jebusite, and the Amorite, and the Gargasite." The Arabs still call Egypt "Mesr;" and they called Memphis, and now call Grand Cairo, "Mesa," from Mizraim.

Mercurius, worshipped by the Latins under that name, and called Hermes by the Greeks, derived his adoration and origin from the Egyptians. He is often designated a son of the Nile, by others the Egyptian Thaut. Being denominated the god of merchandize among the Latins, accounts for the worldly craft and cunning peculiarly attributed to this heathen deity; and no wonder that he is styled a messenger of Jove, when the knowledge which he imparted to mankind, of being enabled to transcribe their thoughts, caused ideas to assume an invisible shape and traverse through every region. He was also the supposed inventor of a musical instrument called the lyre, and its seven strings; he also received from King Admetus the celebrated caduceus, with which the then god of poetry used to drive the flocks of that monarch. He is frequently seen drawn upon monuments, with a large cloak under his

chin or round his arm, and is sometimes represented as sitting upon a cray-fish, holding his caduceus in one hand, and in the other the claws of the fish; sometimes he rests his foot upon a tortoise. In Egypt, his statues represented him with the head of a dog, whence he was often confounded with Anubis, and received the sacrifice of a stork. Offerings of milk and honey were made, because he was the god of eloquence, whose powers were sweet and persuasive. The Greeks and Romans offered tongues to him, by throwing them into the fire, as he was the patron of speaking, of which the tongue is the organ. Sometimes his statues represent him without arms, because, according to some, the power of speech can prevail over everything, even without the assistance of arms. Trismegistus, a priest and philosopher of Egypt, who taught his countrymen how to cultivate the olive, to measure their lands, and to understand hieroglyphics, is said to have lived in the age of Osiris, and to have written forty books on theology, medicine, and geography, from which Sanchoniatho, the Phœnician historian, has taken his Theogonia.

There are many contradictions amongst the most experienced writers of antiquity. Sanchoniatho began his history with the creation, and ended it with placing Taautus upon the throne of Egypt. He doth not mention the deluge, but he makes *two* more generations in Cain's line, from Protoponus to Agroverus, or from Adam to Noah, than Moses. Taaut and his posterity, for fifteen generations, were seated in Upper Egypt, at Thebes, which was built by the Mezrites.

That letters were invented in Phœnicia, doth not depend solely upon the testimony of Sanchoniatho; for several Roman authors attribute their invention to the Phœnicians. Pliny says, that that nation was famed for the invention of letters, as well as for astronomical observations and naval and martial arts. Curtius says, that the Tyrian nation are related to be the first who either taught or learned letters; and Lucan says, the Phœnicians were the first who attempted to express sounds or words by letters. To these authorities may be added that of Eusebius, who tells us, from Porphyry, that Sanchoniatho studied with great application the writings of Taaut, knowing that he was the first who invented letters, and on these he laid the foundations of his history.

It is observable that the Greek writers seem to have known no older Hermes than the second Hermes, or Mercury, who is recorded to have lived about four hundred years after the Mezrite Taaut. Plato calls the second Hermes "Pheuth," and represents him as counsellor and sacred scribe to King Thamus. But it is not said that he ever reigned in Egypt, whereas the Mezrite Taaut, or Athôthis, as Manetho calls him, was the immediate successor of Menes, the first king of Egypt.

The Phœnician language has been generally allowed to be, at least, a dialect of the Hebrew, and though their alphabet doth not entirely agree with that of the Samaritan, yet it will hereafter appear that there is a great similarity between them. Arithmetic and astronomy were much cultivated by the Phœnicians in the earliest ages, for it is affirmed that they were from the beginning addicted to philosophical exercises of the mind, insomuch that a Sidonian, by name Moschus, is said to have taught the doctrine of Atoms before the Trojan war, and Aldomenus of Tyre challenged Solomon, though the wisest king upon the earth, by the subtle questions he proposed to him. Phœnicia continued to be one of the seats of learning, and both Tyre and Sidon produced their philosophers; of later ages, Bœthus and Dionatus, of Sidon—and Antipater, of

Tyre; and Apollonius of the same place gave an account of the writings of Zeno. Their fine linen, their purple, and their glass, were superior to those of any other people; and their extraordinary skill in architecture and other arts were such, that whatever was elegant or pleasing, whether in buildings, apparel, vessels, or toys, was distinguished by the epithet of Tyrian or Sidonian.

Sanconiatho says that the Phœnicians made ships of burden, in which they sailed, in the time of Saturn, or Cronus; and Dionysius says, this nation were the first who ventured to sea in them, for they were the greatest commercial people of all antiquity, and engrossed all the commerce of the western world. This very early and high degree of civilization justly entitles them to urge the strongest pretensions to the first use of the alphabetic characters.

The Chaldaic letters are derived from the ancient Hebrew, or Samaritan, which are the same, or nearly so, with the old Phœnician. The prophet Ezra is supposed to have exchanged the old Hebrew characters for the more beautiful and commodious Chaldee, which are still in use. After the flood, all mankind lived in Chaldea, till the days of Peleg. The Tower of Babel, and the city of Babylon, were in the province which is called Erica Arabia. Abraham did not retire from Ur, in Chaldea, to settle at Haran, in Canaan, until he was upwards of seventy years old. Berosus, the most ancient Chaldean historian, was born, as he tells us himself, during the minority of Alexander the Great. He wrote, in three books, the Chaldean and Babylonish history, and the substance of the fragments of these writings are still remaining, which comprehended also that of the Medes. He does not, however, mention that the Chaldeans were the inventors of letters, nor did he give credence to the idea. Josephus maintains, though without sufficient evidence, that the Egyptians were ignorant of the sciences of arithmetic and astronomy before they were instructed by Abraham, and it is probable that the relation of the Jewish historian may have induced many succeeding writers to attribute the invention of letters to that celebrated patriarch. However, it is certain that the Syrian language was a distinct tongue in the days of Jacob; it was also the dialect of Mesopotamia and Chaldea.

As to the arts and learning of the Syrians, they were by some anciently joined with the Phœnicians as the first inventors of letters; certain it is that they yielded to no nation in human knowledge and skill in the fine arts. Besides, from their happy situation, they may almost be said to have been in the centre of the old world, and in the zenith of their empire they enriched themselves with the spoils, tribute, and commerce of the surrounding countries, far and near; and eventually attained to a great pitch of splendour and magnificence, which are the greatest encouragers of ingenuity and industry. The altar at Damascus, which so astonished and charmed Ahaz, king of Judah, serves as a noble specimen of the skill of the artificers. Their language, which is pretended, nay, even believed, to have been the vernacular of all the oriental tongues, was divided into three dialects. First, the Aramean; used in Mesopotamia and by the inhabitants of Roha or Edessa, of Harram, and the *outer Syria*. Secondly, the dialect of Palestine; spoken by the inhabitants of Damascus, Mount Libanus, and the *inner Syria*. Thirdly, the Chaldee or Nabathean dialect; the most unpolished of the three, and spoken in the mountainous parts of Assyria and the villages of Irac or Babylonia. Their letters are of two

sorts—the *Estrangelo*, which is the most ancient; and that called the *Tshito*, the simple or common character, which is most expeditious and beautiful.

At present the Shanscrit language, as Mr. Halhed, the Editor of a work entitled “*The Gentoo Laws*,” informs us, is the grand one, that conducts us to every source of Indian literature, and the parent of almost every dialect from the Persian Gulf to the Chinese Seas. It is, unquestionably, one of the most venerable antiquity, and although at present shut up in the libraries of Bramins, and appropriated solely to the records of the Braminical religion; it appears to have been once current over most parts of the oriental world, as traces of its original extent may be discovered in almost every district of Asia. There is a great similarity between the Shanscrit words and those of the Persian and Arabic, and even of the Latin and Greek. This resemblance may be observed in the characters upon the medals and signets of various districts of Asia. The coins of Assam, Napaul, Cashmiria, and many other kingdoms, are stamped with Shanscrit letters, and mostly contain allusions to the old Shanscrit mythology. The same conformity has been observed on the impressions of seals from Bootan and Thibet. That part of Asia between the Indus and Ganges still preserves the Shanscrit language pure and inviolate, and offers a great number of books to the perusal of the curious, many of which have been handed down from the earliest period of their civilization.

There are seven different sorts of handwritings, all composed under the general term of “*Naagoree*,” which may be interpreted “*writing*.” The elegant Shanscrit is styled “*Daeb Nagoree*,” or the writing of the immortals; for the Bramins say that letters were of divine original. It is not improbable that this style may be a refinement from the more simple Naagoree MSS., for their own perusal. The dialect called by us the Moorish, is that species of Hindostanee which owes its existence to the Mahomedan conquests.

There are seven hundred radical words in the Shanscrit language, the fundamental part of which is divided into three classes:—1st, *D Huat*, or root of verbs; 2nd, *Shubd*, or original nouns; 3rd, *Evega*, or particles. It also contains fifty letters—thirty-four consonants and sixteen vowels. The Indian Bramins contend that they had letters before any other people. The present learned Rajah of Kishinagur affirms that he has in his possession Shanscrit books wherein the Egyptians are constantly described as disciples, not instructors; and as seeking that liberal education and those sciences in Hindostan which none of their countrymen had sufficient knowledge to impart. The Red Sea was called by the ancients the “*Indian Sea*,” and they usually denominated the Ethiopians, and the rest of the nations under the torrid zone, “*Indians*.”

The Indian book called “*Bagavadem*,” one of the eighteen *Pouranem*, or sacred books of the Gentoos, translated by Meridas Poullè, a learned man, of Indian origin, and chief interpreter to the Supreme Council of Pondicherry, was sent by him to Monsieur Bertin, his protector, in 1762. This *Bagavadem*, or divine history claims an antiquity exceeding *five thousand years*. Monsieur Poullè tells us, in his preface, that the book was composed by Viasser, the son of Brahma, and is of sacred authority among the worshippers of Vischnow; the language of the original text is Shanscrit, but the translation was made from a ver-

sion of Gamuol. Pliny says the use of letters was eternal, and many have made no scruple in ascribing them to a divine revelation.

Long before the Tower of Babel was built and languages confounded there were divers tongues or dialects. The tenth chapter of Genesis expresses this circumstance, for the sons of Gomer spoke different tongues; this is explained in the fifth verse:—"By these were the isles of the Gentiles divided in their lands: every one after his tongue, after their families, in their nations." It must be remembered that the Hebrews were a haughty and stiff-necked people; that, excepting themselves, they would own no other nation, as the gentiles were not consecrated to God. If the daughters of their people married heathens, then, if the grandchildren were recognized and registered among the tribes, they were placed as offspring to the next of kin, on the mother's side, as in the case of Lot's two daughters, who wedded Pagans. The enormous length of time that elapsed from the creation of man to the deluge afforded sufficient space for many great and important changes in manners and languages, and the ingenuity and reflection of man can, without scepticism, sufficiently account for the chasm left in sacred history. It is worthy of observation, that in the East it is well known Abraham married, when very old, a second time, and to a woman named Katurah, which appears to be an Arabian name, for in the English language it is interpreted "perfumed incense-burner," and by her he had six sons.—the fourth son became the head of the Midianites. These Abraham in his life-time portioned, and sent eastward into Arabia Deserta, where they became heads of tribes, numerous and potent, far from his other sons, Isaac and Ishmael, who lived at a small distance one from another, and buried their father in the cave of Macpheleh, beside Sarah his wife. Abraham is famous in the stories of the ancient heathens, and of the Mahometans, Indians, and Jews, as a king of Damascus, and as a teacher of arithmetic and astronomy to the Egyptians. It is probable human sacrifices took their rise among the Canaanites, from his intended oblation of Isaac.

In Scripture two different places are represented as the land of Midian; the one about the north-eastern point of the Red Sea, where Abulfeda places the city of Midian or Madian, and where Jethro dwelt. These western or southern Midianites were all called Cushites, because they dwelt in the country originally pertaining to Cush. They retained the true religion when it seems to have been lost by the eastern or northern Midianites. This nation dwelt on the east of the Dead Sea, and were neighbours to the Moabites. The Midianites consisted of five principal tribes, descended from Ephah, Hanoah, Abidah, and Eldaah, each of which seems to have had their own kings. Very early the Midianites applied themselves to traffic, particularly to Egypt, in spices, balm, and the like. Some of them were concerned in the buying and selling of Joseph into Egypt; and it seems, some ages afterwards, they had a war with the Edomites, under king Hadad. The Midianites were mightily alarmed at the Hebrews' passage through the Red Sea, and the marvellous appearances on Sinai and in the Wilderness. Possibly most of the southern Midianites removed from the Red Sea on that occasion, and settled with their brethren on the borders of Moab. Sihon had conquered their country, for their five kings are called dukes of Sihon. They were one distinct race, and spoke a different language from the Hebrews. The greatest prince of the Midianites in the East was Job,

His pedigree is written immediately under that of Abraham and Ketarah. After the six sons, eight princes or governors are enumerated, and there is no doubt that Sheba, queen of Ethiopia, governed one of the districts of Arabia, for the names of the eight princes are as follow :

The first was called Sheba, second Dedan, third Ephah, fourth Epher, fifth Hanoah, sixth Abida, seventh Eldaah, eighth Beldad. These were Hebrews, and settlers. The next heirs were named Midianites, of whom there appears to have been only two distinct from the eight previous ones, named Zur, and Ruel. Then the next were Cosbi, Job, and Jethro,* their sons. The second inspired son's story, and afflictions, are thought to have happened before Moses penned the law—the date of the rare and curious fable of Abraham's immediate descendants to and from Job is placed after that of Lot; then comes Esau, and then Jacob; therefore these Arabian tribes were cotemporaries with Isaac. The eastern, or northern Midianites, were idolaters; but holy Job feared God, and eschewed evil. His book which contains the richest Arabian, and the most exquisite pathos and diction, is generally written in a kind of poesy, although the peculiar rules of the metre are not easy to be described; the style is however for the most part extremely sublime, and the figures bold and striking in an uncommon degree. The poetic part of it is, perhaps, in the very language of the Arabs in the days of Job: it is generally believed his affliction was before the Hebrews departure from Egypt, though perhaps a great part of his one hundred and forty years' life, afterwards, might be posterior to it. This is confirmed by the consideration of Eliphaz, his aged friend, who spoke first, his being a Semanite, and consequently at least a great grandchild of Esau. Such facts prove the Arabian tongue to be a most ancient one, secondary only to the Hebrew.

The Zamzummins, or Zummins, were a race of giants, probably sprung from Ham, inhabiting part of Arabia the Stony, from whence they were expelled by the Amorites, who called the country after the name of their ancestor, the second son of Lot. These David overcame; but they soon cast off the yoke of subjection, and were ever great enemies to Judah. The Medians lying south to the Ammorites, and both upon the east of Canaan, took the name from the before mentioned son of Abraham, and Katura. Thither Moses fled, and kept sheep, and against them Israel was afterwards commanded to fight. That country abounded with dromedaries. The Emims possessing a part of Arabia Petra, were subdued by the Moabites (descended from the eldest son of Lot), and the Moabites David made subject unto Judah; but in the days of Ahab they rebelled directly, and obtained the most part of Reuben's lands, or portion, for almost all his chief cities were in their possession. Although of more modern date, Cadmus, who was of Thebes in Palestine, being driven out of thence by Joshua, was forced to retire to Tyre, from whence he conducted a colony of Tyrians, or banished Canaanites, into Bœtia, where he built another Thebes, called Cadmeia. They came originally from Mount Hermon, in Palestine, and as that word in the Canaanian languages signifies a serpent, from thence arose the fable of the serpents' teeth turning into men. The temple of Jupiter Ammon, or Hammon, in Africa, was built by the Chinani, who spread themselves from Egypt into Lybia. Sometimes this house

* The writer of this Essay is possessed of the Arabian genealogy.

was called Charnorn, or Chum : in process of time, in this place, was afterwards erected the great city of Thebes, called by the Greeks Diospolis, or the city of Jupiter, who was their ancient patriarch Ham. There is a very remarkable fragment of Eupolemus, an ancient heathen writer, taken from the Babylonian monuments preserved by Eusebius, which signifies, in our mother tongue, that according to the Babylonians the first was Belus : the same with Kronos, or Saturn ; from him came Ham, or Cham, the father of Canaan, brother to Mesraim, father of the Egyptians.

END OF THE FIRST PART.

THE GRAND LODGE OF ENGLAND, AND THE REPRESENTATIVE SYSTEM.

“ When administrative abuses are introduced into a monarchy, it only requires a well-disposed and enlightened prince to crush the gang of official oppressors and extortioners ; because, such a prince is powerfully backed in such measures by the public opinion : whereas, when the majority of the ruling class in misnamed republics is corrupted so far as to speculate on the profit of malversation, it generally takes care to recruit its ranks with new accomplices, or, at all events, only to promote to public offices, such men as will at least shut their eyes to public abuses.”—*History of Switzerland.*

“ THE public interests of the Fraternity are managed by a general representation of all private Lodges on record, together with the Grand Stewards of the year and the present and past Grand Officers, and the Grand Master at their head ; this collective body is styled **THE UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF ENGLAND**, and its Members rank in the following order :—The Grand Master ; the Pro Grand Master ; the Past Grand Master, &c. &c. ; the Masters, Past Masters, and Wardens of the Grand Stewards Lodge, and of every other private Lodge.

“ Every Brother regularly elected and installed as Master of a Lodge, who has executed that office for one year, shall so long as he continues a subscribing Member of any Lodge rank as a Past Master, and be a Member of the Grand Lodge, &c. &c.”—*See Book of Constitutions, Edition 1841, page 16, et seq.*

However trifling or unimportant the chroniclers of events may be thought at the period in which they lived, with whatever superciliousness they may have been treated by those who were contemporaries and thought themselves superior ; however poor, neglected or insulted they may have been in their daily occupations, while detractors and defamers were ever ready to meet their honest exertions, history has shewn, that we are indebted to obscure individuals for valuable and important information, for references and hints to authenticate the records of the past, and for the hearings of causes, circumstances and events by which the otherwise inexplicable changes were produced—and the motives for great alterations and reforms have been laid open by searching among those labourers,—while writers of the present century seek not only the well known volumes of former historians for facts, they search among hitherto unknown manuscripts for corroborative evidence where apparently nothing was to be ascertained, yet these have thrown much light upon the subject, and have exemplified in no small degree the pages of the past. Coins, ballads, monuments, tombs, &c. have been made to

assist and bear their share in confirming the events, manners, and customs of the past, yet have such men as Stowe, who starved—Prynne, who lost his ears—De Foe, constantly prosecuted, and pages of other names that could be quoted, been treated not only with disdain, but met with every obloquy at the hands of their contemporaries. I suppose that the same sense of justice that actuated those oppressors, induces many now to treat in the way *they* were treated the contributors to the *Freemasons' Quarterly Review*, nevertheless I hold the opinion that every man who records his opinions in that publication, does not only a service to the present Craft, but to every future member of it, by registering the state of the Society, and shewing the opinion entertained by the members themselves of it. Many an article that appears in the *F. Q. R.* must therefore be read not only as bearing on the present, but also on the future history of the Fraternity; for that periodical will live to future ages as the only record in England of the present Masonic times. The subject this treats of, as briefly as possible, is one perhaps as little known or understood out of Grand Lodge as any; but highly important abroad, to the colonies, and to the provinces, when once started, and when thought upon, will no doubt be as readily remedied. What it is and what it should be will easily be comprehended; the former from reading page 16 of the Book of Constitutions, or the governing Laws of Freemasonry, *with which I commenced this article.* What it is will be best gathered from reflecting upon the impossibility of carrying into effect the theory proposed to be acted upon, as will be shewn by referring to the numbers of the list of Lodges. In addition to those enumerated, we have in Grand Lodge representatives from foreign Grand Lodges, who have been recognised or accepted by the Grand Master of England, who while they are generally chosen from one or other of the privileged to attend Grand Lodge, are not of necessity so, for a Brother not otherwise eligible to attend Grand Lodge might become so on being received as the representative of a foreign Grand Lodge. At present the representatives are Hamburgh, Ireland, Massachusetts, Texas, New York, and Switzerland. Holland has not appointed, although the approbation has been obtained, and Prussia, for a time withdrawn, will be restored.

To all reasonable minds the arrangement, as it stands, must appear perfectly satisfactory; for not any system of representation can be fairer than the one which constitutes the *elected* Master of a Lodge one of the rulers in the Craft, who having the confidence of his Brethren, and the votes of the majority of the members of his Lodge before he can take the chair, appoints his two Wardens: thus the majority, and I hope in most cases the unanimous body at large become represented in Grand Lodge. To a reflective mind that has seen the working of this arrangement it will not appear quite so perfect. It may be urged that it is impossible to devise a better or more universal theory of representation in the Grand Lodge: it is almost as perfect as the House of Commons after passing the Reform Bill; every Freemason, whatever his degree, however rich or poor, whether a member of the largest or smallest Lodge—whether No. 1 or No. 780, is sure of being represented—his interests are certain of being looked after—his Lodge or province is sure not to be coerced—his poor will be relieved, his petitioner's claim will be fairly represented, and made prominent with others—laws affecting him or his Lodge will not be passed without his representative being aware of what is going forward, no matter where his Lodge is situated. Stop—this perfec-

tion of theories seems to be a *little out* here—the practical working—yet in these steaming times Masters, Past Masters and Wardens from every Lodge can attend—should attend, and may attend; it matters not, they can come from Yorkshire or Cornwall—from Cumberland or Devon—the time, expense and distance, if they be made light of, that gets rid of the provinces; but I shall have to turn to that again, for *the time*, the expense, and the distance are serious considerations; putting them aside for the present, what becomes of the East Indies and China, West Indies and America, Africa, Canada, Malta, &c. &c., can the respective Lodges in those places send their three, four, five, or six votes to Grand Lodge as easily, as readily, or as cheaply as the Lodges in London? It will possibly be necessary to investigate more closely into “*the interests of the Fraternity, as managed by a general representation of ALL private Lodges on record,*” and say something about it hereafter, should some more able hand not take up this subject in the mean time. It will naturally lead to the enquiry of who does attend Grand Lodge, and whom they represent? When attention has been called to this subject sufficiently to have insured an improvement, or rather a practical carrying out of the theory, there are a few other matters that require attention; as, an improved arrangement for procuring the honour of being a Grand Steward—devoting more hours to the business of Grand Lodge—a fund for Masons’ Widows—the establishment of a Masonic Library, &c. &c. The first to claim attention from the words of the Book of Constitutions, and the difficulty of the practice, is the representation of all the Lodges *on record*; that by the by means those under the warrant of the Grand Lodge of England, as, on the record of Masonry, there appears about 2700 Lodges, while those of record of England are,

Europe out of England . . .	11	not represented.
Guernsey and Jersey . . .	6	”
East Indies and China . . .	56	”
Africa	7	”
West Indies	31	”
America (Canada)	78	”
Australia	9	”
Military	10	”
Scratched	4	”
Provincial	387 !!	”
	599 !	unrepresented.
London	110 !!!	represented.
Numbers* not in existence . . .	71	”

780

So that out of all the Lodges on record one-seventh only are really the legislature. It will be conceded that this requires looking after first.

CERTO.

* As 25. 28. 37. 39. 42. 71. 102. 134. 136, &c. &c

THE LATE BROTHER DANIEL O'CONNELL.

TO THE EDITOR.

DEAR SIR—I quite agree with the opinion, that the expulsion of O'Connell is "among the great faults committed by the Grand Lodge of Ireland." That decree was as uncalled for, as the act of O'Connell which evoked it was dishonourable. Very probably the spleen of one or two weak members mislead the assembly at that moment. But one point in his letter is very important; the archbishop, Dr. Troy, deemed *renunciation unnecessary*. I have the following rough memorandums among my papers:—

"Daniel O'Connell was, in early days, a most enthusiastic Mason—made the year before the rebellion, (1797*) and was Master of the Old Lodge, 189, to which the following kindred spirits at some time belonged—William White, (late D. G. M.), Lord Edward Fitzgerald, Curran, (Honest Jack) Lawless, the Emmetts, Hamilton Rowan, Robert Holmes, &c."

When O'Connell left France, the two Shears accompanied him.

Your very obedient servant,

London, July 2, 1847.

D. S.

June 28.—The funeral service, for the repose of the soul of O'Connell, was celebrated at Rome with great pomp, as had been announced. So early as eight o'clock, A. M., the church of St. Andrew della Valle was invaded by an immense crowd. The son of O'Connell, the Rev. Dr. Miley, and all the Irish then at Rome were present, together with a number of cardinals, bishops, Roman princes, and the *élite* of the French clergy and travellers. Father Ventura pronounced the funeral oration of the deceased, in which he compared the situation of Ireland to that of his own country, and O'Connell to Pius IX., and captivated the attention of his auditory during nearly two hours. He, nevertheless, only delivered one half of his oration, that part in which he considered O'Connell as a political man and a citizen.

On the 30th the oration was concluded, when Father Ventura spoke of O'Connell as a religious man.

July 25.—The remains of Bro. O'Connell, accompanied by two of his sons, by the Rev. Dr. Miley, and a courier, arrived in town on Sunday night by a train on the South-Western Railway, which left Southampton at six o'clock. It appeared that the funeral *cortège* arrived at Havre from Paris on the previous Thursday, but, owing to the ill-health of Mr. Daniel O'Connell, it was necessary to make a halt in that town until Saturday, the coffin in the mean time having been placed in the church of Notre Dame. On Saturday night the party sailed with their melancholy charge on board the new South-Western Steam Navigation Company's steam-ship Express, which arrived at Southampton on Sunday morning, after a voyage of little more than seven hours. The coffin was conveyed in the same hearse, or *fourgon*, in which it left Genoa. The remains were immediately removed in the *fourgon* to the Euston-square Hotel, where they remained until Monday morning, when, attended by Mr. Daniel O'Connell, by the Rev. Dr. Miley, his valet Duggan, and about eight Irish gentlemen, including two Roman Catholic clergymen, they were placed upon one of the carriage-trucks of the

* The F. Q. R. for June erroneously states 1799.

eleven o'clock direct train for Liverpool. Mr. Daniel O'Connell, the Rev. Dr. Miley, and Duggan, accompanied the body to Liverpool.

DUBLIN, *August 2.*—The Duchess of Kent steamer, having on board the remains of Mr. O'Connell, reached the lighthouse, at the Southwall, at about two o'clock in the afternoon. Here the steamer lay-to until half-past three, P. M., when she slowly entered the river, with flags half-mast high, and anchored exactly opposite the custom-house. A prodigious crowd was collected at this point. Precisely at half-past four the remains were disembarked, and placed in a hearse drawn by six horses, which proceeded amid the most sepulchral silence, and followed by the trades' unions, in procession, to the Church of the Conception in Marlborough street, where the body will lie in state until Thursday next, the day appointed for the funeral obsequies.

THE FUNERAL.

August 5.—To-day the mortal remains of this great man were consigned to the grave, and a vault in the cemetery of Glassnevin now encloses the body of the man whose political career has for so many years excited the attention of all Europe. Perhaps no funeral was ever more numerously attended, in Ireland at least, than that of Mr. O'Connell, for at the lowest computation no fewer than 50,000 persons left their homes to follow in the funeral train, besides twice as many more who thronged the windows and roofs of the houses in the route which was pursued by the procession. Some persons who differed from the political creed of the deceased, attended from a respect to the memory of a great and illustrious countryman; but among those of this class there were but few persons of note or distinction. The remainder, who formed the great mass of the people—those whose hearts he had gained over, and by whose aid he had raised himself to power—the stepping-stones of his greatness—these, the middle and lower classes of the Irish people, attended him to the grave, with hearts overflowing, and vying with each other in a sad species of enthusiasm in paying homage to the memory of their beloved leader.

On the preceding day Dr. Miley delivered a funeral sermon over the remains, at the chapel in Marlborough-street, to a crowded audience. The reverend gentleman in the course of his sermon became so intensely affected, that the tears flowed down his cheeks, and his auditors, influenced by his example, participated in his feelings.

From an early hour numbers of persons congregated in the neighbourhood of the chapel, which contained the remains, and amongst the rest, the "maim, the halt, and the blind," who cared little for the pressure and violence of the crowd, provided they could obtain the earliest glance at the coffin which enclosed the body of O'Connell. Most of them, firmly persuaded that he had been sent on earth to fulfil a divine mission, and believing that as soon as he had undergone the allotted period of purification in purgatory he is destined to a prominent niche amongst the saints and martyrs of their church, waited in confident expectation that his presence would work a miracle in their favour, and that their infirmities should be cured, their sight restored, and their limbs straightened. At twelve o'clock the procession set forth from the above chapel, and thence proceeded through the principal streets of the city, attended by an immense concourse of people. It was about one mile and a half in length, and was composed of the various associated trades walking on foot, followed by Mr. O'Connell's triumphal car, which

conveyed him from the Richmond Penitentiary to his residence in Merrion-square, after his acquittal by the house of lords. The coffin was laid on a large rather plain and open hearse, and which was itself covered with rich Genoa velvet and gilt ornaments. The members of Mr. O'Connell's own family, the Lord Mayor, clergy, magistracy, gentry, and citizens followed. Amongst those who attended were—the Most Rev. Dr. Murray, Roman Catholic Archbishop, and the following Roman Catholic Bishops:—M'Hale, O'Connor, Cantwell, Whelan, Nicholson, O'Higgins, Magin, M'Nally, and Murphy; the Lord Chancellor, the Right Hon. Judge Perrin, Sir Montague Chapman, the Most Rev. Dr. Polding, Roman Catholic Bishop of Australia, the Rev. Dr. O'Connell, Thomas Steele, &c.

After the procession had passed through the appointed route, and arrived at Glassnevin Cemetery, the usual service was read over the coffin, which was then consigned to a magnificent vault especially prepared for its reception in the very centre and most elevated portion of the burial-ground by the Cemetery's Committee, who have spared no expense to bestow both on the ceremonial and on the grave, the most gorgeous appearance which the most liberal expenditure could present.

The Late Mr. O'Connell's Effects.—The furniture of the late Mr. O'Connell, at Merrion-square, is advertised to be sold by auction. It is expected to realize a considerable amount above the intrinsic value, as remembrances of the departed. The library is not mentioned.

MAJOR-GENERAL BRO. GEORGE COOKE, * (U. S. A.)

DETUR DIGNIORI.—As a motto, this sentiment will fairly apply to the estimable object of our remarks, who has, since our last publication, sailed, or rather steamed for his native country; may peace and happiness attend him! To the last hour of his protracted visit, he was harnessed to the car of charity, and was only disengaged from it to commence his journey homeward. The Grand Chapter of England have nominated him as their representative to the Grand Chapter of New York. The Encampment of the Cross of Christ have gratefully admitted him as a joining member, and he has been inducted into the mysteries of the Rose Croix in the Metropolitan Chapter, acting under the sanction of the Supreme Council of the 33rd Degree, for England and Wales.

Some estimate may be formed of the high respect entertained for General Cooke by his London Brethren, in the compliment paid to him by several noble and influential members of the Craft, who associated to procure a bust, and entrusted the execution of it to their talented Brother, E. H. Bailey, whose powerful mind soon realized their wishes in the production of a most faithful likeness. It was intended for the Grand Lodge, but some carping and frivolous objections were taken by some, who, to the disgrace of our Order, "do the business," and we have lost the opportunity of proving an honourable and distinctive position, by placing in our noble hall, dedicated to Charity, the bust of a distinguished American Mason.

We have also to regret that a mistake arose on the part of the sculp-

* Vide page 173.

tor, who mis-interpreted a desire of the General to have a cast taken, instead of which he sent the bust itself to the packet, and thus, many Brethren who were desirous of a cast, were disappointed. It is however, we understand, the intention of General Cooke to re-visit "the Britishers" next year; we hope he will bring the bust with him, for we yearn for a cast of our well beloved "Yankee Brother."

In another part will be found a brief account of the dinner given to the General by the St. Paul's Lodge, and we close this sincere tribute to him, by an extract from a letter written by him on the day previous to his departure.

"*Sunday, 15th August.*—How much I regret that I cannot avail myself of the invitation to attend a special committee of the girls school, to receive from the children a memorable testimonial of their gratitude, for the interest I have taken in their behalf; but I must leave to-morrow. I attended St. George's church this morning, and after service, took every child by the hand and bade them adieu; the best place I thought in which I could effect that kind office, and where more solemnity might accompany so pleasing a task; at which, the children appeared delighted, yet felt, (at least, so I thought) by their tears, that my departure was at hand. God bless you." And may HIS blessing attend thee also Bro. Cooke!

TESTIMONIAL TO BRO. JOHN SAVAGE, P. M., No. 19.

VICE-PRESIDENT OF THE BOARD OF GENERAL PURPOSES, ETC. ETC.

(*Circular.*)—I AM directed by the General Committee to solicit your kind co-operation, and that of the Members of your Lodge, in raising a subscription for a suitable Testimonial, to be presented to our esteemed Brother, JOHN SAVAGE.

The eminent services of that Brother in disseminating the principles, ceremonies, and tenets of our Order; his general solicitude for the welfare of all our noble Charities; and his unwearied exertions at all times, to uphold the dignity and promote the welfare of the Craft at large justly entitle him to some mark of our regard: and it is confidently hoped that yourself and Masonic friends will cordially join us in carrying the above Testimonial into effect.

The maximum amount of individual subscriptions is limited to Ten Shillings, but that of Lodges and Chapters is *ad libitum*.

I remain, yours fraternally,

THOMAS SCRIVENER, P. M. No. 30, Hon. Sec.

Subscriptions received by the following Members of the General Committee:—

Bros. Crucefix, *M. D., L. L. D., P. G. D.,* President, Grove, Gravesend, Kent; Mountain, *W. M. No. 12,* Vice-President, 64, Mark Lane; Faudel, *P. M. No. 113,* Treasurer, 40, Newgate Street; Scrivener, *P. M. No. 30,* Hon. Secretary, 14, Clare Street, Lincoln's Inn Fields; Archer, *P. M. Theatre Royal,* Haymarket; Barnes, *P. M. No. 30,* 126, Oxford Street; Barrett, *P. M. No. 188,* Tottenham Court Road; Bigg, *P. M. No. 109,* King William Street, City; Burnidge, *No. 752,* 119, Albany Street, Regent's Park; Cook, *P. M. No. 85,* 2, Gate Street, Lincoln's-Inn Fields; Evans, *P. M. No. 118,*

26, Great Queen Street; Filer, W. M. No. 275, 26, Canonbury Square, Islington; Flemming, S. W. No. 30, 3, Alpha Place, Regent's Park; Helsdon, P. M. No. 275, 36, Great Queen Street; Hervey, P. G. Supt. W. (North. and Hunts.) Peterborough; Hill, No. 319, 10, Billiter Street; Lane, D. C. L., P. P. G. W. (Oxfordshire) 10, King's Bench Walk, Temple; Le Veau, P. P. G. W. (North. and Hunts.) 63, Cheapside; Levick, W. M. No. 85, 41, Gresham Street, City; Macdougall, P. M. No. 19, 7, Charles Street East, Hampstead Road; Noble, P. M. No. 93, London Road, Greenwich; Oliver, D. D., P. D. P. G. M. (Lincolnshire) Scopwick Vicarage, Lincolnshire; Simpson, 4, High Street, Bloomsbury; Spencer, P. M. No. 329, 314, High Holborn; Spiers, P. G. D. (Oxfordshire) 102, High Street, Oxford; Tombleson, P. M. No. 25, Warwick Street, Golden Square; Vernon, D. P. G. M. (Staffordshire) Hilton Park, Wolverhampton; Watson, P. M. No. 25, Atheneum Club; Whitmore, W. M. No. 329, 125, Oxford Street; Willeter, P. M. No. 30, 24, Clare Street.

Committee meetings have been held on June 2nd, June 25th, July 2nd, and August 5th; at which very satisfactory reports were made. The next meeting of the General Committee will be convened to take place at Freemasons' Tavern, on Friday the 1st of October.

THE REV. BROTHER T. HARVEY AND THE BISHOP.

Our attention was first called to this case by the Chelmsford Lodge Good Fellowship, No. 343; from which we received a printed copy of the address of Brother the Rev. Thomas Harvey on his initiation in the said Lodge, on the 27th of May, with an intimation that the address, as reported in the public papers, was incorrect.

Since then the public press, especially those papers conducted by Masonic editors, have discussed the matter at great length, more especially the editor of the *Hull Advertiser*, Brother E. F. Collins. Several clergymen have published their opinions in favour of Brother Harvey, while it is somewhat remarkable that no one has ventured to record any disapprobation of his conduct.

The case itself is as follows:—In 1831 Mr. Harvey was appointed Chaplain to the British Embassy at Leghorn, having previously received a very flattering testimonial from the Bishop of Norwich, and on the 16th of April 1831, Lord Stuart de Rothsay sent him a very handsome letter of acknowledgment, to be used on any occasion that might present itself to his advantage. Testimonials of character by the congregations at Leghorn and Genoa followed, as well as one from the Duke of Lucca; and in 1842 the British residents at Frankfort, at a general meeting, passed resolutions highly complimentary to Mr. Harvey, and which were signed by the consular chairman.

In 1844, however, it would appear that having been appointed British Chaplain at Antwerp, some objections must have been taken to Mr. Harvey (but it is no where stated what they were), for in January, 1845, a majority of his congregation addressed the Bishop of London in his favour, but their solicitations availed not. It is said that a report of a duel was prejudicial to him; yet it would seem that he had nothing

to do with the affair than, as a Christian, to prevent it. Be this as it may, the Bishop's conduct appears throughout to have vacillated between harshness and appearances of returning favour; *e. g.* on the 31st October, 1831, he states that he has informed Lord Palmerston that he declined to license Mr. Harvey, yet, in November of the same year, he actually did license him, and in very handsome terms. In October, 1834, the Bishop would not sanction his removal to Genoa; yet, in the following November he did license him. Further, however, in December, 1842, the Bishop wrote that he had stated to Lord Aberdeen that there was not any sufficient ground to dismiss Mr. Harvey from the chaplaincy, yet in April, 1843, his spiritual Lordship acquiesces in the propriety of his dismissal. And in the same month, addressing the Rev. W. W. Bolton, the British Chaplain at Antwerp, he disclaims any disapprobation of Mr. Harvey's moral conduct or the correctness of his doctrine; and that he will grant him a license, if elected to the office of chaplain. All this is passing strange!

In February, 1845, Lord Aberdeen wrote to Mr. Harvey that he had consulted the Bishop as to the best means of avoiding continued scandal to the English Church and restoring peace, and that the Bishop and himself (Lord A.) concurred in his dismissal, and he was dismissed accordingly. In the previous January Mr. Burslem wrote to Mr. Harvey, that the Bishop, at an interview, said "I will do all I can for Mr. Harvey, but Lord Aberdeen will not allow him to continue in the chaplaincy at Antwerp." The salary as chaplain, we understand, was £300 per annum; sufficient to support a wife and family. Mr. Harvey has accepted the Curacy of Thaxted, which, we understand, returns him twenty pounds. We ask the Bishop if Mr. Harvey, his faithful brother in Christ, has no grievance?

But to the case in another phase. Mr. Harvey was initiated in May last, and it is in a degree excepted to him that he obtruded his case too early on the attention of the fraternity; nay, that he probably sought Masonry for the purpose. We dissent from either of these views—from the last in particular—entertaining no doubt that finding a want of charity exhibited towards him by his spiritual Diocesan, he embraced with the greater warmth the tenets of an Order whose principles are based on *brotherly love, relief, and truth*. He saw in their excellence the reflection of the holiest principle, the practice of pure moral virtue, and acting from a warm and glowing feeling while the charge was fresh in the memory of a strong yet wounded spirit—what moment so fitting for his delivery of a powerful moral contrast than when the heart was willing and the tongue ready.

The Lodge of Goodfellowship have recorded their sense of his worth by appointing him their chaplain; the press have taken up the case; and, as in both Houses of Parliament there are members of the fraternity, at the head of them the revered and venerable the Archbishop of Canterbury, it may not be too much to hope that some preferment may be found for this much-wronged Brother. Let Masons, newly as he has come among them, pour oil and wine, and imitate the good Samaritan. We, for the present, feel it our duty to conclude—not in offering any excuse for the Bishop, but to disarm the prejudice of many that his Lordship has acted in hostility to Freemasonry, as one of his own class and some Roman Catholic Bishops have done, but to explain that as his unkindness, to give it no harsher name, took place before Mr. Harvey's initiation, he is guiltless of that additional sin.

THE LATE REV. SAMUEL OLIVER;

THE MASONIC PATRIARCH.

THIS venerable Freemason was born, according to his own account, in the year 1756, but there are reasons for believing that his birth occurred three or four years earlier. This however is not material. The documents respecting his youthful days are very imperfect; but we learn from them that he was educated by the celebrated mathematician, Thomas Simpson, and the higher branches of science were so much to his taste, that he studied them with an ardour that placed him nearly on a level with his master. He appears to have been left much to his own guidance in the days of his transition from youth to manhood, for he applied his great acquirements to a very trivial purpose. He addicted himself to the study and practice of judicial astrology, and frequently astonished the natives by erecting horoscopic figures, calculating nativities, and performing sundry experiments in natural philosophy, which were above the comprehension of men who, in those times, were considered moderately well educated, and gained him a reputation which, how equivocal soever it may be deemed now, was to him a matter of high gratification; and he has been heard, at a later period of life, to relate with great glee the gaping wonders which he excited by some very simple chemical performances. These amusements, however, were soon suspended for the more serious business of life. In February, 1782, he married Elizabeth, the daughter of George Whitehead, Esq., of Beskwood Hall, in the county of Nottingham. Although the parents of the lady were at that time in affluent circumstances, it does not appear that he received any fortune with her; but she bore him nine children, which, in all conscience, is fortune enough for any man of moderate wishes and expectations. From this point his career may be traced with greater accuracy.

In the year 1788, he was appointed to the head mastership of Lutterworth school by Lord Denbigh, and entered on its duties with such zeal and earnestness, that he soon filled his house with boarders, sometimes having upwards of fifty at once, and established a reputation for learning and scientific acquirements, which was of the greatest service to him. His love of the hidden secrets of the starry heavens did not, however, forsake him, until, having calculated the nativities of his first four children, the latter happened to die at the age of four years, after he had assigned to him a long and prosperous life. This event affected him so much that he abandoned the science for ever; although, unlike Prospero, he did not cast his books into the sea, for all his papers are now in the possession of his eldest son. About the same time he had been extremely ill-used and injured in his property by a worthless disciple of John Wesley; and this gave him such an antipathy to dissenters of all grades, as never left him throughout the remainder of his life, and formed a distinguishing feature in his character; for he does not seem to have ever once reflected that all religious societies have tares amongst the wheat.

He was made a Freemason in the St. John's Lodge, at Leicester, about 1796, and in the following year engaged to produce an original Masonic song every Lodge night from St. John's day, 1797, to the same festival

in 1798, which he accomplished, and presented a copy of the whole twelve songs to the Lodge when completed. He paid great attention to the business of Masonry, and soon became an expert Master of the work. The unpublished manuscript of a long Masonic Ode, composed by him, is now in the possession of his son. At this time of life our Rev. Brother exhibited tokens of stability and endurance which would astonish a clergyman of the present day. He attended his school with great diligence and assiduity, including the management and private lessons to his fifty boarders, six days in the week. On Saturday evening he rode forty miles to his curacies; on Sunday performed three full duties, and returned home in the evening, generally arriving about midnight. At seven o'clock on Monday morning he was in his desk at school; and on Lodge nights, he set off on Wednesday evening, after his day's work, usually on foot, (for he was particularly fond of walking exercise), to Leicester, thirteen miles distant, and returned after Lodge business was over; and, notwithstanding the distance, he was considered to be one of the most regular attenders.

Soon after this he retired from public life, and resided at Gotham, in Nottinghamshire, as the curate of that place and Ruddington; from whence he removed to Whaplode in 1801. The winter of 1805 was a very severe one to him, for he was so grievously afflicted with that *plague* of the fens, which is now in a great measure subdued by the improvements in agriculture, that he had every phasis of the disease on him at the same time, viz. the quotidian, the tertian, and the quartan ague; and consequently he suffered two or three paroxysms every day. It continued to torment him till midsummer 1806; about which time, when the worst features of the disease were obliged to be counteracted by pouring in vast quantities of opium, as he lay on his bed in a burning fever in the day-time, he saw three frogs crawling up the curtains, which deliberately placed themselves in a row close to his chin. The first frog appeared to say—"Open your mouth, and suffer me to leap down your throat, and I will heal your disease!" He shook his head by way of dissent from the proposal, for his faculties appeared benumbed, and he found himself unable to speak. The second frog then addressed him, saying—"Open your mouth, and suffer me to leap down your throat, and I will not only heal your disease, but I will give you an abundance of wealth!" He gave a second token of dissent; at which the third frog made his proposal—"Open your mouth, and suffer me to leap down your throat, and I will not only heal your disease, and give you an abundance of riches, but I will also grant you extreme length of days for their enjoyment!" When these proposals were thus a third time repeated—as the venerable old man used to say, with great sublimity;—"By a strong and vigorous effort I roused myself from the benumbing torpor, and, with outstretched arms, exclaimed aloud—Get thee behind me, Satan—I put my trust in the Most High!" Immediately his eyes were open—the unclean creatures vanished—and every thing remained as it was a few minutes before. Shortly afterwards he went into the high country on a visit to his son, who then resided at Caistor, in Lincolnshire, and after remaining with him a few weeks, the change of air, with the blessing of God, effected a complete and radical cure, and he never had a return of his complaint to his dying day.

He remained at Whaplode forty-two years, preaching three times every Sunday, and being paid for preaching only once; till the death

of the vicar in 1842;* when a new incumbent was appointed "who knew not Joseph," and he was removed from the curacy without the slightest remuneration, at the advanced age of nearly ninety years. Fortunately, a few months afterwards, the rectory of Lambly, † in Nottinghamshire, was presented to him, and it became a comfortable retreat for his latter days. Here he died on the 9th of August last, after a short illness, greatly respected by his parishioners, "being old and full of days," and three generations of his posterity followed him to the grave.

He was a perfectly original character. His actions all sprang from impulse, and were not the result of experience; and consequently he was occasionally hasty in his decisions. His system of divinity was sound and good, because it was founded on the writings of the old Anglican divines, with which he was familiarly acquainted; and if he was sometimes severe in his remarks on the sin of schism, it sprang from a purely conscientious motive. He considered it his duty to defend the principles of the Church of England to the utmost of his power; and he conceived that the best means of doing it was by exposing the errors of those who had dissented from her communion. He has been heard to say that he felt himself divinely commissioned to "cry aloud and spare not," against dissent in all its forms; and that if he omitted to do so, he should grievously wound his own soul, and be guilty of an unpardonable offence against God. Such examples of firmness and orthodoxy are rapidly departing from the land. We were prepared to subjoin some of his early poetical effusions, but this article is already too much extended; and we forbear, in the hope that at some future time his posthumous remarks may be submitted to public inspection. They will show that his heart was imbued with the true spirit of Christianity; for they breathe the aspirations of a pious mind, unadulterated with any insidious pretensions to elicit the praise of men.

Such was Bro. Samuel Oliver, the revered father of Bro. George Oliver, *D. D.*, the historian of Freemasonry.

TO THE EDITOR.

Grove, Gravesend, July 10, 1847.

SIR,—I am reluctantly compelled to enter a protest against the manner in which the transactions of the Grand Lodge holden on the 2nd day of June last, are reported in the printed circular issued by the direction of the Grand Master. Leaving such other Brethren who addressed Grand Lodge on the occasion, to approve or to disapprove the reports of their several speeches, I shall simply enter a protest against the account of the few remarks I ventured to offer, and do not hesitate to state that the report is neither fair, impartial, nor ungarbled. Although the necessity for my very brief address was too obviously sudden for the slightest preparation, I was then, as I ever am, too cautious to permit any offensive construction to be placed on what I did state, and therefore feel some surprise at the liberty taken with my remarks, the first and last portions of which have been altogether omitted, and no slight variation made with the remainder. As a question of privilege, this is a clear case, and, were I disposed to take advantage of it, I am fortunate in having two

* Vide *F. Q. R.* 1842, page 63. † *Ibid.* page 421.

strings to my bow ; first, the Grand Reporter who assumed to take notes, and next, the Grand Master, who by his declaration that he should sanction the publicity of such portions of the transactions of the Grand Lodge as should meet his approbation, has, in my humble opinion, constituted himself the responsible editor of these documentary evidences of the legislative wisdom of English Freemasonry. I forbear from entering into the question at present further than by expressing my sincere regret that a promise made to the ear has been broken to the hope.

ROBERT THOS. CRUCEFIX.

TO THE EDITOR.

July 27, 1847.

DEAR SIR AND BROTHER,—Pardon my frankness, but I am of opinion that in canvassing or criticising the conduct of certain Grand Officers of England, or of other Grand Lodges, it would be better to avoid as much as possible, any expressions that may seem harsh. We know that there are many of “*Gil Blas’ Bishops*” in the world, but we ought also to know, and to act as though we knew, that all those old women in breeches have their admirers and followers, and that those who have never seen them or heard them, and only know them by the office they so unworthily fill in the Craft, cannot believe that the Craft would have tolerated so much imbecility and malignity for so many years. You may lay yourself open to the charge of exaggeration, or at any rate of using too strong language.

A PAST MASTER.

[We respect the integrity of our estimable correspondent too highly not to give free scope to his views; we wish he could occasionally be present to form his opinion from personal observation.—Ed.]

TO THE EDITOR.

September 1, 1847.

SIR AND BROTHER,—I have been four times on the list of candidates of the Royal Masonic Annuity Fund, and stood first on the list of my province; last May, I was fourteenth on the general list, twelve were duly elected, and afterwards, two more were put on; I, alas, had no friend at court.

I am sixty-two years of age, my dear wife the same; we have been married thirty-seven years. Merciful Heaven! are we to be separated in the Union? yet what are we to do? our whole dependance is three shillings a week, with a little occasional aid from a kind-hearted Brother.

Indeed, sir, my case is one of sad distress; I have lost the use of my limbs by paralysis, and my last hope, the little keel, sunk. I have been a seaman, and of course often away from home, yet Masonry has ever been in my thoughts.

I have been strongly recommended by my province; can you, dear sir, help me? How gladly should I accept a presentation to the Asylum for the aged and distressed Masons. H.

[Comment on this case is unnecessary, it too truthfully tells the tale of destitution. It should be sent without delay to the Board of Benevolence, for such an amount of relief as will not invalidate the claim to the annuity fund.]

TO THE EDITOR.

SIR AND BROTHER,—In a former number of your truly valuable publication, there is a letter signed Philo-Masonicus. The writer has touched upon some topics, which seem well deserving the attention of the higher powers. I more particularly allude to what he says upon the subject of an uniformity in the working of our ceremonies and lectures. The sooner a Committee is appointed for their revision the better; particularly the Lectures. I have given a good deal of time and attention in endeavouring to make myself master of the correct form; but such discrepancies are constantly starting up, as to render the pursuit almost hopeless. The two great sources from which younger Brethren seek to make themselves proficient, are the G. S. L. and a good L. of Instruction. I have heard the lectures worked in both; and, in some parts, give a decided preference to the latter. Take, for instance, the explanation of F. H. and C. as worked in the Red Lodge. Look at the *superfluity of words*; and the *paucity of any definite meaning*, which they convey to the mind. Whilst these various readings continue, and each L. claims a right to its own version, how can we expect them to be well worked in any private L. The W. M. may have learned what has been pointed out to him as a good version: he puts his questions, and receives answers so different from what he expected, that both parties become confused, and the whole thing is a failure.

Another topic, in a correspondent's letter, is the limiting the office of the M. W. G. M. to a certain number of years. I say, *go further*; put an incapacitating terminus to the situation of *paid officers*; either by length of service, or *age*. They can become *old women* as well as others, and, forgetting they are *servants*, assume the *courteous* behaviour of *rulers*. We have entered upon a new reign. Let the *Augean stable be cleansed*. The sooner all *abuses, anomalies, and irregularities* are done away with, the better. Amongst other abuses is the following, that of making Officers in *private* Lodges pay a fine on receiving their collars. It is done in a few, and, I believe, very few Lodges. Surely this is against the principles of our Order. The Book of Constitutions *only* recognizes the custom in the G. and P. G. Lodges. Every Brother, before he holds office, has paid enough in the shape of initiation and joining fees, and annual subscriptions, without any further demand on receiving a collar. It is not every Brother whose avocations will allow him *time*, whatever may be his *inclination*, to qualify himself for office: and to those the honour of a Collar and Jewel is *justly due* for their exertions, without being *fined* for it.

I am, sir, yours fraternally, P. M.

TO THE EDITOR.

September 2, 1847.

SIR,—Will you, on the part of the Craft, lift up your powerful voice against the monstrous privilege assumed by the Grand Registrar, who, on the 1st instant, in the midst of a debate, had the assurance to argue a notice of a motion he said he intended to give; why, sir, this out-Herods M'Gullem; true, he was called to order, but not until the Grand Lodge yawned their dissatisfaction at a proceeding, which, coming from any other member would have met summary castigation from the Grand Registrar himself.

A PROVINCIAL MEMBER.

TO THE EDITOR.

Shetland Islands.

SIR AND BROTHER,—A rumour has reached me which seems almost incredible, but I certainly should like to have it contradicted.

On my first appearance in the character of a member of Grand Lodge in June last, I saw our excellent Brother Major General Cooke, appointed our representative to the Grand Lodge of New York; and also heard it officially stated, that the M. W. G. M. would duly furnish him with the requisite credentials. Now the rumour is, that our Brother Cooke, owing to some neglect of the lowerlings, (the Grand Secretary's officials,) actually left England without those credentials. Is it true?

I cannot say whether your Review is the authorised agent of the Grand Lodge, or not, but so much fuss has been made about the Freemasons' Quarterly Review, that every one knows its existence and power, and I hope some one (I cannot venture to say from my inexperience *who ought*) will answer my query satisfactorily in its pages.

Sir, your very inexperienced contributor, and faithful Brother,

A MASONIC CHICKEN.

[The General left England unfurnished with any other credentials of his appointment, than the *F. Q. R.*—ED.]

TO THE EDITOR.

September 2, 1847.

SIR,—As our M. W. G. Master has declared himself the editor of the "circular" from Grand Lodge; will you oblige me by notifying a "nack" which the Grand Secretary has hitherto adopted, and which for the future may be more honoured in the breach than the observance. It is a matter apparently of little moment, but it operates like certain medicines on the pulse: although a general practice, I will merely take two instances, viz:—

2nd December, 1846.—On the subject of a grant to a lady for fifty pounds, the Grand Secretary states that it passed by a very small majority; this was literally true; still there was a majority, which did not please the Grand Secretary; and so the President of the Board of General Purposes declined to pay the money until after the confirmation of the minutes.

But mark, further.

3rd March, 1847.—It was moved, that the same grant be *not* confirmed. The Grand Secretary merely publishes that that the motion was *negatived*, whereas it was negatived by a *large majority*.

On the question of its being confirmed, the Grand Secretary merely publishes that it was *confirmed*, whereas, it was confirmed by a large majority. I ask, in the name of common decency, if this be the conduct Freemasons approve?

COMMON SENSE.

POETRY.

THE LIGHT OF MASONRY.

A STAR burst forth from the golden east,
 And shed its rays afar ;
 It brightened the rosy smile of Peace,
 And smoothed the frown of War.
 Pale Misery raised her palsied head,
 And sunk upon her knee,
 And prayed the God of Love to bless
 The Light of Masonry.

For, with prophet-eye, that child of grief
 Could trace its living ray,
 Mid the chequered flight of coming years,
 Cleaving its glorious way.
 She saw it cheering the widow'd heart,
 While orphans bent the knee,
 And prayed the God of Love to bless
 The Light of Masonry.

In many a heart she saw its ray
 Reflected bright and clear ;
 Which, nurtured thus in the way of truth,
 Pursued its true career.
 The love of God and man its chart
 O'er life's dark-heaving sea ;
 And she prayed the God of Love to bless
 The Light of Masonry.

W. SNEWING.

GEM FROM THE OLD POETS.

HERRICK TO HIS MISTRESS.

You say I love not, 'cause I do not play
 Still with your curls, and kiss the time away ;
 You blame me, too, because I can't devise
 Some sport to please those babies in your eyes.
 By love's religion, I must here confess it,
 The most I love, when I the least express it !
 Small griefs find tongues ; full casks are ever found
 To give, if any, yet but little sound ;
 Deep waters noiseless are ; and this we know,
 That chiding streams betray small depth below :
 So when love speechless is, it doth express
 A depth in love, and that love bottomless.
 Now since my love is tongueless, know me such,
 Who speak but little, 'cause I love so much.

AN OFFERING

BY BRO. WILLIAM BARTHOLOMEW, TO BRO. GEN. GEORGE COOKE, AT THE
BANQUET GIVEN TO HIM AT THE LODGE OF ST. PAUL, AT BLACKWALL,
JULY 20, 1847.

WHAT brings our Friend across the sea?
What, but the love of Masonry!
What moved the General's noble heart
From kindred and old friends to part?
A yearning for the Brotherhood!
To join with them in doing good;
To watch the progress of the School,
Where Masons' daughters learn each rule
By which Creation's Architect
May honored be, by every sect
Acknowledging his power divine,
His love of good, his hate of crime!
Oh! blessed be our ancient Craft,
Which Virtue's self did deign engraft
On weak mankind in early days,
To make it worthy love and praise.
If followed be its golden rules,
By those who spurn the ways of fools,
Masonic love, how vast thy field,
How rich the fruits that thou dost yield!
Thou join'st together in a band
The children of each distant land;
Producing peace, in lieu of strife,
And spreading blessings o'er the life
Of countless beings, who might be
Steeped, but for thee, in misery;
And who through thee sustained in mind
And body too, much comfort find,
With increase *full*, from God above!
The fountain of Masonic love.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August 4, 1847.*—Present, E. Comps, A. Dobie, as Z; J. C. Morris, J. C. M'Mullen, W. H. White, C. Baumer, other Present and Past Grand Officers, and the Present and Past Principals of private Chapters.

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

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

It was then announced that Comp. Major-General Cooke was in attendance at the porch of the Grand Chapter in expectation of admittance, on which

Comp. W. H. WHITE stated, that it was the wish of the M. E. Z., the Earl of Zetland, that Comp. Gen. Cooke should receive the appointment of Representative from the Supreme Grand Chapter of England to that of New York, provided such appointment should be approved by the other two Grand Principals.

Comp. M'MULLEN, accompanied by other Grand Officers, were then directed to examine Gen. Cooke as to his qualification. On his return, Comp. M'Mullen stated that he found Gen. Cooke was not only a R. A. M., but that he was a Member of the Prince of Wales' Chapter,* the Jewel of which Chapter he wore. The General was about being admitted, when

Comp. JOHN SAVAGE observed, that although Comp. Cooke was a R. A. M., there was no evidence of his being an installed Principal, and he questioned the power of the M. E. Z. himself to order his admission as a visitor.

Comp. W. H. WHITE contended that the M. E. Z. had a right to direct admission; and in support of his argument instanced the fact, that in all matters of Masonic law, which were not dealt with in the R. A. Constitutions, the law of Craft Masonry was to rule; and as the Grand Master had the power of admitting Foreign Brethren to such Grand Lodge, so the M. E. Z. had the like power in the Supreme Grand Chapter.

Comp. Dr. LANE however, in a comprehensive and eloquent manner, argued briefly on general points of Masonic law, and perfectly satisfied the Grand Chapter that the M. E. Z. had no such power as stated by the Grand Scribe E.

Comp. W. H. WHITE persisted in his own version of the law.†

Comp. DOBIE (as Z.) at length declared that in his opinion the M. E. Z. did not possess the power, and that he (Comp. D.) would not take the responsibility on himself.

* Query, was the examination according to English or American ritual?—if the former, we advisedly state General Cooke to be innocent of it—if the latter, Comp. M'Mullen was equally at fault: but we suppose the Jewel of the P. W. C. settled the matter to the satisfaction of all.—*Printers' Devil.*

† It is high time that Scribe E. should learn his Lessons. Some Companions may be in advance of circumstances, but he is lamentably behind. There can be no question that the M. E. Z. had no power, and Scribe E. should be more jealous of the honour of that distinguished Companion than to have submitted it to be questioned.—*Ed.*

Comp. Dr. LANE then proposed, and Comp. JOHN SAVAGE seconded, that Comp. Gen. Cooke be permitted to enter the Grand Chapter as a visitor; which proposition being carried unanimously, the General was introduced *in compliance with the vote of the Grand Chapter.*

The Financial Report was satisfactory.

Ten guineas were voted to the Girls' and Boys' School respectively. Other business having been disposed of, the Grand Chapter was closed in form, and adjourned.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, AUG. 25, 1847.

Present—Bros. H. R. Lewis, A. Henderson, L. Thompson, Crucefix, M'Mullen, Bossy, P. Thomson, Parkinson.

BOARD OF GENERAL PURPOSES.—Unconsidered portions of former Reports read.

VICTORIA LODGE, 775, ST. VINCENTS.—A memorial from this Lodge was read, praying for the admission of free-men of colour.

ROYAL YORK GRAND LODGE OF BERLIN.—Correspondence read. By which it appeared that on the 12th February, 1847, H. R. H. the Prince of Prussia in the chair, the Prussian Grand Lodge directed that in future no test as to religious creed would be called for from visiting Brethren—That St. John's Lodges in Prussia (so called) were synonymous with Craft Lodges elsewhere. The Grand Master of England considered this declaration was sufficient as regarded English certificates.

GRAND LODGE OF TEXAS.—The Grand Master announced that he had accepted the nomination of Bro. James Wyld, Esq., *M.P.*, as representative from the Grand Lodge of Texas.

THE GRAND SECRETARY.—The Board of General Purposes recommend that this officer should continue during the pleasure of the Grand Lodge.

ROYAL MASONIC BENEVOLENT ANNUITY FUND.—The Board recommend a further annual grant of one hundred pounds to this fund.

BENEVOLENT LODGE, 380, TEIGNMOUTH.—The case of a vote of five pounds from the Fund of Benevolence having been paid to the *W. M.* in June, 1841, whose signature appeared as witness to that of the petitioner, which the latter declared to the B. of G. P. not to be in his hand-writing—the Master stated that the petitioner was not in need, but that he (the Master) was, and that he did apply the money to his own use—which facts the petitioner acknowledged to be true!

NOTICES OF MOTION.

DR. CRUCEFIX (fifth time)—Annuities to the Widows of Masons.

DR. LANE—On an alteration in the Laws, Art. ii. p. 28.*

BRO. SCARBOROUGH—Renewed notices as to the library, &c.

DR. CRUCEFIX—That the Right Hon. the Earl of Zetland be most

* We have mislaid the mem.

respectfully requested to sit for his portrait to some distinguished artist, and that such portrait be placed in the Hall among those of his lordship's illustrious and noble predecessors.

Scrutineers.—Bros. Levick (85); Mountain (12); Newsom (36).

At the Board of Benevolence, during the past quarter, there were several liberal grants; among them two of fifty pounds each, and one of thirty pounds, all to widows, abiding the confirmation of Grand Lodge.

CIRCULAR ON EMERGENCY.

The Right Hon. the Earl of Zetland, &c. &c., M. W. G. M.

R. W. Brother,—Your attendance is requested at an **ESPECIAL GRAND LODGE**, to be holden at Freemasons' Hall, on Wednesday, the 18th day of August instant, at seven o'clock in the evening, for the purpose of considering a communication from the M. W. Grand Master, and report from the Board of General Purposes as to the proposed purchase of certain freehold houses and premises in Great Queen street, adjoining eastward on the society's present freehold property; and in the event of the Grand Lodge approving such purchase being effected, then further to make such orders as may be requisite to carry out that object.

By command of the M. W. Grand Master,

Freemasons' Hall, 10th August, 1847.

WILLIAM H. WHITE, G. S.

Present,—Bro. B. B. Cabbell, M. P., P. J. G. W., as G. M., a few other present and past Grand Officers, and about sixty Masters, Past Masters, and Wardens.

A report from the Board of General Purposes recommending the purchase of the property alluded to in the circular having been read,

Bro. **HARDWICK**, G. Sup. Works, stated that in his opinion it was most desirable to purchase the property at a sum of 8000*l.*, and entered into a general statement of its prospective advantages.

Bro. **JENNINGS**, then moved that such purchase be made, and that the 8000*l.* be thus defrayed, viz. by selling out 5000*l.* consols standing to the credit of the Board of General Purposes, and by borrowing 3000*l.* from the Fund of Benevolence; which being seconded, some observations were made by Bros. **HAINES**, **J. L. BARNARD**, and **SMITH** (109,) who sought to solicit more cogent reasons for the purchase.

The motion was then put, and carried *nem. con.*

QUARTERLY COMMUNICATION.

(We have taken care to give as nearly as possible an exact report; "nothing extenuate, nor ought set down in malice.")

September 1, 1847.—Present, The M. W. the Right Hon. the Earl of Zetland, Grand Master, on the Throne; R. W. Bro. Lewis, (Sumatra) as D. G. M.; Rowland Alston, P. G. M. (Essex); Dobie, P. G. M., (Surrey); Morris, S. G. W.; B. Bond Cabbell, J. G. W.; M'Mullen; Evans; Jas. Savage; Crucefix; Jennings; Hardwick; Forman; Rowland Alston, Jun., &c. &c.; W. B. Boronandi, Representative of Switzerland; Burmester, Hambro; Grand Stewards of the year; the

Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

Grand Lodge was opened in ample form.

An extemporaneous prayer was offered up which was much approved by the Brethren ; and also a new one at the conclusion of Grand Lodge, by Bro. Rev. — HAYES.

Bro. Dr. LANE, here claimed the attention of the Grand Lodge. Before the minutes were read, he felt it a very painful duty to rise on a question of breach of privilege, and, although there might be a precedent for his doing so in the address of the R. W. Bro. Fox Maule at the last Quarterly Communication ; yet, being always willing to admit what told against as well as for him, he was ready to concede that the two cases were not precisely in point ; if however it were held that there was no precedent, as from the very nature of this novel case there hardly could be, he (Bro. Dr. Lane) felt that one must be made that night. He rose to complain that in the authorized and so-called authentic report of the proceedings of the Grand Lodge, held in June last, what he had addressed to the M. W. G. Master and Brethren, was wholly misrepresented. His name was so well known in the Craft, that *he* was very indifferent about the matter himself, but public duty called on him to watch over the working of this newly introduced system of authorised reports. He ought perhaps to have at once stated the substance of his complaint, which was, that he had spoken for the express purpose of defending the *Freemasons' Quarterly Review* against the calumnies which had been so unjustifiably—

Bro. M'MULLEN rose to order—No breach of privilege had been committed.

Dr. LANE—He had repudiated the attempt made in June, to convert a mere mistake in a report into a crime, and a proof of garbling, as most unjustifiable, and most perfectly out of order.

Bro. ALSTON, Sen., made a long speech to order.

The GRAND MASTER—Does the Brother complain of any thing in that paper affecting him individually ?

Bro. Dr. LANE, (emphatically) you M. W. G. M. yourself, from that chair, on an occasion not easily to be forgotten, ruled, that as nearly as possible, we should follow the order and rules of one of the houses of legislature of the land, (cheers) and in that house a complaint like this, takes precedence of all other questions, and requires no notice of motion.

The GRAND MASTER—I stated at the last Grand Lodge, that I should hold myself personally responsible for those reports, and I think notice should have been given of this complaint to me.

Bro. Dr. LANE—Then my lord, I now do give notice to you that I will bring this complaint again forward at the next quarterly communication of Grand Lodge—(cheers.)*

The GRAND MASTER stated that he had received a communication from the Grand Lodge of Texas, appointing Bro. James Wyld as their representative ; he had approved such appointment, and Bro. Wyld would now be introduced. Bro. Wyld was brought into the Grand Lodge in

* We have reason to know that Dr. Lane has forwarded a formal notice to the Grand Master, and we trust that some satisfactory reason will be given for the incorrectness of the report ; and also that by the insertion of the matter in Dr. Lane's speech, of the suppression of which Dr. Lane complains, all will be arranged. Had the G. M. heard Dr. Lane's corrections, *they* would have appeared in the next authorised report, and thus all further trouble and vexation saved. Why was Bro. Fox Maule permitted to enter on a question of privilege without notice and a like permission refused to Dr. Lane?—*Printer's Devil.*

the usual form, and took his seat on the daïs. The Assistant Grand Director of ceremonies proclaimed Bro. James Wyld, of ——House, Cornwall, the representative of the Grand Lodge of Texas, in the Grand Lodge of England, who was then saluted by the Brethren. The usual proclamation of titles, and names of Lodges to which the Brother belongs, rank in the Craft, and that of being Member of Parliament was dispensed with, but no reason assigned.*

Bro. WYLD, *M. P.*, thanked the *M. W. Grand Master*, and the Brethren for their kind reception; it was alike pleasing to him and the Grand Lodge he represented, and would draw closer the bonds of affection, and unite, if possible, the Brethren at so great a distance in closer friendship. Brother Wyld concluded a long, elegant, and complimentary speech, by assuring the Members of the Craft, that they would find the Brethren of Texas ready to reciprocate every act of kindness, to exchange and acknowledge the tenets held by the Masons of England; that benevolence as taught here, had been learnt by them; that all the better and kinder feelings of the fraternity of England, would be practised by those he represented; and if ever any cause should arise to give an appearance of enmity between them, the Brethren of Texas would wait for explanations, and he trusted the same course would be adopted here; they were so desirous of being allied to the Brethren in England, that from the banks of Colorado to those of the Red River; from the Rocky Mountains to the Santander; the Brethren of Texas would welcome in the true spirit of Freemasonry, a member of the Craft with a certificate of the Grand Lodge of England—(applause.)

The Minutes of the last Quarterly Communication were then read and confirmed.

THE MINUTES OF THE ESPECIAL GRAND LODGE, HELD ON THE 18TH OF AUGUST were then read. On being put for confirmation,

Bro. DR. CRUCEFIX did not intend to oppose the confirmation of the proceedings, the minutes of which they had just heard read; but having through necessity been absent from the meeting on the 18th, he begged to ask a question, which no doubt would be ably answered by the Grand Superintendent of Works. The subject of the especial Grand Lodge's consideration had been the purchase of two houses and other premises adjoining the present property of the Society for 8000*l.* It appeared to be scarcely a good investment, looking at the cost and the rental to be received, at the price the funds were bought in at, which now required to be sold to pay for the purchase, and the expenses and incidentals at the same time; but above all, he wished to have explained how, when first the premises were spoken of, the Grand Superintendent of Works had expressed himself favourable to the request that a passage or way should be allowed from the tavern to the new houses, that he afterwards advised the Board of General Purposes not to grant such passage, while now he strongly advised such passage being made, and that the property should be purchased. Was the danger to the buildings decreased by this being made freehold, while before they were only leasehold? and how was the difference of the nature of the property caused? The advice of one day to be so very different to the advice

* Neither this representative, nor the one from Massachusetts, Ireland, or Switzerland, had the rank of Past Grand Officers given them, although such was formerly the custom, and was acted upon in the case of the representatives of the Grand Lodges of Prussia, Hamburg, and New York, the latter at the same time that Bro. Boronandi was acknowledged. See *F. Q. R.*, June, 1847.

of another, appeared to him (Dr. C.) to be singularly inconsistent—(applause, and cries of hear, hear). He could understand how this outcry by Bro. Bacon of 5000*l.* improved the value of the premises. But there was a want of explanation; was the licence in danger?—(hear, hear).

Bro. HARDWICKE regretted Bro. Crucefix had been absent, as it prevented him from having heard what had caused him to recommend the present course. He had advised the purchase, and had fully gone into the question; he believed it to be very desirable, and as no opposition had been or was now offered, he trusted it would be an unanimous affirmative decision to the recommendation of the Board of General Purposes, where the matter had been gone into, and if not entirely unanimously recommended, had received the sanction and support of the Board.*

Minutes confirmed.

The GRAND MASTER stated that he had received a communication from the Grand Lodge at Berlin, called the Royal York, which he would order the Grand Secretary to read; it was upon the subject of the non-admission of some of the Brethren with English Grand Lodge Certificates to the Lodges in Prussia—(cheers).

The Grand Secretary read the translation of the letter, to the effect that at a conference in May last at Berlin of the Grand Masters of the three Grand Lodges, it was decided, with the sanction and recommendation of the Prince Protector, that in future no religious test or declaration be required from Brethren visiting any of the subordinate Lodges, and the Royal York Grand Lodge of Berlin had informed all her subordinate Lodges that visitors of all denominations were in future to be admitted on shewing they were properly provided with a Grand Lodge (of St. John's) certificate.

Bro. FAUDEL wished to make an enquiry of the M. W. Grand Master in consequence of the communication from Berlin that had just been read by direction of his lordship; but it would be necessary for him to make a few prefatory comments, as the motive of his question might perhaps lead some to suppose that he was dissatisfied with the letter just read; on the contrary, he was quite satisfied with it as far as it went; but while he was pleased, he felt sure the M. W. Grand Master must be delighted at the termination, in so pleasant a manner, of this long agitated question, owing as this concession was entirely to the firm, just, and truly Masonic position assumed by his lordship—(cheers). It must to him be particularly gratifying to have obtained this practical admission of the universality of our doctrine; he (Bro. F.) had said concession is more Masonic than victory or triumph, but it was a great point to have induced the Prince to concede now what was at first refused by him; but he had been compelled to yield to public opinion, and forced to grant what he could at one time have gracefully given. It arose, as his lordship would recollect, at one of the few meetings of Grand Lodge at which his lordship had not been present, when a motion was made to which he (Bro. F.) took exception, on the grounds that a law existed in Prussia which said that "non-Christian Brethren were not to be admitted to any of the Lodges." This was at the time denied. He should no further allude to that debate; but it was subsequently ruled that no notice could be taken of the Masonic Laws in Prussia, and interference could only be had recourse to if a positive refusal were

* Dr. C.'s question was really unanswered.

proved. Such refusal was subsequently shewn to have taken place, and the Grand Master, much to his honour, had taken the steps, the result of which was now before them, for which he and many others were grateful. When this question was last before the Grand Lodge Royal York, it was resolved, by a considerable majority, that the obnoxious law should be repealed; this has been refused by the highest authority there—but now the practice of universality was to be adopted. But his question was, therefore, if any further communication had been received by the Grand Master, as from what he could understand from the letter, the law and the practice were to differ. This was not of much consequence, only the next protector of Freemasonry in Prussia might differ from the present, and put the obsolete law in practice, undoing all as all had never been—(cheers).

The GRAND MASTER had received no other communication than that submitted, nor did he see that any further was required. We could not interfere with the internal laws of the Grand Lodge of Prussia: we could, and had demanded that proper respect should be paid to our certificates: that had been yielded. The Grand Lodge (Berlin) Royal York had promised to do so. What we asked for we had accomplished: he should direct the letter to be entered on the minutes, and that our representative, who had been requested to withdraw himself from attending the meetings of the Grand Lodge at Berlin, should now resume his post—(cheers).

The GRAND SECRETARY explained to Bro. Faudel what was meant by St. John's Lodges; it was a sort of technical term for our mode of working.

Bro. FAUDEL was perfectly satisfied with the answer which his Lordship had been pleased to make, and which required no clinching from Bro. White. He was perfectly aware what was meant by Bro. White and by St. John's Lodges.

Bro. BIGG would take the opportunity of calling attention to a breach of promise made some meetings back. The time settled to meet was eight o'clock precisely: he had been promised that such should be the rule, and punctuality was to be regarded as essential to be acted upon. The hours devoted to the business of Grand Lodge were but few, and should not be shortened by irregularity. The last Quarterly Communication began at half-past eight, and this evening the chair was not taken until twenty minutes after eight: he thought this of importance—(applause—great sensation).

The GRAND MASTER regretted the Grand Lodge should have been kept waiting; he had no doubt the Brother was correct in stating the time, but he was in the building at twenty-five minutes before eight, and had been prevented taking the chair by some affairs before entering the Hall. He was desirous of punctuality, and would endeavour at all times to observe it; if however the Grand Lodge could not get through the list of motions before him, he would appoint an Especial Grand Lodge to go on with them—(hear, hear).

The report of the Board of Benevolence was then read, which recommended a grant to a widow of a Brother 30*l.* to the widow of a Brother at Oxford 50*l.*, to the widow of a Brother at Liverpool 50*l.* As not any person rose to propose the first grant.

Bro. JOHN SAVAGE called the attention of Grand Lodge to the proposition that a grant of 30*l.* should be made from the fund to the

widow of the Brother ; he did not remember the particular bearing of the case, but it was evidently one deserving their consideration ; for although he did not charge his memory at the time, yet he had a recollection of being present when the petition was presented : that it had undergone investigation, the result of which was that the Board of Benevolence would not only relieve the petition to the extent of their means, but suggested a larger sum, which was a proof of the necessity for relieving the widow—(cheers). No one rose to second the case, at length.

Bro. FAUDEL would second the proposition of Bro. Savage, because he knew nothing about it—(laughter). The Brethren would not laugh when they had heard him out. He had said because he knew nothing of the petition or petitioner he should second the motion ; he was desirous of knowing why the Board had not relieved the case, and what reasons had prompted them to ask for a larger sum. The question should not be lost for want of a form being observed, nor could he think the Brethren would neglect to do their duty because some other persons had neglected theirs. If those Brethren who knew the merits of the case did not attend, was that any reason why the petitioner should be left in want?—was the lone widow of a Mason to be neglected because she had not a friend in the world to speak for her, or if she had, because he was absent? He knew if they attended for a moment they would agree with him : he reserved to himself the right to vote for or against the motion on a division, and should be governed by what he heard to enable him to vote at all. He seconded the motion—(applause).

Bro. DOBIE opposed the motion, and should move an amendment to it. He could not conceive how any of the Brethren could propose to give a grant of money without knowing anything of the merits of the proposition : the subject should be investigated, and the deserving have his support. The only honest way of dealing with the funds was to ascertain by closely watching the conduct and characters of petitioners ; to refuse the unworthy, and that would enable them to distribute more to the deserving. It was quite irregular, and therefore he should move as an amendment that the case be postponed until the next quarterly communication ; in the mean time enquiry could be made, and then no doubt some of the Brethren who attended to the petitioner would be present to speak to it.

Bro. M'MULLEN seconded the amendment. If any one was entitled to support the claim put forward it was the presiding Officer of the Board of Benevolence. On the occasion of this petition having been received he was not for such inconsiderate and hasty legislation. The case would lose nothing by waiting, and would perhaps come before them hereafter with stronger claims. At present he could not vote for it, and therefore supported the amendment.

Bro. NORRIS—Was President of the Board of Benevolence the evening this petition was presented : he had however no distinct or particular recollection of the contents of the petition, nor of the claims of the petitioner, but he was quite prepared to show Grand Lodge that on that occasion every form was observed, and every petition received its proper attention ; some were relieved, and others considered to be worthy of further aid than the Board could grant. He did not know on what grounds this one was recommended, but it had undergone investigation, and so had every other that was presented when he was chairman—(hear, hear).

BRO. JAMES SAVAGE opposed the petition, not on its merits but on the way it was brought forward. He had been subjected to the same treatment; he had on one occasion proposed that relief should be given, and was refused because he knew but little of the distress—(cries of question and divide); it was quite to the question and to the purpose if the case could not be entered into, nor the truth of the petition vouched for by witnesses or Brethren who could speak of their own knowledge of the case—(repeated cries of question).

BRO. SHAW was perfectly satisfied with the case as it stood; not any one had got up to oppose the donation to the widow upon any grounds but those of form; why should not some one say the petitioner was unworthy before it was refused, or that it should be necessary to say it was worthy before it was granted. He for one was assured, and was content with that assurance, that the whole merits of the petition had been investigated at the Board of Benevolence, and that Board, after such full and impartial investigation, had recommended the Grand Lodge to give thirty pounds to the petitioner. Was not that proof enough of the merit of the claims, of the opinion entertained by the investigators legally and properly constituted. They could have relieved the petitioner, but they did more; they had gone into the enquiry, had obtained all the information, and acting upon that had suggested to the Grand Lodge to relieve this case. The recommendation of the Board was in itself sufficient to enable them, in the absence of reasons for refusal, to come to a decision in accordance with the Board, but if they wanted to go into the details they could have the petition read—(no, no, and cheers)

THE GRAND MASTER could not allow the petition to be read; it was addressed to the Board of Benevolence, and not to the Grand Lodge; he thought the recommendation of the Board was in itself an investigation.

The amendment was put and negatived.

BRO. M'MULLEN would now move that the petition be read (laughter, and oh, oh)—it was a dangerous and bad precedent to proceed in this way. What guarantee had they for the proper application of their funds.

BRO. WHITMORE warmly supported the motion. Several other Brothers spoke for and against the motion, which was put and carried with one dissentient.

AFTER BRO. JOHN SAVAGE had replied, he pointed out that the law did not require the attendance of any Master of a Lodge to speak for country petitions.

BRO. JOHN SAVAGE had now to propose that the sum of fifty pounds be granted to the widow of a Brother of the Alfred Lodge, Oxford. He was not in the same position in this case as he was in the last, for he had made himself fully acquainted with the subject of the motion; and never had a lady, for such he could call her, come before Grand Lodge to solicit its aid with greater claims than the one he represented. By education, by station, and by birth she was entitled to such appellation, and until the unfortunate failure of her husband, through the neglect and dishonesty of others, she had not anticipated the sad reverse that had taken place. She was afflicted in addition to poverty with blindness, having lost the sight of one eye, and partly that of the other, while tending a sick child. Bro. Savage made an impressive address, and pathetically asked the Brethren for their support.

BRO. DR. LANE, as a Member of the Lodge at Oxford, had known the deceased Brother, and could confirm all that had been asserted.

The learned Brother warmly supported the petition in a long and able speech.

Bro. ROWLAND ALSTON, JUN., should have given a silent vote after the eloquent addresses on behalf of the distressed that they had just heard, had not one point, and he believed but one, been omitted by the speakers, one no less important, however, than any that had been named; it was that this petition came to them with the support and recommendation of a Lodge at Oxford—a Lodge yielding to none in respectability, in talent, and in charity. He spoke from an intimate knowledge of the Lodge, after being connected with it many years. That Lodge would not recommend a petition unless they were well assured of the truth of the assertions it contained. In this case, the Lodge had, he believed, done themselves the honour of relieving the widow, and the other Brethren of that province had been called upon, and intended to render support. It would require but little eloquence to induce Grand Lodge to grant the prayer of the petition, the recommendation of the Board of Benevolence, and the motion of the Vice-President of the Board of General Purposes; he was sure they already felt a yearning to vote the sum asked for, and contribute to cheer the misery of so afflicted a lady as the petitioner, who had, in her maternal capacity in tending the sick-bed, been deprived of that invaluable blessing—sight. He hoped the assistance she would this day receive from them would enable her to support herself, at least help to do so; and with her trust in the great Architect of the Universe she need not despair—(cheers.)

Bro. SPIERS had attended Grand Lodge for the purpose of speaking to the merits of the petition, had come up from Oxford expressly; but those who knew the Lodge, and who knew the petitioner, and had known her late husband, had so fully and beautifully urged her case that it left him nothing to say but to thank them for the support they had given—they would be thanked by the widow and the orphans. They had not said one word more in favour than could be proved; but they had removed a weight from his mind, as no doubt could be entertained of the result of this motion after what they had heard. As Master of the Alfred Lodge he thanked them in advance, and assured them their grant was well and worthily bestowed.

Unanimously carried.

Dr. CRUCEFIX had to ask them for the sum of 50*l.*, on the recommendation of the Board of Benevolence, for a widow at Liverpool. This was one of those cases that, although in itself most distressing, yet gave the members of the Grand Lodge the opportunity of proving how readily they appreciated the attention of the members of the Board of Benevolence, who unanimously recommended the grant. The husband, during his useful and active life, was for many years Provincial Grand Secretary, and had, in every respect, so ably, consistently, and satisfactorily fulfilled his duties, that a public testimonial was subscribed for, and would have been presented to him at an especial festival, but, alas! it reached him only in the chamber of death. He would not weaken the deep interest felt in this case further than to observe that the estimable lady for whom he pleaded had six children, and most eminently deserved the grant, which, if unanimously carried, would probably lead other friends to aid her; whereas, if it were withheld, it might tend to a belief that her dear departed husband was not held in the high estimation he so richly deserved to be. Would any one stand forth and gain-

say the truth of his (Dr. C.'s) statement? No! it was not possible, and he fearlessly abided an unanimous vote.

Bro. M'MULLEN seconded the proposal.

Bro. DOBIE had opposed the first grant because he thought the system bad, and fearing, from the lateness of the hour, he should not get an opportunity presently, he should now move an amendment; it might, perhaps, be looked upon more as a notice of motion. He thought great inconvenience resulted from the way the money grants were made to petitioners. If they were for large sums Grand Lodge could not investigate; it had not the time nor the inclination, neither was it the place where inquiry or investigation could be properly gone into. The Board of Benevolence was the right place, that he admitted; why not then leave it with that Board to give the larger sums as well as the small. He should propose, therefore, that in future, if at one Board a larger sum than they could now give were carried, that the next meeting of the Board should have the power to reject or confirm the proposition. If approved, and the Grand Master's sanction had been obtained, the money should be paid. That would give the Board the power required, and would save discussion and time of Grand Lodge—(oh, oh!). Well, he put it as an amendment—they might look upon it as notice—for he would bring it forward next meeting.

Bro. CRUCEFIX observed that the Grand Registrar was altogether out of order.

The motion was put and carried.

The GRAND MASTER—The first business on the list is to proceed with the postponed report of the Board of General Purposes, on the alterations in the Book of Constitutions, commencing with article 1, page 38. Previously to which I wish you to consider the subject I mentioned some time since, respecting an alteration in the declaration, and elsewhere, that a candidate for initiation must declare that he is free born. I have letters upon the subject from Antigua and Jamaica, which shall be read to you, showing the hardship of the law. There are, at the present moment, many men who are free by the law of emancipation, many who were freed before, and yet, their mothers having been slaves, they cannot conscientiously sign the declaration nor can we initiate them. This is manifestly unjust and not intended by the laws of Freemasonry. I should be glad to see it altered, and therefore move that the question asked in future be, for "free born"—"free agent," and in the declaration be altered to "free man." (Cheers.)

Bro. R. ALSTON (P. G. M. Essex) could not agree that any such question should be asked, it should be altered entirely. It was an insult to a man to ask him—are you free born or a free man? Of course he was; every man was free born, it was the villany of man that had made him anything else. It mattered not if a man were born here or in the colonies, or came there by chance, he was freed if found there, and the laws of the country recognized him in no other capacity. Freedom was an essential part of our constitution; the legislature had taken care of it, and he hoped all allusion to it would be dropped.

Bro. M'MULLEN thought it had better be "free man." He could put a case—a slave might by accident be at the colonies, and willingly return to his master; that man was not fit to partake of Freemasonry, nor could he be admitted to the Order, as coercion might be used to him afterwards to make him divulge. Again, soldiers were not free men, and could not be initiated.

Bro. FAUDEL begged to set Bro. M'Mullen right in his reading of Masonic law ; he had stated that which was not quite correct, we could and did initiate private soldiers, the Book of Constitutions distinctly provided for it. Soldiers could be initiated by law 12, page 62, and law 2, page 75 ; corporals and upwards, by the present regulations, and servants, as serving brethren, or by dispensation. If once admitted they were always Masons ; the Brother's case, therefore, went for nothing.

Bro. DOBIE thought the words " free agent," or " free" only, met the case.

Bro. R. G. ALSTON, Jun., was sorry to differ from his Right Worshipful relative. It was of importance to have " free men" only, and the question must be put as distinctly as possible. He knew the late Grand Master had intended, if life had been spared him, to have entered into the subject.

Dr. CRUCEFIX had often addressed Grand Lodge, but never on a subject of deeper importance than that now under consideration. During the earlier part of his Masonic life the nation had willed the emancipation of the slave. The words " free birth" or " free born" became from that very moment mere matters of history, and he felt with numerous other Brethren that not a moment was to be lost in removing from the Masonic ritual that which could no longer, with the semblance of decency, be continued. The law of the land had given freedom to millions and was Masonry to permit (calling itself free) the appearance of a disgraceful serfdom ?—(cheers). He addressed a letter to his Royal Highness the late Duke of Sussex on the subject, feeling that he could no longer as a ruler in the Craft use words in contradiction to the law of God and the ordinances of the realm—(sensation). He would read the reply he received from the Grand Secretary's office, which was as follows :—

" August 25. 1836.—In reply 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 ' bondman,' 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 landmarks 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."

From the receipt of that letter he (Dr. C.) had invariably conformed to the words it contained ; and he felt an inexpressible satisfaction that the time had arrived when Grand Lodge was about to sanction the suggestions of the late illustrious Grand Master—(cheers).

Many brethren spoke upon this subject, at last about half-a-dozen small coteries were found each discussing it in private. The M.W. Grand Master, with the Brethren on his right and left ; the President and Vice-President of the Board of General Purposes at the Grand Secretary's table ; and several small parties about the hall. It was at last decided to have the words altered to ' free man,' which was carried by acclamation.

BRO. M^cMULLEN rose to move the insertion of the words "and continue without re-appointment during the pleasure of the Grand Lodge," in the Book of Constitutions, at article 1, page 33, instead of the words "on the day of his installation." He came with the authority of the Grand Master to submit this proposition. The Grand Master having sanctioned the substitution of the one sentence for the other, which appeared called for, to prevent the affairs of the Grand Lodge, and, indeed, the whole Masonic fraternity, from getting into disorder; because, as it now stood, the Grand Secretary was the pivot upon which all the affairs of the society, the correspondence, and the books were made to turn, and it was important that he should not be changed at the caprice of an individual. Such was, however, now the case, and a new Grand Master, on the day of installation could throw the affairs of the society into inextricable confusion, by appointing a different Grand Secretary. If, therefore, the M. W. G. Master thought proper, he could have another Grand Secretary, and to avoid such a course the present motion was proposed.*

The motion being briefly seconded,

BRO. LEWIS, P. G. M. for Sumatra, thought this a strange proceeding. It was not simply an alteration of words, but of systems. The duties of the Board on the question of alterations in the Book of Constitutions had been fixed, as being verbal, not legislative, and here was an entire change proposed, at least the effect was such; the Grand Secretary, a paid officer, appointed by the Grand Master, was to be kept in office, right or wrong, at the pleasure of the Craft—but where was the Grand Master's power? it was taken from him, it wholly ceased. This was an interference with the recognised power of the Grand Master, present and future.

BRO. FAUNDEL agreed with the Right Worshipful Brother. It was taking the power of discharging the Grand Secretary into the hands of the Grand Lodge, there could be no doubt that was the reading of it; but the Grand Master really never had the power of discharging, he had the power of an annual re-appointment, which, if not done by him, virtually dismissed the Grand Secretary. In future, the position would be exactly that of the Government and the East India Company, the former appointed a governor-general of India, and the latter, if not pleased, had the power of recalling him, which power they had very recently put in force. The Grand Lodge had no power of appointments, now they would begin to get into collision with the authorities. The Grand Master had not given authority, but had certainly sanctioned this subject coming forward, and it had been put to him that inconvenience might arise from the fact, that a Grand Master having any private friend whom he wished to put forward, could provide for him by making him Grand Secretary, to the great disadvantage of the interest of the Craft; this reason had induced him to agree to the proposition, which certainly prevented any such private arrangement, and left the Grand Secretary in his office while it pleased the Craft to retain him.

BRO. BIGG should be glad to see this subject postponed, and he should move an amendment to that effect. A most important alteration was entailed in the result of this debate, which should be put off to enable them to reconsider quietly the bearings as well as the substance and words of the motion. It was quite clear they were about establishing a

* "Coming events cast their shadows before"—are we to have a new Grand Master, not friendly to the Grand Secretary? or is it an easy way of shelving the Grand Secretary, by letting his discharge come from Grand Lodge? Or are the framers of the resolution afraid they cannot have any power, except by threatening to dismiss the Grand Secretary and leave the Grand Master in the lurch?

law which would, or rather might, bring the Grand Master and the Grand Lodge into collision ; they would be like the two kings of Brentford, smelling at one nosegay—(laughter). The power was to be taken entirely from the Grand Master ; he had nothing in future to do with the Grand Secretary beyond appointing him, the discharge was to come from the Grand Lodge. Any man could see which of the two was the greatest power, for dismissal was more important than appointing without the power of keeping the office. The next thing would be, “that the office would be made elective.” In either case the Grand Secretary would cease to be independent ; he would in future have many masters, to all of whom he must be subordinate, and a system of truckling would be the consequence ; as it was, if a word of dismissal, or a distant hint of the kind reached a Grand Secretary, then would solicitations for support be presented, if not from him direct, from his friends and supporters. The subordinate Lodges, again, taking warning by the high example of Grand Lodge, would take example by the course here adopted, and make their Secretaries subject to their approval. He proposed the postponement of the question.

Bro. SHAW seconded the amendment to bring the matter before Grand Lodge by due notice. It was, in his opinion, of too grave an importance to be dealt with in a summary way. He was not prepared to enter into argument on the case without having sufficient time to examine thoroughly into its merits.

Bro. JOHN SAVAGE did not think the proposers meant what had been asserted, nor intended to give the reading to the words that had been assumed by Grand Lodge. He should support the original motion.

Bro. WYLD did not understand Grand Lodge at all. He had heard many debates there, and generally they involved some right ; the Brethren below the dais were frequently for privileges, they tried often to get a little more advantage, and here was a most decided one thrown into their laps, and they cavilled about taking it.* Why not pass the resolution?—they lost nothing, and gained much. If they did not agree upon the reading, never mind, the end was the same ; they agreed to differ upon the construction of the sentence, but they were unanimous about who had the power, and the sole power, of settling the Grand Secretary. The Grand Master was not in future to do it, because it might be inconvenient—and that was a very fair inference ; the Grand Lodge was to do it if they thought proper—that might never arise.

Several other Brethren below the dais, also Grand Officers, addressed Grand Lodge. The amendment was lost.

The original motion was then carried unanimously.

The GRAND MASTER having stated in the early part of the evening that he would, if time did not enable them to proceed with many matters, appoint an Especial Grand Lodge ; he would do so, and endeavour to make it on the Monday preceding the next Quarterly Communication, that would be, he thought, the most convenient day for all, and give an intermediate day to the Brethren. On that occasion no new motions would be taken, it being held for the sole purpose of disposing of the arrears of business on the paper. He did not positively name the day, but would cause proper notices to be sent when the day was fixed upon.

The Grand Lodge was then closed in ample form.

The GRAND MASTER was very fraternally greeted on entering and on retiring from the Grand Lodge.

* The substance of the remarks being to the effect, that if we cannot get all we want, we will take all we can get.

GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES, *July 2.*—Present, Sir Knight Stuart (D. G. M.) Claydon, Wackerbath, Gibbins, I. A. Cox. In conformity with a suggestion of the Grand Registrar (by letter), he was authorized to address the several Encampments for the purpose of ascertaining the particulars of warrants, places of meeting, &c., so as to enable him to complete the registration after the manner of the Craft Lodges and R. A. Chapters.

The subject of costume was entrusted to the consideration of a Subcommittee of five—three to be a quorum. The Committee named were Knights I. A. Cox (Chairman), Wackerbath, Gibbins, Udall, and Smith.

SUPREME GRAND COUNCIL FOR ENGLAND AND WALES.



The meetings of the Council have been strictly private, and the intended meeting for the degrees of dignity is, we believe, postponed until October.

METROPOLITAN CHAPTER OF ROSE CROIX OF H. R. D. M.,

UNDER THE AUSPICES OF THE ILL. BRO. HENRY BEAUMONT LEESON,
M. W. S., S. G. I. G. 33RD.

A Chapter of this Sovereign Order, acting under a warrant from the Supreme Council of S. G. I. G. for England and Wales, and the dependencies of the British Crown, was holden at the Freemasons' Hall, Great Queen-street, on Wednesday, the 21st July, which was well attended. The M.P. Grand Commander, Bro. R. T. Crucefix, was present on the occasion. The Ill. Bro. H. B. Leeson, M. W. S. conducted the ceremonial, assisted by his Officers, and inducted Bros. Major-General Cooke and R. Spencer into the mysteries of the Sovereign Order. The proceedings were marked by the same impressiveness that have always characterized this Chapter. The solemnities lost none of their effect, and the vocal and instrumental choir were most admirably arranged.

After the banquet the M. W. S. Dr. Leeson, Dr. Crucefix, General Cooke, and others, addressed the meeting.

THE CHARITIES.

WE have received no Report of any sort whatever from either of the Schools, or the Royal Masonic Benevolent Annuity Fund. Surely the Secretaries of the several Charities have not been instructed in this course—and yet it is hardly to be supposed that they could of their own accord agree in so unanimous a silence. We may possibly address a few words to each of their “Worships.”

THE ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

“That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft.”—*Unanimous resolution of Grand Lodge, Dec. 6, 1837.*

ANNUAL GENERAL MEETING, JULY 14, 1847.

Present—Dr. Crucefix (in the chair)—Bros. Staples, Wilcockson, Spencer, T. B. Barnard, Pike, Browse, Faudel, Solomons, Evans, Tomblenson, W. L. Wright, Barrett, Burnidge, &c.

The minutes of all meetings since the last general meeting were read and confirmed.

Thanks were voted to the Board of Stewards who conducted the Ball in aid of the funds of this institution.

Thanks were also voted to the Board of Stewards who conducted the Annual Festival.

RESOLVED UNANIMOUSLY—“That as a mark of grateful respect for the great services rendered to the Charity on many occasions by Bros. Stephen Henry Lee, and John Lee Stevens, that this meeting confer on them respectively the rank of Honorary Life Governor, with the privileges thereof.”

The Auditors' Report was received, and ordered to be entered on the minutes. Thanks were voted to the Auditors.

The Report of the sub-committee of inspection of site for building was read. Resolved unanimously, that the sub-committee be requested to continue their labours.

The CHAIRMAN then addressed the meeting, congratulating them on the auspicious state of the charity, which might be considered as being now “fairly before the wind,” having risen superior to all prejudice. The late festival, thanks to the liberality of the Board of Stewards and their friends, was unusually productive. The Chairman of the day, Bro. R. G. Alston, had so greatly inspired the meeting, as to render it impossible any longer to defer the consideration of the erection of the building, and he was happy to state that there was every prospect of a site being obtained suitable to the object so long and so anxiously desired. After many other observations, the Chairman observed, that in the opinion of the governors and subscribers, the proper time had arrived when

the election of a President was indispensable to the interests of the charity, and all difficulties having been surmounted by perseverance, the office of President could now be offered to some distinguished and noble Brother, and as there was a nobleman who, through good report and evil report, had with unabated generosity supported the cause of the Asylum, he could with truthful sincerity speak of him as deserving the respect and gratitude of its supporters—he alluded to the Right Hon. Lord Southampton—(great cheering)—whom with permission he would put in nomination as president—(continued cheering). It would, he was certain, be gratifying to hear that Lord Southampton had consented to be put in nomination. Whereon it was unanimously resolved that a special general meeting of the governors and subscribers be held on the 18th of August next, for the election of President, and on other business.

It was resolved unanimously, that all donors of fifty guineas and upwards be constituted vice-presidents, according to the seniority of their donation.

It was also resolved unanimously, that to mark the high sense entertained of the valuable services rendered by Bro. R. G. Alston, P. J. G. W. on many occasions, but more especially when filling for the second time the chair at the anniversary festival, he be elected a Vice-President of the institution.

Bros. Dr. Crucefix, Whitmore, and Solomons, were unanimously elected to their respective offices of Treasurer, Secretary, and Collector. The following Brethren were unanimously elected on the General Committee, viz.

Bro. T. B. Barnard	Bro. T. Neate	Bro. M. Sangster
“ E. Brewster	“ E. Phillips	“ J. Savage
“ H. Browse	“ J. Pike	“ R. Spencer
“ W. Evans	“ J. Powis	“ T. Tombleson
“ — Ede	“ T. Pryer	“ W. E. Walmisley
“ R. Graves	“ W. Rackstraw	“ W. Wilcockson
“ Dr. Leeson	“ W. Rayner	“ W. L. Wright.

SPECIAL GENERAL MEETING, AUGUST 18, 1847.

Present—Dr. Crucefix (in the chair) and several other governors and subscribers.

The circular convening the meeting was read.

The minutes of the Annual General Meeting of July 14, were read and confirmed.

The Chairman then addressed the meeting on the subject more immediately connected with the occasion, viz. the election of a President, and after dwelling emphatically on the services rendered to the charity by Lord Southampton, and his conviction that by his lordship's acceptance of the office, the charity would derive important advantages from his fostering care, he moved, and Bro. Faudel seconded—

“That the Right Honourable Lord Southampton, P. M. of the Towcester Lodge, No. 652, be elected President of this institution,”—which proposition was carried by acclamation.

On a proposition moved and seconded, it was resolved unanimously, “That the Treasurer be requested to convey to Lord Southampton,

without delay, the announcement of the election of his lordship as President, with the thanks of the governors for his kind acquiescence to be put in nomination."

A Report from the Sub-Committee as to building sites was read, and the several plans examined. The Sub-Committee were requested to continue their labours.

QUARTERLY MEETING OF GENERAL COMMITTEE, SEPT. 8.

Present—Dr. Crucefix (in the chair) and many other members.

A letter from Lord Southampton, the President, was read, expressing his thanks for the honour conferred upon him, and conveying the assurances of his determination to support the interests of the charity.

Some interesting correspondence was read, especially a letter from a lady, intimating her intention to make a very liberal donation.

The Sub-Committee of Inspection made a further Report, and were requested to make final arrangements as speedily as possible.

THE REPORTER.

UNIVERSAL LODGE, No. 212.

White Conduit Tavern, Pentonville, Aug. 11, 1847.

My dear Sir and Worshipful Brother,—It is my pleasing duty to inform you that this day you were unanimously admitted an honorary member of the above Lodge, and this mark of respect cannot be better explained than by forwarding extracts from the minute-book, viz.—

"Wednesday, July 14, 1847.—Bro. Pryer, W. M. of the Oak Lodge, No. 225, at the request of several members of this Lodge, repeated his Lecture on Masonic Antiquities, comprising notices of the Hiero-laotani of ancient Egypt; the Dionysian Fraternities of Asia Minor; the Colleges of Artificers of Rome; and the Freemasons of the Middle Ages; with diagrams illustrative of Masons' marks in all ages, and an explanation of their symbolical meaning and practical application in the structure of religious edifices,

"It was proposed, seconded, and resolved unanimously,—That the thanks of the Lodge are due to our W. Bro. Pryer, for his ready compliance to attend this meeting on the invitation of the W. Master and Brethren, to deliver his highly intellectual and interesting Lecture on Masonic Antiquities, &c.; and that this resolution be recorded on the minutes.

"Bro. Culverhouse, P. M. of Lodge No. 15, on behalf of the visiting Brethren, tendered their thanks to Bro. Pryer for this opportunity of hearing his lectures; and also their thanks to this Lodge for the accommodation rendered for that purpose.

"It was proposed by Bro. Goodwin, P. M., seconded by Bro. Vesper, P. M., and resolved unanimously,—That our respected and talented Bro. Thos. Pryer, W. M. of the Oak Lodge, No. 225, and No. 11, Artillery Place, solicitor, be admitted an honorary member of this Lodge.

"Wednesday, Aug. 11, 1847.—The ballot on being cast up was declared to be unanimous in favour of the admission, as an honorary

member of this Lodge, Bro. Thomas Pryer, W. M. of the Oak Lodge, and S. G. I. G. 33°.

With a sincere wish that the G. A. O. T. U. of His great goodness will be pleased for many years to extend your life and usefulness, and that the new connection formed between you and the Universal Lodge will ever promote the most reciprocal feelings of fraternal respect and esteem,

I remain, my dear Sir and Worshipful Master, yours,

JOHN BLACKBURN,

Thomas Pryer, Esq.

W. Master of the Universal Lodge, No. 212.

MAJOR-GENERAL COOKE.—*St. Paul's Lodge, 229.*—The members of this Lodge, on the 20th of July, met together and entertained their highly esteemed Brother, Major-General Cooke, on his approaching departure for his native land, at the Brunswick tavern, Blackwall. The entertainment was in all respects worthy of the occasion, and the addresses were all marked by good feeling and sincerity. The address of the General will be found elsewhere, as also a poetical effusion, which the occasion called forth.

The General was, on the 13th of August, elected a joining member of the Cross of Christ Encampment, at an especial meeting convened for the purpose. He had been previously inducted S. P. R. C. in the Metropolitan Chapter under the Supreme Council 33°, on the 21st of July.

THE French Lodge continues its labours, but we have no intelligence of the Polish Lodge.

CHIT CHAT.

BRO. BACON'S NEW MASONIC HOTEL.—We cannot too highly recommend this spirited undertaking to the attention of the Masonic Craft, but more especially to our provincial Brethren. The accommodation, both as regards sleeping rooms, family rooms, and above all the coffee-room, is worthy a trial, and we advisedly state that the charges in all respects are most reasonable. Some Brethren are desirous to have club-rooms on the establishment; we have examined closely into this subject, and are of opinion that as to meet such wishes, Bro. Bacon must altogether sacrifice his superior accommodation, and that the change to a club must be disproportionate to the advantages. We suggest, however, that all the advantages of a club, and with even added convenience, might be secured by the two lower rooms being reserved for the use of Masonic subscribers, and supplied with the daily papers, periodicals, and above all the *F. Q. R. (visum tenentis)*, together with writing materials, attendance, and every requisite for the transaction of business, at a moderate subscription, say from twenty to thirty shillings. Let the friends of the club notion ponder on this suggestion.—[*Ed. F. Q. R.*]

THE QUEEN AND THE POET.—Her Majesty and his Royal Highness Prince Albert, during a visit to Claremont, heard that Tennyson, the poet, was residing near Esber, and that he had been totally neglected by the residents of that wealthy district, not a soul having called on him. Her Majesty and her estimable consort, having a higher estimate of poets than the rich neglectors of genius, took an early opportunity of

calling on the bard. No sooner was this kind, considerate, and gracious act known, than all those who had hitherto neglected him hastened with their cards and invitations. Mr. Tennyson returned the whole of the cards to their owners, and left them to feel the dignified rebuke of the gracious and high-bred Queen of England and her equally accomplished Prince.

THE CHURCH AND THE SYNAGOGUE.—In the fourteenth century, the Israelites of Castile enjoyed great influence, which they merited by their wisdom, wealth, commercial importance, and good conduct. A queen who had recently mounted the throne visited the principal edifices of the city, and admired the architecture of the church. "The only defect," said one of the courtiers, "is, that a synagogue should have been built at the back of this Christian church." "Why?" answered the queen, "has it caused some disturbance?" "None; the little synagogue contents itself by peaceably touching the rich cathedral, and Jews and Christians adore their God in their respective temples, without troubling each other." "It is well," replied the queen, "if it continue so, until these two religious edifices fall together from old age. May they continue to support each other; for the most beautiful ornament of the church will be the humble synagogue which props itself against it."—*Tales for the Young.*

THE HEBREW LANGUAGE, WHEN INTRODUCED INTO SCOTLAND.—The Hebrew language was first taught in Scotland by John Row, minister of Perth, who, being a native of that country, was invested with the office of nuncio, or legate, by Pope Paul IV., and sent in the year 1558 to oppose the progress of the Reformation; but, having detected a pretended miracle, was induced to examine the scriptures, and subsequently to embrace the Protestant doctrines. His son, who was afterwards minister of Charnock, was taught the Hebrew alphabet at four or five years of age, before he knew the letters of his native tongue; and his grandson, who was principal of King's College, Old Aberdeen, published in 1634 the first Hebrew grammar in the English tongue, and a second edition, with a Hebrew vocabulary, in 1644.—*Voice of Israel.*

FROM THE BORDERS OF GALICIA, May 30.—(Private communication).—The light of civilization commences to spread also over Galicia, and thus more and more to develop the industry of the Gallician Israelites. Hence the Emperor of Austria has lately permitted every naturalized Jew to purchase farms in his own name, to reside in any part of the country, and even to exercise the trade of a licensed victualler. In the district of Wadowice, upwards of forty Jewish families have already their own farms, which they cultivate almost better than the ordinary husbandmen, and after the 15th of next June, Jewish tradespeople will also be permitted to reside in the country if supplied with the proper certificates. Much has been contributed to this rapidly improving condition of the Jews by our ecclesiastical authorities, who are unwearied in their exertions to enlighten our brethren, and more and more to confirm their attachment to government. Among the number of these worthy men, we may especially name the youthful Rabbi of the Wadowice district, Mr. Jacob Jecheskel Lowy, who has only been a year in his office, and who is distinguished both for his rare oratorical talents, and for his extensive knowledge of languages.—*Ibid.*

THE JEWS IN BAVARIA.—The government of Bavaria has just decided that Jews may exercise the profession of advocates in that country

Till now, there has only been one Jew in all the kingdom permitted to act as an advocate.

ALTONA.—The Citizen Association of Altona held a meeting on the 14th instant, in which the Emancipation of the Jews formed the subject of consideration. The friends of emancipation had invited their opponents to attend the meeting, and state their objections; but no opponent appeared, and the association resolved to petition the deputies of Holstein for civil and political equalization of the Jews with the Christians.

The Duke of Modena has licensed a monthly publication, entitled the "*Revista Israelitica*," of which the principal object is to introduce into the worship of the Jews certain reforms, which will render it more in harmony with the spirit of the age. This is the first periodical specially concerning the Jews that has ever been published in Italy.

BAYREUTH JEWISH FREEMASONS.—One of the latest numbers of the "*Sinai*" (a weekly journal published since the first of January last at Bayreuth, Bavaria, which, although of a religious tendency, nevertheless neglects not the political and social wants of the German Jews, and those of Bavaria in particular), contains a short but powerful article on the position in which English and German Freemasons stand with the Jews. The article in question being signed "J. A." we believe we are not mistaken in attributing the authorship to Rabbi and Dr. Joseph Aub, of Bayreuth, the Editor of the "*Sinai*."—"The sacred interests of genuine humanity, and real liberty, have again met in England with worthy and able defenders against Prussian intolerance and German prejudice. In England, the land where the Christian faith exercises a firm and unshaken influence upon religious life, difference of creed dare not form a partition in social life; but here, where the Christian faith is shaken to its foundation, confession to christianity is made an essential even in non-ecclesiastical matters. Whilst two popes, Clement XII. and Benedict XIV., inflicted bulls of excommunication upon Freemasonry, the Freemasons of Berlin, and others who coincided with them, declared Freemasonry to be of Christian nature, and could not receive Jews. We do not doubt, however, that truth and liberty will also in this instance conquer fallacy and servility. The Grand Lodge of London withdrew its representative from the Berlin Grand Lodge, and dismissed the one representing that Lodge in theirs. Some other Lodges will follow, and some have already anticipated the good example. Freemasonry, according to its proper sense and object, must be founded upon human freedom within, and promote the same without, dispensing with all political demonstrations. Every man who is morally free, *i. e.* virtuous, deserves to be received in the fraternal union. A Lodge which looks to religious profession instead of looking to the heart, is in contradiction with itself. This struggle of genuine charity and liberty, with mock-piety and narrow-minded bias, we observe throughout the various circumstances of social life; yet we perceive how the former daily increase in power and local extent, and how the latter are gradually losing vigour and strength. The complaints of the Jews at being refused admittance to several German Lodges, have roused sympathy so warm, and an advocacy so powerful in France, England, and America, that we may justly exult in the hope of witnessing ere long a decisive victory of liberty and humanity over the pernicious influence of prejudice and intolerance."

LIABILITY OF A JEW AS AN M.P.—In consequence of doubts which

have been raised with regard to the difficulty in the way of Baron de Rothschild taking his seat in the House of Commons, some parties laid a case before Mr. C. Egan, the Chancery barrister, and the view taken by the learned counsel is highly favourable to the hon. member's return. It is to the following effect:—First, I am of opinion that Baron de Rothschild having been duly elected one of the members of parliament for the city of London, is not, by reason of his being a member of the Jewish persuasion, debarred from taking his seat in the House of Commons. Secondly, I am of opinion that Baron de Rothschild may lawfully be permitted to take the oath of abjuration according to the usual manner of Jews, viz., on the Old Testament. Thirdly, I am of opinion that the oath of abjuration may lawfully be administered to Baron de Rothschild, omitting the latter words contained in stat. 6, Geo. III., cap. 53, “upon the true faith of a Christian.” The learned counsel supports his opinion by a most erudite argument, and cites various ancient charters and legal decisions to show (notwithstanding that some writers infer to the contrary), that for upwards of seven hundred years the manners, customs, and religious principles of the Jews have been respected and admitted in judicial matters; that whenever a member of the Jewish persuasion has had occasion to make an affirmation, he has been allowed to do so “on his book,” *i. e.* the Old Testament; that this right existed so early as the reign of King John (A.D. 1200), and that there does not appear to be any ordinance, statute, or legal decision to the contrary.

BERLIN, June 16th.—The Curie decided the important question, with the majority of 220 to 215, that the Jews shall be considered eligible for holding all public offices whatever.

THE PRUSSIAN DIET AND THE JEWS.—The King of Prussia lately presented to the Diet a project of a law for ameliorating the condition of the Jews. Among its various provisions are the following:—“Jews may be appointed to all such public functions as have no executive power attached to them. They may be appointed professors at the Royal Universities, but only in the faculty of medicine, the section of physical and mathematical sciences, and the faculty of philosophy. The article in the national code, which declares that no Jew can be a witness in any criminal affair involving a penalty greater than six weeks' imprisonment, or a fine of fifty thalers (200*l.*), is to be repealed. Jews may be chosen as judge-arbitrators in all suits in which all the parties are of the Jewish religion.”

BRIGHT DAYS FOR THE JEWS OF ROME.—The *Siecle* publishes the following letter from Rome: “The Pope has appointed a committee to enquire into the position of the Jews. His plan is to withdraw them from their detestable *ghetto*. We have admitted five Jews into the *circolo Romano*. Such an event never before occurred.”

SIGN OF THE TIMES.—A distinguishing sign of the times is announced by a recent number of the *Roman Advertiser*, which states that a grand entertainment was given on an eminence in the Campagna, by the Roman citizens to the Jews of Rome. About four thousand persons were present, and the utmost good feeling was exhibited during the whole proceedings.

THE PRESS.—Either for evil or for good (we fervently believe the latter), the influence of the press, as it was once said of the influence of the crown, “has increased, is increasing,” and whether it “ought to be

diminished" or not, it will, there is no doubt, in the present state of society go on increasing. The newspaper press is one of the main instruments in forming public opinion; it is the principal source of information. On the press all rely, at least for the data on which they are to judge of the propriety of men's actions; for the knowledge of those movements which are to guide them in their approval or disapproval of the conduct of statesmen; for an exposition of those principles which are to direct them in their support of, or opposition to, measures affecting the best and dearest interests of their country and of mankind. The conductors of the press have a high mission to perform; it behoves them to see that they enter upon it, not only with all the talent and varied information which that mission requires, but also with a singleness of mind, an honesty and an integrity of purpose, which fear cannot daunt nor corruption nor influence pervert, but which will lead them to act with strict honour and independence in their proud career. As a rule (there are *exceptions*, but they only *prove* it,) it may be affirmed with confidence, that these qualities characterize the conductors of the public press; hence the power it possesses, the influence it wields, over public opinion. "The press," says a writer in one of our most popular periodicals (Douglas Jerrold) "collects facts; it winnows the mental productions of each day and every people, and hoards up the useful results. It watches for events, it gathers information from every quarter, and spreads it to the same extent. It warns the world against threatening dangers as they arise. It catches the first light of every dawning improvement, and brings it before every inquisitive and admiring eye. The true mission of the press, its very soul, is to gather and diffuse truth. That is its solemn duty, and remembering how small a portion of a daily (or weekly) journal (whether London or provincial) is composed of questionable matter, we have no hesitation in saying that to a great extent it actually performs that duty." The press is the corrector of abuses; the redressor of grievances; the modern chivalry, that defends the poor and helpless, and restrains the oppressor's hand in cases where the law is either too weak or too lax to be operative, or where those who suffer have no means of appealing to the tribunals of their country for protection. It is, too, the scourge of vice: where no law could be effective, where the statute law does not extend, where the common law fails,—the law of the press strikes the offender with salutary terror, causes him to shrink from the exposure that awaits him, and not unfrequently arrests him in the career of oppression or of guilt. To diffuse truth, then, to redress wrong, and to uphold right, to spread knowledge, and to advocate sound principles,—"this is the real mission, and these are the high functions of the press;" and those who execute those functions worthily deserve all honour from society—the gratitude and esteem of their country.—*Mitchell's Newspaper Directory*.—[And the Honourable Member for the fair city of Perth, and Prov. Grand Master, would fain excommunicate the only Masonic organ existing, viz., *The Freemasons' Quarterly Review*.—*Nous verrons*.]

OCEAN PENNY POSTAGE.—The following is an extract from the latest appeal of that indefatigable philanthropist, Elihu Burritt:—"Let England apprehend her destiny and duty now, when world-wide measures are requisite for the well-being of mankind. Unless some great physical revolution supervene, to arrest or check the propagation of the English race, in one hundred and forty-five years it must number 800,000,000 souls; outnumbering the present population of the globe! Shall England be the centre, the soul, and seat of moral and commercial legislation of

this mighty race, at such an epoch of its history? Then let her establish an ocean penny postage now. Rowland Hill has stated publicly, that nearly half of the entire correspondence of the United Kingdom passes through the city of London. Let him expand the penny post to the compass of the ocean, and he may live to say that the half of the entire correspondence of the world passes through England and England's ships, to all the sea-divided habitations of men. Let the testimonial of England's debt to his beneficent genius be deferred until the people of every clime, colour, and country, beyond the sea, and the inhabitants of the far-off ocean islands may add a world's tribute of gratitude for an ocean penny postage."

BALLOON IN A THUNDER STORM.—In a letter from Mr. George Green, son of the veteran aëronaut, to a friend in London, dated the 25th of August, from Frankfort-on-the-Maine, he says that, "During my visit to the continent I have only made nine ascents this season. Several persons have ascended with me. The weather has been very unsettled and strong, and I have only had three fine days out of nine; the last, however, (Sunday, August 22nd,) was the worst of all—the wind blew almost a hurricane from the south-west, accompanied by heavy thunder and lightning nearly the whole of the day; indeed it was generally believed the ascent would be postponed, but being anxious to keep up my reputation I commenced the inflation. The ascent, which took place at a quarter to five, excited great alarm and astonishment, because just after a violent peal of thunder, the balloon rose almost immediately under the clouds from which the storm proceeded. When about 4,500 feet high, and on a level with them, several electrical discharges occurred, which afforded me the long-wished-for opportunity of observing the effect of lightning upon the air, as the clouds and the balloon were going abreast of each other, at only a few hundred yards distant. The air was very much disturbed, it seemed full of eddies, which agitated the balloon a good deal. Every fresh discharge communicated a vibrating motion to the balloon, and caused it to oscillate considerably, while the rain falling on the earth made a noise like a great waterfall at a distance."—In descending, we fell with a current blowing a few points more to the north, which bore us away from the storm, and after being up about an hour, I descended at Windeeken. At the ascent I was honoured by the presence of the Duke of Cambridge and the Princesses, and the Baron Rothschild and family, who expressed themselves highly gratified."

QUEEN'S COLLEGE, LONDON.—The cause of the governess, in her age and decay of power, is advancing in the kindlier influences. The Queen of England has permitted the above title to be used as a branch of the *Governesses' Benevolent Institution*, and the granting of certificates to governesses, properly qualified for the education of their sex, is now a valuable record of the age. The system of examination is refined and delicate. A committee of gentlemen of the very highest character in the various departments of educational practice is formed, and will meet in October to receive the names of ladies seeking a certificate. At present the certificates will be free, but as premises must be taken and various expenses incurred, especially for lectures and classes, subscriptions for the "College Fund" are required.

INTERESTING ANTIQUARIAN DISCOVERIES AT MALTA.—We understand that Mr. William Winthrop, United States' Consul at this city, and Mr. Walter Lock, of the Royal Artillery, have been engaged during

the past month in excavating a temple at Città Vecchia, which, doubtless, owes its origin to the earliest inhabitants of this island, and may be considered a most remarkable relic. This curious Phœnician relic, or "Church of the Saracens," as the country people have already begun to call it, is situated in a very pretty valley, not far from the small church of Virtù, and can easily be found by those who, as antiquarians in search of tombs, have made themselves acquainted with that part of the island. Travellers and others, who take an interest in antiquarian researches, will be amply repaid for their trouble in visiting this temple, which will carry their speculations back to the earliest ages, and be found wholly unlike any other place in Malta or Gozo now known to exist.

JENNY LIND.—Messrs. G. Smith and Hall feel it only an act of justice due to Madlle. Lind to state, that that lady has *voluntarily*, and with the kindest feeling, intimated her intention of giving 200*l.* from the sum paid for her services, to the charities of the county and city of Norwich.

TRUE CHARITY.—He that hath pity on another man's sorrow shall be free from it himself; but he that scorneth and neglecteth the misery of another, shall one time or other fall into it himself.

THE VALUE OF PEACE.—The more quietly and peaceably we all get on the better—the better for ourselves, the better for our neighbour. In nine cases out of ten the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slander you, take care to live so that no man will believe him. No matter who he is or how he misuses you, the wisest way is just to let him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

"I know a set of men, of the cold respectable class, who never did a vicious thing, and never had a generous inspiration; who never wronged a man of a penny, and never presented a man with a penny; who are never out of spirits, and never in them; who are never sick, and never in rioting flushing health; who never cry, and never shriek out a heart-felt burst of uproarious laughter; men in whose minds there are no engineering difficulties, the rails of whose souls are laid upon a spiritless flat; who never break down, and never fly off at a curve; but who from one terminus to the other—the pap-bowl to the bottle of funeral port—keep up a continuous jig-jog jogging, very slow and very sure; very stale, but, in worldly gear, very profitable"—*A. B. Reach.*

It is stated that a Bill will be introduced into Parliament to enable her Majesty to appoint "Courts of Honour," to which questions are to be referred at present involving a resort to the duel.

Mr. H. W. Newman, of Thornbury-park, a magistrate of Bristol, is lineally descended from Edward I., being the twenty-first in direct descent. Mr. Pusey, the well-known M.P. for Wilts, is only the seventeenth removed from Edward III.

CROGGAN'S PATENT ASPHALTE ROOFING FELT.—In what an age do we live! Scarcely has the bituminous asphalte been proved to be a protective means whereon to walk, than it becomes equally serviceable as a roofing material, of no common kind; and being found a non-conductor, is applicable to many important purposes. In this country, where money can command every available material at any cost, the patent asphalte may not be in requisition as a roofing for mansions or even houses, but for farm-sheds and other coverings its cheapness must be attractive.

For the log-houses in America and all early emigrant habitations it offers a most ready means of security, and it would seem that even ship's bottoms may be preserved from the worm by its being placed between timbers and the copper.

NEW MASONIC M.P.'s.—Among the Brethren elected are Brothers Cabbell, Cubitt, and Wyld.

Obituary.

EPITAPH ON JACK TISSEY, A PUNSTER.

Beneath this gravel and those stones
 Lie poor Jack Tissey's skin and bones ;
 His flesh, I oft have heard him say,
 He hoped, in time, would make good hay ;
 Quoth I, how can that come to pass ?
 And he replied, " All flesh is grass."

June.—At Newport, æt. 79, Bro. THOMAS FOSTER, an old and respected tradesman. He was followed to the grave by the whole body of Freemasons of Newport, and many from Cowes and Ryde.

June.—Bro. THOMAS FIELD SAVORY, æt. 72, at his residence in the Regent's Park. The deceased was the last surviving partner of the late firm of Paytherus, Savory, and Moore, chemists, of Bond-street and Regent-street. He has survived the latter but a short time. He was an intimate friend of the late Duke of Sussex, who appointed him Grand Deacon. He was a member of the Antiquity, Prince of Wales', and Jerusalem Lodges ; the Prince of Wales' Chapter, and the Masonic Templars Chapter of Observance ; and a liberal supporter of all the Masonic charities—the Asylum excepted. He was present at the "*black-ball*" affair on the 3rd of August, 1836, but did not vote—we write this to his credit, for Bro. Savory was somewhat proud in his bearing, yet gentlemanly at all times.

BOMBAY—INTERMENT OF THE REMAINS OF SIR DAVID POLLOCK.—The remains of the late Chief Justice were interred in the cathedral on the 22nd of May. The body was attended from the Wilderness, the late abode of the deceased, by the four sons of Sir David, by Sir Erskine Perry, and the whole of the legal profession. The Hon. the Governor, the members of Council, and his Excellency the Commander-in-Chief, were also present, as well as a great number of the military and naval officers, the heads of most of the mercantile firms and of the public departments, &c. Several natives, who, we believe, composed the household of the deceased, followed the procession.

On entering the cathedral, the pall was supported by the Hon. the Governor, the Commander-in-Chief, Sir Erskine Perry, the Hon. J. P. Willoughby, the Advocate-General, and Dr. Larkworthy, as the principal medical attendant on the deceased. The Venerable the Archdeacon Jefferys officiated on the solemn occasion.

A grave or vault had been prepared in the body of the church to the right of the centre aisle, and immediately in front of the east column

supporting the gallery ; but most unfortunately, and to the extreme regret of the large concourse of mourners, it had not been dug long and wide enough to receive the coffin, and nearly half an hour was consumed by the bricklayers in remedying the disastrous result of their own and their employer's carelessness. The clergymen present, amongst whom were, besides the archdeacon, the Rev. Messrs. Keys and Pigott, and many others, expressed the great pain they felt. One gentleman (Mr. Holland) spoke his sentiments aloud, and said that such a proceeding was disgraceful, and that it was not to be tolerated. The coffin, although but a small one, had to be taken up out of the grave twice, and at length the archdeacon was obliged to finish the funeral service while the grave was as yet unfinished. The feelings of the assembled congregation, during the long space of time which the bricklayers took to remove some large stones, may be well imagined. A mournful silence prevailed. After the Venerable the Archdeacon had concluded, many withdrew, and the coffin was again taken from the grave, which, after repeated attempts, was at last lengthened and widened sufficiently ; and the remains of the late lamented chief justice were consigned for ever to the quiet of the tomb.

It now remains for us to state that the ceremony of the funeral concluded at about half-past six in the evening. The place was crowded to excess. We never remember to have seen the cathedral so thickly thronged as on this occasion.

Sir David Pollock was a religious man, and had been several times visited by the clergymen during his illness. He had the last consolations of religion administered to him.

The archdeacon delivered a most eloquent and pathetic discourse on the following day in allusion to the melancholy event, and in the course of it he repeated a brief but feeling prayer in which he had been joined by Sir David Pollock when he partook of the sacrament a few days previous to his decease. The text of the discourse was taken from the 24th chapter of Matthew, 44th verse.

The character of Sir David Pollock was not unknown at Bombay on his arrival, and probably no judge was ever received with more respect from the legal profession, or with greater warmth by society at large. His kindly disposition, his affectionate manners, his thoughtfulness of the feelings of others, his hospitality, his general benevolence, were characteristics of the man at home from an early age, and in the short sojourn amongst us of eight months, he gave ample proofs that in changing his climate he had not left his many virtues behind him. For many years Sir David Pollock held a high place amongst the Masonic fraternity, which brought him into frequent and close communication with the late Duke of Sussex, who highly prized and estimated his worth and character ; the charities of Masonry were developed in his heart, and liberally dispensed by his hand. Sir David died in his sixty-eighth year. A very diseased state of the liver was the immediate cause of death. The disease must have been of long standing. Every effort of skill and attention was directed by able and experienced physicians, unremittingly, towards his relief, but without effect. He suffered scarcely any bodily pain, was conscious until the day preceding his dissolution, and expired without a struggle. Sir David Pollock was born in 1780, and educated at the Edinburgh College. He was called to the bar in 1802, and for many years went the home circuit, and practised

in the Insolvent Debtors' Court. He, at one time, had an extensive practice also in parliamentary business, and was a Queen's Counsel. He was appointed a Commissioner of Insolvents some three or four years ago, and made Chief Justice of Bombay in 1846, when he went to India. Sir David Pollock's private character and worth cannot be too highly spoken of; he had qualities which rarely fail to insure to their possessor universal esteem and love; and we may safely say that his loss will be severely felt by all those who were his personal friends, more especially by the children he leaves behind to mourn his departure. Prayers were offered up for his restoration to health by the natives of Bombay, amongst whom he was revered. The Chief Baron, General Sir George, and Mr. J. H. Pollock, are younger brothers of the late Chief Justice.

Sir David was a Past Master of the Grand Stewards' and Prince of Wales' Lodges, and P. S. G. W. Was opposed to all reform in the Order, and was present at the "black-ball" affair in 1836. With him, in all probability, will die the secret of the "Triad," for Sir David was too conscientious to admit which way *he* voted, lest the *three* might become known. Sir David gave some offence to the Earl of Durham during a debate in Grand Lodge, and which was never mutually explained, in consequence of Lord D.'s unexpected decease. Sir David was not a time-serving, neither was he a liberal Freemason.

August 9.—REV. SAMUEL OLIVER, æt. 96. Full particulars of this departed Brother will be found elsewhere. He was indeed "a shining light." The Rev. Dr. Oliver (his son), in writing on the subject, observes most feelingly, "I was very much impressed at seeing him lowered into the grave, although I have buried thousands of corpses. The beautiful vision of Mirza came into my mind, where mankind are represented as passing gaily over the bridge of Time, and so intent upon seizing certain gilded bubbles that floated over their heads, that they did not observe the great holes at their feet, into which they kept falling one after another, and were swept away into the boundless ocean of eternity!—*Sic transit gloria mundi.*" †

Sept. 5.—At his residence, St. John's Wood, Bro. J. B. BELLVILLE, P. M. No. 1.

Sept. 15.—At Greenhithe, æt. 74, Bro. CHARLES TAYLOR, formerly of the Theatre Royal, Covent Garden; honorary member of the Prince of Wales' Lodge, Chapter of Observance, &c.

Feb. 7.—At Charlestown (U.S.), CHARLOTTE MOORE, æt. 41, wife of Bro. W. C. Moore, Editor of the *Freemasons' Magazine*.

† Thus passes away the glory of the World
Such are the transitory and fluctuating
of worldly splendour and of human
happiness.

PROVINCIAL.

CHATHAM, *Sept. 15.*—The Kent Lodge of Antiquity, No. 20, was this day honoured by a visit from the R. W. Prov. Grand Master, Bro. L. C. Humfrey, and other Brethren of the province. The proceedings were under the auspices of the D. P. G. M. Bro. Ashley, which is sufficient to state that they were such as to give the highest satisfaction to the distinguished visitor.

GRAVESEND.—The Lodge of Sympathy is flourishing. We expect soon to hear of the revival of the Lodge of Freedom.

MAIDSTONE, *Aug. 9.*—The Installation of the Prov. Grand Master Bro. Lebbeus Charles Humfrey, *Q. C.*, of St. Peter's, Isle of Thanet, took place with more than usual *éclat*. About two hundred and thirty Brethren of the province, including several visitors from the metropolis, were present. The town presented a most animated scene; the numbers congregated were perhaps never equalled. The church bells rang their merry peal, and various bands of music paraded the town. This extraordinary assemblage must not, however, be set down exclusively to the curiosity excited by a desire to view the Masonic *cortège*, but equally to the declaration by the Sheriff of the successful candidates, who, as Members of Parliament, were expected to be chaired. Numbers of carriages, containing elegantly dressed ladies with the favours of the respective parties, added greatly to the effect. Still, we may claim for the Masons a large share of the extreme and popular excitement. During the past thirty years a Provincial Ruler of the Craft has not visited Maidstone, and so indifferent have been the Brethren themselves to the observance of their rites and ceremonies, that we believe nine years have elapsed since a public meeting has been held in Maidstone. The popularity of the newly-appointed Prov. Grand Master created a proportionate reaction. The excitement felt by the Masons of Kent was perfectly joyous. One singular proof of the anxious desire of young Masons to attend should be stated: the Lodge of Sympathy, 701, Gravesend, met as early as six o'clock in the morning to raise two Craftsmen to the sublime degree, in order that they might be qualified to attend the Grand Festival.

The public breakfast was given at the Star, at which the Deputy Prov. Grand Master, Bro. Ashley, presided. The Brethren afterwards met at the County Assembly Rooms, where the Prov. Grand Lodge was opened, and to which the newly-appointed Prov. Grand Master was introduced. The patent was read, and he was obligated in due form by the Deputy Prov. Grand Master, and the Grand Chaplain, assisted by the Rev. Bro. Simson, after which he addressed the Brethren on his appointment, developed his future plans, and appointed as his principal Officers—Bros. Ashley, Deputy Prov. Grand Master; Whitaker and Hilder as Prov. Grand Wardens. The Brethren then proceeded to church in due order, preceded by a band of music. The crowd was so dense as to make it somewhat difficult to pass, but the inconvenience was amply compensated by the smiling faces of the lovely and beautiful who filled every window. On arriving at the church* every gallery was filled

* There was much to be admired in this beautiful old church, and especially in some contiguous remains of former buildings, probably of a monastic character. We observed, among those present, Bro. Pryer, who doubtless has collected some vestiges, which we shall be happy to record.

with ladies, as was the lower part, except the principal pews near the desk and pulpit, which were reserved for the Brethren. After the prayers, a sermon was preached by the Prov. Grand Chaplain the Rev. Bro. D. Jones, from Acts, "It is better to give than to receive." The discourse was simple and plain, and, as was happily observed afterwards by the Prov. Grand Master, it was so excellent that a child could understand, and a man profit by it.

The collection, about 20*l.*, was divided between the National School of the town, and the Royal Masonic Benevolent Annuity Fund.

On their return to the County Assembly Rooms, the Brethren passed complimentary resolutions to the Prov. and Deputy Prov. Grand Masters, the Prov. Grand Chaplain, and to the Vicar, for the use of the church, after which the Prov. Grand Lodge was closed in due form.

The banquet was attended by upwards of two hundred Brethren, nearly thirty of whom were obliged, for want of room, to dine in a separate apartment. The Prov. Grand Master was supported on his right and left by his Deputy; the Grand Chaplain; Major General Cooke (U. S. A.); Dr. Crucefix; the Grand Wardens, Bros. Whitaker and Hilder; also by Bros. Hallowes, Johnston, Isaacs, Carlin and his sons, and many other Prov. Past Grand Officers. Among the London Brethren we observed Bros. Pryer; John Savage, Vice-President of the Board of General Purposes; Spencer, Tombleson, and others. The vocal choir consisted of Bros. Hatton, Sporle, Smith, and Genge. It is enough to state that they were in excellent voice, and delighted the meeting.

After dinner, "Non Nobis" was most affectively chaunted, and the health of the Queen and the Craft was given, amid acclamations, followed by the National Anthem.

The healths of the Grand Master, the Earl of Zetland, and of the Deputy Grand Master, the Earl of Yarborough, were given respectively with suitable addresses. The allusion to the Earl of Zetland as having hereditary claims to the respect and affection of Masons was peculiarly happy.

Bro. ASHLEY offered, as a toast, the health of Bro. Humfrey, the Prov. Grand Master, and drew a vivid picture of his mental endowments, referring, as a proof thereof, to his conduct that day as an earnest of the future.

The PROV. GRAND MASTER returned thanks at great length, during which he was frequently interrupted by the applause of his delighted auditory.

The next toast was the health of "Our American Brother, Major-General Cooke," in giving which the Prov. Grand Master entered into his subject with especial grace and courtesy, and drew the happiest omens.

General COOKE returned thanks, and delivered an elaborate address.

The next toast was the health of the Deputy Prov. Grand Master; in giving it, the Grand Master alluded to the past services of the distinguished Brother with much fervency, and congratulated himself on so amiable but powerful friend and supporter.

The DEPUTY PROV. GRAND MASTER, in very eloquent terms, acknowledged the kindness shown to him.

The health of Dr. Crucefix next followed; in proposing it the Prov. Grand Master observed that whatever differences of opinion might exist, and there must ever be such, that as a zealous and honest-minded Mason, he knew no one more deserving of respect.

The Doctor responded, and concluded his address by proposing the Women of Kent and the Kentish Women; commenting on the character of woman as mother, wife, daughter, sister, and friend.

This toast was followed by "Sally in our Alley," given by Bro. Genge, in the sweetest and most effective manner. It was rapturously encored.

The health of Bro. the Rev. D. Jones next followed, and the Rev. Brother returned his thanks in a very appropriate and feeling speech.

The PROV. GRAND MASTER then proposed the health of his Grand Wardens, Bros. Whitaker and Hilder, and took occasion to deliver, in connexion with their appointment and duties, an exhortation of surpassing beauty on the moral excellencies of Freemasonry, concluding by expressing his hope that whenever any differences might exist between any Lodges meeting in one town, that neither should consider itself above or below the other, but that each should view any supposed fault of the other with the pure Masonic feeling of charity.*

Bros. Whitaker and Hilder acknowledged the compliment.

There were many other toasts given, but we reluctantly confess the routine has escaped us.

The day being one of unmixed pleasure, we shall not otherwise advert to the occasional lapse of order; agreeing with Dr. Crucefix, who observed that even overjoy had its drawback, but that on a future occasion the Brethren would no doubt be more disciplined in their happiness.

BURNHAM, July 22.—It will afford the Brethren (in the province of Essex especially) much pleasure to learn that a new Lodge "The Royal Burnham," No. 877, was opened at the Star Inn, Burnham, under a dispensation from Rowland Alston, Esq. the Provincial Grand Master, and Past Masters of the Lodge of True Friendship, No. 186, Rochford. The Provincial Senior Grand Warden, Bro. Rowland Gardiner Alston, R. W. M. of No. 186, presided—and having read the warrant and dispensation said, the opening of a new Lodge was an honour that fell to the share of a very few of the numerous members of the Craft, and that it was an incident in his life that would not be easily effaced from his memory; he regretted however for the sake of the Brethren that it had not fallen into abler hands; he congratulated the Worshipful Master Elect, (the Rev. J. Bruce, Vicar of Althorne,) as well as the Burnham Brethren, on the consummation of their efforts, and exhorted them to pay strict attention to the principles of the Order, and carefully to preserve its landmarks, assuring them that the Lodge of True Friendship, from which they emanated, would always feel the liveliest parental interest in their welfare; he then proceeded to the installation of the Worshipful Master, who forthwith invested his officers; after the close of the Lodge, the Brethren took a stroll round this pretty little waterside town, and on their return sat down to banquet. The Senior Grand Warden of the province, at the request of the Worshipful Master, again presided, and was supported by seven of his Brother Grand Officers, in addition to the members of the new Lodge. On proposing the first toast, he remarked that the loyalty, and ready obedience to constituted authorities on the part of the Masonic fraternity, had no doubt obtained for it that special protection of the law, which it is its privilege to enjoy, and

* This address was the crowning effort of a series of the most effective exhortations we ever heard delivered. They were all marked by the kindest spirit, and given with impressive earnestness.

in giving the health of the Queen, he was sure it would be responded to with truth and sincerity : he concluded by giving "the health of the daughter of a Mason and the niece of many—Our Gracious Queen."

In proposing the health of "the Queen Dowager, Patroness of the Girls' School," the chairman remarked upon her well known benevolence, especially as exhibited in the interest she always displayed where the Craft was concerned. Other toasts followed, and many songs were sung by the Brethren present ; the hilarity of the evening was kept up with the moderation of Masons, till nearly seven o'clock, when the party broke up highly gratified with the proceedings of the day.

WALSALL (STAFFORDSHIRE), *April 16.*—The new Lodge of St. Matthew, 786, was opened by the Bro. R.W.H.C. Vernon, P. D. G. M., assisted by Bros. G. Vernon, P. S. G. W. ; the Rev. H. R. Slade, P. G. C. ; Lloyd, P. G., Treasurer ; Dee, P. G. Secretary ; the Rev. J. O. Dakeyne, Grand Superintendent of Lincolnshire, and about sixty Brethren of the Lodges of Wolverhampton, Handsworth, Birmingham and Dudley ; among whom were several provincial Grand Officers of Warwickshire, and Bro. Sir E. D. Scott, of Great Barr, High Sheriff of the county.

The ceremonies of constitution and consecration were ably performed by the R. W. P. D. G. M. Bro. Vernon, and the following oration was delivered by the P. G. C., the Rev. Bro. Slade:—

"The Masonic system exhibits a stupendous and beautiful fabric, founded on universal wisdom, unfolding its gates to receive without prejudice or discrimination, the worthy professors of every description of genuine religion or knowledge; concentrating, as it were, into one body their just tenets unincumbered with the disputable peculiarities of any sect or persuasion. This system originated in the earliest of ages, and among the wisest of men. But it is to be lamented, that to the desponding suggestions of some of the weakest minds among our own fraternity, and the departure of others from that square conduct, those level steps, that just and upright life, so solemnly promised in entering our mysteries, the prejudices and scepticism of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of Masonry are futile ; hypocritically shocked at the unsteady, inconsistent deportment of many foolish Brethren, they pronounce its doctrines inefficient. To this assertion, indeed, the sad misconduct of some among us may give a semblance of truth, as we fail to discern they are made wiser men by their admission to our mysteries. I need not tell you, Brethren, that though nature provides us with the ground of wisdom, the wisdom of the Sacred Law must guide and enlighten us, while Masonry will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth.

"Therefore, to dispel the clouds of ignorance, so inauspicious to the noble purposes of our Order, and to hold forth a moral whereby we may see the power and greatness of the All-wise Disposer of events, this Lodge is opened in a district where its principles can be propagated, appreciated, and practised to the bringing men of various shades of opinion and different walks in life into one common bond of mutual good fellowship and understanding. Within its tiled recesses they will be taught a lesson of mutual equality, humility, and beneficence how to conduct themselves in every situation of human existence ; and that when fortune, affluence, sickness, or adversity attend us, we ought never to lose sight of the source from whence it come, always remembering

that the power which gave is also a power to take away. Having in itself this grand moral, which ought to be cultivated by every man among us—to do unto others as we would wish to be done by—the ultimatum of all terrestrial happiness, imitating in itself every virtue man can possess. May we, Brethren, so study virtue as to hand down to posterity a name unspotted by vice, and worthy of imitation. May the Lodge of St. Matthew, like its patron saint, rise above all sordid considerations when benign benevolence bids it follow the holy behest to do good.”

The installation of the W. M. Bro. Empson, and the investiture of his officers, were conducted by the Worshipful Bro. Lloyd.

At high time the Brethren were called from labour to refreshment, and partook of an excellent banquet in the George Assembly-room.

The R. W. D. P. G. M., Bro. Vernon presided, at the request of the W. M., and discharged his duties in a most admirable manner. Bro. Bassett Smith, S. W., occupied the Vice-chair.

Grace was said by the Prov. Grand Chaplain.

On the cloth being removed,

The CHAIRMAN rose, and gave “The Queen, the daughter of a Mason, and the niece of five”—National anthem.”

The CHAIRMAN.—The health of that estimable lady the Patroness of the Masonic Charities, and liberal donor to the Hewlett Fund, “The Queen Dowager, and the rest of the Royal Family.”

The CHAIRMAN.—The health of the “M. W. G. M. the Earl of Zetland,” a most excellent man and worthy Mason, who fills his high station with honour, and has earned the esteem of the Craft by his general devotion to its interests, and more particularly with reference to our Jewish Brethren in Prussia.

Bro. the Rev. J. O. DAKEYNE proposed, with complimentary remarks, “The health of the D. G. M., the Earl of Yarborough.”

Bro. the Rev. H. R. SLADE gave the health of one who has evinced great interest in the welfare of this Lodge, and done all he could to promote the accomplishment of the wishes of its members, “The Prov. G. M. Colonel Anson.”

Bro. EMPSON, W. M.—The P. D. G. M., Bro. Vernon, has occupied his office but a short time, but his proficiency and zeal in Masonry make every one wish he may hold it long. His efficiency, affability, and urbanity will always make him acceptable among us. I propose his health and the Prov. Grand Officers’.

The CHAIRMAN.—I congratulate St. Matthew’s Lodge on the auspicious events of this day. My first official act was to recommend your petition to the consideration of the M. W. G. M., and I regard this Lodge as a promising first-born bantling of mine; I hope his nurses will take care of him, and then in due time I do not fear that he will turn out a robust fellow in constitution and circumstances. Bro. Vernon then urged on the Brethren at some length the practice of punctuality, the establishment of a Lodge of Instruction, attendance at other Lodges to assimilate working, the appointment of none but zealous, pains-taking Brethren to office, caution in the admission of members, and correct deportment out of Lodge. He continued—I thank you very heartily for the manner in which you have drunk my health; I assure you I shall be happy to further the interests of the Craft, either in this or any other Lodge; and while I do my duty, I feel quite certain I shall have the co-operation of all the Brethren in the province.

The CHAIRMAN.—The Prov. Grand Chaplain has discharged his duty well; has formed one Lodge, and greatly revived another. Charge! Brethren, to Bro. Dr. Slade.

Bro. the Rev. H. R. SLADE, *D.D.*—I am exceedingly gratified by the compliment paid me. In all my official engagements I have endeavoured to promote the welfare of the Craft, and the cordiality with which my services have been received is very grateful to me.

Bro. G. VERNON.—I am proud to meet the High Sheriff of the county here as a Brother Mason. We hail his reappearance in the Craft this day, after twenty years absence from work with pleasure, and consider it an earnest of his future zeal. “The High Sheriff and County Authorities.”

Bro. Sir E. D. SCOTT.—I have pleasure in coming among my Brother Masons, although unskilled in the Craft, and as I fear too old to learn. I cannot do much in active service, but I hope always to be found a friend to St. Matthew's Lodge. I thank you for your kindness in drinking my health, and have great pleasure in wishing all of you yours.

The CHAIRMAN.—“The health of the Installing Master, Bro. Lloyd.” He has discharged his duties in a quiet, gentlemanly manner, and with great effect; with him I couple Bro. Dee, a zealous and efficient man and Mason.

Bro. DEE returned thanks for Bro. Lloyd and himself. I am proud to have deserved the praise of our Chairman; and while he keeps me in my office, I will fulfil it with pleasure and zeal.

The CHAIRMAN.—“The health of the Masters, Officers, and Brethren of St. Matthew's Lodge;” on which he made some very complimentary remarks.

Bro. EMPSON replied with feeling, and complimented his Officers as the most efficient body of men he had ever met with.

The CHAIRMAN.—“The health of the Rev. R. W. Bro. Dakeyne.” No Brother could attain his exalted rank without possessing admirable qualities. I am delighted he has come among us, and wish him health and strength to fulfil his new undertaking.

The Rev. Bro. J. O. DAKEYNE.—I have great pleasure in being present at the inauguration of this new Lodge, and in so respectable a meeting. I am of opinion that clergymen ought to connect themselves with the Craft; for not only is there nothing in it antagonist to our Order, but there is much that will support it; for whatever supports morality, truth, justice, and charity, must support the church and religion. Here too rich and poor can mingle without annoyance, meet happily and part without regret. Making on neutral ground also the amenities of social life and private intercourse become dearer to us, so that we indulge in our differences of opinion with softened feelings, and without prejudice. Again, it is the only society in which the poorest can seek relief without feeling degraded, or accept it without shame; and lastly, our signs and symbols teach us to look to the great Ruler of all things, and to rely on Him. Throughout the whole system there is a something that will enable us to attain unto honour if we act up to the spirit of it; if we practice in our private life what we learn in the Lodge. I am much obliged to you, and hope I may have many years health and strength to be among you, and work with you.

Bro. DAKEYNE proposed the health of Bro. Geo. Vernon, and the Brethren of St. Peter's Lodge.

Bro. G. VERNON.—There is a necessity of co-operation in Lodges; they should visit each other to assimilate their working. I shall always be ready to do so, and shall visit none with more pleasure than St. Matthew's. I am much obliged to you for the honour you have done me.

Bro. BASSETT SMITH, S. W.—When, with our Junior Warden, I conceived the idea of establishing this Lodge; we sought the aid of St. Paul's, Birmingham, and met with the kindest assurances of help, which have been realized to the full. Now that our end is gained, we should be wanting indeed in gratitude if we failed to thank them. For my part I shall never forget the many happy occasions on which this business has brought us together, how they have endeared us to each other, and by their reminiscences bind us in the golden chain of Masonic friendship, or that for all this we are indebted to the kind spirit of St. Paul's. I hope as Officers and members we shall do our duty, that they may not be ashamed of us, and from my heart I give you "The welfare of St. Paul's Lodge," both as my own mother Lodge, and the nursing mother of St. Matthew's, associating with the toast the name of the W. M. Bro. Kettle.

Bro. W. R. KETTLE, W. M. of St. Paul's, returned thanks, and said that St. Paul's Lodge would always take a warm interest in the welfare of St. Matthew's. Bro. R. Kettle, in appropriate terms, gave "The Ladies."

Bro. H. JAMES, J. W., replied.

The CHAIRMAN proposed the health of "Earl Howe, and the Prov. Grand Officers of Warwickshire."

Bro. J. MOTTERAM, P. P. S. G. W., Warwickshire.—Both as an Officer of St. Paul's, and a Past Provincial Officer of Warwickshire, I have much pleasure in being here. Every one must be delighted with the harmony of the meeting; it illustrates the beauty of Masonry, in which indeed there must be something genuine and good, or so many good and virtuous men would not associate in it. I thank you for the honour done Lord Howe; to be presided over by such a nobleman is a privilege those only who know him can appreciate. There is no one whose character stands higher for morality, virtue, and every thing that adorns a man. I will only add, that St. Paul's will rejoice in the success of St. Matthew's Lodge, and their only emulation must be to excel each other in promulgating the genuine principles of Freemasonry.

The CHAIRMAN gave the health of "Bro. Ironmonger, and the Musical Brethren."

Bro. IRONMONGER returned thanks.

The CHAIRMAN then gave "All poor and distressed Brethren wherever dispersed on the face of the globe."

It being past time, the Lodge was then closed in harmony, with all the honours.

St. Matthew's Lodge, it may be well to add, is flourishing, and promises to take a high standing in the Craft.

Nearly all the Lodge furniture was presented by the Brethren, and a magnificent copy of the Sacred Law was given by Mrs. John James, of Rushall Hall.

LEICESTER, June 24.—The lately constituted Lodge of John of Gaunt held its first anniversary, when the installation of the W. M. for the ensuing year, and the appointment of the other officers of the Lodge took place, followed by a banquet at the Three Crowns' Hotel. Previously, however, to this part of the business an important and interest-

ing ceremony took place, viz. the consecration of a Royal Arch Chapter, to be attached to the Lodge of John of Gaunt. This Chapter, which bears the name of St. Augustin, will enable the new Lodge to confer the degree of the Royal Arch, and will doubtless contribute to its prosperity, and thus to the welfare of the Craft in general. The banquet was numerously attended. The newly-elected Master (Bro. Williamson) presided as of course, supported by many distinguished Brethren of the Craft from other Lodges, amongst whom were Brothers John Savage, W. M., 191, and Vice-President of the Board of General Purposes; J. F. Klein, P. M., 198; T. B. Miller, W. M., 608; W. Ashton Dolby, W. M., 466; T. H. Wheeler, W. M., 348; R. Crawford, P. M., 348; C. Green, P. M., 463; John Storer, W. M., 315; Richard Allen, W. M., 524; Francis Hollings, P. G. S., and many others. Amongst the members of the John of Gaunt Lodge were the Rev. O. F. Owen, Vicar of St. Mary and Chaplain of the Lodge; Wm. Kelly, P. M.; E. R. Crouch, P. M.; Lieut. Colville, and Bros. Harding, Stallard, Kinton, &c. Letters were read from Earl Howe and Sir Frederick Fowke (who are both members of this Lodge), and from Lord Ranccliffe, regretting their inability to attend, but full of good wishes for the Craft in general, and this Lodge in particular. The evening was passed in a highly pleasing and satisfactory manner, the truly harmonious and fraternal spirit existing between the old Lodge of St. John's and the new Lodge of John of Gaunt adding greatly to the pleasure of the meeting, and all separating with the truly Masonical sentiment, "Hearty good wishes."

NEWCASTLE, *June 29.*—On St. Peter's day the Brethren of St. Peter's Lodge, 706, with several Brethren from neighbouring Lodges, assembled in the Lodge-room, St. Peter's Quay, in this town, to celebrate the anniversary of that Lodge, when the following Brethren were installed officers for the ensuing year:—W. B. Smith, W. M.; F. Cochrane, S. W.; John Cook, jun., J. W.; Rev. T. C. Smyth, Chaplain; W. Dalziel, M. C.; J. Dove and J. R. Dove, Treasurers; T. R. Dove, Secretary; Thomas Spens, S. D.; H. Steward, J. D.; John Miller, S. S.; John Alison, J. S.; William McClelland, I. G.; Robert Nicholson, Tyler. After the ceremonies were concluded the Brethren dined together, and, on the removal of the cloth, the W. Master W. B. Smith presented P. Master W. Dalziel, in the name of the subscribers, with a highly-finished portrait, from the pencil of Mr. Earl, artist of this town, as a token of their respect and esteem for his services to the Lodge.

LIVERPOOL.—We are progressing here, in particular Lodge No. 263. A very short time ago the Lodge scarcely mustered five members, we now muster twenty-five, besides honorary and musical members. Initiations and joinings still continue. The work is highly approved. The musical friends are in great force, viz., Bro. Holden (piano), Boothby (alto), Ryalls (tenor), Sapio (baritone), Hornby (bass). Furthermore, there are several musical professors and amateurs. The cathedral order of music is adopted during the opening ceremonial, and closing—so that the "Lodge of Harmony" is properly designated. The organ cost originally 126*l.* The Master and his Wardens inculcate the more exalted objects of Masonry, without, however, neglecting the social duty of practising the courteous hospitality of the banquet.

CARMARTHEN, *June 28.*—The St. Peter's Lodge held at the Ivy Bush Hotel, in this town, celebrated the festival of St. John the Baptist

by dining together at their Lodge-room. The social assemblage was attended by a highly respectable company. The W. M. John Johnes, Dolecothy, presiding, while the croupier's was occupied by the S. W., Ben. Jones.

PEMBROKE, *June 24.*—The Brethren of the Loyal Welsh Lodge at Pembroke Dock had a grand annual meeting. The chair was taken at seven o'clock, by the Rev. G. F. Kelly, the W. M. After due honours "in a bumper" had been done to the health of the Queen, the different official Masonic toasts followed. These were responded to in all the warmth of Masonic eloquence; many excellent songs were sung, and an efficient brass band, expressly engaged for the occasion, added greatly to the pleasures of the evening. The funds of the Lodge were reported to be in a most flourishing condition, and deservedly so, as for nearly a quarter of a century this Lodge has pointedly held its monthly meetings, with scarcely a single exception.

NEWPORT, *June 30.*—The installation of the Provincial Grand Master for Monmouthshire, C. J. Kemeys Tynte, took place at Newport, when large numbers of Brethren from all parts of the surrounding country, Bristol, Bridgewater, Bath, Monmouth, Hereford, Cardiff, Swansea, Neath, Chepstow, &c., assembled, at eleven o'clock, when the ceremony of installation was performed. W. D. Bushell, D. P. G. M., of Bristol, assisted by the whole of the Officers of his Lodge, performed the ceremony.

The appointments were the following:—Col. Tynte, P. G. M.; C. W. De Bernardi, D. P. G. M.; T. Wakeman, P. G. S. W.; S. Coombs, P. G. J. W.; A. Rolls, P. G. S. D.; J. Williams, P. G. J. D.; John E. Rolls, P. G. Registrar; Thomas Swift, P. G. Superintendent of Works; J. Chilcott, P. G. Director of Ceremonies; J. J. Nicholas, P. G. Treasurer; G. Crooke, P. G. Pursuivant; W. W. Morgan, P. G. Secretary; J. Joel, P. G. Tyler.

After the performance of the ceremony, the members did not, as was previously understood, proceed to church in procession. This arose from their refusal to comply with the terms propounded by the Lord Bishop of the Diocese, namely, that on entering the church they should divest themselves of their paraphernalia. Very strong opinions were expressed on the subject.

At three o'clock the members assembled again at the Lodge, where they formed in procession, and proceeded to the Town Hall, where a magnificent banquet was prepared. The procession was a brilliant affair. The fine band of the 87th Fusileers, by the kind permission of their gallant colonel and the officers, preceded the Brethren, and played the "Mason's March." The streets were completely crowded with spectators, to witness the procession, and all appeared highly delighted with the sight. About one hundred and sixty Brethren partook of the good things provided. The chair was ably filled by the R. W. P. G. M. Grace before and after dinner was said by Bro. the Rev. — Broderip. The band occupied the orchestra, and enlivened the scene by playing appropriate tunes.

The Brethren having been commanded to fill their glasses, the Right Worshipful Chairman rose and said—Brethren, drink with me, the health of the Queen—(loud cheering, and "God save the Queen" by the band.)

The CHAIRMAN—Brethren, I now rise to propose to you the health of the head of our Order (loud cheers)—the Earl of Zetland, the Most Worshipful the Grand Master of England (cheers). I have had the honour to know his lordship in public and in private for many years; and I am thoroughly assured that we could not have at the head of our Order a nobleman or a Brother more anxious to confer all the benefit in his power upon us—(loud and continued cheering).

The CHAIRMAN—Brethren, I rise again to give you the health of the second to the chief of Masonry in England—the Earl of Yarborough, (cheering)—the Deputy Grand Master of the Grand Lodge of England—(cheering).

Bro. BUSHELL, D. P. G. M. of Bristol, then said—Brethren, I beg to propose to you a toast which Masonic etiquette suggests should receive your prompt and considerate attention. Brethren, it is of no service that we have a good executive government in London, unless we are supplied with due representation in the provinces; and it does, therefore, give me great pleasure on the present occasion to be the medium of proposing to you for your acceptance the first toast of the kind that has ever been given—the health of the present Grand Master of Monmouthshire—(protracted cheering). Brethren, I cannot but recal the feelings of proud satisfaction which I entertained the moment I stood in this room after effecting the consummation of Masonry in the provinces, by the creation of the Silurian Lodge—(cheers). But, Brethren, if I felt pride at the foundation of the building, how proud, how rejoiced ought I not to be to think I have contributed to adorn its Corinthian column (cheers). It is true, Brethren, that sickness has been the cause of my presenting myself before you at this moment, unprepared and unexpected; but the act of a Mason requires little preparation—he speaks from his heart—(cheers). The voice of Monmouthshire came to Bristol as a command—“Come to us and give us our Provincial Grand Master.” We came, Brethren, with alacrity and joy (cheers), and we have this day installed on the throne of your Lodge, a nobleman in every sense of the word (loud cheers). Brethren, long may he live (cheers). The voice of fulsome praise is distasteful to a Mason’s ears; but join with me in heartfelt expression that he may live for years, to be a blessing to the Craft—that his life may be happy in all its results, and a benefit to Freemasonry—(loud cheers).

The CHAIRMAN rose, amid much cheering, to respond to the toast. He said—Brethren, I rise to thank you most sincerely for the honour you have done me in so enthusiastically receiving my name, and in so kindly drinking my health (cheers). I have also to thank my excellent Brother on my right for the extremely kind and handsome terms in which he has proposed it. I will endeavour—for I feel I cannot attempt to make one half as good a speech as he has—to say a few words to you (cheers). It is well known to the Brethren over whom I have the honour of presiding, that my appointment has been of long date; but at the time my appointment was made—I merely name this to the Brethren who have kindly visited us this day, in order that they may understand the somewhat anomalous position in which I stand here this day, as having been long nominally the Grand Master of this province, and my installation having only taken place within the last few hours—when I was first nominated as chief of this province by his late lamented Royal Highness the Duke of Sussex, Masonry, it is well known to the Silurian and Loyal Monmouth Lodges, was at a low ebb in the province

of Monmouth (hear). For some years it remained so. At length the star of Masonry arose; it is being shot forth, I hope, never again to set (loud cheering). The Silurian and Loyal Monmouth Lodges afterwards commenced their labours, and, as has been told you by my worthy Brother, the Bristol Lodges assisted, and now Masonry truly flourishes (cheers). As for myself—and I will say but few words about myself—I have ever felt the situation of the chief of Masonry involves a most arduous task on me, since my knowledge of Masonic law is not so extensive as I could have wished; but called to it by so numerous a body of Brethren, it would have been impossible for me to have declined (cheers). It was impossible for me not to obey the call I received, not having from my earliest days, though closely connected with Monmouthshire, filled any post of honour. I could not decline, although I felt that I should have much to contend with in assuming it (cheers). Since I have been at the meetings which we have had of the Lodges of Newport and Monmouth, I have lost much of that diffidence—I have felt already the kindness which exists among Masons, and I have been assured that I shall receive advice and assistance whenever I may need it—(cheers). I was anxious that this ceremony should have taken place earlier; it was deferred on account of the illness of my respected relation, the P. G. M. of Somerset. We have also to regret to-day, not only his absence, but that of my worthy friend and excellent Brother the P. G. M. of Bristol (cheers). Although, however, he is absent, he has been most ably represented, and I feel thankful to the Brother who has so ably filled his place (cheers). We are not now in Lodge, and it would be indiscreet and highly improper to touch upon anything connected intimately with Masonry, but what I addressed to you this morning before we closed the Lodge, I feel assured will not be forgotten by you (cheers). I beg to repeat to you, Brethren of my province, that at all times, and on all occasions, whenever my services are required—whenever my assistance is in any way wanted, you have only to call upon me, and your call shall be obeyed and my duty performed to the best of my ability (loud cheers). Proud and gratified I am—proud and gratified all the members of the province of Monmouth must be, at the kindness of the Brethren who have attended here this day from distant Lodges (cheers). It is a peculiar source of gratification to me to see represented the Lodge Perpetual of Bridgewater. I believe no Mason ever entered the Craft younger than myself. I was eighteen years of age when by a special dispensation I was admitted. My Brother Francis, one of my oldest personal friends, one of the fathers of Masonry, first ushered me into the Craft. I feel proud, then, at seeing deputations from the various Lodges here present; but I feel it especially grateful to see some of those who first witnessed my entrance into this Craft, present this day (cheers). I will detain you no longer. I thank you extremely and with heartfelt gratitude for your assistance and co-operation (cheers), and hoping we may long work together—feeling assured that Masonry will ever flourish, and praying for the blessing of God upon our works, and hoping that health and happiness may attend you all, I beg leave to thank you for the patience and kindness with which you have heard me (cheers).

The CHAIRMAN, after a brief pause again rose and said—Brethren, I now rise to perform a most gratifying duty, in the toast I am about to submit to your notice. It is the health of a friend and worthy Brother to whom we owe many thanks for his exertions among us this day. We

regret the absence of his chief; but are most glad to have so able a representative—(cheers.) The performance of his duties in the Grand Lodge this day you all witnessed; and you all know how well they were executed. You all heard an encouraging speech from his own lips, and you have been well able to judge how zealous and excellent a Mason he is—(cheers.) I give you the health of the D. P. G. M. of Bristol—(loud and protracted cheering.)

Brother BUSHELL, D. P. G. M. of Bristol, returned thanks. He could not indulge in such language as his heart desired, but they would allow him to address a few words to the Provincial Grand Officers they had installed this day. Brethren, he continued, you have undertaken the most serious and important duties—(cheers.) It is not the mere dress of a Mason—it is not the mere ornaments that adorn your person, that constitutes Masonry, but there are practical principles taught in your Lodges which must be carried out in the common duties of active life. You will perhaps say to me “We do not know what those principles are.” I will tell you what they are. We always argue best by example; and I will tell you a striking incident which occurred in 1813. During the late war letters of marque were granted to merchants, by which they were allowed to seize on property belonging to foreign countries. It happened that a vessel, in sailing from the Mediterranean to Bristol, was seized by a French privateer. The captain of each vessel was a Mason. The result was most satisfactory. The captain of the privateer released the vessel, the cargo of which was valued at 8000*l*. He bade him go his way, and reach if he could his native shore in safety—(loud cheers). That Brother arrived in Bristol in safety, and his first duty as became a man and a Mason, was to repair to the Grand Lodge, and there, in the presence of the Brethren assembled, he stated the facts I have just described to you. He said more; he produced a written form of an agreement, into which he had entered with the French privateer. And these were the conditions. He gave the vessel and cargo on condition that he should return to Bristol, and endeavour to communicate with the Grand Lodge of England and obtain the release of three Frenchmen—(cheers). The Grand Lodge took a course suggested to them by his late Royal Highness the Duke of Sussex. The Frenchmen were discovered, and they, with two others, left the British shores free men—(cheers). This, Brethren, is what I call Masonry—(loud cheers). But, again, let me come to a more modern instance; one with which probably some of you are acquainted. There lived in the county of Essex a clergyman named Hewlett—he died of malaria. His difficulties had been of no common kind. His wife died of consumption about three months previously, and nine orphan children were left without a shilling in the world to provide for them. There was a Lodge in Rochford, Essex: they met; took the case into consideration; and before they separated nine Brethren took each of them a child to his home—(loud cheering). Now, Brethren, that is what I mean by Masonry—(cheers). If I were to preach to you for an hour; if I were attempting to urge any considerations whatever, I could not impress your minds better than by the production of these two naked facts—(cheers). I say, then, that the Provincial Grand Lodge has duties to perform. After some further observations the speaker resumed his seat amid much applause.

The CHAIRMAN then proposed the health of Bro. De Bernardi. He felt perfectly sure that in having conferred on him the office which he now filled, he made a good selection; Bro. De Bernardi had ever been

an enthusiastic Mason, but he tempered that enthusiasm with that precaution which was a praise to a Mason. He had studied Masonry in foreign countries, and was no stranger to the Lodges in those countries, and their forms somewhat different in many respects to our own—(cheers). He thought, therefore, he was calculated to take office; and would make a most valuable officer. They all heard his short modest mode of returning thanks when invested with his jewel that day—(cheers). He proposed to them the health of Bro. De Bernardi, the D. P. G. M. of Monmouthshire—(enthusiastic cheering).

Bro. De BERNARDI returned thanks in a feeling speech. He spoke of the moral good which might be effected by Masonry, and urged on every member of the Craft the due performance of their duties as Masons.

The CHAIRMAN then gave Bro. Powell, the D. P. G. M. of Bristol, which was duly acknowledged by that gentleman.

The Chaplain of the Province of Somerset was the next toast. It was proposed by the Chairman, who returned the rev. gentleman thanks for his kind assistance at the ceremonies of the day. They had not at present a Chaplain connected with their Province, and the duties had devolved upon the rev. gentleman, who had performed them with piety and Masonic zeal—(cheers). He proposed to them the health of Bro. Broderip—(loud cheering).

The Rev. Gentleman, in returning thanks, regretted that he was the only clergyman present. He also regretted that they had been deprived of the use of the church; he was afraid the principles were not fully known otherwise no opposition of the kind would have been offered—(cheers).

The CHAIRMAN then proposed the health of Brother Bryant the Grand Director of Ceremonies, which was received with great cheering, and acknowledged in a neat speech.

Bro. De BERNARDI proposed the health of Colonel Tynte, the P. G. M. of Somerset.

The CHAIRMAN returned thanks on behalf of his father, who much regretted his inability to attend on this occasion.

The CHAIRMAN then gave Sir John Guest, the P. G. M. of South Wales; which was acknowledged by Bro. Bird.

“The P. G. Officers of Monmouth” was received with much applause; and responded to by Bro. Wakeman.

The Duke of Leinster, the Grand Master of Ireland, was the next toast. Bro. Captain Maher returned thanks.

The Duke of Athol, the G. M. of Scotland, was proposed by the Chairman. Bro. Carter returned thanks.

The CHAIRMAN rose to propose the health of his Grace the Duke of Beaufort—(cheers). He believed they were honoured to-day by the attendance of some of the members of the Grand Lodge of Gloucester; and he knew they would willingly drink his Grace's health, as the Grand Master of the province of Gloucester—(cheering).

Bro. WAKEMAN, as one of the members of the Grand Lodge of Gloucester, returned thanks.

The Loyal Monmouth Lodge, was then proposed by the Chairman, and received with acclamation.

Bro. Justley Pearson responded to the toast.

The Silurian Lodge of Newport, was next proposed, and acknowledged by P. W. Williams. He alluded to the interruption which had been caused in their proceedings by their being prevented from going to Church. He should like to see all the world as true to their religious

opinions as Masonry was. Its sentiments were free and it indulged no prejudices; and he lamented, therefore, the course taken by the Bishop of the Diocese.

The CHAIRMAN had hoped not to have been called to have touched upon a subject which it now would be his duty to do. Although, as a man, and as a Mason, he would never divulge what ought to be kept secret, yet there was no power on earth would ever compel him to withhold what ought to be made known. Thank God, they could meet here without talking of politics—(cheers). It was one of the best attributes of Masonry, that they were untrammelled by politics—(cheers). He was a member of the Church of England—a humble member, but he trusted a devout one. He supported the church he believed to be best; he respected all men's opinions, and he expected all men to respect his—(cheers). He applied, as was his duty, to the Lord Bishop of Llandaff for permission that divine service might be performed in St. Woollos church, and he received a most kind and cordial letter from that prelate. But the conditions on which he gave permission—and he was bound to say it was given in the most gentlemanlike and most courteous way—were such, viz., they should not take within the walls of the church any emblem or emblems whatever—that he was compelled to decline it—(cheers). He did so in respectful terms, and he was sure he spoke the unanimous opinion of the Lodges—(cheers). They must all lament as he did, most sincerely, the loss of Bro. Roberts, the late vicar of Monmouth—(hear, hear). He had so little dread of a refusal to have divine service performed, at which they might attend with their emblems, that he applied to his worthy Bro. Roberts to preach the sermon on the occasion. He could not have done so; but although, as it turned out, his services were not required, he was sure they all regretted his absence—(cheers). He had the utmost respect for the Bishop of this diocese, but he felt assured that in the course he (the chairman) had adopted, he had acted according to the principles of Masonry—(cheers).

Bro. BUSHELL highly approved the course adopted by their R.W.P.G.M. He had shewn his usual gentlemanly feeling in succumbing to the views of the Bishop—(cheers). He wished he could introduce the Bishop to a Mason's Lodge—(cheers). There he would exemplify to him that charity which would adorn the throne; and if he asked him for his authority in so saying, he would point his Lordship to the Archbishop of Canterbury (cheers), and he would say "View that honoured prelate; mark his consistent course. He has endeavoured equally, rightly, and justly, to maintain the Church of England. But he is a Mason"—(loud cheering). The Bible—he spoke it here with respect—was never closed in a Mason's Lodge. Why? This Masons alone may know. This, however, was an additional reason, why by their consistent acts they might shew to the world how these Freemasons live—(cheers).

Bro. De BERNARDI, with a brilliant dash of "fancy's fire," proposed the health of the lady of the P.G.M., which was acknowledged by the Chairman.

Colonel Magennis and the officers of the 87th Fusiliers, with thanks to their excellent band, was the toast which succeeded. It was acknowledged by Captain Bedford.

The British Navy, followed, and was responded to by Dr. Turnstall, of Bath.

The Bristol Lodges, and the Ladies of Monmouthshire, were the last toasts, and the company separated, after spending a delightful evening. Messrs. Angel and Trigg sang some excellent songs.

To the Editor of the Monmouthshire Beacon.—Sir,—In common with my Brethren in Freemasonry I regret the refusal of the Lord Bishop of Llandaff to grant the use of the parish church of St. Woollos, Newport, for divine service, on the late occasion of the installation of Colonel Charles J. Kemeys Tynte, Esq., as Grand Master of Masons for the province of Monmouth; and, with an anxious hope that we may not be subjected to similar disappointment in future, I trust you will insert the accompanying extract from a pamphlet by the celebrated Masonic historian, the Rev. George Oliver, styled, “An apology for the Freemasons,”* and “respectfully submitted to the consideration of those clergymen who doubt the propriety of allowing the use of their churches for Masonic celebrations.” The very able, extremely apposite, and powerful defence of the privilege of the Order, enjoyed from time immemorial, therein contained, will, I trust, be a sufficient apology for my requiring so large a space in the columns of your journal—did I fear otherwise, I would plead the vast importance of the question. In the humble anticipation of thereby attracting his lordship’s attention to a favourable consideration of the subject, and happily removing any impressions he may entertain prejudicial to the Craft.—I am, sir, your obedient servant,

Monmouth, July 13th, 1847.

GEORGE CROOK, P. G. P.

WORCESTER, August 17.—Institution of a Provincial Grand Lodge for the County of Worcester.—A large assemblage of the Masons of Worcestershire, assisted by certain officers of the Grand Lodge of England and Brethren of the adjoining counties, met at Worcester, to institute and hold the Provincial Grand Lodge for this county. The Lodge was held in the Guildhall, and thronged with the Brotherhood of all degrees. The two Worcester Lodges contributed their handsome furniture and insignia, and every other requisite, to grace and adorn the scene.

The Grand Officers present were the Right Worshipful Brother Alexander Dobie, Grand Registrar of the Grand Lodge of England, and, *ex officio*, Grand Master of all Provinces to which no Provincial Grand Master is attached; the Very Worshipful Bro. William H. White, Grand Secretary; the Rev. and Very Worshipful Bro. John Osmond Dakeyne, *M. A.*, Grand Chaplain; attended by Bro. Thomas Barton, the Grand Tyler. They were assisted by a large *concourse of Brethren*, including the Master, Wardens, and Past Masters of the Harmonic Lodge, Dudley; the Worcester Lodge; the Lodge Hope and Charity, Kidderminster; the Semper Fidelis Lodge, Worcester; the Royal Standard Lodge, Kidderminster, and a great number of Brethren distinguished in the Craft; amongst whom we noticed the W. Bros. Lloyd, Dee, and others of the Warwickshire and Staffordshire Provincial Grand Lodges.

The Master of the Worcester Lodge, the W. Bro. Hyde took his seat and conducted the opening of the Craft Lodge. The Grand Officers of the Grand Lodge then entered the Lodge, and having received the homage of the Craft, the R. W. Bro. Dobie took the chair, which had been previously occupied by Bro. Hyde, and proceeded to constitute and open the Provincial Grand Lodge.

The Provincial Grand Master having addressed the Lodge at length

* We have not room for the quotation, and must therefore refer our readers to the work by Dr. Oliver.

on the subject of his selection, proceeded to make the following appointments:—Provincial Deputy Grand Master, William Roden, *M. D.*, Lodge 730, Kidderminster; Provincial Grand Wardens, William Masefield, and Harvey Eginton; Grand Chaplain, Rev. W. L. Isaac, *M. A.*; Grand Treasurer, F. T. Elgie, Mayor of Worcester; Grand Registrar, Bro. John Simpson; Grand Secretary, Bro. C. C. Griffiths; Grand Deacons, Bro. John Bolton, and Bro. A. Patterson; Grand Superintendent of Works, Bro. Marcus Smith; Grand Director of Ceremonies, Bro. R. Harris; Assistant Grand Director of Ceremonies, Bro. B. L. Stable; Grand Sword Bearer, W. D. Lingham; Grand Pursuivant, F. N. Gosling; Grand Tyler, W. H. Davis; Grand Stewards, Bros. John Aston, Thomas Payne, Giles, Bowers, Joseph Boycott, and W. E. Hasell.

About five o'clock upwards of one hundred Brethren sat down to a banquet. The Grand Registrar, the R. W. Bro. Dobie presided, supported on the right by the Provincial Deputy Grand Master, the W. Bro. Elgie, Mayor of Worcester, &c.; and on the left by the V. W. the Rev. J. O. Dakeyne, Grand Chaplain; the V. W. Bro. White, Grand Secretary; and Bros. Lloyd, Dee, &c., of the Staffordshire Grand Lodge. The Provincial Grand Wardens occupied their respective chairs. The Provincial Grand Chaplain, the Rev. W. L. Isaac, did not attend the banquet, having an indispensable engagement to fulfil at a distance, but his duties were performed by the Rev. J. O. Dakeyne, Grand Chaplain of England.

The cloth having been drawn, and grace pronounced by the Grand Chaplain, the Chairman gave, as the first toast, "The ladies," which was drunk and honoured in a manner peculiar to this fraternity. He then called upon the Brethren to drink "The Queen and the Craft." Drunk with Masonic honours. The chairman then gave "The Most Worshipful Grand Master, the Earl of Zetland." Drunk with the usual honours. The next toast was "The Deputy Grand Master of England, the Earl of Yarborough." Drunk with Masonic honours. This was followed by the health of "The Rev. J. O. Dakeyne, Grand Chaplain, and Bro. White, Grand Secretary." In the course of his remarks the Grand Registrar spoke in terms of deserved praise of the Masonic career of these Brethren, and alluded forcibly to the long and faithful services of Bro. White, as Grand Secretary to the Craft.

The V. W. GRAND CHAPLAIN returned thanks in a long and powerful speech, in which he forcibly and beautifully portrayed the excellence of Freemasonry, and the great benefit it must be to society and to individuals if rightly understood and acted upon. He trusted he should be excused if he assumed, in the course of his remarks, rather more of the chaplain than was usually compatible with the convivialities of a large meeting like the present. The opportunity, however, did not frequently occur, and, as a minister of the Established Church, he felt it his duty, whenever occasion offered, to state his opinions on this subject, especially when he found their excellent institution had suffered the most unjustifiable abuse in a certain publication to which he alluded. The Rev. Brother went on to state that not a word of the article to which he referred was grounded on truth, but, on the contrary, showed a perfect ignorance of the genuine principles on which their holy institution was founded. He could not conceive that if, as a minister of God's word, he found nothing in Freemasonry to find fault with, that his lay brethren had anything to fear as to its tendencies. He had been for nearly a quarter of a century a Freemason, and had never regretted it.

He was also able to declare that there was nothing in Freemasonry incompatible with his profession as a clergyman ; on the contrary, there were several reasons easily given in support of the proposition, that Masonry was a useful helpmate to religion. In the first place, Masonry was so because it was so universal, as shown in its reception of all mankind, free-agents and unstained by crime. 2ndly, there was nothing in it antagonistical to those principles of religion, either in faith or practice, which he, as a Clergyman of the Church of England, was bound to maintain ; but on the contrary, its devoutness of spirit, ever looking up to, and relying upon, the support and protection of the great Architect of the Universe, with its thorough embracement of benevolence and charity, rendered it an excellent adjutory of the Christian Church. 3rdly, because any person, of whatever rank or degree, might come amongst them ; the humblest was not neglected on account of his poverty, nor would the noblest or wealthiest suffer by entering this association. 4thly, the broken-down Mason might come among them, and receive relief without any feeling of degradation, and accept of and from his brethren without disgrace ; and 5thly, by moral emblems they were continually reminded and taught to look up, in all cases of emergency, for comfort and support to the great Architect of the Universe, by whom all things have been created and are maintained. Brother Dakeyne then cordially and sincerely thanked the Brethren for the honour they had done him in drinking his health and for their kindness in listening to his remarks, and resumed his seat.

The GRAND SECRETARY briefly returned thanks ; adding that he would not detract from the excellent speech of the Grand Chaplain by any lengthened remarks of his, but would sit down with the observation that he had been a Mason now nearly half a century, and had never regretted the step he had taken, or met with more kindness from his Brethren than he had done both at Lodge and at their festive board on that occasion. He should ever remember their kindness with gratitude.

The PROVINCIAL DEPUTY GRAND MASTER then rose and said, he had the permission of the Chair to propose a toast, and in so doing he could wish, as far as his ability went to do it justice, that the toast had fallen into other and abler hands ; but no one present connected with their Lodge was better acquainted than he was with the merits of the worthy Brother he was about to introduce to them, and therefore, on this account, if on no other, however inadequate, he felt it his duty to propose *his good health*. He was one of those who considered it a high privilege to be assembled as they were that day to commemorate the establishment of a Provincial Grand Lodge for the county of Worcester. He believed he might say that, in years past, several attempts had been made to organize a Grand Lodge. He need not tell them that those attempts had failed ; and to whom on the present occasion were they indebted for setting a seal on their labours, for placing the cope-stone on their exertions, but the Right Worshipful Brother now in the chair?—(cheers). They all must be aware how valuable time was to the professional man, and especially when the duties of his profession were of an active and arduous character, yet their excellent Chairman had devoted a great portion not only to the business of Masonry in general, but to the interests of this Grand Lodge in particular. Dr. Roden then proceeded to enumerate the various offices of high importance in the Craft which the Chairman filled, and to which he gave the benefit of his experience, remarking that, looking to all these engage-

ments, together with the multitudinous calls upon his time in business, they must admit and believe his heart and soul were in the cause, and be led to wish that there were many more such Masons. As regarded this Provincial Grand Lodge in particular, their excellent Brother had been most unwearied in his attention, and most anxious so to complete his arrangements as to satisfy the wishes of every member of the Lodge, and of the province in general; and after his noble conduct that day, he need not ask them whether he had given them that satisfaction or not. They would testify their feelings by cordially, sincerely, and heartily drinking his health—(drunk with full Masonic honours).

The GRAND REGISTRAR rose to return thanks. He certainly had been very anxious, especially during the last few days, as to the result of his labours; but, after entering the Lodge that morning, and finding that fine spacious room in the Guildhall thronged in all parts to witness the opening of the Lodge—when he saw the kind brotherly feeling which prevailed through the whole assembly—all his doubts, all his fears, had vanished, and he could only tell them that he never felt more gratified in his life. He could not have believed that in a province containing at present only five Lodges, such a meeting, either for numbers or respectability, could have been produced. He should return to London with the happiest recollections of the day when he was an humble instrument in forwarding their views in presiding over their Grand Lodge. He trusted that they would have many such meetings, and that they might live long to meet annually in the same happy way. For himself, he should make a point of being with them whenever they desired it, or he could be of the least service to them. They might always reckon on his advice and assistance. After paying a tribute of thanks to the worthy Mayor for the anxiety he had displayed for the success of the meeting, and his kindness in undertaking the office of Grand Treasurer, he warmly thanked the Brethren, and resumed his seat.

The next toast from the chair was—"The health of the Very Worshipful Deputy Provincial Grand Master, Dr. Roden." The Chairman paid a deserved eulogium on the exertions of his excellent Deputy, observing that it was to him that they were mainly indebted for originating and carrying out the arrangements for the formation of the Provincial Grand Lodge. The Chairman entered at considerable length into the merits of this Brother, the anxiety he had shown, and the claims he had to the appointment he had felt it his duty and his pleasure to confer, and concluded by remarking that, as he had before observed in the Lodge, he considered he had appointed a most zealous and excellent Mason to preside over them in his absence, and one whom he felt confident was in every way capable of faithfully discharging the important duties now intrusted to him. He would call on them to drink to "the health of their Very Worshipful Provincial Deputy Grand Master, and prosperity to the Provincial Grand Lodge of Worcestershire"—(drunk with the honours).

The DEPUTY GRAND MASTER returned thanks in a speech of considerable length, for which our space will only allow a condensed report. He said:—After the very flattering manner in which they had received and drank the toast, he feared he should scarcely find words to express his gratitude for the honour they had done him, and more particularly for the distinction they had conferred on him by their recommendation of him to the Grand Master in the chair. He considered he had no claim whatever to that high and important office but in the exertions he

had made towards bringing to bear the object of their wishes. Setting this aside, there were many around him who had greater claims, and were more worthy to fill the office. He sincerely thanked them for the double obligation they had bestowed upon him. He had always believed the practice of Freemasonry worthy the consideration of the gentleman, the scholar, and the Christian, and entertaining these views, he had felt it his duty to propagate the art to the fullest extent in his power. He thought this was best achieved by the establishment of a Grand Lodge, and accordingly he had for some time past given his attention to this subject. He congratulated the Craft on the successful issue of this meeting, and said the prosperity of the Lodge could not be doubted after what they had witnessed that day. He hoped he should ever be found able, as indeed he was willing, to do all his important office called on him to do, to advance Masonry in general, and the individual interests of any Brother to whom he could be of any service. He again thanked them for their kindness, and hoped he should always deserve their good opinion.

“The Grand Wardens and the other Grand Officers,” was then given from the chair. The Senior Grand Warden, Brother Masefield, feelingly acknowledged the toast. The Chairman next proposed “The Mayor of the City,” and spoke in the highest terms of his kindness in every act with regard to their meeting. The Mayor replied in a long, effective, and feeling speech. “The Masters of the five Lodges in the province,” followed. Bro. Patterson, W. M. of the Dudley Lodge, responded. “The Visitors,” “All poor and distressed Masons,” and other toasts, concluded the list.

Several of the Brethren executed a variety of glees, Bro. W. H. Rogers kindly presiding at the piano-forte, and in this way the sweets and solace of music were brought in as appliances to the *agremens* of the hour. The banquet was terminated at about half-past nine, when the Grand Master left the hall, attended by the Grand Office-bearers; and so was happily brought to a close the proceedings at the re-institution of the Provincial Grand Lodge of Worcestershire.

TRURO, *June 26.*—The old Phœnix Lodge, held at the Red Lion Hotel, Truro, is making great progress, as many of its members foretold it would on its being reconstituted. Several Brethren have been added; and on the Lodge night there was a gathering of the Craft almost equal to a small Provincial Meeting, assembled to assist in the ceremonies attendant on raising four Brethren to the upper degree. After the ceremony had been performed, nearly thirty Brethren partook of refreshment, there being amongst them several Provincial Officers, one of the officers of the King’s Dragoon Guards, who is a Member of the Apollo University Lodge at Oxford, and visitors from other Lodges in the county. Others, we hear, are to be introduced, so that this Lodge promises to become one of the most prominent in the province.

DORCHESTER, *July 15.*—A Provincial Grand Lodge for Dorset was held, and presided over by the worthy and respected Prov. Grand Master, the R. W. William Tucker, of Coryton Park. The national colours floated from the church towers and other public places, the bells of St. Peter’s rang merry peals; the enlivening music of the town band was heard, and there were other marks of rejoicing on the occasion. In

consequence of the confined space in the Hall of the Craft in this town, the Grand Lodge was opened, soon after ten o'clock, in the County Hall, in due form, when a procession was arranged, the Grand Master and other members appearing in their respective costumes. The procession moved on, from the County Hall to St. Peter's Church, hundreds of spectators being congregated in the street; and a most respectable congregation were previously seated within the sacred edifice. The Brethren having taken their appointed stations, the service for the day was opened by the choir and congregation singing a sublime Masonic Hymn. The prayers and psalms for the day, with the proper lessons, were read by Bro. the Rev. G. F. St. John, of Manston, and the first three verses of the 105th Psalm were sung. The sermon was preached by the Prov. Grand Chaplain, Bro. the Rev. William John Percy, from 1 Kings xx. 31-34, upon which peculiarly striking text the reverend preacher founded a very able, eloquent, learned and instructive discourse; showing the intimate connexion of Freemasonry with the true religion, as well under the Christian as the Jewish dispensations, and pointing out especially the abhorrence of this institution to the sin of idolatry, in any form, which sin brought down upon the two kings noticed in the text, the just judgments of Almighty God, although they were professed Masons. In illustrating the different branches of his elaborate discourse, he noticed that the kings of Israel bore the character of merciful kings, for which a reason might be assigned, that they were instructed by the prophets of God: now mercy, he said, was a peculiar feature of Masonry; but in observing this duty they must all be careful not to forget the still higher principle, truth, the sacrifice of which to mercy was the great sin of the kings Ahab and Benhadad. And in dwelling most forcibly on the subject of idolatry, he solemnly warned his Brethren, as a minister of theirs and an ambassador of Christ, that they were living in times of danger; he exhorted them to "be strong" in the faith and principles of religion, as was comprehended in that pure and apostolic branch of the Church of Christ, which, by the good providence of God, existed in this nation, a leading principle of which was the discountenance of every thing approaching to image worship or idolatry in any form: it was their duty, on this point, to "quit them like men," and to let the Holy Scriptures, which they should read and meditate upon daily, with humble prayer for the assistance of the Divine Spirit, be their guide and safeguard against this and all other sins. In conclusion, he urged them, according to their means, to contribute, with prudence, towards the several Masonic Charities; and, on their return to their respective homes, "to remember the poor," that so the blessing of Almighty God, as appeared at this beautiful season, might, in the increase of the fruits of the earth, rest upon them and theirs.

A magnificent anthem, from 1 Chron. xxix. 10, was then sung in a most admirable manner.

After the service of the church had terminated the procession was re-formed, the members walking back to the County Hall, when the Grand Lodge was again opened in the first degree, and being close tyled, the business of the Lodge was gone through, with those forms peculiar to the Craft. The P. G. M. then nominated and invested the several Prov. Grand Officers for the following year.

The P. G. M., Bro. WILLIAM TUCKER, then delivered an address of much eloquence, practical importance, and feeling, to the assembled

Masons. The R. W. gentleman said, "Brethren, I scarcely know how sufficiently to express my gratitude to the Supreme Grand Architect of the Universe, for having, in his great mercy, raised me from the bed of sickness, perhaps of death, and thus permitted me to be here present amongst you this day. Sincere and heartfelt pleasure does it indeed give me to meet you all again, and may the Most High grant that we may long live, in all brotherly love, to exercise those many and various Masonic virtues which it is the pride and boast of our Order to support and uphold. My lengthened illness has necessarily prevented me from attending, so closely, to the business of our Order, during the past year, as I otherwise should have done. I have not been able to go to London since November last, and consequently am unacquainted with the minutæ of the proceedings of Grand Lodge during that period. I am, however, very sorry to find, from a public report which I have received, that although the 'funds of the Royal Masonic Benevolent Annuity Institution continue slowly to increase,' yet they fall very short of relieving the great number of worthy applicants, whose names are annually returned to this excellent Charity. I trust the Brethren will take an early opportunity of reading the last report published in May, and issued in June. 'There were fifty-one candidates on the 21st of May, whose united ages averaged seventy years—thirty-nine of these were unsuccessful for want of funds.' Our Grand Master, Lord Zetland, patronized a public dinner at Freemasons' Hall on the 9th of June, which was holden for the purpose of raising additional funds; what the result has been I have not yet heard, but I do most sincerely trust and hope that some important step has been taken to augment the funds of this most important charity. But there is, Brethren, a fault nearer home, a fault among ourselves, to which I cannot, I will not, shut my eyes: the fault to which I allude is this—a private Lodge has a candidate for the charity; the W. M. and Officers naturally strain every nerve to secure his election; numbers of Brethren, at this time, become subscribers to the charity, for the purpose of voting for their distressed friend and Brother; they are lucky enough to succeed, and their candidate gains an annuity: what then happens? most of these Brethren, who have subscribed for this one year, forget to renew their subscriptions on the next, and thus unbandsomely abandon the Society which has relieved the distresses of their unfortunate Brother. Is this fair? Is this honest? Is this worthy a Mason? With one voice we must all say "no!" The subscription for a single vote is but small, five shillings, a sum which scarcely any Brother would miss from his person; and yet were every Brother to give this small aid, the funds of the Society would increase to such an amount, as would be sufficient to relieve all and every worthy applicant. Lay this to heart, my Brethren. Charity is the basis of our Order; and what I would ask can be greater charity than to supply the wants of the aged, the poor, and the distressed? aye more, it must be remembered that many of these have seen better days, have like ourselves been blessed by the good things of this world, till on a sudden, by some unforeseen accident of life, they have been deprived of all those blessings which they had before enjoyed. Subscribe, then, my Brethren—subscribe, I say, to the Royal Masonic Benevolent Annuity Fund; let it never be said that the Freemasons of Dorset have, at times, subscribed largely for particular objects, and have afterwards withdrawn: let not this high-toned province writhe under such a charge. Let our Brethren in London see what Dorset can do, will do, has done, and will continue to do; and

let the world at large see that there is not to be found, within this province, one selfish Mason. I wish here to call your attention to the report of the last quarterly communication, which has been issued, from Freemasons' Hall, under the sanction of the Grand Master. The discussion there reported is worthy the most serious attention of every Mason; and we must all look on it as a great boon to the Craft that, for the future, we are to have regularly transmitted to us an authorized report, under the sanction of the Grand Master, of all that actually does take place in the Grand Lodge. I am delighted to find that this Lodge is likely again to flourish. I am highly pleased with the spirit by which many of the Brethren are actuated, and the zeal and energy which they have displayed. I am highly gratified to find that the Lodge at Poole is likely again to be revived; my Brethren of Poole, think no labour lost or thrown away to attain this great, this important object. Remember that, in Lodge, you meet as Masons, as Brethren, under the kind and fostering protection of the great Father of All, whose highest attribute is universal benevolence and love: bear this in mind, and let no thought, word, or deed enter in among you, which may in the least disturb your universal harmony; let no religious discussions distract you. Ever call to mind the words of Holy Writ, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Much less let political fever withdraw your allegiance from every principle of our Order; be faithful, Brethren, be obedient to your ancient charges and constitutions, which declare that neither religious nor political discussion shall ever enter the doors of a Masonic Lodge. My Brethren of Sherborne—I congratulate you on your late valuable acquisition, in the initiation of two gentlemen in your Lodge, who I feel assured will not only prove an honour to your Lodge, and this province, but to the whole Craft at large. Brethren of the province generally, I feel proud of being placed over so well ordered a body of Masons. I hear from all quarters the strongest commendations both of your Masonic working and general demeanour; persevere in this, and you will continue to add not only lustre to our Order, but accumulated happiness to yourselves and connexions. I am sorry to find that my Brethren of Blandford have not yet risen from their long slumber—I call it slumber; for I am well convinced that the truest and finest Masonic feelings do still exist among my Brethren there; and I feel convinced that the day will come when these feelings will be awakened, and Masonry will be revived there, invigorated and refreshed, ready and able to make such gigantic steps as will prove, to the world at large, that, however long the outward ceremonies of our Order may have been neglected, the more sterling and valuable jewels have been most carefully cherished and preserved. I could have wished to have seen a greater number of newly initiated among us; still this is a point on which no Brethren should at any time shew too great an anxiety. I have frequently observed that one initiation taking place in a Lodge has been followed almost immediately by a perfect influx of candidates. I merely mention this in case any Lodge in which an initiation has not lately taken place should in any way despair and despond. My dear Brethren, I will now take the opportunity of thanking you for the kind interest which you expressed for me during my late severe and dangerous illness. Often, and often, has my sick pillow been smoothed by marks of your affectionate kindness and fraternal love; and I can safely say there never was a day that passed over my head, even during that

trying period, when I had not you, or your interests more or less in my mind. Let brotherly love ever be our watch word. I can speak, from my late experience on this point, most confidently, and can say that my chief comfort and consolation during my greatest period of danger was, that I was 'in charity with all men,' that I owed no grudge or ill feeling to any man living; and further, that I did retain the love of my Masonic Brethren, and other kind friends: daily and hourly proof of which I was then receiving. My wish has ever been and ever will be to rule in all your hearts by the golden cord of love; for I am well assured that such a course will always be the best check to any occasional jealousies or misunderstandings which may occur, and these must ever be liable at times to happen. Look on me as your sincere and intimate friend; consult me freely, not so much in the character of your Prov. Grand Master as of your Brother; and depend on it I will never betray your confidence. I will give my best attention to all your requests, and endeavour to make justice, strict and unswerving justice, the guide of all my advice and actions. My Brethren, I thank you for your kind attention, I thank you for your attendance here this day; may the Great Architect of the Universe grant that we may all live and be enabled, by his fostering protection, to adorn and beautify the fabric of this our ancient and honourable Society, by shewing forth in ourselves, in our lives, and actions, one straightforward and undeviating line of virtuous conduct; thus shewing to the world at large that we act up to what we profess, and that Masonry is really deserving of that high and distinguished patronage which it ever has, and I trust ever will, continue to receive."

Thanks were then unanimously voted to the Magistrates for the use of the County Hall; to the Rev. Morton Colson, Rector of St. Peter's, for the use of his church; and to Brother the Rev. W. Percy, P. G. C., for his admirable sermon that day.

We have also further to add to the above proceedings of the day, that a committee, consisting of the Masters, Past Masters, and Wardens of the several Lodges in the Province met, Brother E. T. Percy, P. P. D. G. M., in the chair, on the subject of the Masonic Testimonial proposed at the last Provincial meeting, to be presented to Brother William Eliot, the late Provincial Grand Master, as a mark of the high esteem in which he is held by the Brethren of the Province, and as evincing their sense of the great zeal and attention displayed by him in promoting the best interests of the institution. Returns of subscriptions towards this object from the several Lodges, were received; and it was resolved that the subscription list shall close on the 1st of September next.

On the previous evening a very full Chapter of Royal Arch Masons assembled at the Masonic Hall, when the usual routine of Provincial business was transacted. At five o'clock the members of the several Lodges sat down to a banquet at the King's Arms Hotel. The P. G. M., Bro. Tucker, presided with his accustomed ability and good feeling. After the cloth was removed the P. G. M. proposed, "The Queen," "The Earl of Zetland, Grand Master of England," "Lord Yarborough, D. G. M. of England," "The Duke of Athol, G. M. of Scotland," coupled with the name of Capt. Burgoyne. The toasts were severally drunk with the usual honours, and

Capt. BURGOYNE most ably returned thanks for the Grand Lodge of Scotland; and expressed his deep sense of the kindness of the G. M. and Brethren of the Province of Dorset in drinking his health in so cordial a manner—(applause).

The G. M. gave the "Duke of Leinster and the Grand Lodge of Ireland," coupled with the name of Sir Edward Baker, Bart.

Sir EDWARD BAKER returned thanks for the Grand Lodge of Ireland, and for himself as a nephew of the Duke of Leinster. He said he should do himself the pleasure of writing to his illustrious relative in a few days, when he should express the pleasure and delight he had experienced in being admitted amongst them.

The P. P. G. M., Bro. ELIOT, then called upon the Brethren to fill a bumper. He then, in his usual truly Masonic spirit, thanked the great Architect of the Universe for having restored the P. G. M. to health, and spoke warmly of the pleasure himself and the Brethren felt at his being again enabled to preside over them that day. Brother Eliot referred them to the excellent address of the P. G. M. that day, trusting they would pay particular attention to it; and congratulated them in having so able a P. G. M. to preside over them. He then gave the health of the P. G. M., to which the Brethren responded with full Masonic honours.

The P. G. M., in returning thanks, referred to the kind expressions of Bro. Eliot, who, he was sure, spoke the sentiments of his heart. The manner in which the Brethren had responded to the toast would stimulate him to further exertions; as he felt that he owed a deep debt of gratitude to Bro. Eliot and the Craft for the kind-heartedness they had evinced during his severe illness. He would take the opportunity before he sat down of proposing the health of the P. P. G. M., Bro. Eliot.

Bro. ELIOT, in returning thanks, expressed the pleasure and happiness he experienced at being present amongst them. He spoke of the principles of Freemasonry, and called the attention of those Brethren who had been recently initiated to the necessity of studying the different branches of those sublime and useful sciences and arts connected with it, and which would enable them to fully appreciate its advantages, and to follow that bright example which had been shown to their country and the world by some of their distinguished brethren. He spoke of the pleasure they would derive in Masonic society, the spirit and feeling engendered by which would enable them to withhold the expression of those shafts of malice which would sometimes emanate from the heart of man, and notwithstanding differences and difficulties to live as brethren. He then drew their particular attention to the Masonic Benevolent Society, and the advantages arising therefrom to the poor Masons, trusting that every Brother of the province would subscribe to this admirable institution. He concluded by again warmly thanking them for their kind expressions towards him, and trusted the great Architect of the Universe would look down upon them and prosper all their undertakings. The P. P. G. M. sat down, after delivering his excellent address, amidst the most enthusiastic plaudits.

The P. G. M. proposed the health of the D. P. G. M., Brother Herbert Williams, in whom the Brethren should not forget that they had among them the son of one who had presided over them with pre-eminent ability and kindness for many years.

Brother WILLIAMS returned thanks in a very able speech, and referred with much feeling to the kind mention of the name of his lamented father. He also apologized for the unavoidable absence of Brother Ker Seymer.

The P. G. M. gave the health of the P. P. D. G. M., Brother Percy, whose eminence as a Mason and high character as a Brother he warmly extolled.

Brother PERCY returned thanks in a speech of considerable brilliancy

and interest, which drew forth the most animated cheers. He said he owed them a deep debt of gratitude for the kind manner in which they had responded to the toast, which had been so flatteringly given by the P. G. M. He was satisfied that the duties of the several offices would be most effectually discharged—(cheers). When he was appointed, under the late Grand Master, he had made that progress in Masonry which had been referred to by the worthy Brother who presided over them, and which they had so much appreciated, he could only hope that, with this knowledge, in the great day of account he should not be found wanting—(cheers). He was most happy, as they all were, to see, through the good Providence of the Almighty, that their P. G. M. was restored to health, so that he was enabled to resume his duties—(cheers).

The P. G. M. gave the health of the P. G. C., Rev. Bro. W. Percy, who most eloquently and expressively returned thanks.

The P. G. M. gave, Bro. Melmoth, P. G. S. W., and the other officers : and Bro. Percy acknowledged, in very able terms, the compliment.

The P. G. M. proposed the Past Masters of the different Lodges, to which Brothers Percy and Maggs responded. Brother Latham and the officers of his Lodge followed, and was duly acknowledged.

The P. G. M. proposed the health of Bro. Money Penny and the Brethren of the Province of Kent.

Bro. Capt. MONEY PENNY returned thanks, and expressed his regret that he had not paid that attention to Freemasonry he could have wished since his initiation. Perhaps, however, they would accept, as an excuse, that the greater portion of the time that had since elapsed had been spent in the defence of his country—(loud cheering).

The P. G. M. then gave, as the closing toast, "Masons' Wives and Masons' Bairns."

The proceedings of the evening were enlivened by some excellent singing ; and the whole passed off with that order, propriety, and brotherly feeling which are the characteristics of the fraternity.

July 17.—To-day a grand Encampment of Knights Templar was held, over which Bro. Tucker presided, supported by several most distinguished members of this excellent Order, the solemn and deeply interesting ceremonies of which were gone through ; and, as we hear, a highly respectable gentleman was elected, and admitted in due form. This closed the proceedings, which have excited great interest throughout the province.

HIGHBRIDGE, July 27.—The annual festival of the Rural Philanthropic Lodge, took place. A large party of Brethren from Bath, Bristol, Bridgewater, Wells, and other places, having arrived at Highbridge about half-past eleven o'clock, were conveyed in the carriages of the Brethren, preceded by a band of music, to Burnham, where they were greeted upon their arrival with a merry peal from the church bells, salutation of cannon, and the display of national and other flags from the church tower, custom-house, trinity, and other places. They then proceeded to the residence of Bro. Tuthill Allen, P. M., where they sat down to an elegant repast, during which, the band was stationed on the lawn playing Masonic and other airs, which was much enjoyed by the visitors of this delightful watering place and its inhabitants, the pleasure of which was much heightened by the fineness of the day, and the beautiful marine appearance of the place. After partaking of the

hospitality of Bro. T. Allen they returned to the Lodge, where they were joined by the R. W. P. G. M. Colonel Tynte, when the W. M. elect, Bro. Frederick Barrow, of the Manor House, Wedmore, was installed in the chair, according to ancient custom, the ceremony being performed by that excellent Mason and respected Brother, Dr. Pope. The duties of the Lodge having closed, the Brethren adjourned to the banquet-room, where they sat down, sixty in number, to a sumptuous dinner. The W. M. being supported on his right by the R. W. P. G. M. Colonel Tynte; Dr. Tunstall, W. M., G. R.; Rev. J. S. Broderip, G. C.; T. D. King, P. M.; P. P. G. S., &c. : and on his left by Dr. Pope, P. M., P. G. S. W.; Dr. Bryant, P. M., P. G. R.; Dr. Woodforde, W. M., P. G. J. W.; Dr. Cardew, S. W., &c. The vice-chairs were ably filled by the Wardens of the Lodge, Brothers John Wick Bennett, and John B. Thwaites. The cloth having been withdrawn, *non nobis Domine* was chaunted by Brothers Rolle, Burr, Martin, and Bedford.

"The Queen" and the usual loyal and high Masonic toasts having been drunk, the R. W. P. G. M. Colonel Tynte, rose to propose the health of Dr. Pope, to whom the Brethren were indebted for the zeal and spirit with which he had restored the Lodge from its fallen state to the highly flourishing and prosperous condition to which it then was; at the same time he was deputed by them to present him with a Past Master's Jewel, as a testimony of respect and esteem for his services, and as a tribute of their fraternal regard for him. The P. G. M. concluded in an eloquent and complimentary speech, and the toast was drunk with Masonic honours. The jewel, which is of most beautiful workmanship and made by Bro. Evans, of Great Queen-street, London, is a gold one encircled with a wreath of frosted gold, elegantly chased and set with brilliants; the square and problem is fine gold on purple enamelled ground, surmounted with Masonic emblems. The jewel bears [the following inscription :—"To Brother Dr. Charles Pope P. G. S. W., P. M., and Worshipful Master of the Rural Philanthropic Lodge, No. 367, A. D. 1847: a grateful tribute of esteem from the Brethren of that Lodge; which, when fast lapsing into decay, was, by his energy and zeal for Masonry, lifted up and restored to its ancient prosperity."

Bro. Dr. POPE, on rising to return thanks, was received with much applause, and stated that he should use no worthless language when he said how incapable he was of expressing his gratitude to them; for it was true his tongue could not express the sensibility of his heart. If he felt proud with the magnificent jewel which they had presented to him, he felt, if possible, a higher gratification from being so much the object of their respect, and in standing so high in their estimation. If he had been instrumental in restoring the Lodge and Masoury in that neighbourhood to prosperity, the reward was great from the happiness he experienced in having his efforts crowned with success. He then took a short retrospect of Masonry, and stated that from the period when St. Alban formed the first Grand Lodge in Britain, in the year 287, it had never been in a more flourishing condition than at the present time; and concluded in a fervid, affectionate, and Masonic style.

The pleasures of the evening were much enhanced by the musical talent of the professional and amateur Brethren. Every arrangement had been made for the enjoyment and comfort of the visiting Brethren, the whole of whom expressed themselves highly delighted in the manner in which they had been received, and stated it was one of the most pleasant Masonic days they had ever spent. The festivities of the evening were

kept up to a later hour than formerly, from the arrangement which had been made for the night mail train to call at the Highbridge station.

BATH.—A Provincial Grand Lodge for the Province of Somerset was held on the 25th of August, by command of the P. G. M., Col. C. K. K. Tynte, in the Royal Cumberland Lodge, at high twelve. The banquet took place at the Gothic Hall, Pulteney Hotel. We regret that we have received no report.

[A correspondent observes that there is something "rotten in the state of Denmark," and that the P. G. M. is not properly supported.]

Postscript.

WEST YORKS.—The Provincial Grand Lodge was held at Dewsbury on the 5th July. A meeting for confirmation will be held at Huddersfield on the 5th October. Particulars in our next.

LEAMINGTON SPA, *Sept. 15.*—The Provincial Grand Lodge for Warwickshire was held in the Guy Lodge, at the Bath Hotel. The Prov. Grand Lodge, after business, went in procession to lay the foundation stone of the proposed Vicar's Grammar School; and afterwards attended divine service in the parish church, where a collection was made in aid of the funds of the Warneford Bathing Institution, the Leamington Hospital, and the Masonic Charities. The Brethren attended a banquet, and passed a very happy day. We regret that more ample details have not yet reached us.

CONGLETON, *Sept. 15.*—The first annual festival of the Eaton Lodge, 777, was held, when the W. M. elect, Bro. Antrobus, was duly installed by Bro. John Smith, of Langley. The usual business having been disposed of the Brethren adjourned to banquet; after which, many appropriate addresses were made, in particular that by the W. Master on the presentation of a handsome silver inkstand, suitably inscribed, to Bro. Smith, the indefatigable P. M. Bro. Smith's reply was couched in feeling terms, expressed in a very chaste and neat address. We regret that the late arrival of the report precludes due justice being given to a very interesting meeting.

IRELAND.

TO CORRESPONDENTS.

HONESTUS—On the present state of Freemasonry in Ireland—is deferred for the re-consideration of the author.

A. B.—"Taxation without Legislation" is postponed.

M. B. O, R.—Too late.

DUBLIN, *July 2.*—*Victoria Lodge, No. 4.*—The meeting of this day was unusually effective. Bro. Dr. Wright delivered a lecture on the principles of the Order. The fine organ presented by his Grace the Duke of Leinster was used for the first time. Dr. Smith's performance was greatly admired. After a series of interesting observations in Lodge, the Brethren retired to refreshment, and with their visiting friends enjoyed, as usual, a very happy day.

CARLOW.—The usual meeting of the Carlow Lodge took place on the Festival of St. John. At five o'clock the Lodge was opened in due form for the installation of officers for the ensuing year, and was very numerously attended, after which the Lodge adjourned to dinner at the Club House. The W. M. Bro. A. M. Mosse, of Maryborough, presided. The cloth being removed, the usual loyal toasts were given, after which the health of his Grace the Duke of Leinster was proposed, and responded to with every mark of respect due to the Grand Master of the Order in Ireland. The Lodge being honoured with the presence of Bro. Surgeon Wright, Secretary to the Grand Council of Rites, and one of the Inspectors-General of the Order, his health was proposed with a suitable eulogium by Bro. Carroll, which was received with the greatest enthusiasm, and saluted with all the honours due to his rank in the order. The health of the P. M. Dr. Porter, was next proposed, and was drunk with all the honours.

The healths of Bros. Mackey, W. M., of Lodge 4; of Turpin, P. M., of 50; and of Clarke, 660, Mountmellick, next followed, and were responded to.

The next toast was that of Bro. A. M. Mosse, the W. M., which was drunk with all the honours; as also that of Bro. Richard Wilson, the indefatigable Secretary of 116, whose services were duly acknowledged.

Other toasts were proposed, after which the members retired at an early hour, gratified with the social and Masonic feeling which pervaded during the evening.

June, 24.—The Athy Lodge, No. 167, met this day to celebrate the festival, and was numerously attended. At six o'clock the Brethren proceeded to dinner at Sheil's Hotel. Bro. Hannon, W. M., in the chair, and the evening was spent in the most agreeable and convivial manner, after which they separated at an early hour.

June, 24.—The Brethren of the Masonic Lodge, 114, Piltown, dined together, according to custom, in celebration of John's Day, and upon the occasion a fitting banquet marked it as one of peculiar prosperity in the annals of this most respectable Lodge, whose standing is of so high a character, the Brethren having lately received numerous and most respectable accessions to its members.

NORTH MUNSTER.—*Lodge No. 60, Ennis, County Clare.*—This Lodge, entertained at a sumptuous banquet the candidates for the county and the borough, viz., Bro. the O'Gorman Mahon, K. H. and P. M.; Bro. Captain M'Namara, and Bro. Cornelius O'Brien, members of the Lodge. Major M'Namara, also a member, was prevented attending the festive party by sudden indisposition. William Kean, W. M., presided; adverse politicians blended, and peace, love, and harmony, in its fullest sense, pervaded the Lodge as usual. Bro. O'Gorman Mahon was on Tuesday the 3rd August unanimously elected, amidst the most enthusiastic plaudits, representative for Ennis, and having returned thanks in the happiest terms, left to record his vote at the Irish University, Dublin.

LIMERICK, June 28.—The Eden Lodge, No. 73, assembled at the Temple in Henry-street, to instal officers, when Bro. J. Marshall was inaugurated W. M.; Bro. John Bernal, S. W.; and Bro. J. Shinkwin, J. W. The Brethren in the evening sat down to an elegant banquet, whereat the Worshipful Master presided, and under his auspices

“peace, love, and harmony” elicited “the feast of reason and the flow of soul.”

July 2.—The Triune Masonic Lodge, No. 333, met at high noon, at the Masonic Hall, Henry-street, and installed the following Brethren as their officers for the ensuing six months:—J. D. Macnamara, W. M. ; John Massy, S. W. ; John Westropp, J. W. The celebration of the festival was adjourned to September, when the Lodge assembled for two days, to work the high degrees of Masonry.

Sept. 16.—Our Prov. Grand Master, Bro. Furnell, was hailed by the most affectionate welcome on the 13th, after an absence of several months, occasioned by illness: during which, however, he compiled a Masonic Calendar, which had long been wanted by the Irish fraternity. Activity attended his return, and on the very next day the Rose Croix Chapter, No. 4, met their founder, and inducted Capt. C. E. Deering, of the 85th, W. M. of 163, and a member of the Encampment of the Cross of Christ, London.

To-day, No. 333, the Triune, admitted recipients in every grade up to K. T., and passed a delightful day.

No. 73 have also met, and greeted their beloved guest, Bro. Michael Furnell, with a cordiality approaching to the most affectionate demonstration. The meeting was alike worthy of the guest and his entertainers. We understand that gatherings are contemplated in every district of North Munster, to testify to the Prov. Grand Master that his return home has enlivened the hearts of all his Brethren.

COLERAINE.—Old Ireland is NOT Masonically happy, yet we “bide our time.” The surrounding district is in a state of Masonic destitution. On the 27th August, a numerous meeting was held in the Assembly-room at Coleraine, for the purpose of originating a new Lodge. The Deputy Grand Master, on the requisition of Dr. Waddy and other Brethren, convened the meeting, and entered at some length into the principles on which the Provincial Grand Lodge would be conducted when the new Hall at Derry should be dedicated, and a Lodge of Instruction and Promulgation in full operation. From the clear and lucid statement of Bro. A. Grant, and the very considerate attention paid to his suggestions, we augur in favour of a stimulus and re-action in the province. The hall is rapidly advancing to completion.

CORK.—We understand that the Grand Lodge of Ireland have come to the determination of suspending every Chapter that works on the improved system. The natural consequence will be a “split” in the R.A.C., No. 8, as many of the companions are, fortunate for themselves, innocent of the silly old style, and are unwilling to stultify themselves. It is said that No. 71 intend to memorialize Grand Lodge for permission to work under the improved system. What follows?—why, that No. 71 and the discontented of No. 8 may probably resign their certificates, and pray the Grand Chapter of England to grant consent to work according to its ritual.

[The Grand Chapter of England must, of necessity, refuse the prayer; but if it is properly offered, that body may probably advise such a course as may lead to a desirable end.—ED.]

AMERICA.—UNITED STATES.

TO CORRESPONDENTS.

WE have received letters on the subject of the African Lodge, formerly, in 1784, under the registry of the Grand Lodge of England; which fact is indisputable, inasmuch as we have made due enquiries at the Grand Secretary's office in London, and have even examined records; but we decline entering further into the subject, in justice to Dr. Crucefix, who has taken some trouble to eliminate results from the very chaotic mystery in which the said subject is involved. We perceive an extract from one of the Doctor's letters is given; but why not publish the whole? We would prefer closing the subject, and do not intend to refer to it unless it becomes imperative on us to do so.

MASONIC RELIEF TO THE IRISH.—The United States have done themselves honour in their unanimity to meet the dread calamity as well as they could—the effects of the disastrous famine in Ireland. England, and the world have all united in the praiseworthy efforts. British India, and in particular its Masonic section, have not been behind hand; and we have reason to know that numerous Lodges and individual Brethren have swelled the grateful phalanx of contributions to a nation's want. But alas for the *Grand Lodge of England*, which has allowed its time to be so frittered away in silly debates on almost unimportant questions, that the grant for 1000*l.* in aid of the public wants of their fellow men, could not be brought on; meantime an abundant harvest has, by the blessing of God, rendered the grant now unnecessary. We make this gentle statement, that credit may not be given where it is not due. Whether the grant might have been carried is not the question; but the delay is indicative of the necessity of a radical reform in the proceedings of the Grand Lodge of England.

WASHINGTON CITY, May 1.—The Corner-stone of the Smithsonian Institution was held this day, with the most appropriate Masonic ceremonies, by the Grand Master, Bro. B. B. French. The Grand Chaplain, the Reverend Bro. M'Jiltan, addressed a most impressive invocation to the Throne of Grace. The object of the testator was "*to found an institution at Washington for the increase and diffusion of knowledge among men.*"

Masonry in the United States is certainly progressing in a very satisfactory manner. The "*General Grand Lodge*" question is gaining proselytes.

NEW ORLEANS, February.—We are informed by the *German Courier* of the above city, that at a meeting of the Grand Lodge of Freemasons of the State of Louisiana, held on December 22, Dr. S. Gans, a gentleman of the Jewish persuasion, was elected the Grand Master.

FOREIGN.

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

PARIS, June 24,—(*Loge de la Clémentine Amitié*).—The Lodge was numerously attended, and the general report of its transactions highly satisfactory. Dr. Crucefix, the M. P. Sov. Grand Commander of the 33rd degree for Great Britain, was unanimously elected an honorary member, and it was ordered that the intimation of this resolution should be communicated to that distinguished Mason by an especial letter from the Secretary Bro. Leblanc de Marçonnay, who is himself a member of the 33rd degree in Paris, to be delivered personally by Bro. Dutetre de Vétéuil (36°)*

FRANKFORT.—To mark the grateful sense entertained in Frankfort of the invaluable services rendered by Bro. Henry Faudel, of London, in favour of the Jewish Freemasons, two of the Lodges here have by an unanimous vote, created him an honorary member.

CARLSRUHE, June.—The opening of a Masonic Lodge, called "Leopold or Fidelity," took place a few days ago at Carlsruhe, with the approbation of the Baden government. For thirty-four years previously, Freemasonry had been interdicted in the Duchy of Baden.

PRUSSIA, Aug. 1.—The Masonic affairs of Prussia are in a curious state, but we do not see that anything can be done in the matter, the fundamental principles not being agreed upon, the superficial are not likely to harmonize. Jews cannot be initiated here, nor are they allowed to become joining members; it would not be just to attempt to force Lodges to accept Jewish candidates, and the joining of course rests with the choice of the members. It is possible that time may soften these feelings, and if many well educated gentlemen of the Hebrew faith become frequent visitors at Lodges, no doubt some good will be effected. We feel certain that as Jews become known and understood their social position will improve, and the bigotry of some of our countrymen will yield to the closer acquaintance of the manners, habits, and views of that people. The law for the non-admission of non-Christian Brethren remains the same, nor will it be altered at present, perhaps it may in seven years when the statutes are revised, which takes place every nine years, but by that time it may be forgotten, or some great change take place. The dispute has taken the turn of alluding only to visitors. The Royal York Grand Lodge appears deeply to feel the position it is placed in, and seems to express with some bitterness that they are only allowed "not to inquire of what religion the visitor

* This Lodge is the leading Lodge of the Grand Orient de France, but works according to the ritual of the rite Ecosais.

is," but it is some gratification to find that the Grand Lodge of the Three Globes has also issued instructions to its subordinate Lodges to the same effect: it is a move in the right direction, and the other Grand Lodge here will no doubt follow the example.*

Freemasonry in Prussia.—According to a recent decision, the Masonic Lodges of Prussia are authorized to admit all Freemasons, of whatever religion they may be. Hitherto Jews have been excluded from the fraternity.—*Morning Advertiser.*

JAMAICA, KINGSTON.—*May 13.*—The annual installation of the Officers of the Glenlyon Lodge, Scotch Provincial, No. 2, took place at the Lodge room in King-street. It was expected that the Prov. Grand Master, who came to town for the purpose, would have been enabled to form a Grand Lodge in the forenoon; however, there was no other business done in the early part of the day but the ordinary working of a Mark Lodge for the two candidates in waiting—Bros. Dr. Ewart and Miller. There was a full attendance of the members at an early hour in the evening, as well as many distinguished visitors; and when they all entered the Lodge-room, the Master, William James Rutherford, opened the Lodge, and called upon Dr. Arnold, the elect Master, to take the chair in due and ancient form, as is usual on similar occasions. He was duly inducted into the chair in the presence of the Right Worshipful Provincial Grand Master; whereupon the Officers appeared as follows, viz., Bros. W. Arnold, *M. D.* and *F. R. C. P.*, Master; A. E. Chevolleau, Senior Warden; Henry Michell, Junior Warden; George Henderson, Treasurer; Andrew Scott, jun., Senior Deacon; W. G. Astwood, Junior Deacon; Robert Artice, Inner Guard; E. D'Souza, Tyler.

The newly-elected Master then addressed the Brethren present in a neat speech. After which, the newly-elected Officers responded.

The business of the evening being now concluded, the members of the Lodge and visiting Brethren repaired to the banquet-room at the Commercial Hotel. After the usual loyal and patriotic toasts had been drunk, the Worshipful Past Master, W. J. Rutherford, proposed the health of the Prov. Grand Master. As soon as the Italian minstrels had ceased playing an appropriate air.

The R. W. GRAND MASTER rose and addressed the assembly of Brethren as follows:—"I assure you, my friends and Brothers, it is with no ordinary degree of pleasure that I rise on the present occasion to return you my sincere, my hearty thanks, for the very handsome manner in which you have proposed and drank my health. In adverting to me as the P. G. M., I can only state that through the instrumentality of the Earl of Glenlyon, now Duke of Athol, I became the chief of the Scottish Lodges in this distant province, the beautiful island of Jamaica. I must say that I have worked hard in the vineyard to bring the Craft together, and worked under wholesome instruction and efficient masters. Still, in regard to the Lodge No. 2, I cannot resist making mention of the facts I am in possession of. If it had not been for the indefatigable exertions of the late Past Master, W. J. Rutherford, the Glenlyon Lodge would not at this day, as was so figuratively and beautifully expressed by the present Master, Dr. Arnold, have had a local habitation and a name. To him immense praise is due—not because he has established the Lodge, with a few other zealous Brothers who founded it, and obtained the charter,—not because he required this auxiliary aid,—but

* The other Grand Lodge (there being three) is called the National Mother Lodge.

knowing him to be one of the most zealous and best operative Masons in the province; more than I can or dare say is due to him. In conclusion, my friends, I assure you, one and all, I am a most ardent lover of the Order, and so long as I may be spared the blessing of health to meet you all—for I look upon you all as my children—I shall never cease to adore the Masonic fraternity. I now beg leave to ask your permission to give a toast—‘The R. W. W. J. Rutherford.’”

The R. W. W. J. RUTHERFORD hereupon returned a neat and perspicuous speech. He said, I have not nor do I claim the gift of eloquence, but I must offer a few words in reply to the complimentary speech of the Prov. Grand Master, as referred to myself. Certainly I have done my utmost for the erection and the benefit of this Lodge, and to the success of the Lodge, I can only assure you that you have not a more zealous member of the Craft among you than I am. What, may I ask, should I have done without the able assistance of my Officers? Indeed, and I believe it is pretty well known that unless the chief of every Order is duly and properly supported, every thing goes wrong. The House of Lords, the House of Parliament, are only figurative, like all fraternities of men who meet together for the public weal, so are all well-constituted Lodges—that unless the Prime Minister is supported by his officers, the Cabinet, like this Lodge, must come to a dissolution. This event, I trust, will never come to pass, because I am so thoroughly confident of the abilities and talent of the Worshipful Dr. Arnold, who is well known to you all, that the Glenlyon Lodge will flourish and succeed for a great many years. The conclusion of the W. Past Master's reply was applauded, and the minstrels played a beautiful aria from Norma. After the aria was finished, the Past Master rose, and in a neat and perspicuous address, proposed the health of the Managing Committee, who, one and all, were more than attentive to their duties during the whole time occupied in the elegant entertainments. Perhaps few Masonic meetings have been conducted in so very quiet and so chaste a style.

HALIFAX, N. S., *Grand Masonic Ceremony, Laying of the Corner Stone of the Lunatic Asylum, in New Brunswick.*—It is estimated that not less than ten thousand persons turned out to witness the novel and imposing ceremony. The hills in the neighbourhood being covered with groups of spectators, many of whom were of the fair sex, and all dressed in holiday attire, presented a gay and pleasant scene; which we understand was highly pleasing to his Excellency the Lieutenant-Governor, and particularly so to the Right Worshipful the Provincial Grand Master, who with the true philanthropy of a Mason and a Christian, and the urbanity of a gentleman, readily responded to the invitation of the Worshipful Master and Brethren of Albion Lodge, to take part in the interesting ceremony, and undertook the journey from Halifax for that purpose, sparing neither pains nor expense to gratify the wishes of the Masonic Brethren.

The Hon. Alexander Keith, of Halifax, P. G. M. for New Brunswick, having arrived in this city, a Provincial Grand Lodge was holden in the Lodge-room of the St. John Hotel, on St John's Day, for the transaction of Masonic business, and for the purpose of forming a Masonic procession to assist his Excellency the Lieutenant-Governor in laying the corner stone of the new provincial Lunatic Asylum, about to be erected in the vicinity of St. John.

The different Lodges being in attendance, the Provincial Grand Master was announced, and took his seat on the Throne with the usual

honours. The Grand Lodge was then opened in due form, and with solemn prayer.

The patent from the Right Hon. the Earl of Zetland, M. W. G. M. of England, appointing the Hon. Alexander Keith, a member of her Majesty's Legislative Council of Nova-Scotia, and P. G. M. for Nova-Scotia, to be P. G. M. for New Brunswick and the islands of Newfoundland and Prince Edward, having been read by the Grand Secretary, he was proclaimed and saluted according to ancient custom.

The Prov. GRAND MASTER then addressed the Brethren in a very eloquent address, from which we make the following extracts:—

“We are also assembled to assist the representative of our gracious and beloved sovereign, in laying, with the ceremonies of our Order, the corner stone of a Lunatic Asylum, about to be erected in the vicinity of this prosperous and loyal city—an occasion well calculated to awaken, even in the most thoughtless, the better feelings and sympathies of our nature; but in Freemasons, the deepest sense of their obligations; indeed one of the characteristics of our Craft is, that it stands in such high and bold relief, as to deter many a sensitive mind from entering into its service—and why? Because its obligations concern almost exclusively the distressed; still a satisfaction arises from the due discharge of our Masonic duties, for we look back upon the reward of the good Samaritan—verily a rich reward—the blessings of the poor, the helpless, the insane in body and mind.

“To aid in any undertaking intended to provide a home for the houseless, a guardian or friend for the friendless, or for those who may not be safely trusted to take care of themselves, is truly a Masonic duty; and I trust that every Brother considers himself bound to afford that assistance which has been required of us as Masons, by the commissioners appointed to superintend the erection of the Asylum, on the present highly interesting occasion.

“It was my intention to have appointed a Deputy Grand Master for this province, and to have installed him at once with the customary ceremonies. The business before us, however, obliges me to postpone the performance of this pleasing duty to another day. In the meanwhile, I beg to assure you that no endeavours shall be wanting on my part to advance the prosperity and well-being of the Craft, and more particularly of that portion of it over which I have the honour and pleasure to preside. In these endeavours I crave, and confidently, expect your cordial united support and assistance, without which I feel that any exertions of mine must be unavailing.

“I thank you, Brethren, for your attendance, and for the kind and flattering reception you have given me, on this my first official visit to your shores. I am also much indebted to the Worshipful Master and members of the Hibernia Lodge, on the registry of the Most Worshipful Grand Lodge of Ireland, for the assistance they are about to afford us in this our present undertaking; and may the building, the corner stone of which we are this day to assist in laying, be hallowed with the Divine blessing; may the humane and benevolent intention of its founders be fully realized; and may it be supplied by man with all that is needful and good for its temporal support. So mote it be.”

The Lodges then proceeded to King's-square, where they were joined by the civic authorities, when a procession was formed, assisted by the New Brunswick regiment of Artillery, commanded by Major Nicholson, in the following order:—Commissioners for building the Asylum;

City Marshall ; High Sheriff and Coroner ; Mayor and Recorder ; Common Clerk and Chamberlain ; Aldermen, two and two ; Assistant Aldermen, two and two ; Magistrates, two and two ; Province Treasurer, Collector of H. M. Customs, and Postmaster General ; Members of Assembly, two and two ; Members of H. Majesty's Council, two and two ; Band of the Queen's New Brunswick Rangers ; Architect, with plans.

The procession having reached the site of the intended building, beautifully situated on Carlton Heights, in the parish of Lancaster, was halted, opened right and left to allow the Lieutenant Governor and the Provincial Grand Master to pass to the platform erected for the purpose, where, having taken their appointed places, (the Provincial Grand Master with his Excellency on his right,) a royal salute was fired by the New Brunswick Artillery, the band playing the National Anthem.

The ceremony of laying the corner stone commenced with a prayer from the Grand Chaplain, the Rev. Dr. Gray.

The inscription on the plate was read by the Grand Secretary.

The inscription, several coins and newspapers of the day, together with the New Brunswick Almanac for 1847, were deposited in the stone, by the Provincial Grand Master.

The Chairman of the Commissioners for erecting the building, George P. Peters, Esq. *M.D.*, presented the Prov. Grand Master with a silver trowel, bearing a suitable inscription, which was then handed by him to his Excellency the Lieutenant-Governor, who spread the cement on the stone. The stone was then lowered, the band playing solemn music.

The plumb, level, and square, were then severally delivered by the Provincial Grand Master to the Lieutenant-Governor, who tried the stone and pronounced it just.

The mallet was in like manner presented to his Excellency, who gave the stone three knocks and said—

“ May the Great Architect of the Universe grant a blessing on the foundation which we have just laid, and by His providence enable us to finish this and every other work which may be undertaken for the advantage and benefit of this province.”

After which the Brethren gave the grand public honours, and a salute was fired by the New Brunswick Artillery.

The corn and wine and oil were severally presented by the Provincial Grand Master to the Lieutenant-Governor, who, pouring them on the stone, made the following invocation :—

“ May the All-bounteous Author of Nature bless this province with abundance of corn, wine, and oil, and with all the necessaries and comforts of life, and may the same Almighty Power preserve the city from fire, ruin, and decay, to the latest posterity.”

The plans were then delivered by the architect to the Provincial Grand Master, who submitted them to his Excellency, by whom they were examined and approved, and his Excellency delivered an eloquent address.

The Rev. Dr. Ally, Grand Orator, then delivered an appropriate and impressive oration.

The ceremony closed with a prayer from the Grand Chaplain.

About three o'clock the Lieutenant Governor, the Provincial Grand Master, and several of the Brethren, partook of a sumptuous cold collation, provided on the ground by the Commissioners, after which the

procession returned to the Lodge-room, when the Brethren were again addressed by the Provincial Grand Master, who expressed his entire satisfaction with the proceedings of the day; after which the Provincial Grand Lodge was closed in due form and with solemn prayer, and adjourned.

The Masters of the several Lodges, with his Worship the Mayor, the Commissioners, &c., were entertained at dinner by the Right Worshipful the Provincial Grand Master, at the St. John Hotel, at seven o'clock, when the evening was passed with that agreeable conviviality which is so characteristic of the Order.

I N D I A.

The Agents in Calcutta for this *Review* are—Messrs. LATTEY, BROTHERS & Co., Government-place; and Messrs. THACKER & Co., St. Andrew's Library.

TO CORRESPONDENTS.

WE have received several letters long over date, especially one from Madras, 9th July, 1846. As the interest has greatly subsided, we do not refer to them otherwise than to request the most recent intelligence. We observe that complaints are made as to the difficulty of obtaining the *F. Q. R.*—on enquiry we understand that the leading booksellers at all the Presidencies will cheerfully and readily supply the *Review*—and even by overland—if the parties ordering them will incur the expense.

LIUT. SYKES will please to enquire of Bro. J. B. Pharoah and Co., Madras, who are the appointed agents for Bro. R. Spencer in that Presidency.

CALCUTTA.—We understand that some important revelations have been dispatched to the head-quarters in London: the result is abided with fearful anxiety. It is to be lamented that we are not sufficiently regulated, or rather protected by those in authority; and we fain leave it to the *Freemasons' Quarterly Review* to watch our case, and throw into the scale the advantage not only of its opinion, but its powerful advocacy. To this end a Brother well acquainted with our position has been entrusted with a mission, with full authority to explain all our case; and may his exertions enlist first the sympathy, and next the power of the Masonic organ in our behalf.

MADRAS, *May 9, 1847.*—*To the Editor of the Freemasons' Quarterly Review.*—*Dear Sir and Brother,*—You will confer a lasting obligation on the members of the Lodge of Social Friendship, No. 326, and in fact to the whole fraternity of Southern India—where I am sorry to say “thick darkness” prevails on points of Masonic jurisprudence, and shameful irregularities and innovations are practised, constitutions disregarded, and even the authority of the United Grand Lodge of England set at nought—by answering the following queries to us, by return of mail, and, for the benefit of Masonry, in the next issue of your invaluable *Review*.

We, as an old and faithful Lodge, have to regret the indifference of the United Grand Lodge to our interests. We are left to grope our way in the dark, and to have those rights and privileges, which we have so

long and regularly paid for, snatched from our hands by illegal and unconstitutional bodies. Our appeals are unheard, and remonstrance we have found vain. The questions are these:—

1. Cannot the Senior Prov. Grand Warden, in the absence of both Prov. and Deputy Prov. Grand Masters, summon and hold a Prov. Grand Lodge of Emergency whenever the good of the Craft shall require it? Is Article 7 of Prov. Grand Lodges, in Book of Constitutions, applicable to places at this distance from the “fountain head?”

2. Should the W. M. of a Lodge die, be deposed, or removed, and no Past Master on the spot, can the Senior, or in his absence the Junior Warden, summon a Lodge, and work it in the degrees: we know he cannot initiate, pass, or raise; but can he open it in regular form as a W. M.? If not, what is the extent of his power?

3. Are initiations, passings, and raisings, performed by a Brother elected to the post of W. M., but not installed agreeably to ancient usage, valid? and can Masons so made obtain certificates from the United Grand Lodge?

4. Can a member who has never filled the W. M.’s chair arrogate to himself the title of “officiating Past Master,” and as such initiate, pass, and raise in front of the Master’s pedestal. Is there such a rank as *officiating* Past Master, and are Masons, thus made, *legal*?

5. Can a warrant of revival or even a dispensation be granted to the W. M. of a Lodge that had been dormant, nay defunct for nearly twenty years; never having either worked or contributed to the United Grand Lodge during all that time, and the said W. M. having in his possession for that period the original warrant of said Lodge, the said W. M. not having been even subscribing member to the Craft?

6. Can the Deputy Prov. Grand Master take to himself the name and rank of Deputy Prov. Grand Superintendent of Royal Arch Masonry, when the Prov. Grand Master himself never received the appointment of Prov. Grand Superintendent?

7. Can *such* Deputy Prov. Grand Superintendent give a Lodge *permission* to open and hold a Royal Arch Chapter? and can exaltations effected under these circumstances be legitimized by the Supreme Grand Chapter at any future period? Are those individuals who have been thus admitted into this most holy degree, *legal*? Can they receive certificates from the Supreme Grand Chapter?

8. Finally, is not the Grand Lodge of the province where such doings are tolerated, highly culpable for countenancing such proceedings?

Worshipful Brother, we are under serious and fearful obligations, and therefore I as one, having this continually in view, with the rest of my Brethren of No. 326, earnestly implore of you to answer these questions impartially. Your *Review* testifies to your fearlessness.

I am told there is an uniform method of working established in England; we have been, and are as yet in ignorance of it, in consequence of which we are open to imposition at any time.

The Grand Sword Bearer, Bro. H. Bellamy Webb, was here a few days ago. I am told he visited the Lodge of Universal Charity, where all these irregularities I have enumerated are practised, and made them acquainted with the established mode. He visited also the Lodge of Perfect Unanimity, it being the “gentleman’s” Lodge, but never condescended to notice the Lodge 326!

A PAST MASTER.

REPLIES.—1. The Art. 7 of Prov. Grand Lodges, in the Book of Con-

stitutions, unfortunately applies to distinct Grand Lodges, whose interests are most shamefully neglected. On this point there is a lamentable deficit in legislation; for surely when the P. G. M. is not at hand, and the P. D. G. M. is no longer a resident! The actual P. S. G. Warden, or the Senior P. P. S. G. Warden should be empowered on requisition, or even on his own authority, to convene a Prov. Grand Lodge, in cases of emergency. Let a memorial to such effect, respectfully worded, be sent forthwith to the Board of General Purposes—*verb. sup.*

2. There is no law on this point, but there is precedent sufficient for the following course—let the Senior, or in his absence the Junior Warden, summon the Lodge, and place his seat in front of the Master's chair; he may then open, rule, and close the Lodge; but he cannot make, pass, or raise. Should, however, any Brother, a Past Master, not a member of the Lodge, be present, such Past Master can legally make, pass, and raise.

3. A Master-elect, not being an installed Master, cannot make, pass, or raise; his acts therefore as such are invalid. The Grand Lodge knowingly would not grant certificates.

4. No Brother can assume the rank of "officiating Past Master." When a Past Master of another Lodge is requested to sit as such, in the absence or want of subscribing Past Masters, he may be termed the officiating Past Master; but it is only a temporary title of courtesy—all acts by unqualified persons are invalid.

5. The warrant should be surrendered to the Grand Lodge, unless proof be given that it has remained in the custody of the Master and Wardens; when, even after a lapse of twenty years, such dormant Lodge may be legally revived;—*e. g.* three rule a Lodge. If the W. M. has never been a subscribing member to the Craft, how came he in possession of the warrant? There is a hitch here.

6. The D. P. G. M. would incur liability to attainder for assuming the rank and power of Grand Superintendent of the R. A. without sanction of the Supreme Grand Chapter; but if the P. G. M. be not himself qualified, the Grand Chapter would have power to appoint the D. P. G. M., if qualified.

7. A Deputy Grand Superintendent has no power to grant permission to any Lodge to hold a R. A. C.; such power being vested only in a properly qualified Grand Superintendent, or in the Supreme Grand Chapter itself. No act under such *soi-disant* authority is valid. The Grand Chapter, however, may in its wisdom see fit to legitimize Companions whose confidence have been thus abused, and in such case would probably grant certificates.

8. Any Prov. Grand Lodge disregarding the Masonic exercise of its duties and privileges is certainly highly culpable.

BOMBAY, POONA—June 24.—The Masonic Brethren of Poona celebrated the Festival of St. John with much form and hilarity, at the magnificent Lodge-rooms here. Advantage was taken of the M. W. Bro. Burnes, K. H., being at Poona, to request him to fill the chair, which he did in his accustomed able manner. He was attended by the R. W. Bro. Sir Wm. Harris, P. P. G. M.; Bros. Colonel Campbell and Boileau as Grand Wardens; Bro. W. J. Stewart, as Grand Secretary and Sword Bearer; Bro. Jerome, Standard Bearer; Bros. Down and Gibbs, Grand Deacons; above fifty of the Brethren assembled under the guidance of W. M. Bro. Buchanan of Lodge St. Andrew's in the East. The evening was spent in the utmost harmony and good

feeling; the dinner was excellent; and the rooms through which the Brethren walked in procession were splendidly lighted and fitted up. The band of Her Majesty's 22nd Regiment were present, and the evening was enlivened by excellent singing, especially from some German Brethren. We have not been able to obtain any of the after-dinner speeches; but the address of the M. W. G. M., which has been described to us as "a most remarkable Masonic document, containing, in a few paragraphs, the essence of all that has ever been written on the subject," was loudly called for by the Brethren, and we have been kindly favoured with a copy of it. It will doubtless be read with deep interest by the Masonic bodies in India, as well as at home.

LITERARY NOTICES.

The Freemasons' Monthly Magazine. Boston (U. S.)

Our indefatigable cotemporary, Bro. Moore, caters so well for our literary wants, that we cannot do less than wish him "long life, and health to enjoy it;" albeit, too, he is versed in that excellent knowledge of selection from other sources that tends to improve even his own contributions and those of his salient cohort. Thus, he republishes in his Magazine, for the instruction of his numerous readers, some of those amazing aspirations of Dr. Oliver and Thomas Pryer which have already appeared in our pages, but which we have reperused, with added interest, in our American contemporary. The Editor has also extracted from the delightful work of the Reverend Erskine Neale, "The Mason in high places, Bishop Griswold." We thank Bro. Moore sincerely for this Masonic compliment, and shall, as time may permit, return it by making copious extracts from his Magazine, many of which we have marked for that purpose. "The Soldier Mason," a paper by Nicholas Brown, and an extract, "Charity," are among these. The original papers and subject matters are, as usual, highly interesting; none more so than the observations on the "Duties of Grand and Subordinate Lodges."

Transactions of the Grand Lodge of the State of New York.

These important statistics range from the 1st September, 1846, to the 3rd June, 1847, and are ordered to be read in all Lodges, for the information of the Brethren; they contain, without reservation, the entire proceedings of the Grand Lodge. The pamphlet contains ninety pages of very close letter-press, and is replete with most valuable matter. Besides its own transactions, there are various documents from several other Grand Lodges of the Union. There is also an additional appendix of thirty-two pages, containing the meeting of the "Sorrow Lodge," in memory of the late Grand Masters, Morgan Lewis and A. Robinson, and other departed Brethren, at which the R. W. James Herring delivered a most impressive oration on the characters of each. With us in England we either fear to publish our transactions, or have no talent at headquarters competent to the task. How well might a few pounds be spent from our ample revenues in a similar publication.

Proceedings of the Grand Lodge of North Carolina.

Closely observing the example of the Sister Grand Lodge of New York, the State of North Carolina has also fearlessly published its transactions of the 7th and following days in December 1846, which are highly interesting. We observe that the Grand Master and the Grand Lodge agree on one point in which they stand alone, viz., they do not join in the condemnation of the Prussian Grand Lodge for having excluded Jewish Freemasons, on the ground that Masonry requires of its votaries obedience to the laws of the land in which they live, and consequently that our offending Brethren of Prussia, instead of being held up to scorn, should call forth our sympathies. The Grand Master is here visibly in error, for the Prussian State recognizes the Jew, which the Masonic body does not. How will the Grand Master of North Carolina reconcile the fact of the Prussian Grand Lodge having since determined to admit visiting Brethren of all denominations, with his own previous opinion of the propriety of their former refusal? Rather curious this.

Freemasons' Calendar, 1848, for Ireland. Grant & Bolton, Dublin.
R. Spencer, London.

The compiler of this valuable Almanac is Bro. MICHAEL FURNELL, Prov. Grand Master for North Munster: who, determined to rescue, if possible, the Order of Irish Freemasonry from the comparative oblivion to which apathy had nearly consigned it, has thrown himself into the arena, and given good token of what an enthusiastic admirer of the Royal Art can do—*O! si sic omnes*. The Calendar is announced as under the sanction and authority of the Duke of Leinster. The Prov. Grand Master, Bro. Furnell, has evidently taken the English Masonic Calendar as his model, and on this he has improved (no difficult task, perhaps), by giving many valuable details of continental and trans-Atlantic Masonry. As a first effort it is highly creditable to Bro. Furnell, and we cordially wish it every success, more especially as the profits are to be appropriated to the Female Masonic Orphan School, Dublin. There are so many extracts from the English calendar, that it may be almost preferred to that edited by the Grand Secretary of England and his junta, containing as it does so much other general information. It has, however, one inconsistency, for it gives to Scotland what it does not possess, viz., a Council of the 33rd; unless, indeed, that be one which is assumed to be created by a *soi-disant*, who will find it not less difficult to prove himself a 33rd, than that he has any authority whatever for the violation of a sacred duty. Bro. Furnell can afford to be told the truth, for he is too generous to take offence, and too sensitive not to repair a fault.

We had nearly omitted to state that the traditional and recorded history of the Irish constitution, selected from the ancient authors, and from the archives of the Grand Lodge, is well arranged, and will repay examination. We should advise that a second edition, revised and corrected, be forthwith issued, having heard that the present edition is nearly out of print.

Digest of the Conduct adopted by the Bishop of —

It is scarcely possible to trust the pen in the task of describing the apparently impossible conduct of the Right Honourable and Reverend Father in God towards his humble brother in Christ; nor will we

attempt it, lest in our observations we might lower the character of a Bishop in the estimation of his fellow Christians. The "digest" is a plain statement of facts; at least the letters, with names and addresses, are given. To numerous applications no answer is vouchsafed; meanwhile the reverend victim is now a man of broken fortunes; but the Bishop still rejoices in his superabundant wealth, and the luxury of his lawn sleeves. Queen Bess, it is said, threatened to "unfrock" some of her recusants.

The Christian Remembrancer. (A Quarterly Review.) James Burns, Portman-street.

Freemasonry is greatly indebted to opponents, whose mistaken endeavours to disprove its superior claims invariably turn the tables on their own fallacious arguments. The moral assay is always testing the truth and purity of Freemasonry.

"The Christian (!) Remembrancer," for July, rejoices in a diatribe against the Order, embracing no less than thirty-eight pages; and, as it pretty constantly refutes itself, we should have permitted its venom to become harmless by the due lapse of time, but that it has, with a sort of dare-devil malignity, singled out the historian of Freemasonry for its unfair and unjust criticism. The Rev. Dr. Oliver will pardon the liberty we take in noticing the subject—as gratitude for public services of no ordinary kind, personal esteem and affection, and heartfelt devotion to the principles of (Freemasonry scarcely inferior to that which we know to be the guiding star of his own magnificent thoughts) direct our views.

Is the "Christian Remembrancer" really aware that the adjective prefix (as its title imports) can only be interpreted as "professing the religion of Christ," and what was that religion but "Peace on earth, goodwill towards man."

Our contemporary, in his title, should be ranked among the *soi-disants*, or, at least, among the *misnomers*; for so virulent is the invective that generally pervades the thirty-eight pages of abuse, that, as far as they go, we should, but for the sake of courtesy, hail the periodical as the "ANTI-Christian Remembrancer," inasmuch as it altogether remembers to forget the principles inculcated by the "Adorable One," who suffered for the sake of those he came to save. The author of the paper in question dares to joke upon subjects of the gravest importance, and, were he followed in his opinions, which he may assure himself he will not be, he would take from us a real blessing, and substitute his own farrago of trashy intolerance. Whatever his religion may be is a matter of indifference; that he is no Freemason is enough for us. He can grasp little else than a wordy argument, altogether at variance with truth. He might remember, however, that even in argument "Want of decency is want of sense." He travels through a variety of papers, perverting the facts of every one in turn, merely that he may at length fix his erratic configurations, as plague spots, on one of the brightest Masons of all time—for such is the Rev. George Oliver, D.D. What is the real object of this coarse and virulent attack on that illustrious and distinguished divine and Mason we are at a loss to conjecture, but a more unholy, disgraceful, and abusive one we have seldom been pained to wade through. It is among the possibilities that disgrace human nature that the author in question delighteth himself with the hope that, as man is but mortal, he can inflict a wound, assassin-like, and that Dr. Oliver will wince at such infliction. And the Doctor probably will, for

an honest man would rather face his enemy and receive the adversary in front than the stab behind. The one may be readily parried and defeated, but against the other there is no protective buckler but the consciousness of rectitude; still the injury is irreparable—*Manet alté mente repóstum.*

To reply to the *soi-disant* "Christian Remembrancer" at length would be waste of time. He may repeat his attacks on the Order and welcome; truth is truth, against which falsehood availeth not; but for the sake of human nature, let the Editor pause before he again issues such a tissue of disgusting virulence against a learned divine of the Church of England, who has not apostatized from the purity of his faith by acknowledging that the supremacy of the Eternal God is observed by Freemasons as the indissoluble bond of their fraternity—*Deus major columna.*

The Upland Hamlet, and other Poems. By Spencer T. Hall. W. S. Orr.

"The lay of the linnet is not less welcome, because the lark fills the sky, or the thrush the woodland, with louder and richer melody." How truthfully has the poet thus heralded his own sweet little volume—it is really the linnet of song, as judged by that of larger size; and by its melody leads the heart to joyous enthusiasm. As a poetic garland, Mr. Hall has twined a wreath of surpassing sweetness—all thanks to him

"For teaching Man's great brotherhood,
The luxury of doing good."

The Long-lost found. (With illustrations.) Menzies, Edinburgh. W. S. Orr, London.

The first part of this work of promise is written with great power, and opens its case as a tale of the nineteenth century, with thrilling interest. The author foretells that startling revelations will be developed, and that the political aspect, as well as the recent ecclesiastical commotions, will be examined. We hope to have the opportunity of reviewing each part as it appears.

Caldwell's Musical Journal. Caldwell, Brothers, Edinburgh. W. S. Orr, London.

This is indeed an Age of Wonders, and this Musical Journal one of its phenomena; the first part is a sign and token. Talent both in poetry and music, is combined with metrical harmony, and in elegance of typography, is beyond mere praise—but there is still a better charm, and it will be expressed by the term "economy." We have four songs, "The Old Bell," music by Gylott, words from Bentley's Magazine; "Sweet Rose of Love," music by Donizetti, words by Frederick Morton; "Oh bid me not Forget," music and words also by Morton; and "The Brigand's Song, music by Gylott, words by W. Gordon. The names of the authors and composers would be a guarantee for a far higher price than the ninenpence at which the part is published. To those fond of good music, no more need be said; to those who delight in pleasing harmony, we recommend this "musical journal;" while to the practical economist we should say, here is what could scarcely have been hoped for, presented for your acceptance as a free-will offering.

Subsequent numbers fully maintain the character of this musical miscellany, among them is Jenny Lind's song, "The Gallant Young Soldier," composed by Martin Von Reinhold, the poetry by J. P. Douglas; "Les

Phantoms," a palace Quadrille; "The Miser's Death"; and last, not least in interest, "The Boatman of the Ohio," and other songs of the Ethiopian Serenaders: the whole forming a melange of most interesting entertainment.

Herald of Peace. Ward and Co.

The recent stirring events have given the promoters of the "Peace Society" concurrent opportunities of advancing their claims to the serious attention of thinking minds; opportunities which have not been neglected. The electors of the British empire have been especially appealed to. By a synopsis of the various classes composing the late legislative senate, it appears that there were no less than one hundred and forty members of the naval and military profession; and it is asked, pointedly, whether in a question of peace or war; whether with a predilection of more than one-fifth, the chances are not in favour of war? The several instances of the cruelty of the "war spirit," as quoted from scriptural authority, as well as authentic records, and the sufferings of man, are of the most revolting kind: the Sikhs nearly filled their wells with their dead, and the British soldier had, for a time, no other water than that which was thus empoisoned with the fœtid blood of the vanquished dead, and for this they paid four rupees the draught. The War-lemon may well be typified by Death on the pale horse. A letter to the Archbishop of Canterbury on the thanksgiving for the victories in India, is a lamentable reproof to misplaced belief. Shade of William Penn, look down on these times; and may we be led to follow the example of *Him* who enjoined us not to kill, but to remember that "war in all men's eyes shall be a monster of iniquity!" The number for this month is remarkable for admirable observations on war records and peace incidents.

The Shakspeare Newspaper. Francis Crew, London.

We have received a copy of this tribute to England's immortal bard, and shall preserve it among the interesting efforts of the day. The design is worthy of the age, and will be looked at by the admirers of Shakspeare in ages to come. There is no epoch in the life of this great man omitted; his birth, occupation, love story—all are recorded. The plates are admirably executed, and are faithful representations of the various scenes described. We have more than once visited Stratford, and of course the house where Shakspeare was born; and, as we look and read, all are brought vividly to the memory.

The Right of the Aristocracy to the Soil considered. By John Noakes. Effingham Wilson.

John Noakes is, we presume, a "nom de guerre." If so, in one sense we regret it, as we are apt to associate the Jack Noakes with things of not very first-rate character.

In speaking of himself John Noakes observes, "I, plebeian John Noakes that I am, have as much right to Woburn-abbey and Russell-square as Francis Russell, commonly called the Duke of Bedford." This short, but pithy and quaint sentence is a type of the pamphlet, which is fearfully and fearlessly written—*fearfully*, because if misunderstood by its readers, it may cause them to disparage the mere possession of property decidedly their own by time and the existing laws of the land; *fearlessly*, because the truth of the original aggression by worthless kings is told without disguise. There is no fighting behind a mask. What a change has come over us! Thirty years ago, and such

an author as John Noakes would have been ferretted out by some Jeffries of the day, and attainted of seditious libel; now such a work hardly reaches the calibre of mental examination. Again, Lord John Russell, whose ancestors are pretty severely handled, himself has persuaded the Queen to grant a pension to Leigh Hunt, who suffered for his independence in writing of her reigning uncle George the Fourth! We may say of the work "cui bono:" perhaps after all it had better not have been published. It is well written, but the pear is not yet ripe."

The true Cure for Ireland. By the Rev. Henry Stoddart.

The author's panacea for what has too long been considered an almost hopeless malady, is the development of the industry of Ireland, in a letter to the Right Honourable Lord John Russell, M.P. and Premier; to which is added a notice of the Irish Amelioration Society, as organized upon the plan of Mr. Jasper W. Rogers, C. E.

The pamphlet exhibits power and eloquence; and however much has been written, there is evidently still more to be developed by truth than by mere disquisition. The reclamation of the bog lands is an instance in proof; they are for the most part in elevated positions, and therefore admit of easy drainage and clearance. Spade cultivation, and temporary assistance on the security of produce, are among some of the author's industrial contemplations. He further advocates not merely the necessity of elevating the *moral character* of the Irish peasantry, but points out the probability of success. The objects of the Irish Amelioration Society are too statistically explained not to excite the attention of the "patriot premier." With unaffected sincerity we recommend the pamphlet and the appendix to the serious consideration of the friends of Ireland.

A Treatise on Diet and Regimen. By W. H. Robinson, M.D. Churchill. London.

The third part, completing the first volume of this well written treatise, is now before us, and fully maintains its character. Dietetics are fully considered; and it is somewhat consolatory to find that so experienced a practitioner holds tea in great respect. Dr. R. observes that its mild and grateful stimulus administers, in a large degree, to the digestion and health of the civilized and sedentary, "and should not be given up at the bidding of hydropathy or homeopathy, or any similar mixture of reason and absurdity, truth and error, ignorance and fraud." The author comments at some length on alcohol, and spirituous liquors, as well as on the various wines in general use, with their relative effects. The chapter on mutual influence and reaction of mind and body is decidedly clear and explanatory, and the "summing up" is in our opinion equally so. We have no fear but that the second volume will sustain the reputation of the learned author.

The Portrait of Prince Charles, by Velasquez. Snare, Reading; also 21, Old Bond-street.

This publication is a curiosity in its way; there is an air of the romantic about it, which invests it with some interest. "The Adventures of a Guinea," "a Shilling," and other *et ceteras*, fall short of the singular history of the portrait of Prince Charles, afterwards the unfortunate Charles the First of England. The author of the work, Mr. Snare, is also the possessor of the portrait, the history of which he de-

tails with much care. At length he hears that a portrait of Prince Charles is announced for sale, and his feelings on the occasion are highly sensitive, from a conviction in his mind that the said picture is the long missing one by Velasquez; this conviction may not be disregarded, any more than we can doubt the *perfect realization* of a dream—such matters are not yet, and may never be accounted for. The author at length satisfies himself that it is the “real Simon Pure;” and, however some modern critics have questioned this fact, we certainly consider that Mr. Snare has by far the best of the argument.

In the course of the necessary proof, to clear away the mystery of its long concealment, we are let into many trade secrets, such as picture lining, and other arts and resources. The perusal of the work has enlightened us on many points of the Prince's early history, not generally known, and the concluding pages warrant consent in the author's confidence that the portrait in his possession is the long-lost one of Prince Charles.

A Guide to the Use of the Buxton Waters. By W. H. Robertson, M.D. Churchill, London.

This is an unpretending little *brochure*, but contains that essential information on the subject of Buxton, its waters, and other material points, which interest the sojourner at that place of resort. It is cautiously written, so that the reader, if an invalid, will of necessity seek the opinion of a qualified medical practitioner, and this we consider its best recommendation—it does not deceive.

FINE ARTS.

Bust of General Cooke.

The studio of Bro. E. H. Bailey, R.A., who has removed from Percy-street to Newman-street, has been visited by many Brethren to view the bust of General Cooke. The talented artist has perfectly succeeded—he has caught the happiest effects, and given from the life to the marble a perfect likeness of our esteemed Brother. It may be remembered by our readers that Bro. Bailey was appointed to the honourable entrustment of producing the colossal statue of his late Royal Highness the Duke of Sussex, in which he has perpetuated his own fame with that of the illustrious Grand Master. The bust of General Cooke has been despatched to America, but it is hoped that a model may yet be procured.

A Superb Album.

We invite the attention of the lovers of the Fine Arts to the most superb specimen of Bookbinding we ever saw. It is prepared under the careful attention of Bro. Richard Spencer, and is intended to contain the portraits of the members of the Bank of England Lodge, which are now in a course of pourtrayal by Bro. Smith, one of the members. The likenesses already taken, as specimens of art, are unrivalled.

TO CORRESPONDENTS.

☞ WE are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent*; where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore—Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed Brethren, he will consider it a lasting obligation if Brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course to be returned, if requested.

DR. OLIVER.—In reply to many kind enquirers after this distinguished Brother, we regret that serious illness alone has interrupted his labours; but all will rejoice to hear that he is recovering, and we hope he will be enabled to resume his active labours in the *F. Q. R.* with the year 1848.

BRO. PRYER.—We are truly sensible of the value and importance of the researches of this estimable friend, and esteem the compliments paid to him as a worthy sentiment. The Masonic press of America has republished many articles of Brothers Oliver and Pryer.

APOLOGY.—We are informed that the *P. G. M.* for Surrey was *not* present at the *P. G. L.* for that province. We apologize for his absence and our own error, and will be more cautious when next we “saddle white Surrey for the field.”

AN ENGLISH MASON.—We do not know where Bro. Fox Maule was initiated, and are equally ignorant of his manner of working, lecturing, &c. We have it from his own lips that he does not read the *F. Q. R.*, and consequently it is probable that he does not contribute to it. Whether he be a *R. A. M.* or a *K. T.* we know not; but we do know that he is not of the 33rd for Great Britain. We shall be glad of any Masonic information.

A PROV. GRAND OFFICER.—We do not agree in the remarks of the *Family Herald*, and consider that the comments partake of morbid sensitiveness, rather than of critical justice. As our correspondent does not give name and address, we presume he is not desirous his letter should appear: he will perceive that *CARO* has entered into the subject.

ESCLAPIUS.—The article is only suited to a medical journal.

VOICE FROM BELOW.—We are not exactly aware from what fund the Editor or Reporter of the Grand Lodge Circulars is paid; there may be a secret service fund—or it may be that the Board of General Purposes takes on itself to discharge these delicate items. The “*Ordo negotii*” may be something to this effect:—“1. The Grand Reporter takes notes which he submits to the Grand Secretary. 2. The Grand Secretary presents them to the Grand Master, who, after editing, revising, and correcting—or causing the said notes to be edited, revised, and corrected—returns them to the Grand Secretary. 3. The Grand Secretary then casts the said notes, thus edited, revised, and corrected, into the brazen alembic of the Grand Macgulleim, who condescends to grant his gracious permission for the Grand Printer to work off.” (Fact, by Jingo.—P. D.)

AN ENGLISH WOMAN is welcome to our columns; we hope she will kindly contribute thereto—but regret the necessity of obeying her instructions to return “the sampler.”

FIDUS.—“Anti-Masonry,” if possible, in our next.

A MEMBER OF ST. PAUL'S LODGE will perceive that we have anticipated his wishes.

FRATER.—The best etiquette in Freemasonry is “courteous demeanour.”

ORDO.—“The battle of the aprons.” Purple insists that the Grand Master can do no wrong, and Purple is right; for if the Grand Master could by possibility do wrong, the Constitutions come to his aid, and make it all right—for in that book it is written that no provision need be made to correct an evil that cannot exist. Well, Blue differs—and Blue is right; for although the Grand Master may be thus protected, it does not follow that the Grand Master, as a Mason, may not be responsible—NO MASON IS IRRESPONSIBLE.

BRO. WILSON.—The *Family Herald* is an excellent periodical, but it contradicts itself when it declares that Freemasonry is a mere plaything. Ask of Brothers Oliver, Pryer, Crucefix, and many others, if they find Freemasonry to be a mere plaything. That “its theory is more perfect than its practice” is true to the letter, for so resplendently beautiful is its theory, that it is next to an impossibility in any man to attain a pure practical knowledge of it. Freemasonry is the universal religion of Virtue. As to the declaration that “the secrets are well known, and have been all published,” we leave that matter to be decided by those whom it may concern.

JOPPA LODGE.—A member is referred to our last notice to correspondents, where “a reader” is informed *why* his letter was not inserted. If it is still wished that such letter should appear, send another copy, *with name and address*.

BRO. M. B. O'RYAN.—We regret that the letter came too late. Our correspondent will perceive that “D. S.” has touched on some points.

F. H.—The Grand Report for June did not appear until *after* the publication of the *F. Q. R.*, consequently we could not avail ourselves of it.

QUIZ congratulates us on the advertisement of the *F. Q. R.* from the Masonic throne: it is good, very good, and nuts to crack withal.

A. O.—The scavenger may be proud of his position—impudence can go no farther.

ARGUS.—Why, with a hundred eyes, must you ask one with only two, whether General Cooke obtained all his credentials from the Secretariat? However, we will enlighten you. The General left England without a single proof (by authority) of his appointments. The salaries are drawn to the day—but many a day! many a month!! and, it has happened, that many a year!!! have passed without due attention to cases similar to that of General Cooke.

A LIFE GOVERNOR TO BOTH SCHOOLS, AND TO THE B. A. F.—We seldom receive any report from the Triad Secretaries. Perhaps the Grand Reporter has undertaken the charge.

VERAX (QU. MENDAX).—We have heard of putting salt on birds' tails, but old birds are not caught with chaff. The account of the Grand Officers' dinner mess, on the occasion of the Especial Grand Lodge, 18th of August, is a miserable hoax. There was “no dinner mess”—had there been one, no doubt there would have been a gootly attendance of the “Purple.” Some five or six Grand Officers dined in Bro. Bacon's new coffee-room, and partook of an excellent dinner at three shillings per head.

TRUTH is somewhat out at elbows. We cannot insert the paragraph as requested, simply because the party named has never opened his mouth in favour of the nation. Our contemporary has been imposed upon. Brother Faudel has earned his laurels, and is alone entitled to wear them.

A PAST GRAND STEWARD.—We have heard of the desire expressed for a Masonic club to be held at Bro. Bacon's hotel; but the matter should be very gravely considered. Vide *Chat* in the present number.

BRO. JOHN PEARSON.—Too late.

BRO. FORDER.—The account of the P. G. L. at Leamington arrived too late.

PHILO.—The letter to Brother H. Bellamy Webb, lacks both judgment and discretion, and cannot appear in its present form. We have received intelligence differing very materially from that of Philo.

ROMSEY.—The report came too late.

DISCIPLINE AND PRACTICE.

Q.—The wrong description of a Brother elected on the Board of General Purposes was a fatal objection. Bro. Patten, the candidate with the next greatest number of votes, of course took the seat. He will, we hope, act with independence, and with due caution, against the "toady influence."

CRITO.—We have received several letters on the subject of the "Grand Reporter." Some enquire who is responsible; others state the appointment to be an invasion of the constitutions. The Grand Master avows the responsibility, but "*cui bono*." Others ask why not at once sanction the F. Q. R.

A MASTER MASON, (Madras, 29th of May).—This letter has been accidentally delayed, but the writer will doubtless agree that most of its points, on Discipline and Practice, have been noticed in our replies to "A Past Master."

ARCH MATTERS.

A PRINCIPAL.—We refer (in reply) to our report of the Grand Chapter, and to the intelligence from India.

MASONIC TEMPLARS.

A KNIGHT should apply to the Prov. Grand Commander for Kent.

THE ASYLUM.

IN reply to several correspondents we refer them to the proceedings elsewhere given. We may add that the Committee are in treaty for the purchase of land; and we trust, ere long, to announce the period for laying the foundation stone. Lord Southampton is the newly elected P. President.

FLOREAT ASYLUM!

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At a Grand Council of Princes of Jerusalem of the 16th degree, held on the 17th day of December, 1847, under the authority of the Supreme Council of Sovereign Grand Inspector-General of the 33rd degree for England and Wales, and the dependencies of the British Crown.

“Resolved,—That the petition of the Grand Scotch Knights and Knights of the Sword and the East, this day presented and read to this Grand Council, being in due form and approved, the degree of Grand

Princes of Jerusalem shall be conferred on the petitioners at the next meeting of the Grand Council on the 9th of February next.”

A general meeting in the higher degrees of dignity is expected to be held in the month of February.

MOST IMPORTANT TO FREEMASONRY.

TO THE EDITOR.

Dear Sir,—In the *Times* of this morning, occurs this very important intelligence, that Lord Minto has completed arrangements for the interchange of diplomatic relations between this country and the See of Rome. England will send an ambassador to reside in the “eternal city,” and the Pontiff will send a cardinal to represent the states of the church—a man of liberal opinions. It is to be hoped that Masons will not neglect so favourable an opportunity to lay their grievances before his Holiness, Pius IX. Such an opportunity may, perhaps, never again occur, nor so favourable a crisis. Our Protestant Brethren will not refuse to aid their Roman Catholic Brothers on such an occasion. The See of Rome requires only to be set right on a disputed point, in order to annul the decrees of former Pontiffs, now no longer necessary or just as regards British Freemasons.

I am, Sir, A CATHOLIC.

London, Dec. 9, 1847.

BIRTH.—Dec. 23.—At Kidderminster, the wife of Bro. Dr. Roden, of a son.

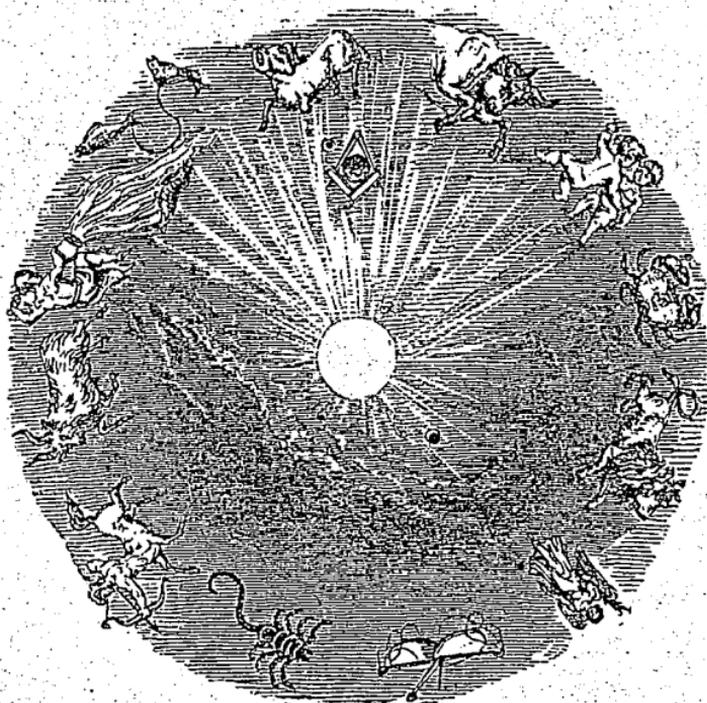
DEATH.—Dec. 24.—Mrs. Acklam, æt. 73, relict of the late Bro. J. P. Acklam, whom she only survived three weeks!

KIDDERMINSTER, Dec. 22.—*Royal Standard Lodge.*—Richard Godson, Esq., M.P., Q.C., was initiated. The Deputy Prov. Grand Master presided.

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES.

No. XIX.—SEPTEMBER 30, 1847.



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Reference if desired, can (by permission) be made to the Reverend the Principal of King's College; and the Head Masters of the Charter House and King's College Schools.

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SECOND SERIES.—No. XIX.

SEPTEMBER 30, 1847.

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CASE OF THE AGED FREDERICK CHAS. HUSENBETH,

PAST DEPUTY P. G. M. OF THIS PROVINCE, ETAT 83.

RESOLUTIONS UNANIMOUSLY CARRIED:—

On the Motion of Bro. JOHN SHAW, P. G. S. B., Seconded by Bro. JAMES POOLE, Jun.,
Past P. J. G. W.,

- 1.—That the deepest sympathy is felt by the members of this Grand Lodge towards our venerable Brother under the adversity that has befallen him ; and we offer him our sincere and affectionate condolence. We feel that the principles of our Order call upon us to make active efforts to rescue him from want and to smooth his downward path.

On the Motion of Bro. WM. BAKER, P. J. G. W., Seconded by Bro. RICHARD JOHN BRIDGES, Past P. S. G. W.,

- 2.—That the best mode of carrying this object into effect appears to this Grand Lodge to be, by raising a Fund for the Purchase of an Annuity for our Brother.

On the Motion of Bro. THOMAS TERRETT TAYLOR, P. G. T., Seconded by Bro. R. B. CALLENDER, Past P. S. G. W.,

- 3.—That a Subscription be at once set on foot accordingly. And that the sum of £ 30 be granted out of the Funds of this Grand Lodge, in aid of such subscription.

On the Motion of Bro. S. E. TAYLOR, P. G. D. C., Seconded by Bro. FRANCIS BRUFORD, S. W. 221,

- 4.—That a Committee be appointed to carry out the object ; and that the D. P. G. M., the Grand Wardens, the Grand Treasurer, the Grand Registrar, the Grand Secretary, the Masters of Lodges, and the First Principal of each Chapter, be, and they are hereby appointed such Committee, with power to add to their number ; and that three be a quorum.

On the Motion of Bro. SAMUEL BRYANT, P. G. R., Seconded by Bro. JOHN KIRBY, P. S. G. W.,

- 5.—That such Committee do forthwith communicate with the several Lodges of this or any other Province they may deem expedient, and solicit their aid. And this Grand Lodge confidently anticipates that the Brethren will liberally respond to the appeal.

On the Motion of Bro. GABRIEL GOLDNEY, S. W. No. 81, Seconded by Bro. G. P. HINTON, W. M. of that Lodge,

- 6.—That this Grand Lodge is of opinion that the case should be made known to the Masonic Authorities in London ; and they cannot doubt but that aid will be rendered either from the Fund of Benevolence or from the Annuity Fund.

On the Motion of Bro. JOSEPH LEECH, P. G. S., Seconded by Bro. CHARLES HARRIS, S. W. No. 120,

- 7.—That the mode of appropriation of the amount raised shall be determined upon by the Provincial Grand Lodge, to whom the Committee shall report its proceedings.

FREEMASONRY.

TESTIMONIAL TO BRO. JOHN SAVAGE, P. M., No. 19, Vice-President of the Board of General Purposes, &c. &c.—The General Committee solicit the kind co-operation of the members of the Craft, in raising a subscription for a suitable Testimonial to be presented to their esteemed Brother, JOHN SAVAGE. The eminent services of that Brother in disseminating the principles, ceremonies, and tenets of the Order, his general solicitude for the welfare of all our noble Charities, and his unwearied exertions at all times to uphold the dignity and promote the welfare of the Craft at large, justly entitle him to some humble mark of regard; and the Committee confidently hope that they will be cordially supported in carrying the above Testimonial into effect. The maximum amount of individual subscriptions is limited to Ten Shillings, but that of Lodges and Chapters is *ad libitum*.

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FREEMASONS' CALENDAR, A. D. 1848.—A. L. 5848.

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MASONIC KNIGHTS TEMPLAR.

PROVINCE OF KENT.—Having been honoured by a Patent from the Most Eminent and Supreme Grand Master, Colonel C. K. K. TYNTE, constituting me Provincial Grand Commander for Kent, I hereby give notice to the Masonic Knights Templar, resident in the Province, that I shall feel greatly obliged by their communicating with me, by letter (as early as convenient), stating their names and addresses, that I may take such preliminary steps as may be required.

ROB. THOS. CRUCEFIX, Prov. Grand Com. for Kent.

Grove, Gravesend, 24th September, 1847.

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FROM A FREEMASON'S NOTE-BOOK.

BY A SUFFOLK RECTOR.

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**Belvidere, deep red	1 6	
**Bouquet Royal, rose, fine eye, ext.	1 0	
* Catharine de Medicis, crimson...	1 0	
**Catharine la Victorieuse, rose ...	3 6	
**Comte de la Coste, dark red.....	1 3	
**Comtesse de la Coste, rose, ex. fine	0 6	
* Duchesse d'Orléans, red	1 0	
**Duke of Wellington, splendid rose	5 0	
**Eendragt, dark red	0 6	
**Fénelon, dark red	2 6	
* Flos Sanguineus, green tips	0 8	
**Frederick the Great, rose	3 0	
**General van Zithen, dark red... 0 6		
* Gloria Solis, red	1 6	
* Gloriosa, red	1 0	
**Gæthe, light crimson.....	2 0	
* Goudbeurs, rose	1 0	
**Grootvorst, large rose, extra ... 0 6		
* Hecla, deep crimson	1 0	
**Herstelde Vreede, dark..... 0 9		
**Jenny Lind, dark red	5 0	
**Josina Maria, dark red..... 2 6		
* La Délicatesse, deep rose	1 0	
**La Douceur, rose	10	
**La Gaieté, dark red	1 6	
* La Guirlande, red	2 0	
* La Ravissante, red..... 1 6		
**La Vivacité, dark red	2 6	
**Lady Grafton, dark red..... 1 6		
**Lavalette, red	1 6	
* L'Honneur d'Amsterdam, rose... 1 4		
**Madame Zoutman, rose	0 6	
**Marquis de la Coste, red	1 3	
**Milton, deep crimson..... 3 6		
* Molière, crimson	2 0	
**Moore, dark red	1 0	
**O'Connell, red	1 6	
**Pallas, red	0 6	
**Panorama, dark red, extra	0 6	
**Perruque Royale, rose, extra ... 1 3		

	each	s. d.
* Pollux, red.....	0 9	
**Prince of Wales, splendid rose ...	5 0	
**Professor Brugmans, dark red... 1 0		
**Professor Lindley, rose..... 2 0		
**Racine, dark red	3 6	
* Regina Rubrorum, dark	0 9	
**Rex Rubrorum, dark striped ... 1 0		
**Rouge Joli, dark red	1 0	
* Rouge Pourpre et Noir, varieg . 1 0		
**Rouge Unique, violet eye	3 6	
**Sans Souci, dark red	3 6	
**Sardanapalus, very deep rose ... 1 6		
**Shakspeare, red	2 0	
**Sir Walter Scott, striped red ... 2 0		
* Tamerlane, rose..... 2 0		
**Timour Khan, red	1 6	
**Velours Rouge, dark red	0 9	
**Waterloo, dark red, extra fine ... 0 6		
* William the Fourth, dark red ... 2 0		

DOUBLE BLUE.

**Alamode, blue, extra	0 6	
* Albion, very dark	30 0	
* Alfred the Great, very dark	1 0	
* Ambassadeur, light	0 8	
* Ascalon, very dark	1 6	
* Bleu Azur, dark	1 0	
**Blocksberg, splendid	3 6	
* Bonaparte, very dark	2 0	
* Bouquet Pourpre, beautiful	0 9	
**Buffon, dark, fine eye	2 6	
* Commandant, very dark	1 0	
* Comte de Bentink, light	1 0	
**Comte de St. Priest, superb	2 6	
**Directeur van Flora, dark	1 0	
**Duc d'Angoulême, light	1 0	
**Duc de Normandie, dark	1 0	
**Euvoyé, blue, fine eye, splendid . 1 0		
* Fredericus Rex, blue	1 6	
**General Antinck, light, splendid . 1 6		
* Globe Céleste, dark	1 6	
**Globe Terrestre, light	0 8	
* Gloria Mundi, purple eye	5 0	
**Grand Grisdelin, light	1 0	
**Grande Vidette, light	0 8	
* Helicon, splendid	5 0	
* Jupiter, dark	1 6	
* Keiser Alexander, very dark..... 2 6		
**Koning Assingaris, light, extra . 0 6		

	each		each
	s. d.		s. d.
** Kroon van Indien, <i>very dark, ex.</i>	1 0	* Gloria Forum Suprema	3 0
** La Charmante, <i>dark</i>	1 0	* Grand Monarque de France, <i>pink</i>	1 6
** Lafontaine, <i>fine blue</i>	1 0	* Grand Monarque de Prusse	1 0
* La Majestueuse, <i>light indigo</i>	1 0	** Herman Lange, <i>rose eye</i>	1 0
* La Plus Belle, <i>beautiful eye</i>	2 0	* Hooft, <i>violet eye</i>	1 0
** La Renommé, <i>dark purple</i>	0 9	** Impératrice Romaine, <i>white</i>	1 6
** Laurens Koster, <i>dark, superb</i>	2 0	** La Dame Blanche, <i>white</i>	1 6
** L'Illustre, <i>dark</i>	0 9	** La Déesse, <i>white, extra</i>	0 6
* L'Importante, <i>dark</i>	4 0	** La Tour d'Auvergne, <i>white, extra</i>	1 0
** L'Ordre Parfait	2 0	** La Vestale, <i>rose eye</i>	1 0
** Lord Noel, <i>light</i>	1 0	* L'Eclat, <i>white</i>	1 0
** Lord Wellington, <i>dark, extra</i>	0 6	** Markgraaf van Baden	1 0
** Madame Marmont, <i>marbled</i>	1 6	** Minerva, <i>yellow eye</i>	0 8
** Martinet, <i>dark</i>	1 0	** Miss Kitty, <i>violet eye</i>	1 6
** Mehemet Ali, <i>very dark</i>	1 6	** Mungo Park, <i>yellow eye</i>	1 6
** Mignonne de Dryfhout, <i>light</i>	0 9	* Non Plus Ultra, <i>white</i>	1 0
** Mirabeau, <i>dark</i>	1 6	* Og Roi de Basan	1 0
** Morillo, <i>dark</i>	2 6	** Passe Virgo, <i>rose eye</i>	0 6
** Napoleon, <i>dark</i>	1 6	** Prince of Waterloo, <i>splendid</i>	1 3
* Necker, <i>light</i>	1 0	** Prince William Frederick	0 8
* Orondates, <i>light</i>	1 6	** Pyrène, <i>green tips</i>	1 0
** Othello, <i>very dark</i>	4 0	* Regina Vera, <i>white</i>	2 0
** Parel Boot, <i>light</i>	1 6	** Reine de Prusse, <i>white</i>	0 9
** Parmenio, <i>light</i>	1 0	** Sceptre d'Or, <i>yellow eye</i>	0 6
** Pasquin, <i>fine eye</i>	1 0	** Sphæra Mundi, <i>blue eye, extra</i>	1 0
** Passetout, <i>shaded</i>	0 8	** States-General, <i>violet eye</i>	1 6
** Perle Brillant, <i>light</i>	1 0	** Sultan Achmet, <i>white, extra</i>	0 8
** Pierrot, <i>dark</i>	1 6	** Triumph Blandina, <i>pink eye</i>	0 6
* Pourpre Superbe, <i>dark purple</i>	1 0	* Vesta, <i>white</i>	2 0
** Prince van Saxe Weimar, <i>extra</i>	1 3	* Violet Superbe, <i>violet eye</i>	0 6
* Prince Frederick, <i>fine blue</i>	1 3	** Virgo, <i>pink eye</i>	0 8
** Rudolphus, <i>blue</i>	0 8	** Virginie, <i>pink eye, new</i>	1 6
* Sertorius, <i>light</i>	2 6		
* Zeebergen, <i>dark</i>	3 6		

DOUBLE WHITE.		DOUBLE YELLOW.	
** Alamode, <i>pink eye, extra</i>	0 6	* Bouquet d'Orange	0 8
** Anna Maria, <i>purple eye, extra</i>	0 6	* Cræsus	2 6
* Belle Blanche, <i>white</i>	1 3	* Ducat d'Or	1 6
** Blanchard, <i>red eye, extra</i>	1 0	* Duc de Berry d'Or	2 0
** Bucentaurus, <i>white</i>	0 8	* Gloria Forum	1 6
** Caroline, <i>white</i>	1 0	* Grand Monarque	1 0
* Cœur Noir, <i>black eye</i>	0 8	* Heroïne	2 0
* Dea Forum, <i>white</i>	3 0	* Jaune Néapolitain	1 3
** Don Gratuit, <i>yellow eye, fine</i>	0 8	* Jaune Suprême	5 0
** Duc de Berry, <i>red eye</i>	1 0	* La Belle Chinoise	2 6
** Duc de Valois, <i>yellow eye</i>	1 0	* La Belle Soufre	1 0
** Duchesse de Bedford, <i>white</i>	0 4	* La Favorite	1 0
* Elise, <i>white</i>	1 6	* La Grandeur	3 0
** Flora, <i>white</i>	1 0	* Lady Sale	2 0
** Gloria Forum, <i>white, extra</i>	1 0	* L'Or de Peru	1 6
		** Louis d'Or	0 6
		* Ophir	0 6

	each s. d.		each s. d.
** Pure d'Or	1 6	Duc d'Orléans, <i>light</i>	1 6
** Sesostris, <i>orange</i>	2 0	Emicans, <i>white eye</i>	0 6
* Sertorius	0 8	Emilius, <i>blue</i>	0 6
DOUBLE MIXED.			
	per doz.		
Double dark red	3 6	Gladiator, <i>dark</i>	1 0
Double light red	3 6	Grand Lilas, <i>lilac</i>	1 6
Double dark blue	3 6	Grand Vidette, <i>truly splendid, light</i>	2 0
Double light blue	3 6	Haller, <i>dark</i>	0 8
Double white	3 6	Incomparable, <i>dark</i>	1 3
Double, all colours, mixed	3 0	Iris, <i>agate</i>	2 0
SINGLE HYACINTHS.			
<i>Are all proper for pots, water, or the open borders.</i>			
SINGLE RED**.			
	each.		
Acteur, <i>deep rose</i>	0 6	L'Ami du Cœur, <i>extra</i>	0 4
Aimable Rosette, <i>rose</i>	0 6	Le Plus Noir, <i>very dark</i>	0 8
Appellius, <i>crimson</i>	1 3	Le Vrai Noir, <i>very dark</i>	1 0
Belle Rose, <i>dark rose</i>	0 8	Lord Nelson, <i>blue</i>	0 6
Belle Rouge, <i>dark red</i>	2 6	Nimrod, <i>light, splendid</i>	0 8
Charlotte Marianne, <i>dark, fine</i>	0 6	Orondates, <i>light, beautiful</i>	1 0
Circe, <i>splendid</i>	7 6	Oscar, <i>new, dark</i>	2 0
Cochenille, <i>dark crimson</i>	1 6	Passé Non Plus Ultra, <i>blue</i>	1 6
Cornelia Maria, <i>dark</i>	1 0	Prince Albert, <i>indigo, splendid</i>	2 0
Diebits Sabalkansky, <i>extra</i>	1 0	Prince of Saxe Coburg, <i>dark</i>	1 0
Fireball, <i>brilliant red</i>	5 0	Quentin Durward, <i>indigo</i>	1 0
Lady Broughton, <i>fine red</i>	1 0	Robinson, <i>light, marbled</i>	1 0
La Dame du Lac, <i>beautiful rose</i>	1 6	William the First, <i>marbled</i>	2 0
La Pucelle d'Orléans, <i>rose</i>	2 6	SINGLE WHITE**.	
L'Admiration, <i>red</i>	1 0	Alba Superbissima	2 6
L'Ami du Cœur, <i>dark, extra</i>	0 6	Bernardine	1 0
L'Eclair, <i>dark</i>	1 6	Colossus	2 0
Le Francq de Berkhey, <i>crimson, fine</i>	1 6	Emilius	0 6
Lord Byron, <i>dark, very fine</i>	2 0	Grande Blanche Impériale	0 6
Lord Wellington, <i>rose</i>	1 0	Grande Blanche Royale	0 8
Mars, <i>dark</i>	0 6	Grand Vainqueur, <i>splendid</i>	0 6
Monsieur de Fesch, <i>dark</i>	1 6	Grande Vidette, <i>extra large</i>	1 6
Paix d'Amiens, <i>dark</i>	0 6	Hannah More	0 6
Prosper Alpino, <i>splendid</i>	5 0	Helena, <i>splendid</i>	2 6
Temple d'Apollon, <i>rose</i>	0 9	La Candeur	0 8
Queen Victoria, <i>splendid</i>	5 0	La Vestale	1 6
SINGLE BLUE**.			
		Madame de Talleyrand, <i>fine</i>	1 0
Abdel Kader, <i>splendid</i>	4 0	Madame Turc	0 9
Anna Bolena, <i>dark</i>	1 6	Monarque du Monde	0 6
Appius, <i>dark</i>	0 6	Premier Noble	0 8
Baron van Tuyll, <i>dark indigo</i>	1 0	Prince de Galatzin	0 6
Bleu Aimable, <i>dark</i>	1 0	Pronk Juweel	0 6
Bonaparte, <i>very fine</i>	1 0	Reine de Pays Bas	2 6
		Rousseau	1 0
		Triumph Blandina	0 6
		Victoria Regina, <i>truly splendid</i>	1 6
		Voltaire	1 0
		SINGLE YELLOW**.	
		Adonia	0 6
		Alvarino	1 6
		Amelia Werther	0 6

	each		per doz.
	s. d.		s. d.
Anna Pawlona	1 0	Trumpet Major, larger Trumpet ...	1 6
Couleur de Jonquil	0 6	Van Sion, fine, double yellow	1 6
Grand Alexander	0 6	6 of each of the above 17 sorts.....	12 0
Heroine, splendid	1 6	3 of ditto ditto.....	6 0
La Belle Jaune	0 6		
Poudre d'Or	0 8		
Roi de Pays Bas, extra.....	1 6		
Victor Hugo, citron, extra	1 6		
ITALIAN NARCISSUS**.			
SINGLE MIXED.			
Single dark red	per doz. 3 6	Double Roman, <i>Narcissus italicus</i> .	per doz. 3 6
„ light red	„ 3 6	Paper-white, <i>N. papyraceus</i>	3 6
„ dark blue	„ 3 6	Yellow-sun, <i>N. Tazetta</i> , var. <i>præcox</i>	3 6
„ light blue.....	„ 3 6		
„ white	„ 3 6	JONQUILS*.	
„ yellow	„ 3 6	Largest double Dutch	per doz. 4 0
„ all colours, mixed... ..	„ 3 0	Second size ditto	2 6
		Large single sweet-scented	1 6
		Campernels	1 0
POLYANTHUS NARCISSUS.			
	per doz.	LARGEST DUTCH CROCUS.	
Bazelman Major, white and yellow	12 0		per 100.
Grand Monarque, white and citron	6 0	Finest dark blue	2 6
Grand Primo, white and citron ...	6 0	„ light blue	2 6
Grand Primo, new, yellow & lemon	6 0	„ Cloth of Gold	2 6
Grand Souverain, entirely white...	6 0	„ purple	2 6
La Favorite, white and orange	4 0	„ Scotch	2 6
Nobilissima, white and yellow.....	4 0	„ striped	2 6
Soleil d'Or, yellow and orange ...	3 6	„ versicolor	2 6
States-General, pale citron.....	3 6	„ white.....	2 6
3 of each of the above 9 sorts	12 0	„ yellow	2 6
2 of ditto ditto	8 0	„ new large	3 6
1 of ditto ditto	4 0	1000 in the above 10 sorts	22 6
SUNDRY NARCISSI.			
	per doz.		per 100.
<i>Narcissus angustifolius</i> , narrow-leaved	2 0	David Rizzio, splendid new purple	4 0
— aurantius, yellow and orange ...	2 0	Non Plus Ultra, splendid large blue	4 0
— bifrons, two-fronted.....	2 0	Prince Albert, superb lilac	4 0
— *Bulbocodium, hoop petticoat... ..	4 0	Queen Victoria, pure white.....	2 6
— cernuus, drooping	2 6	400 in the above 4 sorts, 100 each	14 0
— incomparabilis, incomparable ...	2 0	1000 in 50 finest new varieties	£1 10 0
— flore-pleno, double	2 6	500 in 50 do. do.	0 16 0
— nanus, true	3 0	250 in 50 do. do.	0 8 0
— obvallaris, entrenched	2 6	100 in 50 do. do.	0 3 6
— moschatus, musk	3 0		per 100.
— trilobus, three-lobed.....	2 0	Finest mixed Dutch Crocus.....	1 6
Double Daffodil, <i>N. Talamonius</i> var.	1 6	Saffron Crocus, <i>Crocus sativus</i> ...	3 6
Double Sweet-scented Dutch N....	1 6	Late-flowering do., <i>Croc. serotinus</i>	4 0
Orange Phenix	1 6		
Poet's or Pheasant's Eye, white, with crimson	1 6	EARLY TULIPS**.	

Are all proper for pots; in very small pots one bulb is sufficient, and in larger three or more may be planted.

The entire Collection, 102 varieties, one root of each ...	£1 15 0		each
50 in 50 fine varieties	0 17 6	Duc van Tholl, <i>new white</i>	1 0
25 in 25 do. do.	0 9 0	12 Duc van Tholl, 4 <i>var.</i> , 3 of each	6 0
12 in 12 do. do.	0 4 0	Duc Vorhelm, <i>red and orange</i> ...	0 4
60 in 20 do. do.	0 17 6	Eleonora, <i>purple</i>	0 4
30 in 10 do. do.	0 9 0	Florida, <i>purple variegated</i>	0 4
15 in 5 do. do.	0 4 6	Franciscus Primus, <i>red and yellow</i>	0 4
36 in 6 do. do.	0 10 6	Globe de Rigo, <i>purple and white</i> .	0 6
	each	Golden Standard, <i>yellow and red</i> .	0 9
Aimable Elizabeth, <i>white and rose</i>	0 3	Graaf Floris, <i>crimson</i>	0 3
Aimable Rosette, <i>rose</i>	0 4	Grand Lilas, <i>lilac blue</i>	0 4
Aimable Rouge, <i>red</i>	0 3	Grand Duc, <i>red and yellow</i>	0 3
Alida Maria, <i>rose and white</i>	0 4	Grootmeester, <i>red and white</i>	0 4
Altesse de St. Denis, <i>cherry</i>	0 3	Hof van Brabant, <i>red and yellow</i> .	0 3
Beauté Sanspareille, <i>rose</i>	0 4	Isabella, <i>lilac</i>	0 3
Belle Laure, <i>violet</i>	0 4	Jagd van Delft, <i>white</i>	0 6
Belle Rose, <i>rose</i>	0 4	Kardinal's Goud, <i>yellow and orange</i>	0 6
Bizard Aimable, <i>yellow and brown</i>	0 4	Keisers Kroon, <i>orange and yellow</i>	0 6
Bizard Pronkert, <i>red and yellow</i> .	0 3	Lac Bontlof, <i>violet & white, bord.</i>	0 3
Bride of Haarlem, <i>red and white</i> .	0 6	Lac van Asturic, <i>purple and white</i>	0 4
Caiman, <i>purple</i>	0 4	Leander, <i>red</i>	0 4
Canary Bird, <i>yellow</i>	0 3	Lentevreugd, <i>rose</i>	0 4
Cerise Remarquable, <i>rose & white</i>	0 4	Luna, <i>white</i>	0 6
Cerise de France, <i>red and white</i> .	0 3	Maria de Medicis, <i>yellow and rose</i>	0 6
Cerise d'Espagne, <i>white and red</i> .	0 4	Marquis de Westenrode, <i>yellow</i> ...	0 3
Cerise Incomparable, <i>cherry</i>	0 4	Ma Plus Aimable, <i>yel. & red, spotd.</i>	0 3
Claramond, <i>red and rose</i>	0 6	Molière, <i>violet</i>	0 4
Claramond d'Or, <i>red and yellow</i> ...	0 9	Nais, <i>red and white</i>	0 4
Claramond Rouge, <i>red</i>	0 6	Nons Wit, <i>white and red</i>	0 6
Claramond, <i>pure white</i>	1 0	Paragon Guldeblœm, <i>violet & yel.</i>	0 4
Comte de Melbourn, <i>red and yel.</i>	0 3	Paragon Respectable, <i>purp. & yel.</i>	0 4
Couleur de Feu, <i>flame-coloured</i> ...	0 3	Pax Albo, <i>white</i>	0 4
Couleur Ponceau, <i>puce</i>	0 3	Pottebakker, <i>red</i>	0 6
Couleur Cramoisi, <i>crimson</i>	0 3	—, <i>variegated</i>	0 6
Couleur de Cerise parfaite, <i>w. & r.</i>	0 4	—, <i>yellow</i>	0 6
Cour de France, <i>red and yellow</i> ...	0 3	—, <i>white</i>	0 6
Cramoisi fiddle, <i>red</i>	0 3	Prince d'Orange, <i>variegated</i>	0 4
Donna Maria, <i>white and red</i>	0 4	Prince du Ligne, <i>yellow</i>	0 4
Dorothé de France, <i>white and red</i>	0 4	Purper van Boll, <i>purple</i>	0 6
Drapeau de France, <i>red and white</i>	0 3	Reine Blanche, <i>white</i>	0 6
Drapeau Rouge, <i>red</i>	0 4	Rosamunda, <i>deep rose</i>	0 4
Duc de Nemours, <i>red and yellow</i> .	0 3	Rose à Merveilles, <i>light rose</i>	0 4
Duc de Nieuwerk, <i>variegated</i>	0 3	Rose du Printems, <i>rose</i>	0 4
Duc de Parme, <i>red and yellow</i> ...	0 4	Rose Royale, <i>rose</i>	0 4
Duc d'Orange, <i>red and orange</i> ...	0 4	Rose Sans Egal, <i>red and white</i> ...	0 4
Duc d'Orléans, <i>red and yellow</i> ...	0 4	Samson, <i>yellow and chocolate</i>	0 3
Duc des Ecarlates, <i>scarlet</i>	0 3	Semiramis, <i>violet and white</i>	0 4
Duc Rectifié, <i>brown and yellow</i> ...	0 3	Standard, <i>white and red</i>	0 6
Duc van Tholl, per 100 10s. 6d.,		Standard Silver Pleece	0 6
per dozen 1s. 6d.....	1 ½	Sultan, <i>variegated</i>	0 4
—, <i>new rose</i>	0 6	Susanna, <i>variegated</i>	0 4
—, <i>new yellow</i>	0 6	Temple de Diane, <i>variegated</i>	0 4
		Temple d'Apollon	0 4

	each <i>s. d.</i>		each <i>s. d.</i>
Thomas More, <i>yellow</i>	0 3	*Extremité d'Or, <i>yellow and cherry</i>	0 4
Typhon, <i>red</i>	0 4	Galard, <i>variegated, white border</i>	0 4
Vermillon Brillant, <i>glittering red</i> .	0 6	Gloria Mundi, <i>yellow and brown</i>	0 4
Violet Constant, <i>violet</i>	0 4	*Gloria Solis, <i>orange and red</i>	0 4
Wapen van Leyden, <i>white and red</i>	0 4	Grand Alexandre, <i>brown and red</i>	0 4
White and red bordered	0 3	Grand Magnificence	0 6
White Swan, <i>white</i>	0 6	Grandeur Formidable, <i>feuillemort</i>	0 3
Yellow Prince, <i>yellow</i>	0 3	Grisdelin Incarnat, <i>grisdelin</i>	0 4
Yellow & red of Leyden, <i>wh. & red</i>	0 3	*Helianthus, <i>yellow and red</i>	0 4
Extra fine mixed, per doz. 1s. 3d.	0 3	*Hercules, <i>variegated</i>	0 4
per 100.....	10 0	*Imperator Rubrorum, <i>fine red</i> ...	0 6
DOUBLE TULIPS.		Koning's Kroon, <i>yellow and red</i>	0 6
Some of the Double Tulips are not proper for pots, it is therefore necessary to say whether they are wanted for pots or the open borders: all of them are adapted for the open borders.		La Belle Alliance, <i>purple</i>	0 3
		La Belle Frappante, <i>red and yellow</i>	0 4
		*La Candeur, <i>white</i>	0 6
		La Glorieuse, <i>variegated</i>	0 6
		Mariage de ma Fille, <i>variegated</i> .	0 4
		Maximilian, <i>variegated</i>	0 6
		Molière, <i>violet</i>	0 4
		Ophir d'Or.....	0 3
		Pallas, <i>red and yellow</i>	0 3
		Pæoni Goud, <i>yellow</i>	0 4
1 of each	20 0	Pæoni Rood, <i>red</i>	0 4
50 very fine varieties	15 0	Pæoni Roos, <i>rose</i>	0 4
25 do. do.	7 6	Picotée Aimable, <i>spotted yellow</i> .	0 4
12 do. do.	4 0	*Plaisir des Dames	0 4
30 in 10 fine do.	7 6	Pourpre Blanc Bordé, <i>white-bor.</i>	0 3
15 in 5 do. do.	4 0	Princesse de Galatzin, <i>yel. var...</i>	0 4
36 in 6 do. do.	9 0	Pronk Juweel, <i>red and yellow</i> ...	0 4
*Admiral Kingsbergen, <i>yell. & red</i>	0 3	Proserpina, <i>yellow and red</i>	0 4
*Aimable Blanche, <i>white and rose</i>	0 6	*Purple Crown, <i>purple</i>	0 4
Aimable Dorothé, <i>variegated</i> ...	0 4	Rachel Ruis, <i>brown</i>	0 3
Aimable Elise, <i>variegated</i>	0 4	Red Lion, <i>red</i>	0 3
Alphonsus, <i>red-marbled</i>	0 6	Regina Rubrorum, <i>yellow & brown</i>	1 0
*Belle Rouge, <i>red</i>	0 4	*Rex Rubrorum, <i>scarlet</i> ...doz. 4s.	0 4
Blanc Bordé Pourpre	0 3	Rhinoceros, <i>pale red</i>	0 4
Blanc Bordé Rouge, <i>red-bordered</i>	0 3	Rosa Mundi, <i>purple</i>	0 4
Blauwe Vlaag, <i>blue</i>	0 4	*Rose Agréable, <i>rose</i>	0 4
Bonaparte, <i>variegated</i>	0 4	*Rose Eclatante, <i>red</i>	0 3
*Bouquet d'Orange, <i>orange-striped</i>	0 3	Rose Favorite, <i>red and rose</i>	0 6
Bouquet Rouge, <i>red</i>	0 4	Rose Hortense, <i>white and rose</i> ...	0 4
*Comte de Mark, <i>rose and yellow</i> .	0 4	Rouge Blanc Bordé, <i>red, wh. bor.</i>	0 3
*Comtesse de Pompadour	0 4	Rouge Surpassante, <i>red</i>	0 3
Conquereur (<i>Overwinnaar</i>), <i>violet-striped</i>	0 4	Speciosa, <i>brown and red</i>	0 6
*Congrès d'Amérique	0 4	Sylvia, <i>red</i>	0 4
Couleur de Feu, <i>flame-coloured</i> ...	0 3	*Tournsol, <i>orange and red</i> , doz. 4s.	0 4
Couronne d'Or, <i>brown and yellow</i>	0 4	Violet de Paris, <i>violet</i>	0 3
*Couronne Impérial, <i>white and red</i>	0 4	Viollettenkroon, <i>violet</i>	0 3
*Duc van Thol, <i>orange and yellow</i> ,	1 3	*Yellow Rose, <i>yellow</i> , doz. 2s. 6d.	0 3
per doz. 1s. 3d., per 100 10s. .	1 3	Zwingley, <i>variegated</i>	0 4
*Duc d'Orange, <i>striped orange</i> ...	0 4	Extra fine mixed, per doz. 1s. 3d.	0 4
*Duke of York, <i>puce and white</i> ...	0 4	per 100	10 0
*Epaulet d'Argent, <i>white and rose</i>	0 6		

LATE TULIPS. per 100 doz.			
	s. d.	s. d.	
Fine mixed Byblœm Tulips..	10 6	1 6	Blue and black, <i>Les Ténèbres</i> .
Fine mixed Bizards	10 6	1 6	Blue and purple, <i>Valentine</i> .
Fine Byblœms and Bizards,			Blue and violet, <i>Euterpe</i> .
mixed	7 6	1 0	Blue and white, <i>Elegans</i> .
Extra fine do. do.	10 6	1 6	Blue, lilac, white & yellow, <i>La Brillant</i> .
50 fine late Tulips in 50 varieties,			Blue, purple and black, <i>Constantia</i> .
separate	30 0		Blue, shaded with white, <i>Emp. Nicholas</i> .
			Blue, white and agate, <i>La Clarété</i> .
			Blush white, spotted, <i>Aryo</i> .
			Brown, spotted, <i>La Belle Africaine</i> .
			Dark, <i>Black Eagle</i> .
			French white, spotted, <i>Arcadia</i> .
			Grisdelin, variegated, <i>Surpasse Toute</i> .
			Indigo, <i>Hero</i> .
			Indigo, dark, <i>Hercules</i> .
			Indigo purple, <i>Surprise</i> .
			Lilac, splendid, <i>Prince Albert</i> .
			Lilac, spotted, <i>Annette</i> .
			Lilac, striped, <i>Ada</i> .
			Lilac purple, marbled, <i>Donna Marina</i> .
			Lilac, variegated, <i>La Peri</i> .
			Lilac and blue, <i>Conqueror</i> .
			Lilac and purple, <i>La Sincérité</i> .
			Lilac and rose, <i>Belle Marie</i> .
			Lilac and violet, <i>La Renommé</i> .
			Lilac and yellow, <i>Magnet</i> .
			Lilac blue and yellow, <i>Phœnix</i> .
			Mulberry and purple, <i>Mon Choix</i> .
			Peach Blossom, <i>Cherubino</i> .
			Pearl, <i>Alice</i> .
			Pink, <i>La Comtesse</i> .
			Porcelain, <i>La Ville de Londres</i> .
			Purple, grand, <i>Madame Grisi</i> .
			Purple, bright, <i>Susanna</i> .
			Purple, crimson, <i>Bellissima</i> .
			Purple, spotted, <i>Thalia</i> .
			Purple, light, <i>Cornucopiæ</i> .
			Purple, variegated, <i>Hope</i> .
			Purple, velvety, <i>Adelaide Kemble</i> .
			Purple and blue, <i>Melpomene</i> .
			Purple and red, <i>Carlotta Grisi</i> .
			Purple and rose, <i>Emperor</i> .
			Purple and violet, <i>Duchess of Kent</i> .
			Red, dark, <i>L'Admiration</i> .
			Red, light, <i>La Nouvelle</i> .
			Red, spotted, <i>La Superbe</i> .
			Red, variegated, <i>La Belle de Gand</i> .
			Rose, dark, <i>L'Unique</i> .
			Rose, light, <i>Cerito</i> .
			Rose, spotted, <i>Sanspareille</i> .
			Rose, variegated, <i>Fanny Ellsler</i> .
			Spotted, velvety, <i>La Grandeur</i> .
			Variegated, <i>Proteus</i> .
			Violet and black, <i>Viola</i> .

PARROT TULIPS.			
	s. d.	s. d.	
Café Brun, <i>new coffee-col'd</i> .	10 6	1 6	
Large Red	10 6	1 6	
Large Yellow	10 6	1 6	
Markgraf	10 6	1 6	
Perfecta, <i>striped</i>	10 6	1 6	
Rubro-lutea, <i>red and yellow</i>	10 6	1 6	
1 doz. of each of the above 6 va-			
rieties	7 6		
Extra fine mixed, per 100 7s. 6d.	1 0		

VARIOUS TULIPS.			
	s. d.	s. d.	
Tulipa cornuta, <i>horned</i>	0 6		
*— oculus solis, <i>Sun's-eye</i>	0 6		
*— persica, <i>Persian</i>	0 6		
*— sylvestris (<i>Florentine</i>), <i>sweet-</i>			
<i>scented</i>	per doz. 2 6		

ENGLISH IRIS.			
The following, selected from a collection of 150 varieties, comprises all the finest; many of them are exclusively in J. Carter's possession. To enable the purchaser to make choice of the greatest variety, they are arranged alphabetically according to the colours, instead of the names, which will save much trouble in making a selection.			
Agate, <i>Abdel Kader</i> .			
Agate and blue, <i>Atlas</i> .			
Agate and rose, <i>Belle d'Isphan</i> .			
Agate and violet, <i>La Beauté</i> .			
Agate, spotted, <i>La Belle Irlandoise</i> .			
Agate, striped, <i>Josephine</i> .			
Blue, <i>Formosa</i> .			
Blue, Berlin, <i>Arnoldo</i> .			
Blue, dark, <i>Elfrida</i> .			
Blue, dark and light, <i>Jacomene</i> .			
Blue, flamed, <i>Adèle</i> .			
Blue, light, <i>L'Estimable</i> .			
Blue, marbled, <i>King of Saxony</i> .			
Blue, spotted, <i>Defiance</i> .			
Blue, velvety, <i>Queen Victoria</i> .			
Blue, white centre, <i>Achilles</i> .			

White, <i>Non Plus Ultra</i> .		Archduke, <i>rosy violet</i> .
White, variegated, <i>Clarissa</i> .		Aurora, <i>white and red</i> .
White and purple, <i>Mon Ami</i> .		Baroness, <i>rose</i> .
White and red, <i>Duchess of Sutherland</i> .		Beauté des Roses, <i>variegated</i> .
White and violet, <i>Penelope</i> .		Beau Regard, <i>deep red</i> .
	£ s. d.	Belle Agathe, <i>rose and white</i> .
150 varieties, including the above	3 10 0	Belle Alliance, <i>deep purple</i> .
The above unique collection, 75		Belle Diane, <i>deep scarlet</i> .
varieties	2 0 0	Belle Emilie, <i>rosy white</i> .
50 very fine varieties from do...	1 7 6	Belle Marie, <i>fine red</i> .
25 do. do. do. ...	0 15 0	Belle Mode, <i>dark red</i> .
12 do. do. do. ...	0 7 6	Bienfait Incomparable, <i>red</i> .
12 good varieties, named	0 4 0	Bijou de Parade, <i>variegated rose</i> .
Very fine mixed, from named		Blanche Verdâtre, <i>white and green</i> .
flowers.....per doz.	0 2 6	Bleu Aimable, <i>blue</i> .
		Bleu Céleste, <i>dark blue</i> .
		Bleu de Victoire, <i>blue</i> .
		Blen Superbe, <i>blue</i> .
		Bon Bleu, <i>blue</i> .
		Brama, <i>fine scarlet</i> .
		Capitain, <i>variegated red</i> .
		Carlo Dulci, <i>variegated</i> .
		Charlotte Marianne, <i>red and green</i> .
		Circe, <i>rosy violet</i> .
		Clio, <i>scarlet</i> .
		Clotilda, <i>fine red</i> .
		Cœur Fidèle, <i>variegated white</i> .
		Commodore, <i>blue</i> .
		Constantia Perfecta, <i>variegated</i> .
		Cornelia, <i>blush</i> .
		Coronation, <i>scarlet</i> .
		Cour de France, <i>red</i> .
		Couronne Pourpre, <i>purple</i> .
		Cramoisi Pourpre, <i>crimson purple</i> .
		Cramoisi Royal, <i>crimson</i> .
		Criterion, <i>red and green</i> .
		Dauphin de France, <i>red</i> .
		Diadem, <i>variegated</i> .
		Dianthus, <i>variegated red</i> .
		Diomedes, <i>deep red</i> .
		Dorinde, <i>white and rose</i> .
		Duchesse de Parme, <i>variegated</i> .
		Duchesse de Richmond, <i>variegated</i> .
		Elegans, <i>red</i> .
		Erecta, <i>red</i> .
		Euclid, <i>variegated</i> .
		Euphrosyne, <i>claret</i> .
		Evêque d'Amboine, <i>deep red</i> .
		Excellentissima, <i>rose and green</i> .
		Extrémité, <i>scarlet</i> .
		Favorite, <i>superb</i> .
		Feu d'Amour, <i>bright red</i> .
		Fidelissima, <i>blue</i> .
		Fireball, <i>scarlet spotted</i> .
SPANISH IRIS.		
100 in 100 very fine sorts, named	15 0	
50 in 50 do. do. do.	7 6	
25 in 25 distinct colours	5 0	
12 in 12 do. do.	2 6	
Extra fine mixed.....per 100	4 0	
do. do.per doz.	0 6	
VARIOUS IRIS.		
	per doz. each	
	s. d. s. d.	
Iris Xiphium, <i>flore pleno, double</i>	2 0 0 3	
— <i>persica, Persian, large</i>	2 6 0 3	
— <i>Pavonia, Peacock</i>	2 6 0 3	
— <i>Susiana, Susian</i>	5 6 0 6	
— <i>tuberosa, tuberous-rooted</i> ...	5 6 0 6	
DOUBLE ANEMONES.		
<i>The following collection, containing many new and beautiful varieties, exclusively in J. Carter's possession, may be had for</i>		
	£4 0 0	
200 extra fine sorts	3 0 0	
100 do. do.	1 10 0	
50 do. do.	0 15 0	
25 do. do.	0 7 6	
12 do. do.	0 4 0	
	Gd. each.	
Actrice, <i>variegated with rose</i> .		
Alexandrine, <i>rose, red and green</i> .		
Aimante, <i>bright scarlet</i> .		
Amanda, <i>finely variegated</i> .		
Amaranthe, <i>variegated</i> .		
Ambassadeur, <i>violet, rose and white</i> .		
Amoureuse, <i>blush</i> .		
Anna Louisa, <i>rose</i> .		
Annette, <i>deep scarlet</i> .		
Apollo, <i>blue</i> .		

Firmament, <i>blue</i> .	L'Enchanteuse, <i>claret</i> .
Flora Perfecta, <i>striped</i> .	L'Illustre, <i>red</i> ,
Fontainebleau, <i>blue</i> .	L'Inapprochable, <i>blue</i> .
Frederica, <i>blush</i> .	L'Oracle du Sicile, <i>red and purple</i> .
Fulvia, <i>rose, agathe and white</i> .	L'Ornement, <i>large blue</i> .
Gertrude, <i>variegated</i> .	Leonora, <i>claret</i> .
Giraffe, <i>red</i> .	Leopoldina, <i>blue</i> .
Globe Céleste, <i>blue</i> .	Lilas Unique, <i>lilac</i> .
Gloria Mundi, <i>variegated</i> .	Lina, <i>white and rose</i> .
Gloria Rubrorum, <i>scarlet</i> .	Lisette, <i>variegated</i> .
Grande Duchesse de Bade, <i>variegated</i> .	Lord Howe, <i>scarlet</i> .
Grandeur Royale, <i>claret</i> .	Lord Mayor, <i>blue</i> .
Guillaume Alexandre, <i>blue</i> .	Madame Antoine, <i>white variegated</i> .
Guillaume Henri, <i>fine</i> .	Madame d'Hollande, <i>variegated white</i> .
Guillaume Michel, <i>red</i> .	Madame Marmont, <i>variegated</i> .
Guillaume Premier, <i>crimson</i> .	Madame Rosenthal, <i>red</i> .
Hampton Court, <i>variegated</i> .	Manteau, <i>variegated</i> .
Harrisonia, <i>blue</i> .	Manteau Rouge, <i>fine red</i> .
Hesperia, <i>blue</i> .	Maria, <i>red</i> .
Horatius, <i>red</i> .	Maria Christina, <i>variegated purple</i> .
Hortensia, <i>deep red</i> .	Maria Louisa, <i>deep red</i> .
Hypolitus, <i>variegated claret</i> .	Maria Stuart, <i>red variegated</i> .
Isidorus, <i>blue</i> .	Marianne, <i>variegated rose</i> .
Joan de Bois, <i>blush</i> .	Marshal Blucher, <i>blue</i> .
Johanna Christina, <i>variegated</i> .	Maurocordato, <i>blue</i> .
Juliet, <i>variegated</i> .	Milton, <i>deep red</i> .
Juno, <i>variegated</i> .	Mirabeau, <i>fine red</i> .
Justitia, <i>blue</i> .	Miroir des Dames, <i>blush</i> .
King of Beauty, <i>variegated rose</i> .	Mon Bijou, <i>rose and purple</i> .
Kroon Prins der Niederlande, <i>lilac</i> .	Mon Cœur, <i>variegated</i> .
L'Amour, <i>variegated</i> .	Mon Egal, <i>crimson and scarlet</i> .
La Beauté Suprême, <i>scarlet</i> .	Navarino, <i>lilac blue</i> .
La Coquette, <i>variegated red</i> .	Newton, <i>blue</i> .
La Dame du Lac, <i>variegated</i> .	Nitocris, <i>violet</i> .
La Guirlande, <i>red</i> .	Non Plus Ultra, <i>scarlet</i> .
La Mode Epuisé, <i>blue</i> .	Nymphæflora, <i>variegated</i> .
La Renommée, <i>white variegated</i> .	Orloff, <i>scarlet</i> .
La Riante, <i>variegated</i> .	Othello, <i>violet</i> .
La Sultane, <i>variegated</i> .	Ovidius, <i>scarlet</i> .
La Superbe Royale, <i>claret</i> .	Pallas, <i>red and purple</i> .
La Tendresse, <i>variegated</i> .	Pandora, <i>variegated</i> .
La Victoire, <i>deep scarlet</i> .	Parisienne, <i>variegated white</i> .
La Victorieuse, <i>variegated red</i> .	Perfection, <i>violet red</i> .
Lady Arden, <i>crimson</i> .	Perle Brillante, <i>red</i> .
Lady Byron, <i>claret</i> .	Perle d'Overween.
Lady Grey, <i>blue</i> .	Picta, <i>blue and violet</i> .
Lady Rose, <i>rose</i> .	Pollux, <i>variegated</i> .
Lafontaine, <i>blue</i> .	Pourpre Agréable, <i>purple</i> .
Lanternus, <i>purple</i> .	Pretiosa, <i>variegated</i> .
Lasting Rose, <i>rose</i> .	Prince of Wales, <i>deep rose</i> .
Laura, <i>variegated red</i> .	Princess Alice, <i>white and purple</i> .
Lavalette, <i>orange</i> .	Princess Amelia, <i>purple</i> .
Leander, <i>rosy red</i> .	Prosper Alpino, <i>blush</i> .
L'Eclair, <i>scarlet</i> .	Pucelle, <i>blue</i> .

25 new Scotch	£1	0	0
100 Fine varieties, no Scotch...	1	0	0
50 do. do. do. ...	0	10	0
25 do. do. do. ...	0	5	0
12 do. do. do. ...	0	2	6
Very fine mixed	per 100	0	7 6
Good do.	„	0	4 0

Those marked * are new Scotch 1s. each,
the others 6d.

Abelard, <i>purple</i> .	Carmin Brique, <i>red and orange</i> .
Adamant, <i>variegated</i> .	Calypso, <i>red and white</i> .
Adrian, <i>yellow</i> .	Capucine Superbe, <i>orange and olive</i> .
Agrippa, <i>orange, variegated</i> .	Cato, <i>rose</i> .
Aigle Noir, <i>dark purple</i> .	Cayman, <i>orange</i> .
Ajax, <i>crimson</i> .	Ceres, <i>dark violet</i> .
Albion, <i>yellow</i> .	Cerise charmante, <i>cherry-red</i> .
Aleppo, <i>variegated white</i> .	Charlotte, <i>pink and white</i> .
Alphonsus, <i>dark brown</i> .	Chevalier, <i>dark red</i> .
Amasis, <i>sulphur and red</i> .	Commodore Napier, <i>yellow</i> .
Amphitrite, <i>variegated rose</i> .	Comte d'Artois, <i>yellow</i> .
Amazon, <i>violet</i> .	Comte d'Esting, <i>bright yellow</i> .
Anacreon, <i>cream-coloured</i> .	Comte de Mirabeau, <i>violet</i> .
Annette, <i>cream-coloured</i> .	Comte de Flandres, <i>orange</i> .
Apollo, <i>fine yellow</i> .	Condorcet, <i>black</i> .
Archduke, <i>red</i> .	*Conqueror, <i>light brown and yellow</i> .
Archduchess, <i>buff</i> .	Couleur de Perle, <i>pearl</i> .
Archimedes, <i>olive</i> .	Couleur de Rose, <i>rose</i> .
Arlequin de Vienne, <i>carmine</i> .	Cour de France, <i>pink and white</i> .
Arlequin Devereux, <i>yellow and red</i> .	Cour de Versailles, <i>variegated</i> .
Arlequin Major, <i>orange and white</i> .	Couronne Jaune, <i>yellow</i> .
Arlequin nouveau, <i>flame</i> .	Cox's, <i>buff</i> .
Arlequin van Flora, <i>orange</i> .	Cramoisi à Cœur vert.
Assur, <i>olive</i> .	Crown of Amsterdam, <i>white and rose</i> .
*Avenger, <i>edged</i> .	*Crusoe, <i>red and white</i> .
Baroque hâive, <i>crimson brown</i> .	Czar Peter, <i>rose and red</i> .
Baron Pepler, <i>orange scarlet</i> .	Czar Nicholas, <i>yellow</i> .
Beau Ponceau, <i>puce</i> .	Dædalus, <i>variegated red</i> .
Beauty of Fulham, <i>violet</i> .	*Defender, <i>yellow tipped</i> .
Belle Amante, <i>rose</i> .	Délicieuse, <i>rose and lilac</i> .
Belle Blanche, <i>émaillée</i> .	Delphinium, <i>brown</i> .
Belle Diane, <i>orange and rose</i> .	*Diana Vernon, <i>variegated</i> .
Belle Panachée, <i>fine red</i> .	Dioclesian, <i>red</i> .
Belle Rose, <i>rose</i> .	Directeur, <i>glittering red</i> .
Belzoni, <i>red and white</i> .	Dr. Franklin, <i>purple and white</i> .
Black as Black.	*Dr. Young, <i>violet and white</i> .
Black King, <i>very dark</i> .	Don Quixotte, <i>feuilletorte</i> .
Blanche Aimable, <i>white</i> .	Dragoman, <i>white edged with violet</i> .
Bloomfield, <i>crimson</i> .	Drusilla, <i>orange, variegated</i> .
Boleslaus, <i>yellow</i> .	Duc d'Orléans, <i>golden yellow</i> .
*Bonny Bess, <i>crimson edged</i> .	*Duke of Wellington, <i>bronze tipped</i> .
Brook's Yellow.	Echo, <i>white and rose</i> .
Brunette Royal, <i>grey</i> .	Elizabeth, <i>purple and white</i> .
*Cadmus, <i>dark</i> .	Emma, <i>scarlet</i> .
	Emilius, <i>buff</i> .
	Esther, <i>dotted cream</i> .
	Etoile fixé, <i>purple</i> .
	Eubœa, <i>rose and green</i> .
	Euterpe, <i>violet</i> .
	Fair Abbess, <i>bronze</i> .
	Favorite Superbe, <i>yellow and red</i> .
	Fénelon, <i>granate</i> .
	Feu Brillant, <i>fine red</i> .
	Fiscus, <i>cherry</i> .

- Florida, *olive*.
 Formosa, *rose and white*.
 Funèbre, *Café*.
 General, *deep rose*.
 Germanicus, *violet and brown*.
 Gloriosa, *olive*.
 Gorge Rouge, *brownish red*.
 Goudevink, *red*.
 Grand Maître, *lilac*.
 Grand Revisseur, *red*.
 Gulde Vlies, *brown variegated*.
 Habitude, *purple*.
 Habit Royal, *red and white*.
 Hecuba, *orange and rose*.
 Hector, *purple violet*.
 Hebe, *variegated red*.
 *Hennings, *purple edged*.
 *Henrietta, *red*.
 *Herald, *scarlet and white*.
 Horatius, *white*.
 Hypolitus, *copper-coloured*.
 Ida, *dark scarlet*.
 Incomparable, *flamed*.
 Invincible, *yellow*.
 Janisarius, *fire*.
 Jaune Bizarre, *yellow*.
 Jeannette, *white*.
 Joan of Arc, *fine red*.
 Jonquil Parfaite, *yellow*.
 *Joseph Hume, *white and red*.
 Juliet, *white spotted*.
 Juno, *straw tint with brown*.
 *King of June, *white tipped*.
 Kiscoi, *purple*.
 Kroondrager, *crimson*.
 La Blanchisseuse, *white and rose*.
 La Brunette, *brown*.
 La Charmante, *purple*.
 La Delphine, *brown*.
 La Favorite, *blush white*.
 La Grandeur, *large white*.
 La Magnifique, *claret*.
 La Moderne, *brown*.
 La Plus Belle, *red*.
 La Prodigieuse, *violet*.
 La Pucelle, *blush*.
 La Touchante, *yellow*.
 Laura, *rose*.
 Les Sept Provinces, *brown and yellow*.
 Linnæus, *orange*.
 Lion d'Orange, *yellow and orange*.
 L'Impayable, *yellow and red*.
 Louisette, *purple and white*.
 Louvain, *rosy red*.
 *Lucan, *purple and white*.
 Luchner, *violet*.
 Lucretia, *rose*.
 Magellan, *variegated rose and violet*.
 *Maggie, *crimson edged*.
 Major Laing.
 Manteau, *blue and purple*.
 Marquis, *variegated orange*.
 Marginée, *white and red*.
 Maria Louisa, *purple and white*.
 Martinet, *scarlet*.
 Mary Stuart, *purple*.
 Mélange de Beautés, *yellow and red*.
 Mercurius, *white*.
 *Milton, *white, edged with purple*.
 Miraculeuse, *purple*.
 Miroir Cramoisi, *crimson*.
 Miss Ainsworth, *orange*.
 Mon Bijou, *yellow*.
 Montaguard, *light yellow*.
 Mont Blanc, *pure white*.
 *Mr. Strong, *purple edged*.
 *Mrs. Coulier.
 *Mrs. Glenny, *white and scarlet*.
 *Mrs. Welch, *crimson and white*.
 Naxara, *black*.
 Nestor, *white spotted*.
 Nigritienne, *black*.
 Nomias, *slate*.
 Nonpareil, *red and white*.
 *No Proxy, *white and purple*.
 Oeillet Parfait, *variegated*.
 Oeillet Noir, *very dark*.
 Omphale, *white tipped*.
 Orange Superbe, *orange*.
 Orpheus, *salmon*.
 Ovidius, *lilac and white*.
 Page's Rose, *red and white*.
 Panachée, *variegated*.
 Passe tous les Olives, *olive*.
 *Patroclus, *crimson edged*.
 Peau de Tigre, *purple shaded with white*.
 Perle d'Amour, *rose*.
 Pharamond, *yellow and red*.
 *Phenomenon, *white and purple*.
 Phidias, *variegated*.
 Pierre le Grand, *purple*.
 Pigeon, *white*.
 Piso, *blush purple*.
 Pizarro, *yellow and brown*.
 Plinius, *yellow, bordered with brown*.
 Pontifex, *glittering black*.
 Polyantha, *light violet*.
 Pourpre éblouissante, *shining purple*.

Pourpre Panaché, *purple and white.*
 *Prince Albert, *bronze, tipt.*
 Prince Eugénien, *yellow and orange.*
 Prince of Wirtemberg, *purple & white.*
 Princesse des Abruzzis, *shaded purple.*
 Princesse des Asturies, *white and rose.*
 *Quentin Durward, *yellow and brown.*
 Rafael, *variegated.*
 Regina, *buff.*
 Reine des Amazones, *white, tipt.*
 Reine de France.
 Reine des Roses, *white and rose.*
 Reine de Westphalie, *white.*
 Rex Indiarum, *deep red.*
 *Rienzi, *black and yellow.*
 Rising Sun, *dark red.*
 *Robert Burns, *white and purple.*
 *Roderick Random, *variegated.*
 Roi des Violettes, *violet.*
 *Romeo, *white, tipt with scarlet.*
 Rosa Mundi, *purplish rose.*
 Rose bien formée, *red.*
 Rose Cramoisi, *crimson.*
 Rose d'Amour, *red and white, shaded.*
 Rose de Navarre, *bronze.*
 Rose Fleur, *rose.*
 Rosa Vera, *variegated rose.*
 Rosny, *white and yellow.*
 Rossini, *sulphur white and grey.*
 Rossignol, *dark olive.*
 Rouge Aimable, *scarlet.*
 Rouge Délicat, *scarlet.*
 Rouge sans Pareil, *red.*
 Roxana, *variegated red.*
 Rubens, *red.*
 Rubro Cæsar, *scarlet.*
 Rudolphus, *lilac.*
 St. Jerome, *cream and red.*
 Samaritain, *orange.*
 Sapphirus, *bordered.*
 *Scout, *scarlet and white.*
 Shakspeare, *white, spotted.*
 *Sir James Graham, *buff, tipt.*
 *Sir William Penn, *white and purple.*
 Smith's, *white.*
 Snowball, *white and yellow.*
 Soleil d'Or, *yellow, tipt with red.*
 Solomon, *grey.*
 Spheroid, *rose.*
 Sunflower, *yellow.*
 Suprema, *white and purple.*
 Sylvia, *orange variegated.*
 *Tartar, *yellow, tipt.*
 Theodora, *bronze.*

Thomasius, *orange.*
 Thompson's Queen, *red and white.*
 Thistle, *yellow.*
 *Titian, *yellow and bronze.*
 Tricolor, *three-coloured.*
 *Triton, *white, tipt with purple.*
 *Vanguard, *red and white.*
 Vainqueur, *crimson.*
 Vasthy, *cream-coloured.*
 Verax, *crimson and dark red.*
 Vespasian, *rose and white.*
 *Victor, *purple edged.*
 Victoria, *white.*
 Violet Royal, *violet.*
 Virginius, *copper-coloured.*
 *Wallace, *purple and white.*
 Waterloo, *red.*
 *Waverley, *variegated.*
 Xenophon, *violet.*
 Zamor, *light violet.*
 New mixed Seedlings, per 100, 7s. 6d.

TURBAN RANUNCULUS.

	s. d.
Largest scarlet	per 100 2 6
— dark crimson	" 3 0
— yellow	" 3 0
— orange	" 5 0
Prince de Galatzin, var. ...	" 5 0
Picotée aimable, spotted ...	per doz. 2 0
Séraphique, sulphur	" 1 6
Sweet-scented, new	" 2 6
Red Marbled	" 1 6
1 doz. of each of the above 4 vars.	7 0
Hercules, large white	each 1 0
Mufti, spotted	" 1 0
New carmine	" 1 0
Sulphurea superba	" 1 0

FRITILLARIES.

Extra fine mixed	per doz. 2 0
Fritillaria pyrenaica	each 0 3

CROWN IMPERIALS.

Fine mixed	per doz. 5 0
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LILIES. per doz. each

	s. d.	s. d.
Lilium aurantiacum, orange..	2 6	0 3
— bulbiferum, bulb-bearing...	3 6	0 4
— canadense, Canadian	8 0	0 9
— chalcedonicum, scarlet ...	5 0	0 6
— eximium, choice	1 6	
— lancifolium, see speciosum.		
— longiflorum, long-flow. ext.	5 6	0 6

	per doz.	each		each			
	s. d.	s. d.		s. d.			
<i>Lilium Martagon, fine mixed</i>	3	6	<i>Amaryllis aurea, golden yellow (b)*</i>	3	0		
— <i>albiflorum, white</i>	6	0	6	<i>Belladonna, Bella Donna Lily</i> ...	1	0	
— <i>flavum, yellow</i>	3	6	0	4	<i>calyptata, veiled (a)*</i>	4	0
— <i>flore-pleno, double</i>	5	6	0	6	<i>coranica, Coranic (c)*</i>	5	0
— <i>purpureum, purple</i> ...	5	6	0	6	<i>crocata, orange* or **</i>	4	0
— <i>rubrum, red</i>	3	6	0	4	— <i>superba, superb orange (a)*</i> .	6	0
— <i>philadelphicum, Philadelphian</i> ...	1	6	— <i>grandiflora, large-flowered (a)*</i>	6	0		
— <i>Pomponium, fine mixed</i> ... 3	6	— <i>equestris, equestrian (a)* or **</i> .	2	6			
— <i>speciosum, album, white</i>	2	6	<i>falcata, sickle-leaved (c)*</i>	6	0		
— <i>præcox, early new</i>	10	6	<i>formosissima, beautiful (d) dz.</i>	5	8		
— <i>punctatum, spotted</i>	3	6	<i>fulgida, shining (a)* or **</i>	5	0		
— <i>roseum, rose</i>	5	0	<i>glauca, glaucous, new *</i>	6	0		
— <i>rubrum, red</i>	10	6	<i>gloriosa, superb (a)* or **</i>	6	0		
— <i>superbum, superb</i>	1	6	<i>Johnsoni, Johnson's (a)*</i>	4	0		
— <i>Thunbergianum, Thunberg's</i> ...	3	6	— <i>striata, striped (a)*</i>	4	0		
— <i>tigrinum, tiger-striped</i> ...	2	6	0	<i>Josephiniana, Josephine's*</i>	15	0	
SUNDRY HARDY BULBS.			— <i>Karwinski, Karwinski's (d)*</i> ...	3	6		
<i>Bulbocodium vernum, vernal</i>	3	0	3	<i>orientalis, (multiflora) (g)*</i>	7	6	
<i>Colchicum autumnale, mixed</i>	3	0	— <i>minor, smaller (g)*</i>	3	6		
<i>Cyclamen Coum, Island of Cos, each</i>	1	0	— <i>purpurea, purple (f)</i>	2	6		
— <i>europæum, European</i>	0	9	— <i>reginæ, Queen's (a)* or **</i>	5	0		
— <i>album, white do</i>	1	0	— <i>revoluta, revolute (e)*</i>	2	6		
— <i>hederifolium, ivy-leaved</i> ..	2	6	— <i>splendens, splendid (a)* or **</i> ...	7	0		
— <i>persicum, Persian</i>	1	0	— <i>vittata, bordered (a)*</i>	2	6		
<i>Dog's Tooth Violets, red</i>	1	6	— <i>major, larger ditto (a)*</i>	3	6		
— <i>white, new large</i>	2	0	— <i>3 species ex. South America for</i>	6	0		
— <i>yellow</i>	3	6	<i>The late Hon. and very Rev. Wm. Herbert subdivided the genus Amaryllis into several; those marked (a) are now Hippeastrum, as Hippeastrum aulicum, instead of Amaryllis aulica; (b) Lycoris, as Lycoris aurea; (c) Ammocharis, as Ammocharis coranica; (d) Sprekelia, as Sprekelia formosissima, Sprekelia Karwinski; (e) Crinum revolutum, (f) Val-lota purpurea, (g) Brunsvigia falcata, &c. Those without designation, as Amaryllis Belladonna and Amaryllis Josephiniana, remain Amaryllis; the latter was formerly Brunsvigia Josephine.</i>				
<i>Gladiolus communis, purple</i> ...	1	6					
— <i>albus, white</i>	1	6					
— <i>byzantinus, Constantinople</i> .	1	6					
<i>Feathered Hyacinths</i>	3	0					
<i>Grape Hyacinths</i>	2	0					
<i>Leucojum æstivum, summer</i> ...	5	0					
— <i>pulchellum, pretty</i>	5	0					
— <i>vernum, spring</i>	7	6					
<i>Monstrous Hyacinths</i>	3	0					
<i>Musk Hyacinths</i>	2	6					
<i>Scilla campanulata, bell-shaped</i>	2	6					
— <i>amœna, pleasing</i>	6	0					
— <i>præcox, early</i>	6	0					
— <i>sibirica, Siberian</i>	6	0					
<i>Snowdrops, double</i>	per 100	2					
— <i>single</i>	2	0					
<i>Tuberose, finest double</i> ...per doz.	4	0					
<i>Winter Aconites</i>	per 100	4					
AMARYLLIDACEÆ.							
*Greenhouse, **Stove, the rest Hardy.							
<i>Amaryllis aulica, courtly (a)*</i>	5	0					
— <i>atropurpurea, dark purple (a)*</i> .	5	0					
	each						
	s. d.						
<i>Buphane ciliaris, ciliated</i>	5	0					
<i>Coburghia incarnata, scarlet</i>	6	0					
— <i>fulva, buff-coloured</i>	6	0					
<i>Crinum capense, Cape, rose-coloured</i>	1	0					
— <i>albiflorum, white</i>	1	6					
<i>Cyrtanthus obliquus, oblique</i>	4	0					
— <i>odorus, sweet-scented</i>	5	0					
— <i>punicus, granate-scarlet</i>	5	0					
— <i>spiralis, spiral</i>	5	0					

	each
	s. d.
Hæmanthus coccineus, scarlet.....	2 6
— hyalocarpus, glass-fruited	2 6
— quadrivalvis, four-valved.....	2 6
— tigrinus, tiger-spotted	2 6
Nerine sarniensis, Guernsey Lilies, doz. 7s. 6d.	0 8
— undulata, waved	0 6
Pancratium illyricum, Illyrian.....	2 0
Phycella species ex Chili	2 6
Strumaria spiralis, spiral-leaved ...	1 6
Zephyranthes Atamasco (At. Lily) 0 6	
— carinata, keel-shaped	1 0
— grandiflora, large-flowered	1 0
— rosea, rose-coloured	1 0
— species Bolivia, new.....	2 6

IRIDACEÆ

are proper for a Frame or Greenhouse, and will also succeed in the open borders with a little protection in winter: the Tigridias excepted, they should all be planted in the Autumn; as the Bulbs, being small, do not keep well out of the ground; some of the Gladioli, however, which have large strong Bulbs, as Gladiolus oppositiflorus or floribundus, and a few others, will keep till March or April. The Tigridias may be planted early in May, or earlier, if in a Frame or Greenhouse.

	each
	s. d.
Gladiolus insignis, splendid	2 6
— natalensis, (psittacinus) dz. 1s. 6d. 0 2	
— oppositiflorus, beautiful, doz. 2s. 0 2	
— ramosus, branching	2 0
— ringens, gaping.....	1 6
— trimaculatus, three-spotted	1 6
— albus, white var.....	1 6
— tristis, sad, sweet-scented.....	1 0
— præcox, early, ditto	1 6
— serotinus, late, ditto	1 6

SEEDLING GLADIOLI.

	each
Campanulatus, red	1 6
Emicans, shining	3 0
Formosissimus, most beautiful	2 0
Intermedius, intermediate	1 6
Multiflorus, many-flowered	2 6
Nivalis, white, with dark eye	2 6
Pulchellus, pretty.....	1 6
Pulcherrimus, most pretty	1 6
Splendidus, splendid	3 6
Superbus, superb	3 6
Venus Victrix	3 6
Venustus, delightful, Snow's.....	2 6
Zobol	3 6

NEW SEEDLINGS.

The greater part of the following Gladioli are exclusively in J. Carter's possession. The collection of 18 sorts may be had for £2.

	each		each
	s. d.		s. d.
Anisanthus Cunonia, Cunon's	1 0	Abydos, scarlet and orange	2 6
— splendens, splendid	1 6	Aurora, orange, white mark	2 6
Anomatheca cruenta, blood-red ... 0 2		Bride, white and pink	2 6
Antholyza, fine mixed	doz. 4s. 0 4	Coccineus grandiflorus, scar. & dark 2 6	
Babiana, crim. & blue, mixed, doz. 3 0		Coccineus superbus, scarlet & blue 3 6	
— 12 in 12 fine varieties	9 0	Coccineus nanus, dwarf scarlet ... 2 6	
Gladiolus blandus, fair.....	0 9	Enchantress, crimson, rose & white 5 0	
— alatus, branching	1 6	Pastuosus, large hybrid	1 6
— cardinalis, scar. very large dz. 5s. 0 6		Gem, dark with white marks	2 6
— carneus, flesh-coloured	0 9	Hellas, salmon-coloured, white spots 2 6	
— grandiflorus, large-flowered . 1 6		Invincible, dark crimson and blue.. 2 6	
— versicolor, various-coloured . 1 6		La Nouvelle, plum-coloured, dk. eye 2 6	
— Colvilli, Colville's	0 6	L'Or d'Espagne, yel. with crimson 2 6	
— Cremoni, Cremoni's.....	2 0	Prince of Orange, bright orange ... 2 6	
— crispiflorus, curled-flowered.....	1 0	Roseus major, large rose	1 6
— fragrans, fragrant	2 0	Roseus pallidus, light rose	1 6
— gandaveusis, Ghent	2 0	Speciosissimus, most showy	3 6
— hirsutus, hairy	1 6	Virgin Queen, pure wh., scar. mark 3 6	

	doz. each.				doz. each.		
	s.	d.	s. d.		s.	d.	s. d.
<i>Ixia aulica, courtly, fragrant</i>	3	0	0 3	<i>Tigridia Pavonia, Peacock</i> ...	2	0	0 2
— <i>capitata, crown-flowered</i> ..	6	0	0 6	— <i>conchiflora, shell-flowered</i> ..	7	6	0 8
— <i>oculata, prinrose, dark</i>	6	0	0 6	<i>Trichonema speciosa, showy</i> ..	3	6	0 4
— <i>crateroides, scarlet</i>	2	6	0 3	<i>Tritonia, fine mixed</i>	2	0	
— <i>hybrida, variegated</i> ...	5	0	0 6	<i>Vicussieuxia glaucopsis, Pea-</i>			
— <i>flexuosa lilacina, lilac</i>	2	6	0 3	— <i>cock Iris (Iris Pavonia)</i> ...	2	6	0 3
— <i>longiflora, long-flowered</i> ..	2	6	0 3	<i>Watsonia Meriana, Merian's</i>	0	6	
— <i>alba, white</i>	5	6	0 6	— <i>pyramidalis, pyramidal</i>	1	0	
— <i>Luffii, Mr. Luff's hybrid</i> ..	3	6	0 4				
— <i>viridiflora, green with black</i>	3	6	0 4				
3 of each of the above, 10s. 0d.				SUNDRY GREENHOUSE BULBS.			
1 of each of ditto							each.
<i>Finest mixed new hybrid Ixias</i>	3	0		<i>Albuca, fine species</i>	1	6	
<i>Fine mixed, ditto</i>	2	0		<i>Arum, new species, ex Bolivia</i>	5	0	
<i>Sparaxis tricolor, three-col'd</i>	2	6	0 3	<i>Eucomis nana, dwarf</i>	2	6	
— <i>alba, white</i>	1	6	0 2	<i>Gesnera, various</i>	2s. 6d. to	3 6	
— <i>grandiflora, large-flow.</i>	2	6	0 3	<i>Gloxinia, ditto</i>	1s. 6d. to	3 6	
— <i>hybrida, hybrid</i>	1	6	0 2	<i>Lachenalia pendula, latifolia</i>	1	0	
— <i>oculata, dark-eyed</i>	3	6	0 4	<i>Oxalis, 12 in 4 fine varieties, 2s. 6d.</i>			
— <i>superba, superb</i>	5	0	0 6	<i>Tropaeolum Jarrettii, Mr. Jarrett's</i>	2	6	
— <i>versicolor</i>	1	6	0 2	— <i>pentaphyllum, five-leaved</i>	1	6	
3 of each of the above 7 varieties, 5s. 0d.				— <i>tricolorum, three-coloured</i>	2	6	
12 in 12 beautiful new varieties, 7s. 6d.				<i>Wachendorfia thyrsiflora, bunch-fl'd.</i>	1	0	
				— <i>brevifolia, short-leaved</i>	1	0	

LIST OF CHOICE CARNATIONS AND PICOTEEES.

The following beautiful Collection of Carnations and Picotees is from the usual source. J. C. will guarantee the correctness of every variety. Those not priced may be selected by the purchaser at 36s. per doz. pair, or 3s. 6d. per pair singly; but if the selection is left to J. Carter, the prices are as follows, and he will warrant them to give the greatest satisfaction.

		per	£	s.	d.
Carnations, fine show flowers,		50 pair	4	10	0
do. do. do.		„ 50 single plants ..	2	7	6
do. do. do.		„ 12 pair	1	4	0
do. do. do.		„ 12 single plants ..	0	13	0
Picotees, white grounds, fine show flowers,		„ 50 pair	3	10	0
do. do. do.		„ 50 single plants ..	1	17	6
do. do. do.		„ 12 pair	1	0	0
do. do. do.		„ 12 single plants ..	0	11	0
do. yellow grounds,		„ 12 pair	1	4	0
do. do. do.		„ 12 single plants ..	0	13	0

The above will all be selected from the following list, comprising the finest varieties known:

<i>Carnations, Scarlet Bizarres.</i>	<i>Colonel, Lee's.</i>
<i>Admiral Curson, Eason's, 5s.</i>	<i>Conquering Hero, Wilmer's.</i>
<i>British Hero, Eason's.</i>	<i>Contender, Martin's.</i>
<i>Brutus, Colcutt's, 5s.</i>	<i>Countess of Pembroke, Purley's.</i>
<i>Buonaparte, Wildman's.</i>	<i>Defiance, Sharpe's, 7s.</i>
<i>Candidate, Orson's.</i>	<i>Don John, Twitchet's.</i>
	<i>Duke of Cumberland, Shennig's.</i>

Duke of Devonshire, *Fletcher's*.
 Duke of Roxburgh, *Barnard's*.
 Duke of Sutherland, *Elliot's*.
 Duke of York, *Strong's*, 5s.
 Father of Reform, *Orson's*.
 Gameboy, *Rainford's*.
 Hector, *Hepworth's*, 5s.
 Isonia, *Christian's*, 5s.
 Joe Langdale, *Robinson's*.
 Juba, *Colcutt's*.
 Lady Charlotte Lister, *Wakefield's*.
 Perfection, *Wild's*.
 Prince Albert, *Hale's*.
 Prince of Wales, *Appleby's*.
 Rainbow, *Appleby's*.
 Regular, *Ely's*.
 Roi de Capucins.
 Sir Henry Hardinge, *Ely's*, 5s.
 Sir Hugh Gough, *Ely's*, 5s.
 Splendid, *Martin's*, 5s.
 True Briton, *Hepworth's*.
 True Briton, *Lodge's*.
 Vanqueur, *Davidson's*, 5s.

Crimson Bizarres.

Beauty of Ripon.
 Bloomsbury, *Scorn's*.
 Count Pauline, *Holmes'*.
 Dr. Watts, *Brown's*.
 Duke of Bedford, *Ely's*.
 Great Britain, *Ely's*.
 Hugo Meynell, *Ely's*, 5s.
 Kate, *Chambers'*.
 Linnæus, *Strong's*.
 Lord Milton, *Ely's*.
 Lord of the Manor, *Cartwright's*.
 Magna Charta, *Wakefield's*.
 Magnificent, *Hoyle's*, 5s.
 Marquis of Westminster, *Taylor's*.
 Mrs. Brand, *Ely's*.
 President, *Hogg's*.
 Prince Albert, *Puxley's*, 5s.
 Pucelle de Gand, 7s.
 Queen, *Puxley's*.
 Rainbow, *Hulfaere's*, 5s.
 Sir Rowland Hill, *Ely's*.
 Sophia, *Parker's*.
 Robert Burns, *Mansley's*.

Pink and Purple Bizarres.

Duchess of Kent, *Willmer's*.
 Epaminondas, *Hogg's*.
 Napoleon, *Hughes'*.
 Princess Royal, *Sealey's*, 5s.

Queen of Hearts, *Franklin's*, 10s.
 Rainbow, *Willmer's*, 4 colours.
 Telemachus, *Willmer's*.
 Venus, *Stone's*.

Purple Flakes.

Beauty of Woodhouse, *Mansley's*.
 Bonny Bess, *Mansley's*.
 Chance, *W'hales'*, 5s.
 Colonel of the Blues, *Hogg's*.
 Excellent, *Christian's*.
 First-rate, *Pollard's*, 5s.
 Franklin, Dr., *Franklin's*.
 John Wright, *Ely's*.
 Lady Chetwynde.
 Mary Ann, *Holmes'*.
 Napoleon, *Lee's*.
 Premier, *Millwood's*.
 President, *Martin's*.
 Prince Albert, *Cartwright's*.
 Prince Albert, *Puxley's*, 5s.
 Prince of Nassau, 5s.
 Prince of Wales, *Puxley's*, 10s.
 Princess Alice, *Puxley's*, 5s.
 Queen Adelaide, *Wells'*.
 Solander, *Willmer's*.

Scarlet Flakes.

Bishop of Gloucester, *Brown's*.
 Brilliant, *Chadwick's*.
 Brilliant, *Jones'*, 5s.
 Hero of Middlesex, *Willmer's*.
 King of Scarlets, *Ely's*, 5s.
 Lord Byron, *Mansley's*.
 Patriot, *Mitchell's*.
 Phœnix, *Martin's*.
 Prince Albert, *Willmer's*.
 Prince of Wales, *Ely's*.
 Queen Victoria, *Simpson's*, 5s.
 Ulysses, *Bucknall's*.
 Vencila, *Willmer's*.
 William Beckett, *Ely's*.

Rose Flakes.

Briseis, *Tomlin's*.
 Coquette de Paris.
 Flora's Garland, *Brook's*, 5s.
 Harriet, *Wilson's*.
 Juliet, *Bullock's*.
 Lady Alice Peel, *Puxley's*, 5s.
 Lady Ely, *Ely's*.
 Lady Gardiner, *Ely's*.
 Letitia, *Pond's*.
 Marchioness of Westminster, *Low's*.

Princess Royal, *Puxley's*, 7s.
 Queen of Roses, *Puxley's*.
 Queen Victoria, *Colcutt's*.
 Queen Victoria, *Iron's*.
 Rosabella, *Wood's*.
 Rosea, *Huflon's*.
 Sir George Crewe, *Pearson's*.
 Vesta, *Hughes'*.
 Village Maid, *Greasley's*.
 Virgin of the Sun, *Cartwright's*, 5s.

SELFS.

Abbess St. Clare, *pearl*, 5s.
 Dark Crimson, *Clove*, 1s.
 Marchioness of Tavistock, *yellow*.
 Mont Blanc, *snow white Clove*, 5s.
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