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Giddins, Edward

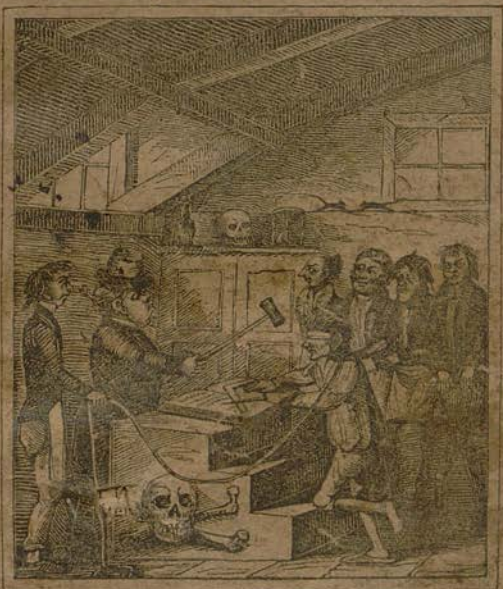
Anti-Masonic almanac, No. IV.

1831, n.p. 1827 2 paper ~~copies~~ copies

No IV.
ANTI MASONIC ALMANAC,
FOR THE YEAR

1831:

BY EDWARD GIDDINS.



The above plate represents "a poor blind candidate" taking the oath of an entered apprentice mason. He is divested of all clothing but a shirt, drawers, and one allgor; he kneels before the masonic altar on his naked knee, with a flint round his neck, and a hoodwink over his eyes; his left arm and breast are also bare; and in this humiliating posture he receives his oaths from the "worshipful master," wherein he binds himself to keep all masonic secrets, under the penalty of having his throat cut, his tongue torn out, and his body buried in the ocean. He is then taught the sign, grip, and word of that degree, and is presented with a Bible sheepskin apron, told he must wear it with the flap up, and that it is more honorable than the Star and Garter, or any other order that could be conferred upon him, except such masonic lodge! and that it had been worn by kings, princes, and potentates, who were not ashamed to wear it. He is finally permitted to put his clothes on, and thank the worshipful master, wardens, and brethren, for the honor they had conferred upon him!

UTICA:

PUBLISHED BY WILLIAM WILLIAMS, NO. 60, GENESEE STREET.

Sold also by Skinner & Dewey, No. 17, Ann street, and M'Elrath & Bangs, 25, Chatham street, NEW YORK; D. B. Packard & Co. State street, ALBANY; E. Giddins, LOCKPORT, Niagara county; John Clarke, PHILADELPHIA; J. D. Spencer, ITHACA; E. Whittlesey, Esq. ROCHESTER; O. G. Steele & Co. BUFFALO; S. Wells, DETROIT; W. W. Phelps, CANANDAIGUA.

NORTHERN DISTRICT OF NEW YORK, TO WIT:

BE IT REMEMBERED, that on the first day of September, in the fifty-fifth year of the Independence of the United States of America, A. D. 1830, Edward Giddins, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"No. IV. Anti Masonic Almanac, for the year 1831, by Edward Giddins."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving, and Etching, historical and other prints."

RUTGER B. MILLER,

Clerk of the Northern District of New York.

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PRELIMINARY OBSERVATIONS.

OUR planet, having completed another of her annual circuits of nearly six hundred millions of miles, has brought about the commencement of a new year; and the occasion may justify the author of this little yearly tract, in offering the following preliminary observations:

He has taken considerable pains to render it as valuable as practicable, to that great and increasing portion of community, who are not unwilling to investigate the principles and tendency of Free Masonry. The liberal patronage, and very extensive circulation with which it has been favored, prompt to renewed exertions, and demand his grateful acknowledgments.

Perhaps the two greatest evils that at present afflict and disgrace this country, are Slavery and Free Masonry; and it must be a source of gratification, to perceive the exertions now making for their extermination. The philanthropic corrector of these evils, is loaded with abuse for his laudable efforts; but his cause is just, and he looks to the result with a satisfaction of mind that his enemies cannot feel. The inconsistency of slavery, under a government founded upon the principle "*that all men are created equal; and endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness,*" is too glaring not to be noticed by the most superficial observer. The friend of emancipation is hated by the slave dealer, with a most hearty hatred. The anti mason, and especially the seceder, whose cause embraces universal emancipation and equal rights, is pursued by the vassals of Masonry, with a rancor as unrelenting as the grave. Causes, so good, cannot be suppressed by such vile means. The prospects daily brighten. Masonry has received a wound that must inevitably prove mortal. A million of freemen have waged a moral war against it, and their numbers increase as light spreads on the subject. Against masons, as individuals, they harbor nothing but good will; but the institution they will destroy. Divested of all its false pretensions and borrowed trappings, it now appears bald and naked, before an astonished and exasperated world. Her secret orgies and oaths, were her life's blood; they are now all exposed; and circulate through *W* country in a hundred thousand volumes. Their truth has been literally or virtually testified to by nearly three thousand seceders, and their worst features have been legally proved in courts of justice, on the trials of masonic conspirators. The greatest boast of masons has now become their greatest shame, and Masonry will soon have no other supporters, than such base and profligate bacchanalians, as first brought her into existence, at the Appletree Tavern, in London. Her popularity dies apace. It is now not uncommon for her adhering children to deny so base a mother. Her gewgaw processions now but seldom disgrace our streets; and the ridiculous mummery of laying corner stones masonically, is going into disrepute and merited contempt. Lodges, chapters, and encampments, occasionally surrender their charters, in compliance with public opinion; and sometimes the sanctum sanctorum of masonic temples, with the regalia, is exposed to public view, and defiled by the rude gaze of the uninitiated! Four years have brought about a very marvellous change. Four years ago, not a mason perhaps in the Union could be found, who would have dared to utter the mysterious word, МАН-НАН-ВОН, but on the five points of fellowship, with "*foot to foot, knee to knee, breast to breast, hand to back,*

mouth to ear," by alternate syllables, and in a whisper. The grand word (JAH-BUH-LUN) of a royal arch mason, it would have been sacrilege to pronounce, but "under the living arch, with three times three." These grand secrets were then locked up in the breasts of the brotherhood, and the keys to them were horrid oaths, and imprecations of death. But O, the change! How sad and how portentous to Masonry! These mysteries, so sublime, and once so sacred, are now familiar with boys; and they practice them in the streets for their amusement. There is no wonder in this, for the similarity between these mysteries and child's play is striking. Where can we find any thing else, for instance, so much like raising the living arch by three times three, as the little play-song of children, beginning with

"Intry, mintry, cutry corn,
Apple seed, and apple thorn;
Wire, brier, limber lock,
THREE GEESE in a flock," &c. &c.?

The three royal archers, in the act of raising the arch, may not unaptly be compared with the three geese in the song; and it is left for the reader to search out the other points of resemblance between these two sublimities, and determine which is the most deserving the attention of grown men. That none, however, may be in want of sufficient data for this task, the manner of giving the royal arch word is here annexed, as practiced in different chapters, and as disclosed by the Le Roy convention of seceding masons: "They all break into squads of three each, and raise the living arch. This is done by each companion grasping his left wrist with his right hand; and, with their left hands, the three grasp each other's right wrist, and raise them above their heads. This constitutes the living arch, under which the grand omnific word of a royal arch mason is given; but it must be given by three times three. In opening the chapter this is done in the following manner: After the three have joined hands, they repeat these lines in concert, and at the end of each line raise their hands above their heads:

'As we three did agree the sacred word to keep,
And as we three did agree the sacred word to search,
So we three do agree to raise the living arch.'

At the close of the last line they keep their hands raised, while they incline their heads under them, and the first whispers in the ear of the second the syllable JAH; the second to the third, BUH; and the third to first, LUN. The second then commences, and it goes round again in the same manner; then the third: so that each companion pronounces each syllable of the word. They then separate, each repairing to his station, and the high priest declares the chapter opened. There is a great difference in the manner of giving the royal arch word in different chapters. Sometimes it is given at the opening, as above stated; sometimes they commence with the word God, each one pronouncing a letter of it in succession, until they have each pronounced every letter of the word; then the word JE-HO-VAH, a syllable at a time; and then JAH-BUH-LUN, as above described. There are also chapters in which the latter word is not known, and others in which the word is not given at all in opening."

Nothing but an investigation of masonic principles, is necessary to make every honest hearted man an ANTI MASON; for Masonry

———"is a monster of so frightful mien,
That to be hated needs but to be seen."

The brotherhood but too well know this, and they were, for a long time,

but too successful in their unwearied attempts to suppress investigation, and bind over the press to their influence. But a propitious change is now effecting; old presses are opening their columns more and more to an admission of facts upon the subject, and new ones are continually springing up for the same laudable purpose. There are now forty-six presses in the state of New York, forty-seven in Pennsylvania, two in Connecticut, one in Rhode Island, six in Massachusetts, five in Vermont, two in New Jersey, nine in Ohio, one in Indiana, and one in Michigan, zealously and ably devoted to Anti Masonry.

The author has paid a good deal of attention to the astronomical calculations, and they will be found more copious in this than in the former numbers; such only are added, however, as were thought to be of practical utility. The rising and setting of the sun, in the Almanac for 1829, were inserted in an abridged form, which was then, and is still, thought to be an improvement; but as it was misunderstood by some, and designedly perverted into error by others, it is deemed advisable to discontinue it, and resume the old plan again. The celestial phenomena at the head of each calendar page, are not designed for a complete chart of the heavens, but merely to teach the inquisitive reader how to designate some of the principal fixed stars and planets, and then, with the assistance of the calendar, to determine the time of observation within a few minutes of the truth, on any starlight night, without the aid of clock or watch. In the last number of this work, a rule was given to set a clock by a sundial, and another to set it by the rising or setting of the sun. In the present number, directions may be found to tell the time of night, nearly, by the moon shining on the sundial. To set a clock by the apparent rising or setting of a planet, fixed star, or the moon, nothing more is necessary than to make the refractive correction of three minutes, as explained in third page of last year's almanac; for it must be particularly borne in mind, that all the calculations are in tabular, or mean, time; and they are adapted to the horizon of Rochester, N. Y.

The mathematical department, which the author would very gladly see extended, is found to interest so very few, that it must not be suffered to occupy too much room. It is not creditable to this country, that so little attention is paid to these sciences; five periodicals, wholly devoted to them, have been successively got up in New York, within a quarter of a century, and conducted with much ability; four of them failed for want of support, and the publication of the fifth was for a long time suspended for the same reason; it has, however, recently reappeared, and lovers of the mathematics are referred to it, as a work which will highly interest them, and in which they may gratify their taste, and display their skill in those sciences. It is entitled the "MATHEMATICAL DIARY," and is conducted by Mr. James Ryan, New York; a number of the work, of between forty and fifty pages, is published every six months, at \$1 per year.

No weather predictions will be found in this number. It is a lamentable fact that many yet put faith in this *astrological cheat*, and purchase an Almanac, more with a view of consulting the *weather column*, than the calculations that have a scientific basis to recommend them. The author begs leave to assure all such, that the predictions, relative to the weather, put into the greater part of our common Almanacs, to encourage their sale, are nothing but *vague conjecture*. It is the duty of the scientific to expose these deceptions; yet they sometimes encourage them, and thus render them much more extensively injurious. The *weather table*, as it is called, of Doct. A. Clark, has been extensively circulated; and the celeb-

city of its author, has fixed the faith of thousands, strong and unchangeable, in an error entitled to but little more confidence than any other *weather predictions*. Astronomy furnishes no rule for such things; and meteorology is too imperfectly known to carry our prospect beyond a single day, or two, at most. The occupation of farmers, enables them to form a better judgment than the astronomer, of the future state of the weather; and could a series of their observations be preserved, they would probably benefit meteorology. The atmosphere in which we are immersed, is continually changing and fluctuating with respect to its weight, temperature, agitation, and humidity; as indicated by the barometer, thermometer, anemometer, and hygrometer. Before these changes can be predicted, their causes must be known; but this is not the case, nor is it soon likely to be; meteorology is involved in too much intricacy to be soon so well understood. There are other errors relative to the weather, to the influence of the stars upon the affairs of men, &c. &c. which some credulous minds yet cling to, with a tenacity disgraceful to the times. They are all but so many remnants of the ridiculous and truly absurd science of astrology, and it is disgraceful to put any confidence in them. Reference to a very few of these superstitious follies may not be unnecessary. Some consult their Almanac before they undertake any important business, to see if the sign is right, and they anticipate a favorable or unfavorable result accordingly. Some see in the twelve days of Christmas, an infallible Almanac for the ensuing year; and others find great and dreaded evils in Fridays. The points of the compass on which the phases of the moon occur, serve some for weekly predictions; and the position of her horns, when new, lead not a few, a month into futurity. Winds and tempests, or calms and sunshine, are predicted by her anomaly and extremes of declination. Even the breast bone of a goose, is an Almanac with some, who imagine they can read in its differently colored spots, the severity of winter; and earthquakes, war, pestilence, and famine, are seen in the appearance of a comet, the shooting of a meteor, or the aspects of the planets. "Sow your onions at the full of the moon, or you will not raise any," says the credulous gardener. "I must not wean my child till next week," says the simple mother, "for the sign is too high." "La me!" says an old lady to her daughter, "your father has been blind enough to buy one of Giddins' dumb Almanacs; I would not give a cent for a cart load; it don't say a word about the weather—what else do we want an Almanac for? not to see when the sun rises surely, for we know it will rise every morning." Finally, people may be found, and they are not few, who will dissect a fishes head, or a pigs foot, for what they call a *lucky bone*, and they preserve it about their persons with great care, as an amulet to fortune! If such false notions were confined to the juggler and fortune-teller, they might be suffered to pass unnoticed, but when encouraged through sinister motives, by those who know their fallacy, they become intolerable.

Lockport, Niagara county, New York.

TO CORRESPONDENTS. "R," "S," "A," and "A.W.T." will please accept the author's thanks for their advice and information; and in future, any improvements suggested in the plan of the Almanac, will be thankfully received.

"P" is welcome to all the happiness his *obscene, vulgar, and profane* abuse will afford him. He is viewed, rather as an object of pity, than hatred or revenge; and he is assured, that the epithet "*perjured wretch*," as applied to seceders, has now lost its charm. Masonic falsehood and slander, has now become proverbial and harmless. In the exposure of masonic principles, we find a solution to all the calumny, and all the rancor, of the adherents to the Order.

EXPLANATIONS.

CELESTIAL PHENOMENA.

The reader must recollect, when referring to celestial phenomena at the head of each calendar page, that all the fixed stars preserve the same situation with respect to each other; and that each one *rises, sets, or comes to the meridian*, about four minutes earlier each day than the day previous; this, in a year, amounts to one day, or twenty-four hours; so that they will again *rise, set, or come to the meridian*, at the same time of any particular day, that they did, or will, on the same day of any former or future year. The times when several of the most conspicuous fixed stars rise, set, or come to the meridian, are occasionally put down in the calendar pages, and to determine the time on intervening days, four minutes must be added for each day previous, and the same deducted for each day after: thus, on the 6th January, *Bull's Eye south 9h 17m evening*; deduct eight minutes, and we have 9h 9m evening, for the time of the same star southing on the 8th of the same month; or, add eight minutes, and we have the time (9h 25m evening) of its southing on the 4th, &c. The planets do not observe the same regularity in their apparent motions, but appear to move in all directions with respect to the fixed stars and each other. Their risings, settings, and culminatings for intervening days, not recorded, may, however, be determined without essential error, by simple proportion.

TO FIND THE TIME OF NIGHT BY THE MOON SHINING ON THE SUNDIAL.

Observe the hour and minute on the dial, cut by the shade of the stile, from which deduct two minutes for every hour from 12, if it cut a forenoon hour; but add the same for every hour from 12, if it cut an afternoon hour. To the sum, or remainder, add the time of the moon's southing, by the Almanac; the sum, rejecting twelve, if it exceed that number, will be the time required. The two following examples will render this rule perfectly plain:

(Ex. 1.) On 1st Jan. observed the shade on dial to fall on 10h 29m morn. required, the time? Deduct for distance before 12, 0 3

10 26

Moon south on 1st Jan. by Almanac, 2 28

Time required, 0 54 morn.

(Ex. 2.) On Jan. 26, observed the shade on dial to fall on 2h 40m even. required, the time? Add for distance after 12, 0 5

2 45

Moon south on 26th Jan. by Almanac, 11 7

Time required, 1 52 morn.

SIGNS OF THE ZODIAC.

♈ Aries,	Head.	♌ Leo,	Heart.	♐ Sagittarius,	Thighs.
♉ Taurus,	Neck.	♍ Virgo,	Belly.	♑ Capricornus,	Knees.
♊ Gemini,	Arms.	♎ Libra,	Reins.	♒ Aquarius,	Legs.
♋ Cancer,	Breast.	♏ Scorpio,	Secrets.	♓ Pisces,	Feet.

☞ The influence of the signs upon the various parts of the human body, has no foundation in truth. It is nothing more than an astrological cheat, but inserted to please those who will believe such follies.

PLANETS AND THEIR RELATIONS.

☉ Sun. ☿ Mercury. ♀ Venus. ⊕ Earth. ♂ Mars. ♃ Ceres.
 ♄ Pallas. ♁ Juno. ♃ Vesta. ♃ Jupiter. ♄ Saturn. ♃ Uranus.
 Also, ☾ Moon, and ♄ Conjunction. ☐ Quartile. ♄ Opposition.

GENERAL ARTICLES FOR 1831.

MORNING STARS.

♀ From Oct. 11th to Dec. 31st.
 ♂ From Sept. 24th to Dec. 31st.
 ♃ From Jan. 20th to May 12th.
 ♄ From Aug. 29th to Dec. 7th.

EVENING STARS.

♀ From Jan. 1st to Sept. 25th.
 ♂ From Jan. 14th to Sept. 26th.
 ♃ From Jan. 1st to Jan. 20th, and
 From Nov. 6th to Dec. 31st.
 ♄ From May 16th to Aug. 29th.

☐ If a planet be at or near the highest point of her orbit, when in conjunction with the sun, it may, for a short time, be both a morning and evening star; but if at the lowest point, it may be neither. When the superior planets are between their quadrature and opposition with the sun, they are not considered morning or evening stars.

From 26th Sept. to 10th Oct. 1831, Venus sets before the sun, and rises after him, in this latitude.

SUN ENTERS THE SIGNS.

♈ March 21d, 3h 11m, morn.	♎ Septem. 23d, 2h 36m, even.
♉ April 20d, 3h 37m, even.	♏ October 23d, 10h 53m, even.
♊ May 21d, 3h 56m, even.	♐ Novem. 22d, 7h 25m, even.
♋ June 22d, 0h 28m, morn.	♑ Decem. 22d, 7h 56m, morn.
♌ July 23d, 11h 18m, morn.	♒ January 20d, 0h 23m, even.
♍ Aug't 23d, 5h 50m, even.	♓ Feb'y 19d, 3h 3m, morn.

☐ The signs of the zodiac are supposed to be of Egyptian origin. That people had various ways of dividing the heavens, and especially the zodiac, one of which was into twelve parts, as above, over each of which they imagined one of their numerous deities to preside, and they accordingly gave it a name, or figure, emblematical of his supposed nature and influence. The characters of the signs are intended, it is supposed, to resemble some part of the animal, or figure, they signify: thus ♈ represents the ram's horns; ♉ the bull's head and horns, &c. &c.

CHRONOLOGICAL CYCLES.

Dominical Letter,	B	Solar Cycle,	20
Golden Number,	8	Roman Indiction,	4
Epact,	17	Julian Period,	6544

MOVEABLE FEASTS.

Easter Sabbath, April 3	Ascension, May 12	Trinity, May 29
Rogation do. May 8	Whit-Sabbath, " 22	Advent, Nov. 27

OBSERVABLE EPOCHS

For the year 1831; being the Third after Leap Year, or Bissextile.

From Olympiads of Greece, 2607	From Birth of Masonry, 114
" Building of Rome, 2584	" Birth of Washington, 100
" Birth of Christ, 1835	" U. S. Independence, 55
" Hegira, 1209	" Birth of R. A. Masonry, 44
" Birth of Columbus, 384	" 2d war with G. Britain, 19
" Discovery of America, 339	" Masonic Conspiracies, 5

☐ Astronomy and Scripture combined, prove the true birth of Christ to have happened four years before our vulgar era of that event.

ECLIPSES.

There will be four eclipses this year; two of the sun, and two of the moon.

I. The first will be an eclipse of the sun, February 12th, visible through North America, and in California, Mexico, Nova Scotia, Newfoundland, and eight of the states, it will be central; but it will not be total any where, because the apparent diameter of the sun, at the time of the eclipse, will be greater than that of the moon.

By projection, this eclipse will appear as follows: In Lockport, N. Y. it will begin 10h 53m morn.; ecliptic \odot 0h 24m eve.; end 1h 51m eve.; duration two hours and fifty-eight minutes; digits about nine. In Rochester, it will come on about six minutes later, *their time*, and appear a fraction larger. In Utica, it begins 11h 15m morn.; \odot at 0h 45m eve.; end 2h 15m eve.; duration three hours; digits nine and a half. In Portsmouth, N. H. it comes on eighteen minutes later, *their time*, six minutes longer in duration, and ten and a half digits covered. In Boston it will be a small fraction larger than at Portsmouth, and, at Nantucket, larger still. In New York, begins at 11h 14m morn.; ecliptic 0h 2 1-2m eve.; greatest obscuration fifty-six minutes; end 2h 17m; duration three hours three minutes; eleven digits. In Philadelphia, Baltimore, and Washington, it will not differ materially from its appearance at Portsmouth. At Columbus, Ohio, about eight digits will be covered, and further west, less. In Windsor, Vt. over nine digits will be eclipsed. Wherever the centre of the penumbra passes, this eclipse will be central, exhibiting a narrow, luminous ring of the sun all round the moon; and as this is the case in many parts of the Union, it may not be uninteresting to trace out its path from where it first touches the earth, to where it leaves the same. The penumbra's centre will first touch the earth on the North Pacific Ocean, between the parallels of 32 and 33 north, and the meridians of 137 and 138 west, where the sun will rise centrally eclipsed. Moving southeasterly, it first touches the continent at California. Its course is then eastwardly, through Mexico, and then northeastwardly, through the states of Louisiana, Mississippi, Alabama, Georgia, South Carolina, North Carolina, and the southeastern parts of Virginia and Maryland. From thence it moves in nearly a direct line through Nova Scotia and Newfoundland, and finally leaves the earth in the North Atlantic, between the parallels of 57 and 59 north, and the meridians of 27 and 29 west, where the sun will set centrally eclipsed. Near the town of Charlotte, N. C. this eclipse will be central at noonday. South of the line thus traced out by the penumbra's centre, the sun's south limb will appear like a crescent below the moon; and north of it, his north limb will appear in the same manner above it. The eclipse increasing in magnitude as we advance from either direction towards the penumbra's centre, enables us to form an idea of its appearance through the Union, and adjacent coasts.

II. The second will be of the moon, February 26th, but not visible in America. In England, the moon will rise before the eclipse ends, and in Kamtschatka she will set soon after it begins. From England round eastwardly to Kamtschatka, more or less of this eclipse will be visible. Its magnitude is about eight digits immersed in the north part of the earth's shadow. \odot at 11h 40m morn.

III. The third will be of the sun, August 7th, but invisible through the northern hemisphere, the moon's south latitude carrying her below the sun, as viewed from those regions. The sun will rise totally eclipsed on the eastern parts of New Holland; and the umbra, moving eastwardly, passes south of the Friendly Islands, in the Pacific; and then southeast-

wardly, within twelve or fourteen hundred miles west of Terra del Fuego, where it leaves the earth, the sun then setting totally eclipsed.

IV. The fourth will be of the moon, August 23d, and partly visible at this place. Beginning at 3h 26m morn.; middle at 4h 43m morn.; moon sets at 5h 16m morn. about two and a half digits covered. In the middle of this eclipse, the moon will be nearly half immersed in the south side of the earth's shadow. West of the Mississippi the whole of this eclipse may be seen, but east of Newfoundland, the whole will be invisible.

VENUS will appear the most brilliant, this year, about the 1st of September, and middle of November. About the latter period, she may be seen mornings after the sun is up. MARS, having receded from the earth, will not appear so bright as he did last year. JUPITER will be most conspicuous in July, August, and September, and SATURN in February.

The MOON will run highest, this year, in ♄; and lowest in ♃.

COMMENCEMENT OF THE SEASONS.

Spring, Mar. 21. Summer, June 22. Autumn, Sept. 23. Winter, Dec. 22.

OFFICERS OF THE UNITED STATES GOVERNMENT.

Andrew Jackson, President U. S. salary,.....	\$25,000
John C. Calhoun, Vice-President,.....	5,000
Martin Van Buren, Secretary of State,.....	6,000
Samuel D. Ingham, Secretary of Treasury,.....	6,000
John H. Eaton, Secretary of War,.....	6,000
John Branch, Secretary of Navy,.....	6,000
William T. Barry, Post Master General,.....	6,000
John Campbell, Treasurer U. S.	3,000
John Marshall, Chief Justice U. S. S. C.	5,000
John M. Berrien, Attorney General,.....	3,500

OFFICERS OF GOVERNMENT OF STATE OF NEW YORK.

..... Governor, salary,.....	\$4,000
A. C. Flagg, Secretary of State,.....	1,500
Silas Wright, Comptroller,.....	2,500
G. C. Bronson, Attorney General,.....	1,000
R. H. Walworth, Chancellor,.....	2,000
John Savage, Chief Justice,.....	2,000
A. Keyser, Treasurer,.....	1,500
Simeon De Witt, Surveyor General,.....	800
Archibald Campbell, Deputy Secretary of State,.....	1,500
Philip Phelps, Deputy Comptroller,.....	1,500

RATES OF POSTAGE.

SINGLE LETTERS, not over 30 miles, 6 cents; not over 80 miles, 10 cents; not over 150 miles, 12 1-2 cents; not over 400 miles, 18 3-4 cents; over 400 miles, 25 cents.

SHIP LETTERS, originally received at a post office, 6 cents.

PERIODICAL PAMPHLETS, not over 100 miles, 1 1-2 cents per sheet; over 100 miles, 2 1-2 cents.

PAMPHLETS, &c. NOT PERIODICAL, not over 100 miles, 4 cents; over 100 miles, 6 cents per sheet.

NEWSPAPERS, not over 100 miles, 1 cent each; over 100 miles, 1 1-2 cents; to any distance within the state where printed, 1 cent each.

Astronomical Phenomena.—The cluster of small stars in the neck of Taurus, called 7**s*, or Pleiades; the three bright stars in a row, in the constellation Orion, called the y'd L. or Rake: the North or Pole star; and the seven bright stars in the north quarter of the heavens, which apparently revolve about the pole without setting, and which are called by the names of Dipper, Plough, Cleaver, Ladle, &c.; are too well known to most persons, to need a description. From these as a basis, some of the most conspicuous stars seen in this latitude, will be pointed out; and especially such as have the times of their culminating named in the calendar. Bull's Eye, or Aldebaran, is a large reddish star, a little to S. E. of 7**s*. This star, with four or five small ones, in the Bull's face, compose the Hyades, shaped like the letter V; Bull's Eye forming one of the tops of the V. This star is much used in observations at sea. On 10th of this month, it culminates at 9 o'clock in the evening.

☾ Last Quarter 5d. 5h. 44m. eve. ☽ First Quar. 21d. 2h. 19m. morn.
 ☾ New Moon, 13d. 8h. 27m. eve. ☽ Full Moon, 27d. 9h. 23m. eve.

D.	M.	D.	W.	Miscellaneous.	SUN.			MOON.		
					rises	sets	sl	rises.	south	pl
1	S			Anti-Masonic Conv. Dedh. Ms. 1829.	7 33	4 27	4	8 18	2 28	☾
2	B			Moon near Regulus, 2 Sund. af. Christ.	7 33	4 27	4	9 21	3 19	☽
3	M			♂ on merid. or south 6 10 eve.	7 32	4 28	5	10 22	4 6	15
4	T			7* <i>s</i> south 8 37 eve.	7 32	4 28	5	11 22	4 51	27
5	W			Day breaks 5 46. ☽ dec. 22° 40' S.	7 31	4 29	6	morn	5 34	☽
6	T			Bull's Eye south 9 17 eve. Epiph.	7 31	4 29	6	0 21	6 18	21
7	F			7* <i>s</i> set 4 morn.	7 30	4 30	6	1 18	6 59	☽
8	S			♂ S. 3 morn. Battle N. Orleans, 1815.	7 30	4 30	7	2 15	7 42	15
9	B			Bull's Eye sets 4 8 morn. 1 Su. af. Ep.	7 29	4 31	7	3 12	8 27	27
10	M			Twilight ends 6 16. ♂ ♀ ☽	7 29	4 31	8	4 8	9 13	1
11	T			Y'd L. sets 4 morn.	7 28	4 32	8	5 2	9 59	21
12	W			Y'd L. south 9 50 eve. ♂ ♀ ☽	7 27	4 33	9	5 55	10 50	15
13	T			♀ near ☽	7 27	4 33	9	6 44	11 40	16
14	F			♀ sets 4 57 eve. ☽ dec. 21° 27' S.	7 26	4 34	9	sets	ev. 31	29
15	S			☽ sets 4 59 eve. ♂ ☽	7 25	4 35	10	6 37	1 22	☽
16	B			Day breaks 5 38. 2d Sund in Trinity.	7 24	4 36	10	7 40	2 12	25
17	M			Franklin born, 1706. ♀ stationary	7 23	4 37	10	8 46	3 1	☽
18	T			♂ south 5 35 eve. battle Cowpens '81	7 22	4 38	11	9 57	3 51	22
19	W			Twilight ends 6 24 ♂ ☽ [1783	7 21	4 39	11	11 1	4 41	☽
20	T			☽ near ☽. ☽ ♂ ☽ Peace, & ack. Am. Ind.	7 20	4 40	11	morn	5 31	19
21	F			Anti-Mas. conv. Ky. 1829.	7 19	4 41	12	0 10	6 23	☽
22	S			7* <i>s</i> south 7 20 eve. Vincent.	7 18	4 42	12	1 20	7 17	17
23	B			☽ near Bull's Eye. 3d Sund. af. Epiph.	7 17	4 43	12	2 28	8 13	☽
24	M			Y'd L. south 9 eve.	7 16	4 44	12	3 36	9 11	16
25	T			Day breaks 5 30. Hutton died, 1823.	7 15	4 45	13	4 41	10 9	☽
26	W			♂ south 1 40 morn. ♂ ☽ inferior	7 14	4 46	13	5 39	11 7	15
27	T			Bull's Eye south 7 49 eve.	7 13	4 47	13	rises	morn 29	
28	F			7* <i>s</i> set 2 31 morn. [died 1820	7 12	4 48	13	5 47	0 3	☽
29	S			☽ n. Regulus. Spica ris. 11h. Geo. III.	7 11	4 49	13	6 52	0 56	26
30	B			Twilight ends 6 35 Sept. S. ♂ ☽	7 10	4 50	14	7 56	1 46	☽
31	M			B. Eye sets 2 36 morn. ☽ dec. 17° 30' S.	7 8	4 52	14	8 58	2 33	23

Religion.—Mr. Robins estimates the inhabitants of the world at 800 millions; of which 482 millions are Pagans, 175 1-2 Christians, 140 Mahometans, and 2 1-2 millions are Jews.

Celestial Phenomena.—N. E. of Y'd L. is the bright star Betelgeuse, and about the same distance S. W. is Rigel; Y'd L. being about midway between these two stars. West of Betelgeuse, is Belatrix; 22 degrees N. of Belatrix, is Bull's north horn, which comes to the meridian only half a minute of time sooner than Belatrix. About 17 1-2 degrees nearly north of Bull's horn, is the beautiful bright star Capella, which comes to the meridian 11 1-2 minutes before it. A little south of east from Capella, is Aurega's shoulder. These two stars when on the meridian in this latitude, are a little north of the zenith or over head point. S. E. of Y'd L. is Sirius or Dog star, distinguished as apparently the largest star in the heavens; Y'd L. is about midway between it and Bull's Eye. This is the star used by the ancient Egyptians to foretell the rising of the Nile; a little west of it is Dog's foot. Nearly two hours east of Betelgeuse, is Procyon; and about the same distance N. of Procyon, are two stars called the Twins; the most northwardly of which is Castor, the other Pollux.

☾ Last Quarter, 4d. 3h. 3m. eve.

☀ First Quar. 19d. 9h. 49m. morn.

☾ New Moon, 12d. 11h. 49m. mor.

☾ Full Moon, 26d. 11h. 40m. morn.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	sl.	rises.	south	pl
1	T	Capella on mer. 8 6 eve. ☾ dec. 17° S.	7 7	4 53	14	9 58	3 18	☾
2	W	♂ S. 57 eve. Purif. B. V. Mary	7 6	4 54	14	10 57	4 3	17
3	T	7* sets 2 6 morn.	7 4	4 56	14	11 55	4 46	29
4	F	Day breaks 5 23.	7 3	4 57	14	morn	5 29	☾
5	S	Rigel S. 7 52 eve.	7 2	4 58	14	0 53	6 13	23
6	B	Bull's Eye sets 2 11 morn. Sex. Sun.	7 1	4 59	14	1 50	6 59	1
7	M	Twilight ends 6 40. ♀ stat.	7 0	5 0	14	2 45	7 46	17
8	T	Sirius S. 9 12 eve.	6 58	5 2	15	3 40	8 35	29
9	W	♂ S. 0 40 morn. [Fr. Eng. and Sp. 1763.	6 57	5 4	15	4 31	9 25	☾
10	T	Castor S 9 50 eve. ♂ ☾ ♀. Peace betw.	6 55	5 5	15	5 19	10 16	24
11	F	Anti-masonic convention Conn. 1829.	6 54	5 6	15	6 1	11 7	☾
12	S	Sirius S. 8 56 eve. Sun ecl. and visible	6 53	5 7	15	6 42	11 59	21
13	B	♂ sets 11 51 eve. Quinquages. sun.	6 51	5 9	15	sets	ev. 51	☾
14	M	♂ rises 6 morn. Valentine	6 50	5 10	15	7 38	1 42	18
15	T	Day breaks 5 9. Shrove Tuesday	6 49	5 11	14	8 48	2 33	☾
16	W	Castor S. 9 25 eve. Ash Wednesday	6 47	5 13	14	9 59	3 25	16
17	T	Twilight ends 6 54. ♂ ☾ ♀.	6 46	5 14	14	11 9	4 17	8
18	F	Y'd L. sets 1 18 morn. ☾ dec. 12° S.	6 44	5 16	14	morn	5 10	14
19	S	Le Roy conv. secd. mas. 1828. ☾ ent. ☾	6 43	5 17	14	0 18	6 6	29
20	B	A. M. conv. N. Y. 1829. 1st. sun. Lent	6 42	5 18	14	1 26	7 3	☾
21	M	Castor south 9 7 eve.	6 40	5 20	14	2 32	8 0	27
22	T	Washington born 1733. [to U. S. 1819	6 39	5 21	14	3 31	8 57	☾
23	W	Twilight ends 7 2. ♂ ☾ ♀. Ces. of Flor.	6 38	5 22	14	4 25	9 52	25
24	T	♀ sets 6 42 eve. St. Matthew.	6 36	5 24	14	5 10	10 45	☾
25	F	A. M. conv. N. Y. and Penn. 1830.	6 35	5 25	13	5 52	11 36	22
26	S	Day breaks 4 54. ☾ eclipsed invisible.	6 34	5 26	13	rises	morn	☾
27	B	Procyon S. 8 51 eve. Hicks died 1830	6 32	5 28	13	6 42	0 25	18
28	M	Sirius sets 0 54 morn.	6 31	5 29	13	7 44	1 11	☾

From the American Almanac.—Virginia was settled in 1607, New York, 1614, Massachusetts 1620, New Hampshire, 1623, New Jersey, 1624, Delaware, 1627, Maine, 1630, Maryland, 1635, Connecticut, 1635, Rhode Island, 1636, North Carolina, 1650, South Carolina, 1670, Pennsylvania, 1682, Georgia, 1633.

Celestial Phenomena.—About a third of the way from Bull's horn to Betelgeuse, and nearly in a direct line between them is Bull's south horn, between which and Procyon is Gamma Tauri; between this last and Castor, there are three or four smaller ones belonging to that constellation. The stars described above and in the two preceding months, belong to the constellations, Taurus, Orion, Aurega, Great Dog, Lesser Dog, and Gemini; and are situated in far the most conspicuous, grand, and beautiful part of the heavens. About 2 1-2 hours nearly east of Procyon, and nearly the same distance from Castor, is the bright star Regulus, or Lion's heart, in the constellation Leo. Those four or five north of it, are in the Lion's head and neck. On 25th, the planet Saturn will be near Regulus, and directly north of it. They will continue near each other through the month. Mars may be seen passing eastwardly from 14th to 24th, between 7* and Bull's Eye. On the 15th, Venus will be a little south of the moon.

☾ Last Quarter, 6d. 0h. 1m. eve.

☽ First Quarter, 20d. 5h. 7m. eve.

☾ New Moon, 14d. 0h. 39m. morn.

☽ Full Moon, 28d. 3h. 11m. morn.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	sl.	rises.	south	pl
1	T	♀ sets 7 eve.	6 30	5 30	13	8 46	1 56	☾
2	W	Sirius south 7 45 eve.	6 28	5 32	12	9 44	2 41	25
3	T	Procyon S. 8 36 eve. ☉ dec. 7° S. [1816	6 26	5 34	12	10 43	3 21	☾
4	F	Castor S. 8 26 ev. Js. Monroe Pres. U.S.	6 25	5 35	12	11 41	4 9	19
5	S	Day breaks 4 42 Bost. massacre 1770.	6 23	5 37	12	morn	4 55	†
6	B	Ant-Mas. conv. LeRoy, 1828. 3 sun. Lent	6 22	5 38	11	0 37	5 41	13
7	M	♄ south 10 48 eve.	6 20	5 40	11	1 31	6 28	25
8	T	Pollux south 8 22 eve.	6 19	5 41	11	2 24	7 18	☽
9	W	Castor south 8 7 eve.	6 17	5 43	11	3 13	8 8	19
10	T	Twilight ends 7 25	6 16	5 44	10	3 56	8 59	☽
11	F	Procyon south 8 6 eve.	6 15	5 45	10	4 38	9 51	15
12	S	Regulus south 10 33 eve.	6 13	5 47	10	5 18	10 43	29
13	B	♂ sets 11 36 eve. 4th sund. in Lent.	6 11	5 49	10	5 54	11 35	☾
14	M	♀ sets 7 33 eve.	6 10	5 50	9	sets	ev. 27	27
15	T	Day breaks 4 27 ☉ dec. 2° S.	6 8	5 52	9	7 43	1 21	☽
16	W	Regulus S. 10 17 ev. bat. Guilford, 1781	6 7	5 53	9	9 0	2 15	26
17	T	Pollux south 7 49 eve.	6 5	5 55	9	10 15	3 11	☽
18	F	Castor south 7 34 eve.	6 4	5 56	8	11 25	4 7	25
19	S	Gov's 3d procl. 1827 [son born, 1811	6 2	5 58	8	morn	5 4	☽
20	B	☽ with ☽ 5th sund. in Lent. Napoleon's	6 1	5 59	8	0 31	6 1	24
21	M	Twilight ends 7 41. days & nights equal	6 0	6 0	8	1 33	6 59	☽
22	T	♄ south 9 49 eve. [Alex. c. Emp. 1801	5 58	6 2	7	2 29	7 54	21
23	W	Regulus S. 9 51 eve. Paul of Rus. ob. &	5 56	6 4	7	3 15	8 47	☽
24	T	Day breaks 4 14	5 55	6 5	7	3 57	9 38	18
25	F	♀ sets 8 4 eve. Anniv. B. V. Mary	5 54	6 6	6	4 34	10 27	☽
26	S	♄ south 9 36 eve.	5 53	6 7	6	5 7	11 13	14
27	B	♂ sets 11 29 eve. 6th sund. in Lent	5 51	6 9	6	5 37	11 58	26
28	M	Sirius sets 11 8 eve.	5 50	6 10	5	rises	morn	☽
29	T	Castor south 6 54 eve.	5 49	6 11	5	7 41	0 43	21
30	W	Twilight ends 7 54. Peace Utrecht 1713	5 47	6 13	5	8 40	1 27	☾
31	T	Regulus S. 9 22 eve. ☉ dec. 4° N.	5 45	6 15	4	9 38	2 11	15

New York Militia.—Cavalry 4,905, Horse Artillery 6,531, Artillery 10,763, Infantry and Riflemen 152,633, Companies of Artillery &c. attached to Infantry for inspection 2,461.—Total, 172,293.

Celestial Phenomena.—About 1 3-4 hours east of Regulus, is Deneb or Lion's tail. About two thirds of the distance from Regulus to Deneb, are two stars in the Lion's back, pointing to the north. The two most westerly stars in the Dipper, are called the Pointers, because they point nearly to the Pole star; and if a line be drawn through the Pointers, and continued south about 40 degrees, it will pass about mid-way between Regulus and Deneb. Saturn will continue near Regulus during this month; on the 20th, the Moon will be west, and on the 21st, a little east of these stars. On 1st, Mars will be in nearly a direct line between Bull's Eye and Bull's horn, and on 17th and 18th, between the horns. Uranus is, and will continue through the season, in the neighbourhood of Jupiter; but cannot be seen by the naked eye. On eve. of 15th, Moon a little east of Bull's Eye; on 16th, S. E. of Bull's horns; 21st, east of Regulus; 23d, S. E. of Deneb; on 24th, a little westerly, and on 25th, a little eastwardly of Spica.

☾ Last Quarter 5d. 6h. 53m. morn. ☽ First Quar. 19d. 1h. 17m. morn.
 ☾ New Moon, 12d. 10h. 50m. mor. ☽ Full Moon, 26d. 7h. 9m. eve.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	sl	rises.	south	pl
1	F	♀ sets 8 24 eve. Good Friday. Allies	5 44	6 16	4	10 34	2 57	☾
2	S	Jefferson born 1743. [enter Paris 1814	5 42	6 18	4	11 30	3 43	☽
3	B	♂ rises 3 27 morn. Easter day	5 41	6 19	4	morn	4 29	☽
4	M	Procyon S. 6 38 eve. East. monday	5 39	6 21	3	0 22	5 17	☽
5	T	♂ south 8 42 eve. East. tuesday	5 38	6 22	3	1 13	6 7	☽
6	W	Regulus south 9 eve. sup. ☽ ☽	5 36	6 24	3	2 0	6 57	☽
7	T	♂ sets 11 24 eve. G. Wash. 1 P't 1789	5 35	6 25	2	2 41	7 47	☽
8	F	Day breaks 3 46	5 34	6 26	2	3 22	8 38	☽
9	S	Pointers on merid. 9 43 eve	5 32	6 28	2	3 57	9 29	☽
10	B	Twilight ends 8 15 1st Sun. Easter	5 31	6 29	1	4 32	10 21	☽
11	M	Regulus south 8 42 eve.	5 30	6 30	1	5 6	11 14	☽
12	T	Regulus sets 3 27 morn.	5 28	6 32	1	sets	ev. 8 20	
13	W	♂ sets 11 20 eve	5 26	6 34	1	8 9	1 5	☽
14	T	♂ rises 2 56 morn	5 25	6 35	0	9 15	2 20	☽
15	F	Pointers on merid. 9 21 eve	5 23	6 37	0	10 27	3 2	☽
16	S	Regulus S. 8 24 eve. [lin obit. 1790	5 22	6 38	fast	11 33	4 1	☽
17	B	Day br. 3 31. 2 S. Easter. Dr. Frank-	5 20	6 40	morn	5 0	5 0	☽
18	M	♂ south 8 3 eve	5 19	6 41	0	0 32	5 58	☽
19	T	♀ sets 9 14 eve. Bat. Lexington 1775	5 18	6 42	1	1 20	6 52	☽
20	W	♂ rises 2 36 morn. Bat. Concord 1775	5 16	6 44	1	2 8	7 44	☽
21	T	Twilight ends 8 34	5 15	6 45	1	2 46	8 32	☽
22	F	7* sets 9 M eve.	5 14	6 46	1	3 19	9 19	☽
23	S	A. mas. conv. Penn. 1829. S. George	5 12	6 48	2	3 50	10 5	☽
24	B	B. Eye sets 9 20 eve. 3d S. Easter	5 11	6 49	2	4 19	10 48	☽
25	M	♀ sets 9 30 eve. S. Mark	5 10	6 50	2	4 40	11 31	☽
26	T	♂ sets 11 8 eve. Gen. Hull pardoned	5 8	6 52	2	rises	morn ☽	
27	W	Day breaks 3 3. Bat. of York 1813	5 7	6 53	2	7 37	0 15	☽
28	T	♂ S. 7 30 ev. & stat. Napoleon banished	5 6	6 54	3	8 34	0 59	☽
29	F	Twilight ends 3 51 [to Elba 1814	5 4	6 56	3	9 30	1 45	☽
30	S	♂ rises 2 3 morn.	5 3	6 57	3	10 24	2 31	☽

April 19, 1775. The blood shed at Lexington, Mass. on this memorable day opened the first scene of the great drama—the Revolution, which absolved these United States (then British colonies) from their allegiance to the English crown.

The storm of the snow is 8 inches deep

The 10th Ice half inch thick

1831.

V. Month.—MAY.—31 Days.

1831.

Celestial Phenomena.—The first star in the handle of the Dipper is called Alioth; and much used in connection with the Pole star, in finding a meridian on land. The North or Pole star is not directly in the pole of the heavens, but near it, and revolves about it once in 23 hours and 56 minutes, without setting, as is the case in this latitude, with all stars within 43 degrees of the pole of the heavens. When Alioth is either directly over or directly under the pole star, as may be determined by a plumbline, they are both due north, and a line that cuts them will also cut the pole of the heavens very nearly, and be due north. On the evening of 1st, Venus will be nearly in a direct line between the Bull's Eye and Bull's Horn, and on 7th, she will be between the horns. Mars approaching Venus, will be with her on 31st, and who can predict the consequences of a meeting between the god of War and the goddess of Beauty? An astrologer might say, "many marriages in the military about these days."

☾ Last Quarter 4d. 10h. 25m. eve. ☽ First Quar. 18d. 11h. 2m. morn.
 ☾ New Moon, 11d. 6h. 49m. eve. ☽ Full Moon, 26d. 10h. 50m. morn

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises.	sets	sl	rises.	south	pl
1	B	☿ rises 1 55 morn. 4th sund. af. Easter	5 26	5 58	3	11 14	3 19	1
2	M	♀ sets 9 45 eve. [St. Philip and James	5 16	5 59	3	morn	4 7	✓
3	T	♄ S. 7 12 eve. Louis 18 ent. Par. 1814	5 07	0 3	0	3 0 3	4 56	23
4	W	Sirius sets 8 51 eve. [obit. 1821, ag. 52	4 58	7 2	3	0 44	5 45	∞
5	T	Moon with Jup. ☐♃☽ Nap. Buona.	4 57	7 3	3	1 24	6 35	18
6	F	Day breaks 2 50	4 56	7 4	4	1 59	7 24	∞
7	S	♂ sets 10 57 eve. Oswego taken 1814	4 55	7 5	4	2 34	8 14	15
8	B	Deneb S. 8 41 eve. Rog. sunday	4 54	7 6	4	3 5	9 5	29
9	M	Alioth on merid. 9 45 eve	4 52	7 8	4	3 39	9 57	∞
10	T	Twilight ends 9 12 bat. Lodi 1796	4 51	7 9	4	4 16	10 52	28
11	W	Regulus sets 1 34 morn. ☐☿☽	4 50	7 10	4	4 53	11 48	∞
12	T	Deneb sets 3 30 morn. Ascen. day	4 49	7 11	4	sets	ev. 48	28
13	F	♀ sets 10 6 eve.	4 48	7 12	4	9 19	1 49	∞
14	S	☿ rises 1 14 morn. ♀ stationary	4 47	7 13	4	10 25	2 51	28
15	B	♂ sets 10 47 eve. Sund. af. Ascen.	4 46	7 14	4	11 21	3 51	25
16	M	Day breaks 2 37 ☐☽♄	4 45	7 15	4	morn	4 48	27
17	T	Alioth on merid. 9 11 eve.	4 44	7 16	4	0 8	5 42	∞
18	W	Deneb sets 3 6 morn. ♃ stationary	4 43	7 17	4	0 50	6 32	25
19	T	Regu. sets 1 10 mor. Bat. La Hogue	4 42	7 18	4	1 25	7 20	∞
20	F	Twilight ends 9 28 [1692	4 41	7 19	4	1 57	8 5	20
21	S	Alioth on merid. 8 54 eve. ☽en, ∞	4 41	7 19	4	2 25	8 49	∞
22	B	Deneb sets 2 46 morn. Whitsunday	4 40	7 20	4	2 53	9 32	15
23	M	Regulus sets 0 54 morn. Whitmonday	4 39	7 21	4	3 21	10 15	27
24	T	♀ sets 10 15 eve. Whittuesday	4 38	7 22	4	3 49	10 58	∞
25	W	♂ sets 10 30 eve. U. S. convent. 1787	4 37	7 23	3	4 19	11 34	21
26	T	Day breaks 2 24 [make peace 1728	4 36	7 24	3	rises	morn	1
27	F	Alioth on mer. 8 31 eve. G. Brit. & Hol.	4 35	7 25	3	8 20	0 29	15
28	S	Deneb sets 2 22 morn.	4 35	7 26	3	9 12	1 16	26
29	B	☿ rises 0 14 morn. Trinity sunday	4 34	7 26	3	9 59	2 4	✓
30	M	Twilight ends 9 41 gen. pe. in Eu. 1814	4 33	7 27	3	10 44	2 52	20
31	T	♀ and ♂ together	4 32	7 28	3	11 23	3 41	∞

May 19, 1790, an alarming darkness in New England. It began at 10 A. M. At 1 P. M. it was so great that people could not pursue their ordinary affairs without artificial light, and the fowls retired to roost.

20th Load wheat
 31 Load way

The 9th Snow? fore fowls sleep

Celestial Phenomena.—About 2 1-2 hours nearly east of Deneb, is Arcturus; and S. E. of Deneb, is Spica. These three bright stars form a large equilateral triangle; Deneb being the W. Arcturus the E. and Spica the S. points thereof. The smaller star near the centre of this triangle, is Vindemiatrix. About 3 hours a little south of E. from Spica, is the bright star Antares, in the midst of a large cluster of smaller ones. During the first part of this month, Venus and Mars will continue near each other, a little to the S. and E. of the Twins. On the eve. of 1st, nearly midnight, the Moon and Jupiter rise together; on 12th, ♂ ♀ and ☽ will be together in the Crab, N. E. of Procyon, and S. E. of the Twins. On 14th, at 45 minutes past 7, eve. the Moon will pass over Regulus; at 9 it may be seen a little E. of the star. On the eve. of 16th, the Moon will be S. of Deneb; on 18th, N. of Spica; early in the eve. of 22d, N. of Antares; and on 29th, east of Jupiter and Uranus.

☾ Last Quarter 3d. 10h. 10m. morn.

☽ First Quar. 16d. 10h. 49m. eve.

☾ New Moon, 10d. 1h. 41m. mqr.

☽ Full Moon, 25d. 1h. 50m. morn.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	fa.	rises.	south	pl
1	W	☽ with ♃. Kentucky ad. Union 1792	4 31	7 29	3	11 59	4 30	☾
2	T	♀ sets 10 25 eve. Tenn. ad. Un. 1796	4 31	7 29	3	morn	5 18	☽
3	F	Spica south 8 32 eve.	4 30	7 30	2	0 33	6 6	☾
4	S	♃ south 4 50 morn.	4 30	7 30	2	1 6	6 54	☽
5	B	Day breaks 2 10. 1st sunday Trinity	4 29	7 31	2	1 37	7 44	☽
6	M	Arcturus south 9 11 eve.	4 29	7 31	2	2 9	8 35	☽
7	T	♂ sets 10 9 eve. Irish rebellion 1798	4 28	7 32	2	2 46	9 30	☽
8	W	Spica S. 8 13 eve. ♀ stat. ♂ ♀ ☽	4 28	7 32	1	3 23	10 26	☽
9	T	Deneb sets 1 37 morn. [slave trade 1806	4 27	7 33	1	4 8	11 26	☽
10	F	Twilight ends 9 52. ♃ stat. Eng. abol.	4 27	7 33	1	sets	ev. 28	☽
11	S	Alioth on merid. 7 30 eve.	4 27	7 33	1	9 4	1 30	☽
12	B	♀ sets 10 24 eve. 2d sunday Trinity.	4 26	7 34	1	9 56	2 30	☽
13	M	♃ rises 11 10 eve. [1800	4 26	7 34	0	10 42	3 27	☽
14	T	☽ with ♃ and Regulus. Bat. of Marengo	4 26	7 34	0	11 22	4 22	☽
15	W	Day breaks 2 3.	4 25	7 35	0	11 54	5 11	☽
16	T	Spica S. 7 40 eve. Great eclipse 1806	4 25	7 35	slow	morn	5 58	☽
17	F	♃ south 4 morn. Bat. Bunker hill 1775	4 25	7 35	0	0 25	6 43	☽
18	S	♂ sets 9 46 eve. Bat. Waterloo 1815	4 25	7 35	1	0 54	7 26	☽
19	B	Twilight ends 10 o'clock. 3d sun. Trin.	4 24	7 36	1	1 20	8 9	☽
20	M	Antares S. 10 14 eve. Gr. elong ♀	4 24	7 36	1	1 49	8 52	☽
21	T	Spica sets 0 44 morn.	4 24	7 36	1	2 17	9 36	☽
22	W	Deneb sets 0 39 morn. ☽ enters ☽	4 24	7 36	1	2 50	10 22	☽
23	T	♃ south 3 14 morn.	4 24	7 36	2	3 26	11 8	☽
24	F	Day breaks 2 4. St. John's	4 24	7 36	2	4 4	11 56	☽
25	S	A. M. Conv. Penn. 1829.	4 24	7 36	2	rises	morn	☽
26	B	♀ sets 10 11 eve. 4th sunday Trinity.	4 25	7 35	2	8 38	0 44	☽
27	M	Spica sets 0 19 morn. Bat. Monm. 1778	4 25	7 35	2	9 19	1 33	☽
28	T	☽ and ♃ near together.	4 25	7 35	3	9 56	2 22	☽
29	W	Arcturus S. at sun set. St. Peter.	4 25	7 35	3	10 30	3 10	☽
30	T	Arcturus sets 2 57 morn.	4 26	7 34	3	11 1	3 58	☽

June 18, 1812, the United States declare war against England. It continued nearly three years, exalting our national character, and securing the respect of our enemy, and reputation among foreign nations. Peace ratified February 24, 1815.

Celestial Phenomena.—On 8th, at 9 eve. Antares will be on the meridian far to the south, being about 69 degrees from zenith; at the same time all the planets except Mercury, will be rising, or above the horizon; Mars being in the west near setting; Jupiter rising in S. E.; Venus and Saturn, near Regulus, in the west about an hour high; Uranus a little west of Jupiter. Venus has now exchanged lovers, having on the 7th, formed a conjunction with Saturn; cold exchange indeed! grandson for grandfather! On 11th and 12th, ☾ ♀ and Regulus will be in the same neighbourhood; on 13th, ☽ will be S. of Deneb; on 15th, N. W. of Spica; on 19th, N. W. of Antares; on 20th, N. E. of same star; and on 25th, W. of Jupiter. The beautiful bright star Lyra or Vega, comes to the meridian on the 21st, at half past 9 in the eve. and is then nearly in the zenith or over head; it rises far to the N. of E. and sets as far N. of W. and in this latitude is but a short time below the horizon.

☾ Last Quarter, 2d. 6h. 30m. eve. | ☽ First Quarter, 16d. 0h. 53m. ev.
 ☾ New Moon, 9d. 8h. 37m. morn. | ☽ Full Moon, 24d. 3h. 55m. eve.

D	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	sl.	rises.	south	pl
1	F	♀ sets 10 2 eve. [Persia 1738	4 26	7 34	3	11 32	4 45	☾
2	S	♂ rises 9 51 eve. War bet. Turks and	4 27	7 33	3	morn	5 33	☽
3	B	Arcturus sets 2 42 morn. 5th S. in Trin.	4 27	7 33	4	0 5	6 22	17
4	M	LeRoy conv. secd. mas. 1828 Indep. 1776	4 27	7 33	4	0 38	7 14	☽
5	T	Day breaks 2 16. Bat. Chippewa 1814	4 28	7 32	4	1 13	8 7	16
6	W	♂ south 2 38 morn. [burnt by Br. 1779	4 28	7 32	4	1 55	9 4	☽
7	T	♀ with ♄. ♂ sets 9 4 eve. Fairfield, Ct.	4 29	7 31	4	2 41	10 4	15
8	F	Vega south 11 24 eve.	4 29	7 31	5	3 32	11 5	☽
9	S	Antares S. 8 56 ev. Braddock deft. 1765	4 30	7 30	5	sets	ev. 6	15
10	B	Twilight ends 9 39. 6th Sun. in Trinity	4 30	7 30	5	8 28	1 6	☽
11	M	Arcturus sets 2 11 morn.	4 31	7 29	5	9 12	2 3	15
12	T	☽ ♀ and ♀ together	4 31	7 29	5	9 50	2 56	29
13	W	♂ rises 9 4 eve. Bastille destroyed 1789	4 32	7 28	5	10 21	3 46	☽
14	T	♀ sets 9 39 eve. French revolut. 1789	4 32	7 28	5	10 48	4 32	25
15	F	Day br. 2 24 Armis. Fr. and Aust. 1800	4 33	7 27	6	11 24	5 17	☽
16	S	♂ sets 8 43 ev. Bat. Stony Pt. 1779	4 34	7 26	6	11 47	6 1	20
17	B	♂ rises 8 45 eve. 7th Sun. in Trinity	4 34	7 26	6	morn	6 45	☽
18	M	♂ S. 1 45 mor. Bible pt. Ind. lang. 1664	4 35	7 25	6	0 15	7 28	14
19	T	♄ sets 9 8 eve.	4 36	7 24	6	0 46	8 14	26
20	W	Twilight ends 9 32	4 37	7 23	6	1 22	9 0	☽
21	T	Vega S. 10 29 ev. [betw. Eng. & Sc. 1706	4 38	7 22	6	1 59	9 47	20
22	F	Antares sets 0 33 mor. Treaty of union	4 39	7 21	6	2 39	10 36	☽
23	S	♂ S. 1 mor. [tar taken by Ad. Rook 1703	4 40	7 20	6	3 28	11 25	14
24	B	Day breaks 2 35. 8th S. Trin. Gibrat.	4 41	7 19	6	rises	morn 26	
25	M	♀ sets 9 15 eve. St. James. Bat. Bridge.	4 42	7 18	6	7 54	0 15	☽
26	T	☽ with ♄. St. Ann. [water 1814	4 43	7 17	6	8 29	1 4	21
27	W	Arcturus sets 1 7 mor. [sans guilot. 1794	4 44	7 16	6	9 3	1 52	☽
28	T	Vega S. 10 3 eve, Robespierre & parti.	4 45	7 15	6	9 34	2 41	17
29	F	Penn died 1718	4 46	7 14	6	10 5	3 29	☽
30	S	Antares sets at midnight.	4 47	7 13	6	10 36	4 18	14
31	B	Twilight ends 9 16	4 48	7 12	6	11 10	5 7	28

The World.—The surface of the earth has been estimated at 148,522,000 sq. miles; 110,849,000 covered with oceans and seas, and 37,673,000 by the five parts called Europe, Asia, Africa, America, and Australasia.

148.522
 110.849
 37.673
 297.044.000

Celestial Phenomena.—Altair, comes to the meridian on the 16th, at 10 in the evening; it may be known as much the longest and the middle one of three stars, in nearly a straight line, some distance south eastwardly of Vega. Nearly an hour east of Altair is the Diamond, consisting of four stars resembling that figure. Over two hours east of the Diamond is Markab; far to the south of Markab, is a larger star called Fomalhaut, and north of Markab is Scheat. Scheat and Markab point south to Fomalhaut, and north to the Pole star; and if the line be continued through the pole, it will cut the Pointers in the Dipper. Mars continues in the neighbourhood of Regulus during this month. On 10th, ☉ S. of Deneb, ♀ further south; 12th, ☉ east of Spica, and ♀ N. W. of same star; on the 16th, ☉ N. E. of Antares. On 22d, ☉ N. E. of ♄. On morning of 30th, ☉ very near Bull's Eye; and 31st, S. of Bull's Horn. ♃ ☉ this month.

☉ Last Quarter 1d. 0h. 31m. morn.

☉ Full Moon, 23d. 4h. 55m. morn

☉ New Moon, 7d. 4h. 53m. eve.

☉ Last Quar. 30d. 5h. 38m. morn.

☉ First Quar. 15d. 5h. 14m. morn.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	sl	rises.	south	pl
1	M	♀ sets 9 eve. Bat. of Nile. [1704	4 49	7 11	6	11 48	5 58	☉
2	T	Vega S. 9 42 eve. Battle of Blenheim	4 50	7 10	6	morn	6 53	☉
3	W	7* rise 11 10 eve. Colum. 1st voy. 1492	4 51	7 9	6	0 31	7 50	☉
4	T	Anti-mas. conv. Utica 1828	4 52	7 8	6	1 19	8 49	☉
5	F	Anti-mas conv. Vermont 1829, ☿ ☉	4 54	7 6	6	2 15	9 49	☉
6	S	Day breaks 3 o'clock	4 55	7 5	6	3 17	10 50	☉
7	B	Morgan born 1774. ☉ eclipsed inv.	4 56	7 4	6	4 24	11 47	☉
8	M	☉ with ♃	4 57	7 3	5	sets	ev. 42	☉
9	T	☉ with ♃. Treaty with C'k Ind. 1814	4 58	7 2	5	8 20	1 35	☉
10	W	Twilight ends 8 56 Missouri ad U. 1821	5 07	0 5	5	8 50	2 24	☉
11	T	☉ south 0 2 morn.	5 16	59 5	9	18 3	10 1	☉
12	F	♃ with ♃. [in Temple 1792	5 26	58 5	9	46 3	55 16	☉
13	S	☉ rises 6 58 eve. Royal fam. of Fr. imp.	5 36	57 5	10	17 4	40 28	☉
14	B	Altair S. 10 8 eve. 11th S. af. Trinity	5 46	56 5	10	45 5	24 11	☉
15	M	Day breaks 3 13. Bat. Fort Erie 1814	5 56	55 4	11	20 6	9 23	☉
16	T	7* rise 10 19 ev. Gen. Hull sur. 1812	5 66	54 4	11	58 6	56 1	☉
17	W	☉ S. 11 30 ev. LaFayette at N.Y. 1824	5 86	52 4	morn	7 43	16	☉
18	T	Diamond south 10 44 eve.	5 96	51 4	0	37 8	31 28	☉
19	F	♀ sets 8 13 eve. Revo. in Swed. 1772	5 106	50 4	1	23 9	21 13	☉
20	S	Twilight ends 8 37 [at Palermo 1726	5 126	48 4	2	14 10	11 23	☉
21	B	☉ S. 11 14 ev. 12 S. Trin. Gr't Earthq.	5 136	47 3	3	9 11	1 1	☉
22	M	Bull's Eye rises 11 20 eve.	5 146	46 3	4	11 11	51 18	☉
23	T	Altair S. 9 35 eve. ☉ ecl. inv. ☉ en ☉	5 166	44 3	rises	morn	☉	☉
24	W	Day breaks 3 30. St. Barth.	5 176	43 2	7	40 0	4 14	☉
25	T	♀ sets 7 54 ev. City Wash. burnt 1814	5 186	42 2	8	12 1	29 27	☉
26	F	☉ south 10 53 eve.	5 206	40 2	8	45 2	19 17	☉
27	S	Diamond S. 10 10 ev. Bat. L. Isl. 1779	5 216	39 1	9	18 3	10 25	☉
28	B	7* rise 9 35 eve. 13 S. af. Trinity	5 226	38 1	9	53 4	1 18	☉
29	M	Y'd L. rises 1 4 mor. Br. frig. Guerriere	5 246	36 1	10	35 4	54 23	☉
30	T	☉ south 10 37 eve. [capt'd 1812	5 256	35 1	11	20 5	50 11	☉
31	W	Altair S. 9 7 eve. ☉ gr. elong.	5 266	34 0	morn	6 47	21	☉

Surface and Population.—Europe, 2,793,000 sq. miles and 227,700,000, inhab's. Asia, 12,118,000 s. m. 390,000,000 inh. Africa, 8,516,000 s. m. 60,000,000 inh. America, 11,046,000 s. m. 39,000,000.

Celestial Phenomena.—Over an hour east of Markab is Algenib, and east of Scheat is Andromedas' head; these four stars form nearly a square. Half way from Andromedas' head to the Pole star, is the Back of Cassiopeas' chair, and the cluster of seven or eight bright stars, of which this is one, is Cassiopea, or the lady in the chair; it revolves about the pole without setting, opposite the Dipper; near the centre of this cluster are three stars in a line, the center one of which is Gamma; this star being opposite Alioth with respect to the pole, may be used for the same purposes. Venus continues near Spica through the month; Mars too near the sun to be seen; and Jupiter about two hours N. W. of Fomalhaut. Saturn too near the sun to be seen to advantage before next month. The Moon on 12th, will be N. of Antares; on 17th, W. and 18th, E. of Jupiter; 21st, S. of Algenib; 23d, S. of Ram's head; 24th, N. of Mencar; 26th, E. of Bull's Eye; 27th, S. E. of Bull's horns; 29th, N. E. of Procyon.

☾ New Moon, 6d. 3h. 23m. morn.

☽ Full Moon, 21d. 4h. 45m. eve.

☽ First Quar. 13d. 11h. 32m. eve.

☾ Last Quar. 28d. 11h. 18m. morn.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	fa.	rises.	south	pl
1	T	♄ S. 10 27 eve. Great comet app. 1811	5 28	6 32	0	0 11	7 45	☾
2	F	♀ sets 7 33 eve. London burnt 1666.	5 30	6 30	0	1 10	8 44	☽
3	S	Diamond south 9 44 eve.	5 31	6 29	1	2 13	9 42	☾
4	B	Altair south 8 52 eve. [G. Brit. 1800	5 33	6 27	1	3 20	10 37	18
5	M	La Fayette born 1757. Malta taken by	5 34	6 26	1	4 27	11 30	☽
6	T	Day breaks 3 54. N. Lond. burnt 1781	5 36	6 24	2	sets	ev. 20	15
7	W	♄ south 10 5 eve. Bat. Eutaw Sp. 1781	5 37	6 23	2	7 26	1 9	28
8	T	♀ sets 7 12 eve. Nat. B. V. Mary	5 38	6 22	2	7 54	1 55	☽
9	F	Twilight ends 8 2. Dog days end	5 40	6 20	3	8 24	2 40	24
10	S	Markab S. 11 44 eve.	5 41	6 19	3	8 54	3 25	☽
11	B	Morgan kidnap'd 1826.	5 43	6 17	3	9 26	4 11	18
12	M	Altair S. 8 23 eve.	5 44	6 16	4	10 1	4 57	7
13	T	Morgan confined at Fort Niagara 1826.	5 45	6 15	4	10 40	5 44	12
14	W	Diamond S. 9 4 eve.	5 47	6 13	4	11 23	6 31	24
15	T	Day breaks 4 8. N. York taken 1776	5 48	6 12	5	morn	7 20	☽
16	F	7* ^s rise 8 26 eve. [Ad. 1796	5 49	6 11	5	0 12	8 10	18
17	S	Twilight ends 7 49. Wash's farewell	5 51	6 9	5	1 6	9 0	☽
18	B	♄ south 9 22 eve. 16th sund. Trinity	5 53	6 7	6	2 5	9 50	13
19	M	Morgan probably murdered 1826.	5 54	6 6	6	3 7	10 40	26
20	T	Bull's Eye rises 9 35 eve. [republic 1792	5 55	6 5	6	4 17	11 30	☽
21	W	Y'd L. rises 11 41 eve. St. Mat. Fr. dec. a	5 56	6 4	7	rises	morn	22
22	T	Markab south 10 57 eve.	5 58	6 2	7	6 55	0 21	☽
23	F	Twilight ends 7 40. ☽ enters ☽	6 0	6 0	7	7 28	1 12	20
24	S	Procyon rises 1 10 morn. ☽ ☽ ☽	6 1	5 59	8	8 3	2 4	8
25	B	♄ south 8 55 eve. 17th sund. Trinity.	6 3	5 57	8	8 43	2 58	19
26	M	Day breaks 4 24. inf. ☽ ☽ ☽ [1636	6 4	5 56	9	9 27	3 54	☽
27	T	Y'd L. rises 11 20 eve. Harv. col. foun.	6 5	5 55	9	10 16	4 50	18
28	W	Altair south 7 25 eve.	6 6	5 54	9	11 13	5 49	☽
29	T	Diamond S. 3 11 eve. St. Michael	6 7	5 53	10	morn	6 48	16
30	F	Twilight ends 7 31. St. Jerome	6 9	5 51	10	0 15	7 54	☽

Population.—French monarchy, 32,554,000; British, 140,450,000; Chinese emp. 170,000,000; U. S. of America, 11,600,000; U. S. of Mexico, 7,500,000; Empire of Brazil, 5,000,000; U. S. of Central America, 1,000,000; Republic of Colombia, 2,800,000; Emp. of Morocco, 4,500,000.

Celestial Phenomena.—Nearly two hours east of Algenib is Ram's head, being the larger and most eastwardly of two near together. About 20 degrees N. of Ram's head is Alamak; and the three largest between Alamak and Ram's head, are called the Triangle. The cluster of 6 or 8 bright stars between Alamak and Capella, are in Perseus; the two brightest of which are Algol and Perseus' breast, the latter being about 9 degrees nearly north of the former. A line drawn from Auregas' shoulder through Capella, and continued westerly, will first pass between Algol and Perseus' breast; then near Alamak, then Mirak, then Andromedas' breast, then between Andromedas' head and Algenib, and finally near Markab. On 10th, the moon will be S. E. of Antares; 15th, N. E. of Jupiter; 17th, about half way between Fomalhaut and Markab; on the morning of 19th, she will be S. of Algenib; 21st, S. of Ram's head; 22d, N. of Menkar; on the eve of 23d, very near Bull's Eye; 24th, between Bull's horns and Betelguese.

☾ New Moon, 5d. 4h. 34m. eve. | ☽ Full Moon, 21d. 3h. 34m. morn.
☾ First Quarter, 13d. 6h. 49m. ev. | ☽ Last Quarter, 27d. 6h. 52m. ev.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	fa.	rises.	south	pl
1	S	☽south 8 33 eve. ☽☽	6 11 5	49 10	1 20	8 41	☾	
2	B	☽rises 3 41 morn. 18th sun. af. Trin.	6 13 5	47 10	2 26	9 33	☽	
3	M	Algenib south 11 30 eve [1777	6 14 5	46 11	3 31	10 22	☽	
4	T	☽sets 1 14 morn. Battle Germantown	6 15 5	45 11	4 37	11 11	☽	
5	W	Day b. 4 37. ☽stat. Bat. Moravian-	6 17 5	43 11	5 43	11 59	☽	
6	T	Altair sets 1 33 morn. [town 1813	6 19 5	41 12	sets	ev. 43	☽	
7	F	Gov. 1st proc. resp. Morgan, 1826.	6 20 5	40 12	7 2	1 28	☽	
8	S	☽rises 3 21 morn. inf. ☽☽☽	6 21 5	39 12	7 34	2 14	☽	
9	B	Regulus rises 2 17 morn. St. Denys	6 22 5	38 13	8 9	3 0	☽	
10	M	Twilight ends 7 16	6 24 5	36 13	8 44	3 46	☽	
11	T	Y'd L. rises 10 21 eve.	6 26 5	34 13	9 29	4 33	☽	
12	W	Ram's head south 0 54 morn	6 27 5	33 13	10 11	5 21	☽	
13	T	☽S. 7 48 eve. Bat. Queenst. 1812	6 29 5	31 14	11 2	6 9	☽	
14	F	Penn born 1644	6 30 5	30 14	11 57	6 58	☽	
15	S	Day breaks 4 52. Virgil born B.C. 70	6 32 5	28 14	morn	7 47	☽	
16	B	☽sets 0 30 morn. 20th sun. af. Trinity	6 33 5	27 14	0 57	8 36	☽	
17	M	Algenib S. 10 39 ev. Burgoyne sur. '77	6 34 5	26 14	2 1	9 26	☽	
18	T	Altair sets 0 49 mor. Cornwallissur. '81	6 36 5	24 15	3 6	10 16	☽	
19	W	☽ rises 5 4 morn	6 37 5	23 15	4 15	11 7	☽	
20	T	☽ris. 2 43 morn. Bat. Navarino 1827	6 38 5	22 15	5 26	11 59	☽	
21	F	J. Adams born 1735. ☽stat.	6 40 5	20 15	rises	morn 29	☽	
22	S	Twilight ends 6 59	6 42 5	18 15	6 44	0 54	☽	
23	B	Regulus rises 1 25 morn. ☽entm	6 43 5	17 15	7 27	1 50	☽	
24	M	Day breaks 5 4. Penn arr. in Am. 1682	6 45 5	15 16	8 17	2 49	☽	
25	T	☽S. 7 5 ev. Br. frig. Macedonian cap. '12	6 46 5	14 16	9 14	3 49	☽	
26	W	☽ rises 4 42 morn. Gov. 2d proc. 1826	6 48 5	12 16	10 15	4 48	☽	
27	T	☽ rises 2 20 morn.	6 49 5	11 16	11 19	5 47	☽	
28	F	☽sets 11 42 eve. St. Simon and Jude	6 50 5	10 16	morn	6 42	☽	
29	S	Algenib south 9 51 eve. ☽stat.	6 52 5	8 16	0 25	7 36	☽	
30	B	Y'd L. ris. 9 17 ev. 22d S. Trin. League	6 53 5	7 16	1 30	8 25	☽	
31	M	Twilight ends 6 48. [bet. U.S. & Fr. 1778	6 54 5	6 16	2 34	9 13	☽	

Population of Cities.—Pekin, 1,300,000; Constantinople, 600,000; London, 1,350,000; St. Petersburg, 320,000; Calcutta, 500,000; Paris, 890,000; Mexico, 180,000; N. York, 170,000; Naples, 264,000.

6th frost. Cut Corn
10th Snow

Celestial Phenomena.—The Ram's head, described in last month, is situated half way between Algenib and 7*s. Menkar, or Whale's nose, is S. E. of Ram's head, and about the same distance S. W. of 7*s. Venus during this month will continue near Spica; moving from the W. to the N. of that star. Mars will also during the month remain in the neighbourhood of the same star, moving from N. to E. of it. Saturn during the month, may be found between Regulus and Deneb; and Jupiter a little N. of his position last month. On 11th, the Moon will be near Jupiter; on 15th, S. E. of Algenib; 17th, S. of Ram's head; 18th, N. E. of Menkar; 19th, near Bull's Eye; on the morning of 21st, very near Bull's south horn; 23d, between Castor and Procyon; on eve. of 25th, near Regulus; 27th, S. E. of Deneb; 29th, near Spica; and early in the morning of 1st of next month, she will be nearly half way between Spica and Antares. The moon is in the neighbourhood of Venus, on 1st and 2d; of Mars, on 2d and 3d; of Jupiter, on 11th and 12th; and of Saturn, on 26th and 27th.

☾ New Moon, 4d. 8h. 28m. morn.

☽ Full Moon, 19d. 1h. 47m. eve.

☾ First Quar. 12d. 1h. 35m. eve.

☽ Last Quarter 26d. 5h. 18m. morn.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	fa.	rises.	south	pl
1	T	☽ rises 4 10 morn. All Saints	6 56	5 4	16	3 37	9 59	☾
2	W	☽ sets 11 28 eve. All Souls	6 57	5 3	16	4 38	10 43	16
3	T	Algenib south 10 11 eve. ☐ ☽ ☽	6 58	5 2	16	5 28	11 28	28
4	F	☽ rises 1 53 morn.	6 59	5 1	16	sets	ev. 12	☽
5	S	Pole star north 10 18 eve.	7 05	0 16		6 12	0 58	23
6	B	Day breaks 5 17. 23d sun. af. Trinity	7 14	4 59	16	6 44	1 44	☽
7	M	☽ S. 6 18 eve. Bat. of Tippecanoe 1811	7 24	5 58	16	7 24	2 31	17
8	T	☽ rises 5 44 morn. ☽ in apogee.	7 44	5 56	16	8 8	3 18	28
9	W	7*s south 0 44 morn. ☽ runs low.	7 54	5 55	16	8 57	4 6	☽
10	T	☽ sets 10 58 eve. Milton obt. 1674	7 64	5 54	16	9 50	4 54	22
11	F	Ram's head south 10 52 eve. St. Martin	7 74	5 53	16	10 56	5 41	☽
12	S	Bull's Eye S. 1 22 morn. ☽ ecl. by ☽ inv.	7 84	5 52	16	11 45	6 29	16
13	B	☽ rises 3 44 morn. ☽ ☽. 24th sun. Trin.	7 94	5 51	16	morn	7 16	29
14	M	☽ rises 1 17 morn.	7 114	4 49	15	0 48	8 4	☽
15	T	Menkar south 11 33 eve.	7 124	4 48	15	1 53	8 53	25
16	W	☽ sets 10 38 eve. [of Russia obt. 1796	7 134	4 47	15	2 59	9 43	☽
17	T	Twil. ends 6 10. ☽ rises 3 35. Cath. II.	7 154	4 45	15	4 9	10 35	23
18	F	Day breaks 5 31. [of fort Wash. '76	7 164	4 44	15	5 13	11 31	☽
19	S	☽ rises 5 37 morn. Bat. ft. Lee '76, bat.	7 174	4 43	15	rises	morn	22
20	B	☽ rises 3 34 morn. 25th sun. Trinity	7 184	4 42	14	6 2	0 30	☽
21	M	7*s S. 11 51 eve. Ft. Niag. bomb. 1812	7 194	4 41	14	6 58	1 31	23
22	T	Y'd L. rises 7 44 eve. St. Cecilia	7 204	4 40	14	7 58	2 33	☽
23	W	☽ rises 0 42 morn. St. Clement	7 204	4 40	14	9 3	3 35	23
24	T	Sirius rises 9 45 eve. Gr. Rev. com. 1820	7 214	4 39	13	10 9	4 33	☽
25	F	☽ rises 5 33 morn. Br. evac. N. Y. 1783	7 224	4 38	13	11 15	5 28	21
26	S	Menkar south 10 47 eve.	7 234	4 37	13	morn	6 19	☽
27	B	Pole star north 7 50 eve. Advent	7 244	4 36	12	0 23	7 8	17
28	M	☽ sets 9 56 eve. Bat. Hampton Va. '75	7 254	4 35	12	1 25	7 53	☽
29	T	Alioth under pole 8 26 eve.	7 264	4 34	12	2 27	8 38	13
30	W	Twilight ends 6 19. St. Andrews	7 264	4 34	11	3 29	9 22	25

Nov. 19, 1755. Great earthquake in New England. It happened at 2 A. M. the night clear; at full moon; continued about two minutes; the tops of chimneys, &c. were shaken down.

From the twenty first began to snow and snowed forty two days

Celestial Phenomena.—On the eve. of the 11th, the moon will pass between Algenib and Fomalhaut; of the 12th, S. of Algenib; on the morning of 15th, S. of Ram's head; of 16th, N. of Menkar; early on eve. of 17th, she will be very nearly in contact with Bull's Eye; of 18th, N. of Betelgeuse; of 20th, a little E. of half way between Castor and Procyon; of 22d, W. and of 23d, E. of Regulus; of 24th, S. of Deneb; of 26th, N. W. and 27th, N. E. of Spica; and of 30th, N. of Antares. She will be in the neighbourhood of Venus, from 27th to 30th; of Mars, from 1st to 3d; of Jupiter, from 8th to 11th; and of Saturn, from 23d to 25th.

The distance of Sirius, the nearest fixed star, from the Earth, is supposed to be 80,000 times that of the sun. Light, which reaches us from the sun in about 8 minutes, would take up about 15 months in passing from the nearest fixed star to us; a cannon ball moving 20 miles a minute, would not traverse the distance in a shorter period than 1,128,000 years.

☾ New Moon, 4d. 2h. 38m. morn. | ☽ Full Moon, 19d. 0h. 0m. midn.
☾ First Quar. 12d. 6h. 12m. morn. | ☽ Last Quarter, 25d. 7h. 0m. eve.

D.	D.	Miscellaneous.	SUN.			MOON.		
			rises	sets	fa.	rises.	south	pl
1	T	♀ rises 3 27 morn. [France 1804	7 27	4 33	11	4 30	10 6	11
2	F	Pole star N. 8 25 eve. Napoleon c. Emp	7 28	4 32	11	5 27	10 49	20
3	S	♂ rises 5 27 morn. [Iinois ad. U. 1818	7 29	4 31	10	6 26	11 35	7
4	B	Ram's head S. 9 16 ev. 2 S. in Adv. II-	7 29	4 31	10	sets	ev. 21	14
5	M	♂ sets 9 32 eve.	7 30	4 30	9	5 57	1 7	25
6	T	Twilight ends 6 15. S. Nicholas	7 31	4 29	9	6 44	1 55	13
7	W	♀ ris. 5 24 mor. Marshal Ney shot 1815	7 31	4 29	8	7 36	2 43	19
8	T	♂ rises 5 24 morn. Concep. V. Mary	7 32	4 28	8	8 29	3 30	22
9	F	♂ rises 11 33 eve. Milton born 1608	7 32	4 28	8	9 25	4 16	13
10	S	Day breaks 5 45 [Mississippi ad. U. 1817	7 33	4 27	7	10 27	5 3	25
11	B	B. Eye S. 11 15 eve. 3 S. in Adv. Mis-	7 33	4 27	7	11 29	5 49	28
12	M	Y'd L. rises 6 18 eve.	7 33	4 27	6	morn	6 35	20
13	T	♂ ris. 5 21 morn Dr. Johnson ob. 1784	7 34	4 26	6	0 33	7 22	7
14	W	Washington ob. 1799	7 34	4 26	5	1 38	8 12	17
15	T	Twilight ends 6 13	7 34	4 26	5	2 47	9 3	8
16	F	♂ sets 8 53 eve } <i>shortest</i>	7 35	4 25	4	4 0	9 59	15
17	S	Y'd L. S. 11 50 eve. } <i>days.</i>	7 35	4 25	4	5 11	10 57	11
18	B	Day breaks 5 48. ♀'s gr. elon. 4 S. Ad.	7 35	4 25	3	6 26	11 59	16
19	M	♂ ris. 10 51 ev. Ft. Niagara lost 1813	7 35	4 25	3	rises	morn	20
20	T	♀ ris. 3 34 mor. Louisiana purch'd 1803	7 36	4 24	2	6 30	1 3	16
21	W	Sirius rises 7 47 eve. S. Thomas	7 36	4 24	2	7 38	2 5	16
22	T	♂ sets 8 33 eve. ☽ enters ♃	7 36	4 24	1	8 47	3 4	16
23	F	7 * S. 9 32 ev. 1st bat. N. Orleans 1814	7 36	4 24	1	9 56	3 59	17
24	S	Ram's head south 7 49 eve. ♄ stat.	7 36	4 24	slow	11 5	4 50	14
25	B	♂ rises 5 11 morn. Christmas day	7 35	4 25	slow	morn	5 39	17
26	M	♂ rises 10 20 eve. St. Stephen	7 35	4 25	1	0 9	6 25	21
27	T	♀ rises 3 38 morn. St. John	7 35	4 25	1	1 9	7 8	22
28	W	Bull's Eye south 10 eve. Innocent	7 34	4 26	2	2 10	7 51	11
29	T	Day breaks 5 47. Frig. Java tak. 1812	7 34	4 26	2	3 8	8 35	17
30	F	Anti-mas. conv. Mass. 1829	7 34	4 26	3	4 5	9 19	29
31	S	Twilight ends 6 14. Sylvester	7 33	4 27	3	5 3	10 5	7

The close of the year is a season peculiarly adapted to take a retrospect of our lives; and, if seriously considered, will prove to us a profitable exercise.

THE LOCKPORT ABDUCTION TRIALS.

Reported for the Niagara Courier, by M. Cadwallader, Esq.

NIAGARA SPECIAL CIRCUIT—JUSTICE MARCY PRESIDING.

TUESDAY, June 15, 1830.

The People vs. Ezekiel Jewett. Indictment for a Misdemeanor.

For the People—Birdseye, Whiting, and Ransom.

For Defendant—Matthews, Griffin, Barnard, and Mason.

For the Masonic Witnesses!—White.

The jury having been empannelled,

Mr. Whiting opened for the people; briefly stating to the jury the nature of the cause which they were empannelled to try, and adverting to the facts which the prosecution expected to prove.

Orsamus Turner put upon the stand. [Witness requested permission to confer with counsel previous to giving testimony. Counsel for people objected; stating that witness has known, for eight or ten days past, that he would be called on as a witness, and he should have consulted his counsel before. White, (counsel for witness,) stated that he had just come into court, and had not had an opportunity of speaking to his client. The court refused, at this stage of the trial, to grant witness' application, and the examination proceeded.] Witness says he resided in Lockport, in September, 1826; knows defendant, who then resided at Fort Niagara; don't know he was then an officer of the United States army; was understood to be the keeper of the fort; no troops there then; don't know how many families resided there at that time; witness was a member of masonic fraternity in September, 1826; there was a conversation among the masons about that time, that a certain William Morgan was compiling, and about to publish, a book relating to Free Masonry, and heard the propriety of suppressing this book, also discussed among the masons, about that time; heard measures suggested that would probably produce that result; one measure suggested was, that it would be proper to separate Morgan from his friends and acquaintances at Batavia; don't know that this was proposed by any person residing at Batavia; certain persons there were consulted as to the propriety of this measure; but it was not then concurred in; this was at Batavia; heard the measure discussed at another place, where ten or twelve masons were present, but it was overruled by a majority of those present there; it was then concluded not to make any move in the business; don't know that measures were afterwards taken to bring about this result; don't know of any arrangement to bring Morgan to this place; heard he was coming from Batavia here; thinks he may have communicated it to Eli Bruce; if he did, it was as a rumor; don't know who he learned it from; knows of no arrangement by which Morgan was to be confined in the jail here; knows of no permission given to confine him in the jail here; knows of but three persons who knew of the rumor of Morgan's coming here; they were masons; the conversations alluded to, took place two or three weeks before the installation at Lewiston; installation was on 14th September, 1826; was at the installation; was not at Fort Niagara on that day. The witness objects to answering a question whether he was at Fort Niagara during the month of September, 1826, until he has consulted counsel, as he was indicted, but acquitted, for a participation in the abduction. The court granted the request. Adjourned to

WEDNESDAY, June 16. Examination of Turner continued. To a question whether the defendant was one of those with whom communica-

tions were had in reference to Morgan's book, and his separation from his friends, witness declined answering, on the ground that it would subject him to a criminal prosecution.

Counsel for witness contended that he ought not to answer this question. It was alleged Morgan was murdered, and such, he says, is the probability. The answer of witness might involve him in an indictment for the murder.

The court remarked that witness was bound to know that he is guilty of the murder of Morgan, and that his answer would afford a key by which his guilt would be exposed, before he refused to answer on that ground.

Counsel for the people contended that the government had not set up any such offence as murder; it is set up by the witness and his counsel. The government were not in possession of any positive evidence on which to found such an indictment—that the record of acquittal, then in court, exonerated him from any prosecution for a misdemeanor.

The counsel for witness replied that the mere assertion of the counsel for government, that there was no evidence on which to found an indictment, was no reason why the witness need not fear to answer, as the object of the inquiries might be to elicit such evidence; and that it was the object of witness not to furnish such evidence.

Court. Before witness can claim the privilege, he must *know* that it will involve him in a criminal prosecution.

Witness objects; that his answering it would have a tendency to render him infamous or disgraced.

The court says, that if no other ground of refusal exists, he must answer. To the objection urged by witness' counsel, that his answer *might* render him liable to an indictment for murder, the court further remarked, that witness must be satisfied that it *would* so render him liable, before he could, without being guilty of perjury, claim his privilege.

Question as put by the court: "Was the defendant one of the persons consulted with in relation to separating Morgan from his friends at Batavia, as a means of suppressing the contemplated publication of a book concerning the secrets of Free Masonry?"

To this question, the court says witness can answer affirmatively, or negatively, without criminating himself. Witness thinks the affirmative would. Court. "You are mistaken: the answer will not render you infamous: you cannot claim exception on that ground." Witness answers that he does not claim exception on that ground alone, or for fear that it would involve him in an indictment for assault and battery, or for conspiracy.

The court replied there was but one other charge it would involve him in, about which he had no right to question him. As to answering the question, the rule is, the witness cannot be compelled to answer any interrogatory that *will* involve him in a criminal prosecution; but that he has no right to set up such defence, unless he *knows* it will so involve him. The court must have the reasons of refusal. If they can see that witness will be subjected, by his answer, to a criminal prosecution, they will excuse: if no such reasons are shown, the court will compel the answer. To entitle to the privilege, the answer to the particular question *must* involve the witness in an indictment. On the trial of Burr, for treason, a witness was shown a letter in cipher; he refused to answer whether he knew it: court ruled that he must say whether he knew it or not. [Case read by special counsel.] The court here, thinks the cases do not differ.

Counsel for witness thinks the cases do differ, because witness is asked if he knew defendant was consulted, anterior to trial.

Court. Witness must claim the privilege when in danger: that is time enough. Burr's case is different from this. There the concerting was a crime—not so here.

White. Witness does not rest his refusal to answer on the misdemeanor, but on the ground that a murder had been committed: some inquiry then would be had.

Court. You must establish that point. Every person who helped take Morgan off, would not be liable to an indictment for his murder, as that offence might have been committed in pursuance of other and after counsels.

White. If it be shown that witness was at defendant's residence, consulting with persons on the subject, it might be against him—it would bring home to him a knowledge of the transaction.

Court. You seem to think this question *may* be followed by others that would involve him in a charge for a criminal offence. When such are put, witness will be entitled to refuse answering. He takes his stand too soon.

Griffin. If this question is answered in the affirmative, defendant's counsel might follow it up, and ask him how he knew it. If he answers, he might divulge the fact that he communicated with defendant himself; and in an indictment for the murder of Morgan, which might hereafter be found, his answer here may criminate himself, as the defendant's counsel have a right to know the nature of the communication, and all that passed between them. Suppose after the conversation about suppressing the work, witness went to Fort Niagara, and consulted with defendant about receiving Morgan, and he was carried there with defendant's consent—thinks such a case would involve witness in an after prosecution, as a party to Morgan's murder.

Barnard, for defendant. The question is improper as regards the defendant, as the form of it obliges him to answer a matter of fact. Can witness say defendant was consulted, if he had only the confession of defendant?

Court to witness. The court must overrule the privilege. You must answer.

Witness. "I will not answer." Court. "I shall punish you then."

[Before directing the clerk to enter rule of court on the record, Judge Marcy observed that witness was liable to an indictment for every contempt; and that he should cause every one that occurred to be entered on the record, and would direct the district attorney to find bills for each.]

Record of court. "Orsamus Turner, a witness in the cause of *The People vs. Ezekiel Jewett*, having refused to answer the following question—"Was the defendant one of the persons consulted with, in relation to separating Morgan from his friends at Batavia, as a means of suppressing the contemplated publication of a book concerning the secrets of Free Masonry?"—after the court had decided that it was a legal and proper interrogatory for him to answer, the court do adjudge him guilty of a contempt in open court: it does therefore sentence him to pay a fine therefor of two hundred and fifty dollars, and be imprisoned for the space of thirty days, in the jail of the county of Niagara."

Examination of witness resumed. Q. "Do you know that the defendant, Ezekiel Jewett, consented or agreed to prepare the magazine at Fort Niagara, for the reception and confinement of William Morgan?"

Witness objects to answering this question, as he thinks it the same or like the other. To an inquiry of the court, what are his objections, he answers that he fears it may involve him in an indictment for murder.

Court. You are not asked whether defendant did agree to prepare the magazine.

Witness answers, it is a leading question, and he cannot answer it without danger.

Counsel for witness here wishes to consult with him.

Court. "I don't know about that!" Thinks witness has imbibed strange and erroneous ideas. Wishes to preserve the rights of witness, but the rigor of the law must be enforced if he refuses to answer questions pronounced proper by the court, from which he is alone to receive the law. Thinks witness objects too soon.

White, for witness. Thinks the answer itself would furnish evidence against him in an indictment for murder.

Court. I cannot see how the answer could possibly form a link in a chain of circumstances, to involve him in a criminal prosecution.

Question varied at the suggestion of the court. "Have you heard the defendant confess or admit that he had consented or agreed to prepare the magazine?" Witness answers, he has not. Never heard him say he had consented that the magazine should be used for the confinement of William Morgan. To second question, on its being again put, he answers that he has no *positive proof* of it. Refuses to tell what proof he has of it: same objections to answering as before offered.

The witness is asked, "Do you know whether the defendant was applied to for a place in or about Fort Niagara, for the purpose of confining William Morgan?" He objects to answering the question, and claims the privilege.

The court decides that witness must answer the question. He refuses. The court then proceeds to pass sentence on witness for a contempt, and directs the clerk to enter the following record:

"The counsel for the people, in the trial of The People against Ezekiel Jewett, asked Orsamus Turner, while on the stand, the following question: "Do you know that the defendant, Ezekiel Jewett, was applied to for a place in or about Fort Niagara, for the purpose of confining William Morgan?" The witness claimed his privilege of refusing to answer the said question, upon the ground that the answer might have a tendency to involve him in a prosecution for the murder of Morgan. The court decide, that in its opinion, the direct answer to the question could not furnish evidence, directly or indirectly, to implicate him, the witness, in such a prosecution, and overrule his claim of privilege, and direct him to answer the question. The witness refusing to answer the same, the court adjudge such refusal to be a contempt committed in open court, and sentence him therefor to imprisonment in the jail of the county of Niagara for thirty days."

[The court finding that witness was possessed of no property, omitted imposing a fine, because it might go to mitigate the punishment, on indictment.]

Examination resumed. Witness, to a question what his *information* on the subject was, says he could not tell: says he never heard defendant, in conversation with one or more persons, *admit*, that such application had been made to him. Never heard defendant say he had agreed to prepare a place for Morgan's reception: nor does he recollect, *positively*, that he heard any person say, in presence of defendant, that he had

so agreed. Does not know that defendant was present at discussion relative to the propriety of carrying off Morgan.

Witness is asked--"Have you ever been present at a conversation between two or more persons, at which Jewett was present, on the subject of confining Morgan?" Witness refuses to answer.

Q. "Was you ever present when the subject of preparing a place at Fort Niagara, for the reception of Morgan, was discussed in presence of defendant?" Witness refuses to answer, and the question is thus varied: "Was you ever present when the subject of preparing a place at Fort Niagara, or any other place within the county of Niagara, for the confinement of Morgan, was discussed in presence of defendant?" Witness again objects to answering on former grounds. The court decides that the question is a proper one, and directs witness to answer it. He refuses; and the court order entry to be made of contempt as above, and sentence witness to an imprisonment of thirty days.

Examination again resumed. Witness says he has sworn on several occasions on this subject. Was sworn before the grand jury. Witness is then asked if "he did not go to Fort Niagara in the month of September, 1826, and see Jewett," and he objects to answer. He is then asked if he "did not swear so before the grand jury?" Counsel for defendant objects to the question, and it was not pressed. Examination of witness rested.

Eli Bruce put on the stand. Witness refuses to be sworn. "I was once before sworn and examined, and no good came of it."

Record of Court. "Eli Bruce being called by the prosecutor for the people to testify as a witness in the cause of *The People vs. Ezekiel Jewett*, and having contumaciously refused to be sworn as such witness, the court adjudge him guilty of contempt in open court, and sentence him to imprisonment for the space of thirty days in the jail of the county of Ontario, he being a prisoner now in the custody of the sheriff of that county, brought here on a writ of *habeas corpus* to testify in this cause.

John Whitney, also refuses to be sworn. The court sentences him to like imprisonment as in the case of Bruce, and to pay a fine of two hundred and fifty dollars.

James L. Barton called. Witness states that there is an indictment pending against him in this county, for a participation in this affair, and claims to be exempted from testifying. His examination is waived.

Gustavus W. Pope. Resided at Lewiston in September, 1826; was not acquainted with defendant before the 14th September, 1826; his acquaintance with defendant was trifling; had no conversation with him on that day; first heard of Morgan's passing through Lewiston on that day; some two or three weeks before, witness heard an intimation that an individual was writing a book on Masonry, and that measures would be taken to suppress it; has had no conversation with defendant concerning William Morgan's being in Niagara county; has never been present at any conversation between defendant and others touching this business; had no positive knowledge that Morgan was in the county of Niagara; was not at the fort during the month of September, 1826; never had any conversation with Elisha Adams in defendant's presence touching the abduction, or the rumor; heard no conversation between any person, touching the abduction, in Jewett's presence.

William Hotchkiss. Resided at Lewiston in 1826; heard a report about the time of the installation, that a man called Morgan had been carried through Lewiston; witness was at the fort two or three days af-

ter the installation; saw Giddins at the fort; did not see defendant there; his motive in going there was to ascertain if Morgan was there; witness was not at the magazine at that time; never saw Morgan; did not find any man there in confinement; did not examine the place where the man was said to be confined; was consulted by defendant, when he was indicted, as counsel, but does not recollect a previous conversation; was not present at any conversation in defendant's presence in relation to this matter.

John Jackson sworn. Witness lived in Lockport in September, 1826; was not at Fort Niagara at daylight of the 14th September; was there on the night of the 13th; was at the house of Edward Giddins; thinks the installation was on the 14th; went to the fort on the evening of the 13th; went to the installation on the morning of the 14th, after breakfast. Witness is asked if, on the morning of the 14th, he or Giddins, or witness or Giddins alone, went to the magazine: witness refuses to answer; thinks it an improper question; thinks his answer would involve him in an indictment for an offence of high magnitude.

Court says he cannot be prosecuted for the conspiracy; a prosecution for that offence is barred by the statute.

Griffin says, witness does not wish to disclose the act for which he fears a prosecution; that is the very thing he wishes to conceal.

Court. Do you suppose it would involve you in a prosecution for murder?

Witness answers that he does not know how far it would affect him; does not know it will involve him in a charge of murder. Was told by Mr. Spencer, that if he would tell all, he would protect him.

The court stated that witness must appeal to the court for law as to his privilege. Witness cannot have the privilege unless he knows murder has been committed, from evidence more than is known to the court, or to the community at large, and that he would be involved in it. To claim the privilege on mere presumption that such a result would occur, rendered witness guilty of perjury. If, however, witnesses will brave heaven and earth and commit perjury, it cannot be helped. By answering, witness need not admit that he murdered Morgan; but he must know it beyond a reasonable doubt.

Barnard. Every man in community believes that a murder has been committed.

Witness requested permission to confer with counsel, which was granted. On his return he still refuses to answer the question. The court remarked that witness must not assume it as a fact that Morgan was taken there and murdered, and thereby gain the privilege.

The counsel for the people here asked witness if he did not testify on this point in open court, at Canandaigua? Witness replies that he answered same question, or one of like import, on the trial of Bruce.

The court decided that if witness had once waived his privilege, he could not grant him the privilege now.

Question repeated. "Did you go to the magazine on the morning of the 14th of September, 1826, before you went to Lewiston?" Witness, after again consulting counsel, says he went towards the magazine, in company with another person: *might* have went within one rod of it; it was not defendant who went with him.

Q. "What was your object in going to the magazine?" Witness refused to answer, and question is waived for the present.

Q. "Was any thing carried by the person who went with you to the

magazine?" Witness thinks there was; *don't recollect exactly what*; thinks he had a basket in his hand; *don't recollect that he saw what was in it*; it was covered up with a cloth or brown paper; did not see him carry a vessel with drink in it; does not recollect that he did so at any other time; witness thinks *he* did not carry a vessel containing drink towards the magazine; it was a wooden basket; a small basket; some might call it a breakfast or a dinner basket. The other man went up to the magazine; thinks he did not see that person go into the magazine; magazine is about forty rods from the house where they started. Witness had to go by the window to return; the man did not return with him; can't say positively that he saw him come back; saw him when he was within a few feet of the house; can't say whether he had the basket. At the magazine saw the man go towards the door of it; did not see any door unlocked; the outside door, which witness saw, he thinks was down, or partly opened; the person was a little ahead of him; did not see him enter; can't say positively but he did enter.

Witness is asked "if he heard the person with him speak to any person in the magazine?" He objects to answering. The court decides that he must answer. Witness answers "he did:" a person in the magazine replied: thinks he did not hear a noise before or at the time he stopped; *don't recollect that the first he heard in the magazine was the above answer*; *don't recollect that the person on the outside called the one in the magazine by name*; *don't recollect that he spoke to him as one he already knew*.

To a question, "What was the conversation that passed between the person on the outside and the one on the inside?" counsel for defendant object, on the ground that defendant may be implicated by conversation to which he was not a party, or which was not held in his presence. The counsel for the people disclaimed any such intention: they did not wish witness to detail aught that would criminate defendant, unless he were present: they wished justice to be done, and nothing more. The court then instructed the witness not to repeat any conversation that would go to implicate defendant, unless it was held in his presence.

Witness answers to question, that he "*don't recollect*:" something was said: *most forgets what*: the import, to the best of his recollection, was, "*to clear, to be off*." He "*took the substance to be 'clear out,' and he did clear out*." Thinks voice came from the magazine; he did not stay for an answer to be given; he dropped what he had and ran: he dropped a gun, a fowling-piece: got the fowling-piece from Giddins: *don't know that it was loaded*: the person with him requested him to take it along; *took it for the purpose of going a hunting!* had before concluded to go to the installation, eight miles! put a bag on him to carry the game in! the person he went with said, "*let us go a hunting!*" This was after breakfast. The voice witness heard caused him to run; it "*scart him!*" thinks Giddins replied to it; *don't recollect the substance of the reply, nor any part*; *recollects the reply was very loud*; *don't recollect that it was threatening*: the object of the reply might have been to order the man to be quiet; can't be positive whether it was or was not; his language might have been that of a man speaking in a commanding or threatening manner; it is his impression that it was to induce silence on the part of the man in the magazine; heard the voice, and then told his companion he would stay no longer, thinking it best to be off; thinks the voice was as before stated; *don't think he staid to hear the reply of his companion*; was surprised to hear the voice from the magazine *in that*

manner; might not have been surprised if he had heard an uncomplaining voice; it was the manner of the voice that induced him to run; lodged at his friend's house the night before; don't recollect a carriage coming to his house, nor near it, nor about it: don't recollect now, that any men came to the house that night; he was told so: had no knowledge of it. Witness before that time had been introduced to Col. Jewett; does not recollect that he saw him at the fort the evening previous nor before he went to the installation; in the morning the steamboat was at the dock going to Lewiston; Giddins' family was going up; Giddins was the man he went with to the magazine; believes the fort was left in care of Giddins; when the troops went off, Giddins was left in charge of the fort, some time before September, 1826; at the time of the installation Jewett resided at the mess house at the fort; can't swear that he had charge of the fort at that time. Witness went to the installation in the forenoon; thinks he saw defendant at Lewiston, and had conversation with him; don't think he informed him of the noise; had "special orders" when he left Giddins; heard a noise in the magazine before he went to Lewiston; it was a few minutes after the first time; it was a human voice; when he last heard the noise he was passing by the magazine to go to Lewiston; had an errand to do there; he was requested to inform certain persons there, that the man in the magazine was making a noise; Edward Giddins gave him the errand; witness did not communicate it to defendant at Lewiston, nor in his presence; don't know that it came to Jewett's ear that the man was confined in the magazine, except by hearsay; witness was requested to communicate his message to certain persons who were named; more than one or two; not to the whole installation; not to the defendant, nor to any one living at Lewiston. Adjourned to

THURSDAY, June 17. Jackson's examination resumed. Witness don't recollect that the man that went with him to the magazine had any weapon; he spoke about a pistol; he had a pistol; don't know as it was loaded; when near the magazine the man spoke to the person in the magazine; thinks he said "be still; be quiet:" never recollected that any thing was said to the man in the inside about the pistol. Witness communicated his errand but to one person at Lewiston. When the man in the magazine said "be off!" Giddins wanted witness to stop. The man that witness communicated his errand to at Lewiston, started to go to the fort.

Cross examined. Giddins at the house had a pistol; can't say he saw it after they started.

[The foregoing testimony, drawn from the witness, Jackson, as was apparent to those who were present and heard it, will be matter of astonishment to all who read it attentively, and cause them to regret that he had not persisted in his refusal to answer at all, as did Turner, Bruce, and Whitney, unless he could conscientiously "*tell the truth, the whole truth,*" &c.; thereby escaping the imputation of perjury. The other witnesses who were examined, and who are not masons, testified to nothing material that had not already been proved at former trials, and has heretofore been published. The fact is, those who were concerned in the abduction and murder, have adhered so fully to their masonic obligations, and none but masons being employed to execute their diabolical purposes, there is no ground to believe the perpetrators of the dark deed will any of them ever be convicted before an earthly tribunal. Judge Marcy held the balance of justice with an even hand.]

FORT ANN TRIAL.

MASONIC WITNESSES.—The trial which follows, exhibits in the clearest manner the *interference* of Masonry with the due administration of justice, in the same light that the conduct of the royal arch masons, Turner, Whitney, Jackson, and the ex-sheriff Bruce did, in the trial of Jewett, at Lockport, Niagara co., at the June circuit, 1830. If the real principles of Masonry are not demonstrated by the conduct of the masonic witnesses on these two trials, we may look in vain for evidence in the awful obligations by which they had previously bound or *scared* their consciences in the secret lodge chamber.

On the 20th and 21st of June, 1830, a trial of unusual interest was held before Benjamin Copeland, Esq. in the town of Fort Ann, Washington county. It occupied the greater part of two days and one night, drew together a multitude of people, excited much acrimony of feeling, and resulted in the developement of some very important facts. The preliminary steps which led to the trial were these: The plaintiff, Calvin Cook, is a seceding mason, and the defendant, Harvey Cook, the far-famed "secretary," is a royal arch mason, and *sometimes* a knight templar. Since the secession of Calvin Cook, he has been the object of incessant abuse and virulence by the members of the fraternity. No report was too foul, and no calumny too black, to be put in circulation against him. Even a deacon or elder in the church, a neighbor of Mr. Cook, thought it not stooping from the dignity of his profession, to assail his character in a newspaper squib, in the columns of the "Cabbage Leaf," containing a series of falsehoods without a tissue of truth. Harvey Cook had singled out his offending "cousin" as an object worthy the "condign punishment." Calvin Cook is a miller; and many a time during the past winter, in his absence, his mill door has been split down and burst in, his mill broken open, the cogs of his wheels broken or split out with an axe, and grain ground in the mill. Harvey Cook, the defendant, was at length and repeatedly caught, in the act of aggression, and did not even deny that he was the sole aggressor; but attempted to justify it on the ground of a copartnership of a part of the mill for grinding plaster, while in fact the whole, sole and exclusive right of all the mill in grinding grain, was secured to Calvin Cook by a fixed agreement. Harvey Cook had an equal share in the profits of the plaster ground there, but was excluded by his own agreement, years before, from all the right of grinding or cracking corn. He was repeatedly requested to desist from his nocturnal aggressions, but still obstinately persisted, and by way of irritation told Calvin Cook that if he did not secede back from Anti Masonry, "he should not wonder if his house should burn down over his head." He was at length told by Calvin, that if he broke down his door and entered his mill any more, he should commence a prosecution against him. A short time, and the trespass was repeated. He was then prosecuted, and the declaration charged him with the repeated commission of each of the above named offences. On the trial he plead "not guilty."

A jury was called, and the officer having the venire to serve, aware of the excitement, and wishing to avoid all imputation of blame and partiality, summoned a jury, a part of whom were masons and a part anti masons. E. D. Colver was counsel for the plaintiff, and Henry Thorn, Esq. for defendant. On calling and empannelling the jury, Erastus Day, a juror called, was *challenged* by the plaintiff's counsel, *for favor*, on the ground of his being a member of the masonic institution, being charged

in the challenge with being under obligations to obey the signs, summonses, and tokens of a brother mason, being sworn to aid and assist, and to extricate from difficulty, a companion royal arch mason, right or wrong, and being sworn to answer the grand hailing sign of distress, &c. &c. The challenge was reduced to writing, and demurred to by the defendant's counsel. The demurrer was overruled by the court, who thereupon proceeded to appoint Hiram Shipman and Periam Thompson, *triers*. Erastus Day was then sworn as a witness on the part of the plaintiff. On being asked if he was a mason, he refused to answer, and peremptorily told the court and counsel that they "would not be able to get any thing out of him about Masonry." The court decided the question was a proper one, and the witness must answer it. He then reluctantly swore "he was a mason; that he had taken seventeen degrees; did not remember where he was made a royal arch mason; had set frequently in the Glen's Falls chapter." He was then asked if he had taken the usual oaths or obligations from the entered apprentice to the royal arch? He refused to answer. The court said he must; but he still refused. Said he considered his masonic obligations binding, and would not violate them for any court. He was asked relative to obeying the signs, summonses, and tokens, also relative to flying to the relief of the person giving the grand hailing sign of distress; but refused to answer, although told repeatedly by the court that the questions were proper and pertinent, and that he was bound to answer them. He was then asked relative to the clause in the royal arch oath, of aiding and assisting and extricating a companion from difficulty, right or wrong? He refused to answer; said he *could not without criminating himself*!!! When asked relative to being sworn to keep the secrets of a brother, murder and treason not excepted, he refused to answer; and at length told the court *he considered his masonic oaths superior to the oaths he had just taken before the court!!!* [If these objectionable points had not been in the oaths, how cheerfully would the witness have answered these questions in the negative, and thus remove the heavy imputations which must now rest upon the institution.]

Sylvanus Cone was next called as a witness. *He refused to be sworn*, saying to the counsel of the plaintiff, "You aint a goin to git me into the trap Mr. Day was in," that is, swear to tell the truth, and then can't do it without revealing the secrets of Masonry—"you don't catch me so." The court and his friends advised him to be sworn, and when reminded of the penalty, he at last consented. He then swore, "in the presence of Almighty God, that he would true answers make to such questions as should be put to him touching the challenge in question." He was then asked whether there were certain oaths or obligations administered to persons passing through the different degrees of Masonry? He refused to answer, notwithstanding he had just solemnly sworn to "make true answers." The court decided he must answer. But he replied that the court could not extort the secrets of Masonry from him. Dr. Bush, a member of the fraternity, then told the witness he could give "negative answers" and not reveal any thing. A question was then put, which could be easily answered in the negative, if truth would admit. The clause in the master's oath, relative to the keeping of secrets, &c. was stated to him verbatim, and he was asked if it was so? He refused to give even a "negative answer." He was then asked relative to the charges respecting the signs, tokens, grips, pass-words, sign of distress, helping out of difficulty, &c. &c. all which questions he refused to answer, though

told by the court they were proper and pertinent. When asked relative to the masonic privileges of the plaintiff and defendant, he said he was under the same moral obligations to the one as to the other. "Are you under the same masonic obligations to them?" "Hem—hem—I am under the same moral obligation." The question was repeated, but no answer given. Elisha M. Forbes was called as a witness. When sworn, he said to the court, "Now I'll tell you any thing that isn't Masonry, but any thing that is, I wont." Several questions were accordingly put, which were not calculated to border upon the secrets of Masonry; he answered them promptly. He was then asked directly relative to the clauses of keeping all the secrets; helping them out of difficulty; *promoting the political preferment*; obeying the signs, summonses, &c. He promptly refused to answer any of them. Of course, from his own declaration, the triers must conclude this was pure Masonry, else he would have answered it as readily as he did the others. John T. Cox, Lemuel T. Bush, Samuel Cook, and Luther Blivin, were severally called as witnesses, but stubbornly refused to be sworn to testify, although warned by the court of the consequence of such a refusal. And yet these very men have the effrontery to say that Masonry in no way interferes with the administration of civil justice!! Finding all further attempts to substantiate, by masons, the points taken in the challenge, fruitless, the plaintiff then called on Messrs. William Brayton, Benjamin Seeley, and Nathaniel Colver, as witnesses. They gave a full and frank disclosure of the several objectionable points in the masonic obligations; stated many of the clauses verbatim, as administered in the lodge room, together with the penalties of some of those obligations. Some of them had sat in lodge with the defendant; knew him to be a royal arch mason. Some of those witnesses recollected distinctly the points in the royal arch oath, of keeping the secrets *murder and treason not excepted*, of helping out of difficulty right or wrong, of promoting the political preferment, all under the no less penalty than having the scull smote off, and the brains exposed to the scorching rays of the sun. The points in the master's oath were fully substantiated. It being a late hour at night, the court adjourned till eight o'clock the next morning. During the night the craft thought itself in danger: there was racing and chasing. A purse was made up by the fraternity, and a man despatched after Leonard Gibbs, Esq. to help out of the difficulty. Mr. Gibbs entered the arena, fresh for the onset, and much to the relief of Mr. Thorn. Mr. Gibbs was a knight templar—Mr. Thorn was one degree below the entered apprentice. Some further examination of the witnesses was had the next morning.

The defendant's counsel then undertook to show, that inasmuch as the plaintiff had once been a mason, he was still entitled to equal privileges in Masonry with the defendant, that the fraternity cherished the same feeling towards the one as the other. Mr. Cone was called to prove the point, and went so far as to say to the defendant's counsel, that all the privileges from which the plaintiff was debarred from his expulsion, was the privilege of sitting in a lodge room. But when cross examined by the plaintiff's counsel, he was asked whether the obeying of the signs, tokens, and summonses, the helping out of difficulty, &c. did not refer directly or exclusively to a brother or companion of the order? He refused to answer. He was asked if an expelled member was considered as a brother or companion, but he did not like to answer. He was then asked if he was under the same masonic obligation to the plaintiff as to the defendant, but he did not say.

Several circumstances transpired during this trial, to illustrate the peculiar nature of the masonic fraternity, and dread of investigation. Every mason, sworn or called as a witness, seemed unusually anxious to give *their opinion*, that there was nothing wrong in Masonry, and that there was nothing in the oaths, which *they thought*, ought to disqualify a man from sitting as a juror; and they seemed grieved to the heart, that they should not be allowed to crowd *their opinions* down the throats of the triers, as indubitable evidence. But when called upon to let the triers have the plain undisguised facts about Masonry, or masonic oaths, they were as silent as the grave. While on the other hand, the other witnesses seemed unwilling to express any opinion, but wished to state the facts, and let the triers have them, upon which to judge. On the second day, Mr. Colver was called as a witness, and cross examined by Mr. Gibbs. He was asked, "did you ever take an oath which you supposed would bias you as a juror?" He replied, "I will tell you what oath I did take, and the triers may judge of it themselves; I took an oath in these very words"—— Here he was stopped by the counsel, saying, "I don't want the oath, I want your *opinion*, whether you supposed the oath would bias you as a juror?" Mr. Colver said, if the court decided he should give an opinion to the triers, he would give it with pleasure; otherwise he was unwilling to obtrude any opinion upon them, but would state the facts, and the points in the oaths, and let the triers form their own opinion. But Mr. Gibbs urged the question; the counsel for the plaintiff withdrew his objection, and Mr. Colver answered, "I did take an oath, which, upon reflection, I was satisfied was designed, and directly calculated to set the laws of God and man at defiance." Mr. Gibbs did not ask for a second opinion. When the masons were on the stand, testifying, such was the agitation of the wounded fraternity, that the proceedings were often interrupted: the witnesses were told by the spectators not to answer the questions, that the court ought to know better than to suffer such questions to be asked, and that the court had no authority to make the witnesses reveal the secrets of Masonry. Such was the bold, repeated, and unlawful interference of John Doty, late sheriff of the county, that he was sharply threatened with punishment, for contempt of court. He was not alone in his abuse of the court. When the challenge was made, and the question touching the secrets was put, a pale ferocity seemed visible on the countenances of the members of the institution. Malignity of the most deadly kind, sat upon each brow. The counsel and the court were threatened with the speedy indignation of the brotherhood. The masons grinned horrible vengeance; while their *beasts of burden* sat "with sad civility," and groaned, and cursed, and wept, and pitied, and cried one to another, "Is there no help for the widow's son?"

After the testimony was closed, Mr. Gibbs, on the part of the defendant, and Mr. E. D. Colver, on the part of the plaintiff, addressed the triers at some length. The case was then submitted under the charge of the court: and after mature deliberation, the triers returned with the decision that Erastus Day was not indifferent: consequently, *Mr. Day was rejected from the jury*. This is but an outline of the proceedings on this trial. We could wish that time would permit us to give a full account of the various questions, and answers, and interesting incidents attending this trial. The decision of the triers, cannot but be sustained by the voice of an intelligent community. Can masons longer pretend that they are not trammelled by their oaths, and that those oaths do not obstruct

the progress of justice? This trial has resulted in the developement of two important facts: the one, the masonic oaths may, and do clash with a judicial oath; the other, that masons have, by their own oaths, disqualified themselves from sitting as impartial jurors, when their own brethren are on trial. And since, by their own acts, they have laid themselves under legal disqualifications, they should be the last ones to cry out "proscription," and "persecution."

After the trial had proceeded some way, the plea of title came up and ousted the justice of his jurisdiction. [Anti Masonic Champion.]

FREE MASONRY AND PIRACY.

The following story has been published by the masonic fraternity, and is circulated in little books, intended for the use of children. [See a little book, called "Odds and Ends," p. 73; G. G. Sickles, New York, 1830.]

"MASONRY DISARMS THE PIRATE."

"In 1826, the brig Twin Brothers, sailed from New York, bound to Dominica. When she arrived off the Hole-in-the-Wall, she was boarded by a piratical schooner under Spanish colors, the crew of which immediately commenced an indiscriminate pillage of the valuables on board the brig; after having got possession of which, the captain, crew, and passengers were severally lashed to the masts and treated in the most cruel manner; many of the victims, however, soon found ease in death, from the torments of these desperadoes; while others, having been released from their bonds, fled to the quarter-deck, and sought death in the floods of the ocean. Among the passengers was a young man who was a mason. As the captain of the schooner, with his uplifted arm, was about despatching him, he exhibited to the pirate that he numbered among that band, whose 'home is in every clime, and over whose destinies the outstretched arm of the Grand Architect delighteth to watch'—he was a mason:—the sword was immediately dropped—the pirate fell upon his knees, and though stained with the blood of half on board, embraced the young man, and with uplifted eyes exclaimed, 'God forbid! though my sins are many, *that my arm should be raised against my brother!*' He was treated with the greatest kindness, and ten days afterwards set on shore near New Orleans: the pirates restoring to him all his property, and paying him every possible attention! Mark this! all who oppose Free Masonry! and acknowledge that an institution fraught with so many benefits to the human species, is above your sneers, and the malevolence of the ignorant! The sword falls harmless before it; the pirate, whose glory is blood, bows the knee; and the unrelenting savage, with upraised tomahawk, drops it, and in ecstasy of delight, hovers over his enemy, and calls him by the endearing name of 'Brother!'"

REMARKS.

This is a masonic story, but it may be true. If so, it is important, as it reveals the fact that pirates are free masons. Free Masonry, that proclaims herself the "handmaid of religion," throws her mantle over the abominations of piracy, and sanctifies its black catalogue of crimes. What is a pirate? One who has renounced all the obligations of civil society, and set at defiance the dictates of humanity, the laws of God and man. Yet such a being is fit to be a free mason! Though reeking with the blood of innocence, bearing the torch of the incendiary, and brandishing the assassin's dagger, yet he is a "*worthy brother*" of this impious fraternity. Why do pirates become free masons? For self-protection. Know-

ing that the brethren are bound, by horrid obligations, to "extricate a brother from difficulty," "right or wrong;" knowing how extremely exposed they are to get into "difficulty" to answer for their crimes, Free Masonry is necessary for their safety. To nobody on earth is it more so. How was it that this "young man, who was a mason," exhibited to the pirate that he was numbered among that band, "whose home is in every clime?" By the grand hailing sign of distress. He was saved, not because the pirate possessed any feeling of humanity; any horror at shedding human blood; any regard for law; any reverence for religion, or any fear of God: but simply because the young man was a mason. The pirate knew that if he did not respect the masonic sign of distress, it might not be respected when he himself should make it to "extricate" himself from legal difficulties. His most dreaded perils were to be encountered in courts of justice: there he must rely upon his Masonry for deliverance; the sign must be made to masonic judges, sheriffs, jurors and witnesses, and in its potency he must place his sole reliance for safety. No wonder, then, that a pirate should observe the laws of Free Masonry! Conscious that he has violated all other laws, human and divine, he looks to Masonry alone for protection.

There is a striking analogy between Masonry and piracy. Masonry claims to be ancient; piracy is still older. Masons are bound together by laws peculiar to themselves; and so are pirates. Masons enforce obedience to their own regulations by horrible penalties; so do pirates. Masons regard the violation of their masonic obligations as treason to the fraternity; and so do pirates. Masons inflict the penalty of death upon a traitor; and so do pirates. Masons consider their fraternal obligations as superior to all others; and so do pirates. Masons deem all who do not belong to their order, "profane and cowans;" and so do pirates. Masons are bound to help each other out of difficulty, "right or wrong;" and so are pirates. Masons are intensely anxious for the preservation of their secrets; and so are pirates.

Free masons declare that their institution came from God, and is the handmaid of religion. Here the parallel fails. Piracy has never been impious enough to be guilty of such blasphemy. Free Masonry may be fit for pirates; but it is unfit for honest men and Christians.

PRINCIPLES OF ANTI MASONRY.

It is sometimes asked, what are the principles of Anti Masonry? We answer, they are emphatically American. But lest some should reply, this means any thing or nothing; we add more explicitly, they are those principles which are alike the dread of despotism on the one hand, and licentiousness on the other, whatever form these subtle enemies of civil government may assume. Freedom of speech, the liberty of the press, and the exercise of the elective franchise, have hitherto been esteemed the most sacred and unalienable rights of American citizens; and it was not until the blood of a free man had stained our soil, by the decree of an unknown, invisible tribunal, for no other crime but that of speaking truth, and until this tribunal had baffled the power of government, and demonstrated to the world, that so far as it was concerned, the strong arm of the law was nerveless, that we had reason even to *suspect* that freedom of speech and the liberty of the press were privileges we held only in name!

And when an intelligent people discovered foul perjury filling our

courts of justice, and criminals not only roaming at large and standing erect under the frown of an insulted community; but sustained and cherished by the same secret tribunal, amazement for a season filled the minds of men. Patriots wept—philanthropists mourned; and the inquiry was eagerly made with an intensity of feeling that has had no parallel in this country since the days of British oppression—Is there no redress for outraged humanity and violated law? Are we free men, or slaves? This inquiry was not long without an answer. Americans know the value of the BALLOT BOX—the omnipotence of public opinion: hence they erected free presses, and commenced a warfare against this *unknown power*, which no one, at all conversant with the character of American freemen, can for a moment doubt will be carried on till the last refuge of this secret conclave shall be laid in the dust, and her unearthly rites—her profane oaths, and her untold deeds of darkness, shall be fully unfolded to the astonished gaze of mankind; and then shall the infatuation of her votaries, become a proverb and a by-word among the nations.

The great object, then, of Anti Masonry, is, to destroy the influence of all secret associations, not less repugnant to civil liberty than the holy inquisition itself. This party wishes to elevate men to office who are bound together by no secret oaths, foreign to our constitution and laws. They simply claim the privilege of voting for whom they please. They cannot, as American freemen, consent to give their votes to men that are bound, by the strongest oaths to be found in the human language, to an unknown foreign power!

And for claiming a right so sacred, the cry of "*proscription! proscription! proscription!*" is made to wring from Maine to Georgia by those satellites of the lodge room, who would blind, that they might enslave the people.

But thanks to an all-wise Providence, their principles are known, and we have good reason to believe that the blood of another martyr will not be required to preserve the liberties of this land.

[Albany Evening Journal.]

DARING OUTRAGE.

In the town of Barrington, in this state, a most disgraceful scene was transacted on Sunday, the 27th June, 1830. The Rev. Mr. Prentice (who is a seceding mason, of Providence) was employed by the society worshipping in that place, to dispense to them the word of life. At the hour of meeting, Capt. Sylvester Allen, a royal arch mason, placed himself near the pulpit, with a brace of pistols in his hands, and declared that if Mr. Prentice attempted to go into the pulpit, he would give him the contents of one of the pistols he held in his hand, which he said was loaded. The congregation, who were in the house at the time, became alarmed, and a number of them, especially the female part, dispersed, and informed Mr. P. who was then in the neighborhood, of the threatening attitude of this man, and he prudently declined going to the meeting-house. Allen has been taken into custody, and put under five hundred dollars bond for his appearance at the court, in September next, to be holden in Bristol.

Capt. Allen, as we learn, has since declared that Mr. Prentice *shall not enter that pulpit as long as he is a royal arch mason.* The public can judge from this transaction, what spirit the devotees of Masonry exercise towards their seceding brethren. [Providence, R. I. Free Press.]

MASONIC MURDERS.

The first revelation of Masonry, after its establishment in 1717, was by PRITCHARD, in 1730. The publication of his "Masonry Dissected," produced an extraordinary excitement. The public feeling was shocked with the fooleries of its ceremonies, and the wickedness of its penalties. Pritchard's life was sought, and he was forced to conceal himself from their vengeance for a length of time. During his concealment it was reported he was murdered; but when he afterwards appeared in public, the masons took advantage of the report to promote their own designs—said he was absent selling his book, and, having made his fortune, had returned. He was subsequently cruelly murdered, and the previous report covered the deed, the people supposing it to be a hoax. When it was known as a fact that the masons had murdered Pritchard, the public indignation rose to a great height in London, and over the British empire. From 1736 to 1740, "Free Masonry," says Mr. Ward, "was the scoff of the apprentice boys of London. They came out with savage ornaments, and paraded the street in ridicule of Masonry; but the society, by a special vote, suspended its festival ceremonies, suffered the storm to pass, and grew all the while like a willow by the water courses."

LIVINGSTON was a native of the state of New York. He was a mason. "Jachin and Boaz" had fallen into his hands. He did not know the true nature of his penalties, or how far his brethren would proceed in their execution. Knowing Jachin and Boaz to be true, he did not apprehend danger from stating the truth. He said so: soon after which he was summoned to the lodge. Since his leaving his family to attend that summons, he has never appeared. Various rumors were sent abroad respecting his mysterious disappearance; but his family, having read the same book, knew the nature of masonic oaths and penalties, and attributed his disappearance to the fraternity. They were then charged with his murder, and meekly bore the charge without vindication.

MURDOCK. The facts relating to this murder, if the deed had been done by an individual, would have convicted capitally, though only presumptive evidence. Capt. Ariel Murdock was a mason. His wife, an intelligent, respectable woman, (still alive,) obtained a copy of "Jachin and Boaz." She learned it to a considerable degree of perfection; could talk it correctly, which she frequently did; and often, for the entertainment of her neighbors, would act the lodge in going over the ceremonies. Mr. M. had a difference with a brother mason, who had borrowed from, and then defrauded him out of, a sum of money. This man had before been his bosom friend. On account of this difference, he absented himself, for some months before his death, from the lodge. The man who had cheated him, hated him; and it was supposed, that through him, he was represented as having instructed his wife in the mysteries and ceremonies she had learned from Jachin and Boaz. The day previous to his death masons called upon him. They were a long time closeted with him. Their errand, or conversation, they never accounted for. During the same day, Mr. Murdock left the house, supposed with the masons, and never returned. His absence created great uneasiness in the family; but the masons hovered around, consoled them, and promised his return, bidding them be composed. The next morning, masons brought word that he was found a corpse in the adjoining woods. He was found with a bruise on his head—his throat horribly cut—and had several stabs under his left breast!! The ground round where he lay was much disturbed, as if

he had struggled. Blood had spouted from him on a tree near where he lay, and had been *whittled off with his knife!* His family found difficulty to approach him, the masons making them stand back!! They pretended that all was suicide. The knife was in his hand, as if he had himself done the deed—which was impossible! They procured a coffin at their own expense; he was LAID OUT IN THE WOODS!! and borne from thence, *the same day*, to the place of interment!! No reason was given to the family for this extraordinary conduct. As soon as this tragedy was over, Mr. M. was calumniated. He was represented as having *murdered himself*; as having been *deranged*; and by other means. One of his supposed masonic murderers was many years after seen in Philadelphia, a wretched vagabond. On being asked how he came on, he exclaimed, "Good God! only look at my condition. I have not enjoyed a happy day since I left Rensselaerville," [the place where Murdock was murdered.]

WILLIAM MILLER was murdered in a lodge in Belfast, Ireland, in 1813. The particulars of this tragical affair were given by *Samuel G. Anderton*, an eye witness, lately on affidavit before John W. Quincy, a notary public in Boston; and has been corroborated by Agnes Bell, also by affidavit, in the same city, as having seen and known the murdered man; and also by others in Vermont, Michigan Territory, New York, and Philadelphia. The fact of Mr. Miller's murder, has been amply proved out of the lodge; we will give the particulars of the fact from Anderton's affidavit, with a few preliminary and brief remarks as to how he came to see the deed.

Anderton is a native of Marblehead; went to sea from that town; was in the West India trade; was taken by the French, and confined seven weeks in Gaudaloupe; was released; continued to sail in trading vessels to England, and other places; subsequently, to Belfast, Ireland, where, remaining some time, he became acquainted with WILLIAM MILLER, and a friend of his, named JAMES KENNEDY; returned to America; sailed for Portugal and back; and the war taking place then, engaged as prizemaster on board a privateer; was captured; released; again shipped; and subsequently, with the vessel, captured and carried to Portsmouth, England; was there confined on board the prison-ship *Glory*; but through Masonry, permitted to escape. He made his way to Belfast, Ireland, to see his old acquaintances, in the spring of 1813. We will here let himself tell the tale of horror.

"I went to Belfast; called on my old acquaintances, and some of them spoke very highly in favor of the upper degrees of Masonry. This excited my curiosity; and I was induced, by the representations of the great advantages, as well as knowledge, to be derived from them, to offer myself again as a candidate. I found that William Miller had become a royal arch; and I believe James Kennedy was a knight templar. I recollect that on the 4th of June, which was the King's birthday, I conversed with Miller on the subject. He told me 'the masons had offered to make him a knight templar, free of expense, and that Kennedy had urged him very strongly to attend *that evening*, which,' he said, 'to please him, (Kennedy,) he had agreed to do.' I thought he spoke rather coldly upon the subject, and said nothing in favor of the institution. However, as I had agreed to go, I went. The whole number of masons there, of all degrees, was seventy-one or seventy-two. That night I took the degrees of arch, royal arch, and knight templar. The number of knight templars in the encampment was about a dozen. I have since heard of the degrees of mark master, past master, and most excellent master, but I heard nothing said about such degrees there.

"Soon after I was dubbed a knight templar, and during the same evening, I was told that a mason would be there who had violated his obligations, by saying that Jachin and Boaz *was a true book*; and something else, they said, he had done about that book, or told about Masonry, that I cannot distinctly recollect. They said he had broken his oaths; called him a damned perjured wretch; said he had forfeited his life, and ought not to live any longer among men or masons, and so on; and appeared in a great rage. The number of masons then present in the chapter, I should think was from thirty to forty, who had taken the royal arch and knight templar degrees.

"I should have been very glad to have cleared out and left the room, could I have been indulged that privilege. But was told, '*That is never allowed on such occasions.*' We were ordered to cast lots to see who should officiate as executioners. The names of all present were put into an urn, and what were called blanks and prizes, put in another urn. I have since had suspicions that some unfairness was used in this drawing, for it was so managed that the lot fell on three foreigners—that is, on one Swede, one Dane, and myself!!! The Swede and Dane were strong, athletic men—masters of vessels, and strangers to me. I cannot say which was drawn first, next, or last, for I was struck with horror and astonishment that I cannot describe. My life has often been exposed to great peril and danger; I have been twice shipwrecked, and several times met the enemies of my country in bloody combat, amidst the roar of cannon, and the groans of dying men, but I can truly say that I never felt as at that moment. Amidst all my other dangers, I felt that I was doing my duty; but this I concluded would be murder in cool blood. I had found by the conversation, that the man who was there to suffer death, was the same William Miller before mentioned. I told them I could not do it. I begged and entreated; told them I had as lief have my own throat cut as commit such an act. My feelings were so distressed, and I expressed myself in such a manner, that after some time I was excused. The Swede and Dane, according to my best remembrance, did not object. Several others said 'they would help to execute any one who broke his obligations; that every mason ought to help to do it,' or words to that effect.

"They had a convass cloth cap, or bag, to put over his head, and to come down a little below the chin, rigged with small ropes, or strong cords, fixed in the lower part of it, so as to slip easily, that when the cap was on, and the cords drawn each way, right and left, the cap would be gathered tight under the chin, so as to shut his mouth, and at the same time draw so close round his neck and throat as to strangle him.

"It was now at the black hour of midnight. The executioners took their station a little to the left of the high priest, (or grand master who presided.) Mr. Miller was then led into the room, somewhat in the condition that candidates usually are. He was hoodwinked—his coat off, but as far as I recollect, he was not divested of his other garments. Mr. Miller was, no doubt, decoyed in by the promise of being made a knight templar, *free of expense*, and under the mask of friendship. Poor fellow! he little thought what was in preparation for him.

"He was led along slowly from the west up near his executioners, when some one said, 'Who comes there! who comes there!!' The answer was bawled out as they seized him, 'a damned traitor; one who has broken his masonic obligations!' With that he exclaimed, 'O my God! are you going to murder me! O my wife! O my children!!' The ago-

ny, the strong struggle, and the half utterance of these words, and the final shriek! as the cap went over his head and face, pierced me to the heart, and was enough, as I should think, to soften the hearts of savages, if they had not taken masonic oaths. Those horrid sounds of the tortured victim seem still to wring in mine ears. No sooner was the murderous cap drawn over his face, and his whole head enveloped, than, at the same instant, the Swede and Dane appeared to spring with all their might and strength, drawing each in opposite directions, by ropes or cords around his neck!! Poor Miller, after the most frantic struggles, like a person in a fit, then settled down to the floor in the most dreadful convulsions. Other masons fell on him, while the Swede and Dane, bracing their feet against his body, still pulled by the cords! there, while struggling on the floor, they cut his throat! and then his left breast and side open, so as to show his heart!! Some, very few, masons present, seemed, by their looks, to express some sympathy and compassion, while the rest, using the most profane, revengeful language, with their fists clenched, grinned with horrid approbation!

"The body was then carried down stairs, while several masons kept watch for fear of detection, and was thrown over into Limekiln Dock!! I got away from this scene of masonic murder as soon as possible, with the most awful impressions.

"Before I left Belfast, I heard by common report, that the body was taken up the next day, and that a coroner's inquest decided that *WILLIAM MILLER was murdered by persons unknown*—or something to that effect."

The character of Mr. Anderton is good; and his enemies cannot point to an act in his life to bring reproach upon him. Some of the high masons in Boston have attempted to get up contradictory statements and affidavits; but they do not contradict a material fact contained in Anderton's affidavit, and all of them establish Miller's murder by somebody. Since, he has been generally abused as a perjured wretch, and Mrs. Bell has been since induced, through the masons and her husband, to give a counter statement to that previously given by her. It proves nothing after all, but that William Miller *was* murdered by some person or persons.

JOAB HUNTER. This individual was a member of a lodge in Boston, (Mass.) Some time after Morgan was murdered, he was summoned to the lodge, and was brought to his house a corpse, having, as his masonic brethren said, *died in a fit!* He was closely surrounded by masons, who pretended to sympathise with his family. A coroner's jury was summoned, all, or nearly all of whom, with the coroner, were masons, and he was buried early the same morning!! It was reported that his coffin was made the evening before. While he was lying in his house, his friends could hardly get access to him, so closely was he guarded. One of his relations pressed his way through the crowd, took the cloth off his face, which they had put over to cover it, (for they had taken all the management into their own hands,) and on examining, found a *black circle round his neck!* An exclamation was then made that he was strangled! A plea was set against this, that when the *fit* seized him, he fell with his neck on the back of a chair, which caused the mark. This did not satisfy, because improbable; the uproar was prodigious—it spread through the city—he was raised from his grave and re-examined. But as all offices and officers were masons, and as they would not give testimony to convict one another, nothing further was done, save a confirmation of the suspicion that he fell by *the act of man*, and not by the visitation of God!

SUPPOSED MURDER OF ARTEMUS KENNEDY. Mr Kennedy was made a mason, up to the templar's degree, in Groton and Boston. In February, 1829, he seceded publicly from the Order. Some time after his renunciation, he was told that the fraternity would murder him. It is a templar rule, that whoever secedes from, and exposes their secrets, will not live over a year and a day. He was allured by masons from his house on the very day which finished his year after renouncing, and being from home, the party made him delay his return until twelve or one o'clock at night, when, on his return home, he was knocked on the head, and thrown into Milton river, about the distance of *low water, where the tide ebbs and flows!* An investigation of this subject was made; it developed a scene of hypocrisy, and circumstances so alarmingly suspicious, that the populace were enraged, and the fear of detection made the men who were most concerned and last with him, immediately fly the country. A number of masons, his neighbors, stuck by him all the day and evening; made him drink, play cards, and spend his time so as to place himself at their mercy. The last tavern they halted at, several of the masons, his companions, left the premises, and, as is supposed, went before him, way-laid, and destroyed him. The investigators were left no other inference, and the belief is universal, except with masons, that he was masonically murdered.

OUR COURTS OF JUSTICE.

HIRAM B. HOPKINS, of Lockport, was, at the time of the abduction of Morgan, a deputy, under Sheriff ELI BRUCE, one of the conspirators, and had personal knowledge of some of the circumstances of the affair. Since that time he has abandoned the masonic institution. The following paragraph is taken from a letter of his to a friend in Vermont, dated February, 25.

"After the abduction of Capt. Morgan, I used frequently to ask the masons how they expected to escape punishment for that outrage? adding, that if found out, the perpetrators of the deed would have to suffer the award due to their crimes. They have told me time and again, that they would never be brought to punishment, *because all were masons with whom they had to deal;* and particularly, the *sheriffs of those counties in which the offence was committed, were all masons, who had the selecting of the grand juries;* (which was the case at that time,) *that no grand jury would be summoned without being two-thirds masons.* And when the time arrived for summoning a grand jury for this county [Niagara] *I had my orders not to summon any but such as were particularly friendly to the masonic institution.* Says Bruce, *we must have at least two-thirds of them masons, and the others friendly to the Order. If we have all masons, they will suspect us.* The jury was accordingly summoned. The subject of the abduction of Morgan was brought before them. The district attorney was a royal arch mason, and the foreman of the jury was one of the warmest zealots of the Order in the county. If I mistake not, *more than two thirds of the jury were masons.* The remainder were *substantial friends.* The district attorney and foreman so framed the questions propounded to the witnesses, that after thus examining them, they drew up an instrument, signed by all the jury, the substance of which was, that *"they had no reason to believe that William Morgan had ever passed through this county."* This instrument was published in a masonic paper in this village, edited by Orsamus Turner, an active conspirator.

"HIRAM B. HOPKINS."

WASHINGTON'S MASONRY.

The name of WASHINGTON has long been held up to the people of this country, and of the world, as the advocate of Free Masonry, and as one of its brightest ornaments. The example of the "father of his country" has been cited, and echoed from one extremity of the Union to the other, to support the character, and uphold the credit of the institution. Read the following letters, and judge for yourselves of Washington's views of Masonry. Let his name never again be calumniated by being used in defence of a society based on the principles of Illuminism.

The following Correspondence is copied from the Selma Courier.

To the Editor of the Centinel of the Valley, Woodstock, Shenandoah county, Va.

Sir—Through the politeness of a friend, late on a visit to Frederick county, I was favored with the perusal of several letters written by General Washington. Not knowing whether you may have seen them or not, I concluded, by permission, to send them to you. I should be glad to see them in your paper, and with them the remarks I have subjoined, by which you will much oblige
Yours,
SCRUTATOR.

LETTER I.

"MOUNT VERNON, Sept. 25th, 1798. Sir—Many apologies are due to you, for my not acknowledging the receipt of your obliging favor of the 22d ultimo, and for not thanking you, at an earlier period, for the book you had the goodness to send me. I have heard much of the nefarious and dangerous plan and doctrines of the Illuminati, but never saw the book, until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter, have prevented my reading the book hitherto, viz: the multiplicity of matters, which pressed upon me before, and the debilitated state in which I was left, after a severe fever had been removed, and which allows me to add little more here than thanks for your wishes and favorable sentiments, except to correct an error you have run into, of my *presiding* over the English lodges in this country. The fact is, I *preside* over none, nor have I been in one, more than *once* or *twice*, within the last THIRTY YEARS. I believe, notwithstanding, that none of the lodges in this country, are contaminated with the principles ascribed to the society of the Illuminati.

"With respect, I am, &c.

G. WASHINGTON."

[Thus it appears that Washington had not been in the lodge but once or twice for the last THIRTY YEARS, but had, by a withdrawal, virtually SECEDED from the society. What corruptions might have crept into the institution during that long period! How, in that time, had Masonry changed its features in France! The "belief" of Washington, therefore, is purely complimentary, as in the former paragraph he confesses his ignorance of the (then) present state of the institution.]

LETTER II.

"MOUNT VERNON, Oct. 10th, 1798. Sir—It is more than a fortnight since I acknowledged the receipt of your first letter on the subject of the Illuminati, and thanked you for Robison's account of that society. It went to the post office, as usual, addressed to the Rev. Mr. Snyder, at Fredericktown, Maryland. If it has not been received before this, some mishap may have attended it, of which I pray you to advise me, as it could not have been received at the date of your last, not being mentioned.

"I am, &c.

G. WASHINGTON."

LETTER III.

"MOUNT VERNON, Oct. 24th, 1798. Rev'd Sir—I have your favor of the 17th instant before me, and my only motive to trouble you with the receipt of this letter, is to explain and correct a mistake, which I perceive the hurry in which I am obliged often to write 'etters, has led you into. It was not my intention to doubt that the doctrines of the Illuminati and principles of Jacobinism had not spread in the United States; on the contrary, no one is *more fully satisfied of the fact* than I am. The idea I meant to convey was, that I did not believe that the lodges of free masons in this country, had, as *societies*, endeavored to propagate the diabolical tenets of the first, or the pernicious principles of the latter, (if they are susceptible of separation.) That INDIVIDUALS OF THEM MAY have done it, and that the FOUNDER OR INSTRUMENT employed to found the Democratic societies in the United States *may have these objects*, and actually had a separation of the people from their government in view, IS TOO EVIDENT TO BE QUESTIONED. My occupations are such that but little leisure is allowed me to read newspapers of any kind; the reading of letters, and preparing of answers, absorbs much of my time.

"With respect, &c.

G. WASHINGTON."

MASONRY IN A NEW DRESS.

The free masons of Vermont have voted to give one hundred dollars to a Bible society. We rejoice if even that small modicum from their funds should be disbursed for charity in any shape, and especially for the propagation of the Holy Scriptures. Let them go on thus, yet more largely, although it should be necessary to retrench somewhat from the expenses of "refreshment."

But Masonry denied to Morgan the *consolations of a Bible* in his last moments, though he plead for it, and for *one half hour to prepare to meet his God*. Many an atrocious sinner, on his death bed, makes a donation to some pious enterprise, in the hope of propitiating Heaven by that act. Free Masonry is sick now; and she thinks of distributing the Bible; but when she vaunted of her health and strength, she recked not the agonies of the soul of the martyr to her vengeance. Thus is exemplified the old adage,

"When the devil was sick, the devil a monk would be;
But when the devil was well, the devil a monk was he."

MOSES THATCHER, pastor of the church in North Wrentham, Mass. in his excellent renunciation of Masonry, says, "I have evidence that William Morgan is not the *first* who has fallen a victim to masonic vengeance. I have been informed by as many as three different persons, (all masons,) that a man was 'put out of the way,' that is, secretly murdered, a few years ago, by the grand lodge of a neighboring state." Mr. Thatcher relates the circumstances attending the murder, and then says that one of the masons who disclosed it to him (masonically of course) "expressed his regret that the 'Morgan affair' had not been conducted as *secretly*, and thereby prevented all this noise and commotion."

It would by no means suit me to be a mason. If it is a good thing I would not keep the secret; if it is a bad thing I would not keep the secret, but warn the people against it; and if it is neither good nor bad, of course it is not worth having. [Rev. John Taylor.]

CHRONOLOGY OF MASONIC EVENTS.

Origin of Speculative Free Masonry, (in England,).....	1717
First book of Constitutions published.....	1723
Masonry introduced into the East Indies,.....	1729
Its secrets exposed by Pritchard, first martyr to masonic vengeance,	1730
Masonry introduced into Ireland,.....	1730
do. do. " France,.....	1731
do. do. " North America, (Boston,).....	1733
do. do. " Africa,.....	1736
do. do. " Scotland,.....	1786
Degrees above the third, or master, began to be added, (in France,)	1740
Higher degrees modified by Frederick, Voltaire, and others, and in-	
troduced into America by a Jew from France,.....	1760
Masonic secrets exposed, and author missing soon after,.....	1770
First chapter of royal arch masons established,.....	1787
Masonic secrets exposed by Smith, who suddenly died, believed to	
have been poisoned by masons, about.....	1798
Age of the first three degrees of speculative Free Masonry, 114 years.	
Morgan kidnapped, September 11,.....	1826
Morgan confined in Fort Niagara, September 14,.....	1826
Morgan murdered, (probably in the night of September 19,).....	1826
Governor's first proclamation respecting Morgan, October 7,....	1826
Governor's second proclamation respecting Morgan, October 26,..	1826
Governor's third proclamation respecting Morgan, March 19,....	1827
Convention seceding masons, Le Roy, February 19,.....	1828
A. M. convention, Le Roy, 12 counties represented, March 6,....	1828
Convention seceding masons, Le Roy, July 4,.....	1828
A. M. state convention, Utica, 14 counties represented, August 4,..	1828
A. M. general convention, Dedham, Mass., January 1,.....	1829
A. M. general convention, Kentucky, January 22,.....	1829
A. M. state convention, Hartford, Conn. February 11,.....	1829
A. M. state conv. Albany, N. Y. 40 counties represented, Feb. 19,	1829
A. M. state conv. Harrisburgh, Pa. 14 counties represented, June 25,	1829
A. M. state conv. Montpelier, Vt. 10 counties represented, Aug. 5,	1829
A. M. state convention, Boston, Mass. December 30,.....	1829
A. M. state convention, Hartford, Conn. February 3,.....	1830
A. M. general convention, Providence, R. I. February 21,.....	1830
A. M. state conv. Albany, N. Y. 43 counties represented, Feb. 25,	1830
A. M. state conv. Harrisburgh, Pa. 40 counties represented, Feb. 25,	1830
A. M. state convention, Providence, R. I. March 25,.....	1830
A. M. state convention, Montpelier, Vt. June 23,.....	1830
A. M. territorial convention, Michigan, June 24,.....	1830
A. M. state convention, Canton, Ohio, July 23,.....	1830
United States A. M. convention, Philadelphia, September 11,....	1830
☞ Anti masonic conventions are about being called in Kentucky,	
Alabama, New Jersey, Maine, &c. for those states respectively.	
Fort Niagara, erected by the French in.....	1751
" " Taken by the English in.....	1759
" " Ceded to the United States in.....	1794
" " Taken by the British in.....	1813
" " Given up the United States in.....	1815
" " Evacuated by the United States troops in May,....	1826
" " Converted to a masonic prison in September,.....	1826
" " Re-garrisoned by United States troops in the year..	1828

MR. HANKS' exhibition of Masonry in the state of Pennsylvania have put the masons into a great passion. They say he ought to be cowhided out of town. A few years ago they would have threatened to *Morganize* him. So the times change.

IMPOSTURE shrinks from light,
And dreads the curious eye. DODDRIDGE.

The applicability of these lines to *Free Masonry*, is strikingly obvious. They were, however, written by the pious and excellent Dr. Doddridge, to show, by a contrast, that Christianity, far from shrinking from the light of investigation, courts it; but Free Masonry, how descriptive of it! It has, and still does, dread the "curious eye" of an examiner; it deals in darkness, and denounces death, in all the most horrible forms, to any mason who shall dare to disclose its works of "imposture." But wickedness will not always be concealed, and it is from the disclosures of virtuous men, some of whom have lost their lives through the patriotic acts, that we learn the following, among other evidences, of masonic "impostures."

Is it not falsehood, or "imposture," to prate of the antiquity of an institution that has nothing of antiquity attached to it?

Is it not fraud and "imposture," literally to rob a young man of twenty-five or thirty dollars, under a promise of science, or something in return, and then to blindfold and halter him, and *compel* him to swear, under severe penalties, not to disclose the cheat practised upon him?

Is it not gross "imposture" to denominate Free Masonry the handmaid of Religion, and under that false guise, to prevail on ministers of the Gospel to join it, in order, by their names, to give it respectability?

Is it not "imposture," the very worst of impostures, under the mask of Christianity, to expunge the name of JESUS CHRIST from the Scripture read in the lodge room? But we stop; for there is hardly any end to the "impostures" practised by the vile and wicked institution; and it is not, nor can it be a matter of astonishment, that it is found "to shrink from the light, and dread the curious eye" of investigation. Had Dr. Doddridge lived at the present day, and written the lines at the head of this article, he would have met the persecutions of the Craft, from a conviction that to *Free Masonry*, and to that alone, he must have alluded.

The following article is written by the editor of the Hartford Anti Masonic Intelligencer, who is a seceding royal arch mason. We understand Col. Knapp has still in his possession some of Morgan's manuscripts, which rightly belong to Mrs. Morgan.

"Col. Knapp, in his masonic eulogy upon De Witt Clinton, after the decease of that distinguished man, with a seeming inadvertency, admits, in the most intelligible language, that the subject of Morgan's revelations, and of Morgan's fate, was laid before the General Grand Chapter, in August, 1826, that is to say, one month previous to that martyr's abduction; and that it was there deliberated upon in solemn council.

"In conversation a few evenings ago, with one of the highest and most violent masons in the state of Connecticut, viz: Asa Child, Esq. United States attorney for the District of Connecticut, we solemnly charged the General Grand Chapter with having, in the month of August previous to the abduction of William Morgan, deliberated upon *what should be done* in regard to the expected book, and to Morgan himself. Mr. Child said to us, 'that he knew all about that business: that he himself was a mem-

ber of the General Grand Chapter, and was present at the meeting; that a member of the name of Fisk, or something like it, gave information to that body, that a fellow in New York, (at Batavia,) by the name of Morgan, was writing a book on Masonry, said to be a revelation of its secrets; that a committee was called for to inquire into the affair, &c. and make report: and that Col. KNAPP, of Massachusetts, [now of the city of New York,] and Dr. THOMAS HUBBARD, of Connecticut, were appointed on that committee.' This, reader, was acknowledged, or rather definitely stated to us by Mr. Child himself. We leave it to the reader's own reflection."

Extract from Mr. SPENCER's (special counsel) letter to Gov. THROOP, dated March 29, 1830.

"The difficulties which encompass my path in this undertaking, are of the most formidable nature: 1st, from the difficulty of discovering witnesses; 2d, from the few and slight means afforded by law to compel their attendance; 3d, from their reluctance and refusal to testify, and 4th, from the unceasing and untiring exertions of the masons in the places where I have been, to thwart every effort by getting witnesses out of the way, and by every other device to which human ingenuity can resort. I am sorry to be compelled to give this account of the conduct of masons. There are some honorable exceptions; but they are few."

SILENCE. Mr. Livingston, in his inaugural speech, at Washington, advises his masonic friends to treat all their opponents with "*dignified silence.*"

"*Silence is wise in a criminal, when to speak would disclose his guilt.*"

It is well known by the masonic fraternity, that they have no arguments: that discussion would soon put them down; and that this is all the people want, to come out in solid column against them. We can judge Masonry by its own words, actions, results; by its effects on society; by the fear with which it inspires the timid; the opposition it meets from the independent and bold; by its sophisms; its calumnies; its meretricious and doubtful pretensions. Their *silence* puts us in mind of a story we have heard of an Irishman's parrot. Pat had seen a parrot, and heard it talk; and was so delighted with it that he must buy one. Some wag procured an owl, and persuaded him it was a parrot, and could speak. He bought it. His friend, some days after, inquired if his parrot had begun to talk yet. "Not yet, by my faith," said Pat, "but it keeps a devil of a *thinking.*" [Sun.]

THE LAST MEDICINE. The masons have now done their best to save their institution. Col. Jenkins has printed his address, Livingston has made his coronation speech, Joel R. Poinsett is sent on a cruise to eat masonic dinners, and make masonic speeches, and above all, President Jackson has given a certificate that Religion and Masonry are the same thing.

The operation reminds us of the masonic ceremonies in raising the rotten carcass of Hiram Abiff. First an apprentice tries to raise the body, but the *finger pulls off*; so much for Jenkins, Livingston and Poinsett are next set to work; but the fellow craft's grip is equally unsuccessful. Then King Solomon himself goes to the spot, with the lion's grip, and raises the body on the *five points*. Whether the President can restore animation to the corpse of old Hiram, is not yet decided. If he cannot, the craft may begin to erect their broken column.

Extracts from the resolves of the Massachusetts Anti Masonic Convention, held in Boston, December 30, 1829.

"Resolved, That the disclosures of Free Masonry made by William Morgan, by the Le Roy convention, and by Elder Bernard and others, show the system to be selfish, revengeful, and impious; and its oaths to be dangerous to our private rights and our public interests.

Resolved, That there is evidence before this convention, that *royal arch* free masons, impelled by a sense of their masonic obligations, have robbed their country of the services of a free citizen; that the institution retains within its bosom the men who have done this violence, and that the Grand Lodge of New York has contributed of its funds to pay the expenses of the same; and that chapters and subordinate lodges have also appropriated liberally of their goods to support the perpetrators of kidnapping and murder.

"Resolved, That, in the opinion of this convention, the oaths imposed by Free Masonry, are, in a very high degree, profane, and entirely destitute of any moral obligation, or legal binding force.

"Resolved, That there is evidence of an intimate connection between the higher orders of Free Masonry and French Illuminism.

"Resolved, That we highly approve of the proposition for a National Convention, to be holden at Philadelphia, on the 11th of September next, and that this commonwealth ought to be fully represented in said convention."

Extract from the Report of one of the Committees of the Massachusetts Anti Masonic Convention.

"We have no controversy with true Masonry, but only with *Free Masonry*, falsely so called; of that we can tell the age with as much precision, as we can tell the time of the Protestant reformation, or the date of the South Sea scheme, or the origin of Mahometanism. It abundantly appears by its own books, that on the 24th of June, 1717, four clubs of London mechanics, in the habit of meeting at four taverns, one the *Goose and Grilliron*, another the *Crown*, a third the *Appletree Tavern*, and the fourth, the *Rummer and Grapes*, convened at the *Appletree Tavern*, Charles street, Covent Garden, London, and appointed Anthony Sayer, first most worshipful grand master of their most worshipful fraternity, divided into three degrees. They set about a book of constitutions in 1719, and issued it in 1723. Free Masonry was carried abroad by the friends of the *Pretender*, and served them as a bond of union and a means of subsistence.

"New degrees were first added in France, but these are disallowed in England, where, at this day, there are only three degrees, and every master mason finds the lost word."

Extracts from the Address of Col. P. Merrick, President of the Massachusetts Anti Masonic Convention, before that body.

"In the adoption of the report of one of your committees upon this subject, you have expressed that no doubt can remain that the institution of Free Masonry has been fully opened to the public gaze. It is well that you have done so. The evidence that the disclosures of masons, who have separated themselves for ever from the craft, and from the institution, are true, is of the most full and satisfactory character. These witnesses do not belong to one class of men, nor to any one denomination of Christians. They are found among the educated and the humble. The bench, the bar, the pulpit, and the field, have all sent witnesses forth in

this holy cause, who have testified, like the saints of old, with one accord, and like them, too, their testimony is true. Though I know these disclosures are true, I feel how feeble must be the testimony here, of a solitary individual like myself, when added to that great mass of proofs which the public already hold in possession; yet I would not that this occasion should pass, without solemnly pledging myself, in the midst of this crowded audience, that those disclosures are substantially correct. In the most odious characteristics of the oaths and obligations of Free Masonry, those disclosures are true. It is true that a royal arch companion, to which degree I have been admitted, and the highest office of which, I have sustained, does swear, that he will espouse the cause of a companion, when engaged in any difficulty, so far as to extricate him from the same, whether right or wrong; and that he will keep his secrets inviolable, when communicated to him as such, murder and treason not excepted. I know that these most odious clauses are part of the obligation of that degree, for I believe that I received that obligation, and know that I have so heard it, and, as high priest of a chapter, have so myself administered it to others."

Extract from the Address of the Pennsylvania Anti Masonic Convention, held at Harrisburgh, February 25, 1830.

"It required the blood of a martyr to convince a confiding people, that they so long cherished in their bosom, and almost ripened into maturity, an institution, which sought to place *all power* in the hands of the initiated; which, within its dark and secret conclave, had created the judgment seat, passed sentence of *death* on American citizens, and sent forth its sworn emisaries to execute its decrees. Nothing short of the blood of Morgan, speaking from the grave, if grave his assassins allowed him, could have persuaded us that such a society existed in our midst, exercising, unseen, the highest legislative, judicial, and executive power.

"That such a society does exist, wielding the tremendous powers above enumerated, is now made manifest. *Its truth has been sealed in blood.*

"The disclosures made by Morgan, and a host of others, once misguided, but now repentant and honest masons, have revealed a conspiracy against equal rights and privileges, which must alarm every true patriot. They have shown it to be entrenched and fortified by a prostitution of sacred obligations and ceremonies, which must shock every reflecting Christian. We deem it superfluous, in the present state of information, to recapitulate the testimony which sustains the truth of these disclosures. It is within the reach of all. It is so full and clear, that no man of sound mind and unprejudiced judgment, can fail to believe it; so conclusive, that even free masons, who have any regard for public opinion, and for their own character for veracity, will not venture to deny it. Or, if they do, they forget and disregard every other obligation, civil and religious, except the masonic oath, '*never to reveal but always to conceal.*'"

Extracts from the Resolves of the New York State Convention.

"Resolved, That the disclosures made of the principles and obligations of Free Masonry, fully sustain the following charges against the institution. It is hostile to the rights of the citizen, in the secret preference it bestows upon the members of the institution. It is irreligious, in its mocking of religious forms. It deranges the administration of justice, in requiring the concealment of crimes, and the protection of the guilty from

punishment. It is murderous, in exercising jurisdiction over the lives of its members, for crimes not known to the laws. It is treasonable, in the establishment of an independent and distinct government in these United States, and paying allegiance to that rather than to the constitution.

Resolved, That an institution thus fraught with so many evils, is dangerous to the government and our rights, and unworthy to exist among a free people.

Resolved, That public opinion, lawfully and constitutionally expressed through the ballot-boxes, is the only official weapon to ensure the overthrow of the institution.

Resolved, That we place the propriety of excluding free masons from office, distinctly upon the ground that their obligations to the fraternity are inconsistent with, and have been known to be held paramount to, their obligations to their country, assumed in the oath of office.

Resolved, That Free Masonry, being an acknowledged political evil, its redress is a political duty, only to be effected by political means.

Extracts from the Resolves of the Connecticut Anti Masonic Convention.

Resolved, That we cannot but view with abhorrence and even horror, the practice of clergymen submitting to be *stripped, blindfolded, and haltered*; and then swearing and appealing to Almighty God that they will keep the secrets of the fraternity, under penalty of having their throats cut, or their bowels torn out; and after binding themselves or assisting to bind others by such horrible obligations, perhaps the next day offering prayers in the sacred desk, and preaching the pure doctrines of Christianity, which forbids to take the name of God in vain.

Resolved, That the subserviency of the public press to the purposes of Free Masonry, is a fearful demonstration of the great power and concealed influence of the mystic fraternity.

Extracts from the Report of the Special Counsel, on the subject of the abduction of William Morgan, made to the Legislature of New York, in 1830.

"The fact has appeared in the various trials and investigations which I have conducted, that all the persons who have been in any way implicated in the outrage upon William Morgan, from its commencement at Batavia to its termination at Fort Niagara, belonged, at the time, to the masonic fraternity, with the exception of Hiram Hubbard and Corydon Fox; [*Fox was made a mason immediately after*]; and that those who were charged of having taken the most active part, belonged to the degree of royal arch masons. Having ascertained this fact, it appeared to be a solemn duty to object to any royal arch companions sitting as jurors upon the trial of any indictments against their brethren, for that offence. At the last of those trials the objection was accordingly made, in two instances, and in both, the verdict of the triers were against the indifference of the jurors challenged. In the trial of those challenges, the nature of the masonic institution, and the secret signs and obligations of its members, so far as they were supposed to bear upon the question at issue, were developed and proved by witnesses, some of whom had abandoned the society, as well as by one who still adhered to it. . . . It has appeared in the course of one of the trials, that in one instance, application was made by one of the persons implicated, for a contribution from the funds of a distant lodge and chapter in Jefferson county, to be applied for the relief of Bruce, and others engaged in the abduction of Morgan, who were represented as being persecuted. . . . From the members of the masonic frater-

nity, who still adhere to it, and who consider themselves included in the warfare of which an account has been given, no assistance whatever has been received, although the occasions demanding it have been frequent. With but few exceptions, witnesses who belonged to the institution have been reluctant in their attendance at court, and, apparently, indisposed to testify. Difficulties which never occurred in any other prosecution, have been met at every step. Witnesses have been secreted; they have been sent off into Canada, and into different states of the Union. They have been apprised of process being issued to compel their attendance, and have been thereby enabled to evade its service. In one instance, after a party implicated had been arrested and brought into this state, he was decoyed from the custody of the person having him in charge, and finally escaped. These occurrences have been so numerous and various, as to forbid the belief that they are the result of individual effort alone; and they have evinced the concert of so many agents, as to indicate an extensive combination, to screen from punishment those charged with a participation in the offences upon William Morgan."

Extracts from the Resolutions of the Oneida County Convention, passed August 5, 1830.

Resolved, That every development of the characteristics of Free Masonry, furnishes additional evidence of its dangerous moral and political tendency, and calls for renewed persevering efforts to remove it from our republic.

Resolved, That the conduct of free masons who refused to be sworn, or after being sworn refused to testify, at the recent trials at Lockport and Fort Ann, adds to the prevailing evidence against the principles of Free Masonry, and proves beyond controversy, that they regard their masonic obligations as superior to all others; and that, in obedience to them, they will sacrifice social, moral, and legal duty.

Resolved, That we approve the firm, impartial, and independent conduct of the Hon. William L. Marcy, who presided at the late trials at Lockport, and we deplore that in the frustration of his exertions we are compelled to witness another triumph of Free Masonry over the laws.

Resolved, That the decision of Judge Marcy rejecting a juror, because his masonic oath conflicted with his civil obligations, fully sanctions the principle upon which political Anti Masonry is founded.

Resolved, That political evils must be resisted with political weapons; that the ballot-box is, in our government, the constitutional corrector of the iniquities and usurpations of aristocracy; that it is our solemn duty to meet and resist political Masonry in this way; and that, in the quiet exercise of this lawful prerogative, we proscribe no man who does not disfranchise himself, and are guilty of no intolerance whatever.

Resolved, That every principle of republicanism, and every virtuous motive of which the heart is susceptible, calls upon us to be political anti masons, and to sustain political Anti Masonry, until political Masonry is entirely and for ever abandoned.

Resolved, That we war with Masonry, not masons; and that the political fate of the latter, need not be involved in that of the former, unless of their own free choice.

Resolved, That we invite all candid and reflecting free masons, who love their country better than Masonry, to examine the characteristics of the Order, as exhibited in the conduct of the masonic witnesses, at the late Lockport and Fort Ann trials, in full confidence that the conviction

will be forced upon them that their duty requires them to abandon an institution that arrays itself against the laws, and defeats the purposes of justice.

Resolved, That we do not require free masons to reveal the secrets of the Order, or make a public renunciation of it, because its characteristics are fully developed; but we invite them to unite with us in efforts to overthrow an institution that has filled the land with crime.

Resolved, That we congratulate the friends of freedom generally, on the rapidity with which the best men and patriots in our own county, our own state, and other states in the Union are embracing the same great principles for which we this day contend.

Resolved, That we applaud the firmness, ability, and perseverance of the Hon. John C. Spencer, in the prosecution of the violators of the laws of our land; and we deplore that the *indiscreet* disclosures of his confidential communications to the "*discreet*" masonic friends of the Executive, should have frustrated his efforts.

The account of the Fort Ann trial, which we publish, [see page 31,] is another palpable and most damning evidence of the corrupting and treasonable character of Free Masonry. Take this in connection with the late Lockport trials, where three offenders have just been acquitted, for no other reason in the world than because masons refused to answer such questions as would have convicted them, and that, too, after the judge had pronounced those questions proper. To what a situation has our country arrived, when our courts of justice are overruled by a secret combination, and justice cheated of her victims by the oaths of the lodge room! when witnesses deliberately commit perjury to screen their brethren in a clandestine confederacy, from the punishment which is due their crimes—crimes of the blackest dye! And how much more appalling does this appear when such things are publicly eulogized by the conductors of the press. What! shall a man go into court and refuse to give that evidence which he has in possession, and which is necessary to convict atrocious offenders against the majesty of the law, and be applauded for it in the public journals! Can such things be possible! Read the following, respecting the witnesses who refused to testify on the case of Jewett at the recent trials at Lockport, and who was fined two hundred and fifty dollars, and ordered imprisoned *ninety days*, for contempt of court, taken from the Rochester Craftsman:

"The imprisonment of Mr. Turner has created considerable excitement—his personal character stands so high; he is so well known as an amiable and honorable man; his deportment and conduct throughout has been so exemplary, that he has no enemies here except the seceding masons and the leaders of the anti masonic faction. All respectable men agree in the belief that he was prompted by strictly conscientious motives, and that he is not only justifiable in the course he has pursued, but that he is entitled to respect and credit therefor. He is so indeed."

This Turner, who is now lying in jail according to the sentence of a court of justice, is pronounced "*justifiable*" in braving the requirements of his oath and shielding the guilty from punishment; and not only that, but he is unblushingly said to be "*entitled to respect and credit*" for his open violation of the laws! He is *eulogized* for his devotion to Masonry; he is declared to have been governed by "*purely conscientious motives*" in holding his masonic obligations paramount to his obligations as a citizen; to his oath as a witness, and to the laws of his country. In the

name of Justice, we ask, if such things are to be tolerated? In the name of Heaven, we demand, are such things to be sanctioned? Are such obligations as lead to perjury and the dethronement of sacred justice, to receive ought but the bitter execration of every man who loves the land of his nativity, and the glorious birthright of an American citizen? We trust not. The mighty "battle axe" of political Anti Masonry will cleave the monster in twain; will hew this bloody Molock in pieces, and the people, with one accord, will cast the loathsome remains to the dogs of public indignation, and public reprobation. The land shall be purified of masonic pollution—the temples of justice will be cleansed of its corruption by the besom of public opinion, and justice will rise from the dust, into which she has been trampled by masculine power, to the throne which the haggard witch had usurped. Political Anti Masonry shall go forth like a consuming fire, and burn up every vestige of foul, polluting Free Masonry, and there shall yet be a song of triumph raised by millions of freemen, over its expulsion from the land which they love. The day is fast approaching; let the vigilant be active, and let the sleepers awake—the battle will rage, but the victory will be ours, and ours be the joy of conquerors.

[Anti Masonic Republican.]

The following selection from Shakspeare, is happily adapted to the case of those who have seceded from Free Masonry. The poet looked forward through the vista of years down to the present period, with a prophetic ken. The prediction comprising the character of the masonic institution, falls but little short of inspiration. The argument is so palpable in favor of violating wicked oaths, that it only needs to be contemplated by the candid mind to produce the most perfect conviction. [A. M. Enquirer.]

It is great sin to SWEAR unto a sin,
 But greater sin to keep a sinful OATH.
 Who can be bound by any solemn vow,
 To do a murderous deed? to rob a man?
 To 'reave the *orphan of his patrimony?
 To wring the †widow from her 'custom'd right?
 And have no other reason for his wrong,
 But that he was bound by a solemn OATH!"

* The children of William Morgan. † Mrs. Morgan.

MASONRY. In the lectures of the "PERFECT MASTER," one of the eleven ineffable degrees, are the following questions and answers: Q. How were you received a perfect master? A. On the point of a spear to my heart, and a halter round my neck. Q. Why so? A. To make me remember they should be instrumental in MY DEATH if I revealed any of the secrets.

In a recent renunciation of Free Masonry by eight respectable citizens of this state, is the following paragraph:

"We are satisfied that the destruction of Morgan was the legitimate result of masonic oaths, and we cannot but view the institution as stained with his blood."

THE METHODIST EPISCOPAL CHURCH OF OHIO. The masonic members of this body, at a late meeting, subscribed a written declaration "that they would never attend a masonic procession, sit in a masonic lodge, or participate in a masonic festival."

READ the affidavit of Anderton, and reflect, if the story of Morgan's murder could be told, how much would it differ from the facts he relates;

MASONIC JEWELS. The brightest jewel in Masonry is VENGEANCE, red with the blood of murdered innocence. Masons are not only bound to conceal murder and treason, but to blast the character of an offending brother.

PUNS. Why is a poor blind candidate in Masonry, like a ship drawn by a large rope? Because he is cable-towed.

Why is a mason like a felon reprieved under the gallows? Because he has had the halter round his neck.

Why is Free Masonry like Jonah's gourd? Because it grows in the night and withers in the light.

"WHO COMES THERE." A renouncing mason in Washington county was cited to appear before the lodge; he obeyed the *regular summons*; but the *tyler* of the lodge, with his *drawn sword*, refused to admit him, because he had renounced.

FIRM, UNITED LET US BE. If our fathers of the revolution had not been united, the liberties of this country could never have been achieved. Let us be united against Free Masonry; it is a worse enemy to our country than the British army was, and the tories to boot.

FOUR WONDERFUL THINGS. An Anti Mason opposed to *political Anti Masonry*; a sober drunkard; an honest thief; and a *republican mason*.

SOLVE THIS QUESTION. Which is the most entitled to respect, the mason who supports Masonry on account of his oath, or the *jack* who bears its burdens voluntarily?

FORT NIAGARA. A company of United States *soldiers* were marched to the polls from this masonic slaughter house, and attempted to swear in their votes to aid the cause of Masonry. The farmers adjourned the meeting, and they retreated like vermin to their hiding places. [F. Press.]

PRODIGIOUS! Masonic notices appeared in all the Washington papers, calling all royal arch masons to the chapter to hear an address from Worshipful Companion *Lorenzo Dow!*

What a figure Lorenzo must cut in his *long beard* and *death's head apron*. *Faugh!* And what a looking object to be led naked round the lodge with a cable tow! *O, Hiram!*

Capt. William Morgan fought bravely for the liberties of his country at New Orleans, under the command of General Andrew Jackson. We hope some charitable person will send the General an account of the abduction and murder of his fellow soldier. He cannot have heard of it, or his letter to the grand master would never have been written.

What must be the feelings of a minister of the Gospel in the lodge, when repeating as *truths* to a poor blind candidate, the senseless *fables* of Hiram Abiff, and Jubela, Jubelo and Jubelum. Can he do it without blushing cheeks?

The following notice was published in the Black Rock Gazette, forty miles west of Batavia, four days previous to the abduction of Widiham Morgan. Mr. Heskings, bookseller in Buffalo, a high mason, has acknowledged himself the author, since the statute of limitation excuses him.

"Mr. Salisbury, Sir—I noticed in your last paper an inadvertent error, copied, perhaps, from other prints, respecting a wretch of the name of MORGAN. The statement, that this man is an *expelled mason*, is a mistake. He is not an expelled mason, but an *impostor* and a *swindler*, against the evil designs of whom, the fraternity have amply provided.

"Sept. 7, 1826."

OBLIGATIONS, SIGNS, GRIPS, ETC. OF FREE MASONRY.

NOTE. These signs should be carefully studied by every American citizen, that they may become familiar to the eye; he will then be able to detect masons, should they attempt to give them in courts of law, to screen offenders, or enable them to escape justice.

OBLIGATION OF AN ENTERED APPRENTICE. Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on any thing moveable or immoveable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; birthing myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me, &c.

[See Light on Masonry, p. 22.]



SIGN OF DISTRESS. The master (all the brethren imitating him) extends his left arm from his body, so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palms thereof one inch apart. This is called the *first sign of a mason*—is the *sign of distress* in this degree, and all alludes to the position a candidate's hands are placed in when he takes the obligation of an entered apprentice mason.

DUE GUARD. The master draws his right hand across his throat, the hand open, with the thumb next to the throat, and drops it down by his side. This is called the *due guard* of an entered apprentice mason, (many call it the sign,) and alludes to the penalty of the obligation. [See penalty above.]

GRIP. Master says, "Brother, I now present you my right hand in token of brotherly love and esteem, and with it the grip, and name of the grip, of an entered apprentice mason."

The right hands are joined together, as in shaking hands, and each sticks his thumb nail into the third joint or upper end of the fore finger; the name of the grip is

BOAZ, and is to be given in the following manner: The master first gives the grip and word, and divides it for the instruction of the candidate; the master and candidate holding each other by the grip as before described, the master says, What is this? Candidate. A grip. M. A grip of what? C. The grip of an entered apprentice mason. M. Has it a name? C. It has. M. Will you give it to me? C. I did not so receive it, neither can I so impart it. M. What will you do with it? C. Let-ter it, or halve it. M. Halve it, and begin. C. You begin. M. Begin you. C. Bo. M. Az. C. BOAZ. Master says, "Right, brother BOAZ, I greet you."



OBLIGATION OF A FELLOW CRAFT. Furthermore, do I promise and swear, that I will obey all regular signs and summonses, given, handed, sent, or thrown to me, by the hand of a brother fellow craft mason, or from the body of a just and lawfully constituted lodge of such; provided it be within the length of my cable-tow, or square and angle of my work. To all which I do most solemnly and sincerely promise and swear, without the least hesitation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty, than to have my left breast torn open, and my heart and vitals taken from thence, and thrown over my left shoulder, and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a fellow craft mason; so keep me, &c.



SIGN AND DUE GUARD. This sign is given by drawing your right hand flat (with the palm of it next to your breast) across your breast, from the left to the right side, with some quickness, and dropping it down by your side. The due guard is given by raising the left arm, until that part of it between the elbow and shoulder is perfectly horizontal, and raising the rest of the arm in a vertical position, so that that part of it below the elbow, and that part above it forms a square. The two given together, are called the sign and due guard of a fellow craft mason, and they are never given separately; they would not be recognized by a mason if given separately.

[See Light on Masonry, p. 45.]

PASS GRIP. The pass grip is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second finger, where they join the hand, and pressing the thumb between the joints. This is the pass grip of a fellow craft mason. The name of it is SHIBOLETH.



REAL GRIP. The real grip of a fellow craft mason is given by putting the thumb on the joint of the second finger, where it joins the hand, and crooking your thumb so that each can stick the nail of his thumb into the joint of the other. This is the real grip of a fellow craft mason; the name of it is JACHIN.



OBLIGATION OF A MASTER MASON. Furthermore, do I promise and swear, that I will not speak evil of a brother master mason, neither behind his back nor before his face, but will apprise him of all approaching danger, if in my power. Furthermore, do I promise and swear, that I will not violate the chastity of a master mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that a master mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty than

to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least tract or trace of remembrance remain, among men or masons, of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a master mason; so help me, &c.



GRAND HAILING SIGN OF DISTRESS. The sign is given by raising both hands and arms to the elbows perpendicularly, one on either side of the head, the elbows forming a square. The words accompanying this sign in case of distress, are, "O Lord, my God, is there no help for the widow's son." As the last words drop from your lips, you let your hands fall in that manner best calculated to indicate solemnity. King Solomon is said to have made this exclamation on the receipt of the information of the death of Hiram Abiff. Masons are all charged never to give the words except in the dark, when the sign cannot be seen.

DUE GUARD. The due guard is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly, and let it fall; this is done tolerably quick. It alludes to the penalty of disembowelling, &c.

[It would seem from these signs, that masons were taught to think more of the penalty of death for disclosing secrets, than the guilt of perjury.]

PASS GRIP. This is given by pressing the thumb between the joints of the second and third fingers, where they join the hand, and the word or name is TUBAL CAIN. It is the pass word to the master's degree.



THE FIVE POINTS OF FELLOWSHIP are, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear. This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear, and whisper the word MAH-HAH-BON.



GRIP. The master's grip is given by taking hold of each other's right hand, as though you were going to shake hands, and sticking the nails of each of your fingers into the joint of the other's wrist, where it unites with the hand. [Masons call this grip the lion's paw. According to masonic history, it was by this grip that King Solomon pulled old Hiram out of his grave after he was rotten!]

A TEST OATH and WORD were invented by the Grand Lodge of the state of New York, in June, 1827, for the purpose of guarding against book masons. They are given in a master's lodge. A person, visiting a lodge, places the back of his left hand against the palm of the tyler's right hand—still extended—puts his mouth to tyler's ear, whispers L, O, S, & pron. Los.

TEST OATH. I, A B, of my own free will and accord, in the presence of Almighty God, solemnly and sincerely promise and swear, that I will not communicate the secret test word annexed to this obligation, to any but a true and lawful master mason, and that in the body of a lawful lodge of such, in actual session, or at the door of a lodge, for the purpose of gaining admission, under penalty of being for ever disgraced and dishonored as a man, and despised, degraded, and expelled as a mason.

OBLIGATION OF A MARK MASTER. Furthermore, do I promise and swear, in addition to my former obligations, that I will receive a brother's mark when offered to me requesting a favor, and grant him his request if in my power; and if it is not in my power to grant his request, I will return him his mark with the value thereof, which is half a shewel of silver. To all of which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty, than to have my right ear smote off, that I may for ever be unable to hear the word, and my right hand chopped off, as the penalty as an impostor, if I should ever prove wilfully guilty of violating any part of this my solemn oath or obligation of a mark master mason; so help me, &c.



SIGN AND DUE GUARD. Clinch the third and little fingers of the right hand, with the thumb extend at the same time the middle and fore fingers, bring up the hand in such a manner as to have the side of the middle finger touch the rim of the right ear, then let it drop. As the hand drops, bring the outward side of the little finger of the left hand across the wrist of the right, then let them fall by the sides. These are the *sign* and *due guard* of a mark master, and alludes to the penalty.



In opening any lodge, they commence giving the signs of an entered apprentice, and go through all the signs of the different degrees, in regular gradation, until they arrive to the one in the degree they are opening; in closing a lodge, these signs are reversed.



GRAND SIGN OF DISTRESS. Representing the candidate with the key stone, held between his thumb and fore finger. On the key stone these letters are engraved so as to form a circle: H. T. W. S. S. T. K. S.—the initial letters of the words, Hiram Tyre, widow's son, sent to King Solomon. [See *Light on Masonry*, pp. 91—99.]

PASS GRIP. The pass grip of this degree is made by extending the right arms and clasping the fingers of the right hands, as one would naturally do to assist another up a steep ascent; the pass word is **JOPPA**.



THE REAL GRIP is made by locking the little fingers of the right hand, bringing the knuckles together, placing the ends of the thumbs against each other; the word is **MARK WELL**.



PENALTY IN PAST MASTER'S OBLIGATION. Binding myself under no less penalty, than to have my tongue split from tip to root; that I might for ever thereafter be unable to pronounce the word, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a past master mason; so help me, &c.



SIGN. The sign (sometimes called the due guard) is given by laying the edge of the thumb of the right hand in a vertical position, on the centre of the mouth, high enough to touch the upper lip.

The **WORD** is given by taking each other by the master's grip, and putting the insides of their feet together, when the master whispers the word **GIBLEM**, in the ear of the candidate. Then they clap their left hand on each other's right arm, between the wrist and elbow, disengaging (at the same moment) their right hand from the master's grip; they each seize the left arm of the other with their right hands, between the wrist and elbow, and (almost at the same instant) yielding their left hand hold on each other's right arm, and moving their left hands with a brisk motion, they clasp each other's right arm with their left hands above the elbow, pressing their finger nails hard against the arms: as they shift their hands from place to place, the master says, (in union with these movements,) "From grips to spans, and from spans to grips, a twofold cord is strong, but a threefold cord is not easily broken."



GRIP. The grip of a past master is given by taking hold of each other's right hand, as though you were going to shake hands, and sticking the nails of each of your fingers into the joint of the other's wrist, where it unites with the hand. [Same as master mason's.]

PENALTY TO MOST EXCELLENT MASTER'S OBLIGATION. To all which I do most solemnly swear, with a fixed and steady purpose of mind in me, to keep and perform the same; binding myself under no less penalty, than to have my breast torn open, and my heart and vitals taken from thence, and exposed to rot on a dunghill, if ever I violate any part of this my solemn oath or obligation of a most excellent master mason; so help me, &c.



SIGN. The sign is given by placing your hands one on each breast, the fingers meeting in the centre of the body, and jerking them apart as though you were trying to tear open your breast: it alludes to the penalty of the obligation.

GRIP. The grip is given by taking each other by the right hand, and clasping them so that each compresses the third finger of the other with his thumb. It is called the grip of all grips, because it is said to cover all the preceding grips. The most excellent holds the candidate by the hand, and puts the inside of his right foot to the inside of the candidate's right foot, and whispers in his ear, **RABBONI**,



[See Light on Masonry, p. 120.]

ROYAL ARCH MASON'S OBLIGATION. The three candidates are conducted to the altar, caused to kneel, while they take the awful oath, from which the following extracts are made.

I, A B, of my own free will and accord, in the presence of Almighty God, and this chapter of royal arch masons, erected to God, and dedicated to the holy order of St. John,* do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the grand omnific royal arch word, which I shall hereafter receive, neither in the chapter nor out of it, except there be present two companions royal arch masons, who, with myself, make three, and then by three times three, under a living arch not above my breath. Furthermore, that I will not reveal the ineffable characters belonging to this degree, or retain the key to them in my possession, but destroy it, whenever it comes to my sight. Furthermore, do I promise and swear, that I will not wrong this chapter, nor a companion of this degree, to the value of any thing, knowingly myself, or suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will not assist or be present at the exaltation of a candidate to this degree, who has not regularly received the degrees of entered apprentice, fellow craft, master mason, mark master, past master, most excellent master, to the best of my knowledge and belief. Furthermore, that I will not assist, or see more or less than three candidates exalted at one and the same time. Furthermore, do I promise and swear, that I will not speak evil of a companion royal arch mason, neither behind his back nor before his face, but will apprise him of approaching danger if in my power. Furthermore, do I promise and swear, that I will not strike a companion royal arch mason in anger, so as to draw his blood. Furthermore, do I promise and swear, that I will obey all regular signs, summonses, or tokens, given, handed, sent, or thrown to me, from the hand of a companion royal arch mason, or from the body of a just and lawfully constituted chapter of such, provided it be within the length of my cable-tow. Furthermore, do I promise and swear, that I will aid and assist a companion royal arch mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Also, that I will promote a companion royal arch mason's political preferment in preference to another of equal qualifications.† Furthermore, do I promise and swear, that a companion royal arch mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*‡ All which I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly, or wilfully, violate or transgress any part of this my solemn oath or obligation of a royal arch mason; so help me, &c.

* Or as it is at this time given in some chapters, "To the honor of our ancient patron Zerubbabel."

† This clause is sometimes made a distinct point in the obligation in the following form, viz: "Furthermore, do I promise and swear, that I will vote for a companion royal arch mason, before any other of equal qualifications;" and in some chapters both are left out of the obligation.

‡ In some chapters it is "All the secrets of a companion without exception."



DUE GUARD. Raise the right hand to the forehead, the hand and arm horizontal; thumb towards the forehead; draw it briskly across the forehead and drop it perpendicular by the side. This constitutes the due guard of this degree, and refers to the penalty of the obligation.

GRAND SIGN. The grand sign is made by locking the fingers of both hands together, and carrying them to the top of the head, the palms upward, alluding to the manner in which the brother who descended into the vault, and found the ark, found his hands involuntarily plac-

ed, to protect his head from the potent rays of the meridian sun.

The grand royal arch word, **JAH-BUH-LUN**, is given only under a living arch, by three times three.

[See p. 4, of this Almanac.]



PENALTY OF OBLIGATION OF KNIGHT OF THE RED CROSS. To all which I do most solemnly promise and swear, binding myself under no less penalty than of having my house torn down, the timbers thereof set up and I hanged thereon; and when the last trump shall blow, that I be for ever excluded from the society of all true and courteous knights, should I ever wilfully or knowingly violate any part of this solemn obligation of knight of the red cross; so help me, &c.



The **GRAND SIGN** is given by bringing the thumb and finger of the left hand to the mouth, and carrying it off in an oblique direction.

The **GRIP** is given by interlacing the fingers of the left hands; the word is **VERITAS**.

SIGN OF A PROVOST AND JUDGE. Place the two first fingers of the right hand on the side of the nose. The answer to this sign is made by placing the first finger of the right hand on the tip of the nose, and the thumb of the same hand under the chin.

TOKEN. Lock the little fingers of the right hands, and give seven light blows with the thumbs of right hands, on the palms of the same. Pass word, **TITO**. Ordinary words, Geometros, Xinchén, Ky, Civi, Jova, Hiram, Stokin, Architect; in some lodges the following words are used: Geometros, Xinchén, Yzirie, Ivah, Hiram, Stokin; others use the following: Izrachiah, Jehovah, Hiram, Stokin, Geometry, and Architect. Sacred word, **JAKINAL**.



SIGNS OF AN INTENDANT OF THE BUILDINGS. First sign, is that of surprise, and is given thus: Place the thumbs on the temples, the hands opened, and resting on the forehead, so as to form a square; step backward two paces; step forward two paces; lower the hands till they touch the eyelids, and say **BENCHORIM**. In some lodges, this sign nearly coincides with one of the same name given in most excellent master's degree.



Second sign, is that of admiration. Interlace the fingers, turn the palms upward above the head, let the hands fall on the wrist, (being still interlaced) look upward and say ACHARD, (or HAKAR.) Third sign, is that of grief, (as given by two at the same time.) Place the right hand on the heart, the left on the left hip, balance thrice with the knees; one says KY, the other JEA. The learned substitute CHAI and JAH.

TOKEN. The brethren strike a blow with the right hand over the heart, pass hands to the middle of the fore arm, placing left hands on the elbow; this is repeated thrice, one saying JAKINAI, the other JUDAH. Pass word, JUDAH. Sacred word, JAKINAI.

SIGN OF AN ELECTED GRAND MASTER. Place the point of the poniard under the chin, and draw it downwards to the waist, as if in the act of ripping open the body. The brother will answer by giving the sign of the entered apprentice, with the fingers clinched, and thumb extended.

TOKEN. One says ZERBUL, the other replies ELEHAM. Pass word, in some lodges, ELIHAM, or ELEHAM; in others, ZERBAL. Sacred words, in some lodges, ZERBAL; in some, BENIAH; in some, BENHAKAR, or BENDAKA, and in others, ELEHAM.

[See Light on Masonry.]



SIGN OF AN ILLUSTRIOUS KNIGHT. Cross the arms on the stomach, the fingers clinched, and thumbs elevated. In addition to this, in some chapters of this degree, the eyes are raised to heaven in giving the sign.

TOKEN. The token is given by joining right hands and reverse them thrice, repeating each time one of these words, BERITH, NEDER, SHELEMOTH. In some chapters there is a second or responsive token, viz: take the right hand of the brother, and with the thumb strike twice on the last joint of the middle finger. Pass word, STOLKIN, or STOKIN; some chapters use EMERH, or correctly, EMETH. Sacred word, ADONAI.



SIGN OF A GRAND MASTER ARCHITECT. Slide the right hand into the palm of the left, pause a moment, clinch the fingers of the right hand, extend the thumb, and with it make the motion of tracing a plan in the palm of the left, directing your eyes to the brother as if drawing from his dictation. This is varied in some chapters, by using the fore finger instead of the thumb.

TOKEN. Join right hand to the brother's left, interlacing the fingers, place the left hand on your hip, the brother will do the same with his right hand. Some give the following: join right hands, interlacing three last fingers, and fixing them so as to form a square; left hand on brother's shoulder. Pass word, RABACIM, or correctly RAB-BANAIN. Sacred word, ADONAI.





SIGNS, TOKENS, AND WORDS OF A GRAND ELECT PERFECT AND SUBLIME MASON. First sign, that of the obligation. Place the right hand on the left side of the abdomen, and draw it horizontally across the body, to the right side. First token. Join right hands, reverse them thrice; the first brother says **BERITH**, the second says **NEDER**; the first says **SHELEMOTH**. First covered word, **JIBULUM**, or **Jabulum**. First pass word, **SHIBBOLETH**. Second sign, that of fire, (probably in allusion to the burning bush.) Carry the right hand open to the left cheek, the palm outwards, as if to guard the face from the heat, at the same time grasping the right elbow with the left hand. Second token. Give the master mason's

grip; one then says, "Can you go farther?" the other slips his hand to the middle of the brother's arm, and then to his elbow; each places his left hand on his brother's right shoulder; they balance thrice, their right legs crossed. (This attitude of the legs bears a close resemblance to what wrestlers term "the inside lock.") Second covered word, **MAHABIN**, or **MAHABON**. Second pass word, **ELEANAM**, or **ELHANAN**. Sacred word, **JEHOVAH**. Grand pass words, **MAC-MAHA**, **RAEABACK**.



SIGN OF RECOGNIZANCE OF A PRINCE OF THE TABERNACLE. Raise the eyes to heaven, cover them with right hand, place left hand on the stomach, incline the head, place right hand on left shoulder, bring the right hand down diagonally to the right side. Grand sign. Place the hands open upon the head, join the thumbs and fore fingers, (by their extremities,) forming a triangle.

TOKEN. Seize mutually the left elbow with the right hand, bending the arm so as to form a kind of circle. Pass word, **URIEL**; the answer to this is "The tabernacle of revealed truth." Sacred word, **JEHOVAH**.

[See Light on Masonry.]



SIGN OF A SOVEREIGN COMMANDER OF THE TEMPLE, used only in the court, (i. e. lodge.) Form a cross on your forehead with the thumb of the right hand. The answer consists in the brother kissing the forehead on the place where the cross was made. Ordinary sign, (see cut.) Place the two first fingers of the right hand on the mouth, the others closed and towards the examiner.

TOKEN. Give three blows with the right hand upon the left shoulder of the brother; he will answer by taking your right hand and giving it three light shakes. The Pass word is **SOLOMON**. The Sacred word, **I. N. R. I.**

PENALTY TO OBLIGATION. To all this I solemnly swear, under the penalty of having the severe wrath of Almighty God inflicted upon me; and may he have mercy on my soul, in the day of judgment, agreeably to my performance of this sacred obligation.



SIGN OF A KNIGHT OF THE SUN. Place the right hand flat upon the heart, the thumb forming a square; the answer is this: raise the hand, and with the index point to heaven. This is to show that there is but one God, the source of all truth.

TOKEN. Take in your hands those of your brother, and press them gently. Some knights, in addition to this, kiss the forehead of the brother, saying ALPHA, to which he answers, OMEGA. Pass word, STIBIUM, (antimony.) To this pass word some add the following words: HELIOS, MENE, TETRAGRUMMATON. Sacred word, ADONAI; this is answered by ALBRA, or ABBRAAK, which is rendered "A king without reproach."

SIGN OF A KNIGHT OF KADOSH. Place the right hand on the heart, the fingers separated, let the hand fall on the right thigh, bend the knee, seize the poniard, raise it to the height of the shoulder as if to strike, and say NEKAM ADONAI. Another sign, used in some chapters: Place the right hand on the heart, and afterwards on the right knee, which you then grasp with that hand. Order, or saluting sign. Hold the sword in the left hand, place the right hand on the red cross which covers the heart.

TOKEN. Place right foot to brother's right foot, and knee to knee, present the right fist, the thumb elevated; he takes the fist: he will then present his own, which you will seize in the same manner; each steps back a pace, and lifts his left arm as though to strike; one says NEKAMAH BEALIN, the other replies PHARAS KOL.

The degree of Kadosh is divided into two, and sometimes into three points, each has its peculiar pass words and words.

First point word, JABUMIAH, or HABUMAH. Pass word, ELIEL, or MANCHEN. Answer, NEMEHANIACK, or MENACHEM and NECHEMIAH. Others use the words NIKA MAKAH, or properly, NEKAM MAKKAH. The following word is also given with the token, KIRIES, or properly, KTRIE.

In the second point of this degree, the words of the mysterious are used, for which see Light on Masonry.

Sacred word, NEKAM ADONAI. Other sacred words, NEKAMAH BAELIM. Answer, BEGOAL KOL, PHARAS KOL. After repeating these words they embrace, repeating the word ADONAI. Pass word for entry, NEKAM. Answer, MENACHEM.



SIGN OF A PRINCE OF THE ROYAL SECRET. Place the right hand on the heart; extend it forward, the palm downward; let it fall by the right side.

Sacred words. Those of the carpet, which are to be read backward around the circle from right to left, thus: One says SAYIX, and the other NONI; both then repeat (by letters) the word TENGU.

Pass words. PHAUL KOL, PHARAS KOL, NEKAM MAKAH; both pronounce (by lettering) the word SHADDAL.

INSTRUCTION FOR MARRIED LADIES. 1. Let every wife be persuaded that there are two ways of governing a family; the first is by the expression of that will which belongs to force; the second, by the power of mildness, to which even strength will yield. One is the power of the husband; a wife should never employ any other arms than gentleness. When a woman accustoms herself to say *I will*, she loses her empire.

2. Avoid unnecessarily contradicting your husband. When we smell at a rose, it is to imbibe the sweetness of its odour; we, likewise, look for every thing that is amiable from woman. Whoever is often contradicted feels insensibly an aversion for the person who contradicts.

3. Never take upon yourself to be a censor upon your husband's morals, nor read lectures to him, except affectionately. Let your preaching be a good example, and practice virtue yourself, to make him in love with it.

4. Command his attention by being always attentive to him; never exact any thing from him, that you would not be willing he should require from you; appear always flattered by the little he does for you, which will excite him to kind offices.

5. All men are vain; in some their vanity is insufferable. Never wound this vanity, not even in the most trifling instances. A wife may have more sense than her husband, but she should never seem to know it.

6. When a man gives wrong counsel, never make him feel that he has done so, but lead him on by degrees to what is rational, with mildness and gentleness; when he is convinced, leave him all the merit of having found out what was just and reasonable.

7. When a husband is out of temper, behave obligingly to him; if he is unkind, never retort nor find fault with him, with a view to humble him.

8. Choose well your female friends; have but few, and be cautious of following their advice in all matters, particularly if inimical to the foregoing instructions.

9. Cherish neatness without luxury, and pleasure without excess; dress with taste, and particularly with modesty. Such things may appear trifling, but they are of more importance than is imagined.

10. Never be curious unnecessarily to pry into your husband's concerns, but obtain his confidence by that which, at all times, you repose in him. Always preserve order and economy; avoid being out of temper, and be careful never to scold. By these means he will find his own house more pleasant than any other.

11. Seem always to obtain information from him, especially before company, though you may pass yourself for a simpleton. Never forget that a wife owes all her importance to that of her husband; if she degrades him she injures herself. Leave him entirely master of his actions, to go or come whenever he thinks fit. A wife ought to make her company so amiable to her husband that he will not be inclined to seek any other; then he will not look for pleasure abroad, if she does not partake of it with him.

A wag, passing a livery stable one day, in front of which several lean horses were tied, stopped suddenly, and gazed at them some time with a phiz indicating the utmost astonishment, and then addressed the owner, who was standing near, and asked if he *made* horses. "Make horses?" said the knight of the broom and curry-comb, "No! why do you ask such a question?" "Only," replied he, "because I observed several *frames* set up!"

A LADY'S THOUGHTS ON FREE MASONRY,
AFTER HAVING SEEN "LIGHT" ON THAT SUBJECT.

AIR—"The Lovesick Frog."

Ye cut-throat "priests" of "cable-tow,"

High, ho! free masons!

Ye cut-throat "priests" of "cable-tow,"

What *pious* deeds your rites bestow!

With your swearing, tearing, duly preparing,

Oh, hey! for *kind-hearted* masons!

Thrice valiant "knights" of "rule and square!"

High, ho! free masons!

Thrice valiant "knights" of "rule and square!"

"None but the *brave* deserves the fair."

For your swearing, tearing, duly preparing,

Oh, hey! for *gallant* free masons!

What *Cupids blind* you must appear!

High, ho! free masons!

What *Cupids blind* you must appear!

"Nor cloth'd, nor naked; shod nor bare!!"

With your swearing, tearing, duly preparing,

Oh, hey! for *Cupid-like* masons!

Should you our husbands leave unhurt,

High, ho! free masons!

Should you our husbands leave unhurt,

They come, sans button on the shirt,*

Through your swearing, tearing, duly preparing,

Oh, hey! for *merciful* masons!

Like Sancho groans "Hiram Abiff,"

High, ho! free masons!

Like Sancho groans "Hiram Abiff,"

In blanket toss'd, till foul to sniff!

With his swearing, tearing, duly preparing,

Oh, hey! for *sweet-savor'd* masons!

Than pirates, or banditti worse!

High, ho! free masons!

Than pirates, or banditti worse!

Your *breth'ren* 'tis you *slay* and *curse*!!!

With your swearing, tearing, duly preparing,

Oh, hey! for *brotherly* masons!

"Kings," "pontiffs," "priests," and "sov'reigns" too,

High titled masons!

"Kings," "pontiffs," "priests," and "sov'reigns" too,

Our dear REPUBLIC needs not you!

With your swearing, tearing, *tortures* preparing!

Oh, hey! for *democrat* masons!

Ye FAIR, who FREEDOM's cause revere;

Scorn, scorn free masons!

Ye FAIR, who FREEDOM's cause revere,

From *trait'rous hearts*, like theirs, keep clear!

With their swearing, tearing, *daggers* preparing!

Oh! scorn the *blood-thirsty* masons!

* A candidate is divested of all metals; so if his buttons have metal rims or shanks, they are cut off.

THE FARMER'S SONG.

TUNE—"Auld Lang Syne."

Should Morgan's murder be forgot,
Or mason's grip and sign;
Should Morgan's murder be forgot,
Or mason's dark design,
The mason's dark design we know,
The mason's bloody grip and sign;
We'll lend a hand to blot from earth
The mason's bloody shrine.

If aught on earth can men engage,
If aught can make us free,
'Tis one successful war to wage
Against Free Masonry.
The mason's, &c.

Our cause is good, our cause is just,
And truth shall bear us on,
Till Masonry shall bite the dust,
And EQUAL RIGHTS be won.
The mason's, &c.

Then down will sink, with horrid fall,
That midnight, secret clan,
Which plot, within their gloomy hall,
Against the rights of man.
The mason's, &c.

Then here's a hand, my trusty friend,
And give a GRIP of thine;
We'll pull together at one end,
At Masonry, divine!
The mason's dark design we know,
The mason's bloody grip and sign;
We'll lend a hand to blot from earth
The mason's bloody shrine.

SCIENCE.

ANSWERS TO MATHEMATICAL QUESTIONS PROPOSED IN NO. III.

To 1st, by "J. O'Loane." Let x and y denote the digits composing the age of Zeno or his Grandfather; then the age of either of them will be expressed by $10x+y$; and by the question $10x+y+9=10y+x$, and $10x+y-17=xy$. From the first of these equations we find $x=y-1$; and by substituting this value for x in the second, $11y-27=y^2-y$. This reduced gives $y=3$ or 9 , and $x=(y-1)=2$ or 8 ; and the ages of Zeno and his Grandfather are, therefore, 23 and 89 years respectively.

The solutions of "M," "Zeno," "S," "Barton," and "Root," were similar to this.

To 2d, by "O. Root." Let BC be the pole perpendicular to the given base AB , $\therefore AC$ is known. From F the centre of AC , draw the perp. FE meeting AB produced in E ; it will cut BC in D , where the pole is to be broken. From the similar triangles ABC and AFE , $AB:AC::AF:AE$, $\therefore AE$ and BE are known. From the similar triangles ABC and EBD , $BC:AB::BE:BD=126$, and $DC=174$.

To 2d, by "P. Barton." By Euc. 47. 1. difference of squares of hypoth. and perp. is equal to square of base; and by Euc. 5. 2. and cor. the rect. of sum and difference of hypoth. and perp. is equal to difference of their squares; whence,

by division, $\frac{14400}{300}=48$ their difference, and, therefore, $24+150=174$ feet for the greater part, and $300-174=126$ for the lesser.

☞ Mr. A. C. Brown's solution was nearly the same as this.

To 2d, by "J. O'Loane." In the triangle ABD right angled at B, let DB represent the piece standing, and DA the piece broken off; from the point D with the radius DB, let a circle be described, cutting DA in the point H, and produce AD to meet the circumference in G; then will GA represent the whole length of the pole, and AH the difference of the pieces; and by Euc. 36. 3.

$AB^2=AH$; also, by a well known prop. $\frac{AG+AH}{2} = \text{length of each piece.}$
 $\frac{AG}{AG} = \frac{AH}{14400}$
 This reasoning, applied to the proposed case, gives $\frac{300+48}{300}=48$ difference, and $\frac{300+48}{2}=174$ and 126 for the parts required.

To 2d, by "J. Davis." Join CA and make the angle DAC=the angle DCA, then CD=DA, per Euc. 6. 1. ∴ CD and DA are the parts required. Make DF perp. to AC, then BC : CA : : CF : CD, per Euc. 4. 6.

☞ The diagrams in the above solutions of the second question, may be easily drawn by the reader; one letter answers for the same part of each.

To 3d, by "P. Barton." Let S represent the sun, M Mars, and N the earth; let also WN represent a part of the earth's orbit. With the centre N and radius NS describe the arc SH, draw MN and produce it to H, join SN and draw SU perpendicular to MH cutting it in H; then will UH represent the versed sine of the exterior angle SNH, of the triangle SNM. Put MS=a, SN=n, MN=r, and NU=y; then will UH=n-y. Now, by the principles of astronomy, the quantity of light varies as $\frac{n-y}{r^2}$ which must be a maximum by the question. By

Euc. 12. 2. $a^2=n^2+r^2+2ry$, whence $y=\frac{a^2-n^2-r^2}{2r}$; this substituted for y in the expression $\frac{n-y}{r^2}$ gives $\frac{2nr-a^2+n^2+r^2}{2r^3}$ a maximum; the fluxion of this equated with zero and reduced gives $r^2+4nr=3a^2-3n^2$, whence $r=(3a^2+n^2)^{1/2}-2n$; and by trigonometry, (calling $a=1.5237$ and $n=1$, which are the proportional distances of the two planets,) .7972 is the natural cosine of the angle SMN, to which corresponds 37 degrees and 8 minutes for the elongation of the earth with regard to Mars, when the latter receives the most possible light from the former.

☞ The solution of "O. Root" was nearly the same as this, and "M's" was the same as Doct. Halley's, as applied to Venus and the Earth.

To 4th, by "M." From Gregory's tables we get 13600, 7425 and 1000 for the specific gravities of quicksilver, cast iron, and water, respectively; and from a well known prop. in hydrostatics $13600 : 7425 :: 1 : .54595588$ for the immersed part of the axis before the water is introduced. Again, from Art. 396, Gregory's Mech. we have $13600-1000 : 7425-1000 :: 1 : .50992$ =the part immersed in quicksilver after the water is introduced; whence $.54595588-.50992=.03603588$ for the part of the axis that eme ges from the quicksilver when the water is introduced, which, per question, is 2 inches; therefore, 2 divided by .03603588 gives 55.5 inches for the diameter of the ball.

☞ Quicksilver being an incompressible fluid, its specific gravity will not be affected by any column of water resting on it.

ACKNOWLEDGMENTS. "P. Barton," "O. Root," "S," "Zeno," and "M," answered all the questions; "J. O'Loane," and "R," answered all but the 3d; "J. Davis," and "A. C. Brown," answered the 1st and 2d; and "W" answered the 1st and 4th.

NEW MATHEMATICAL QUESTIONS TO BE SOLVED IN NEXT NUMBER.

Question 1, by "O. Root." A gentleman purchased a lot in the form of a right angled triangle, containing fifteen acres, at twelve dollars per acre; which amounted to as much as the fence that enclosed it, at six shillings per rod; required, the sides of said lot.

Question 2, by "P. Barton." It is required to determine the diameter of a circular aperture at the bottom of a cistern, whose depth is ten feet,

and length and breadth each twenty feet, that will exhaust it, when full of water, in one hour.

Question 3, by "J. O'Loane." If to the square of my age multiplied by the age of my brother, be added the square of his age multiplied by mine, the sum will be 30000; and the cube of my age multiplied by the square of his, together with the square of mine multiplied by the cubes of his, is 18000000; required, our ages with the *shortest* investigation.

Question 4, by "S." In selling a lot of ground I gained the first cost of two acres, which was 10 per cent. less than the number of acres in the lot; required, the number of acres.

Question 5, by "M." Prove an infinity of infinities.

Question 6, by "J. Davis." Required, to find a number, which being divided by two leaves a remainder of one, by three leaves two, by four leaves three, and by seven leaves nothing.

Question 7, by "Zeno." Suppose three lots of ground of equal area, the first of which is circular, the second square, and the third an equilateral triangle; each lot is enclosed with a four rail fence, each rail being twelve feet long, and the whole number of rails enclosing the three lots is equal to the whole number of acres; required, the perimeter of each lot.

Contributors to this department are informed, that questions of a practical nature, for obvious reasons, will, in general, be preferred.

ANSWERS TO PHILOSOPHICAL QUERIES PROPOSED IN LAST NUMBER.

To 1st, by "J. Whipple." The following reason for the difference between summer and winter, I do not recollect to have seen advanced. The remarks are designed to apply only to the northern temperate zone.

During our winters, the sun is absent from a greater or less part of the northern frigid zone, therefore the atmosphere resting on that zone is not only rendered extremely cold, but its specific gravity is increased, while that on the southern part of the temperate zone is, at the same time, highly rarefied. This great inequality of density in the atmosphere, causes the northern atmosphere to rush to the south to restore an equilibrium; and the polar blasts frequently sweep over the northern and middle parts of our zone, during this season of the year, bringing with them much of the severity of the frigid zone. These winds have not generally a direct south course; this depending on a variety of circumstances. In summer, the continual presence of the sun in the polar regions, greatly heats and rarefies the atmosphere there, so that an equilibrium is nearly restored. These opposite causes produce a great difference between summer and winter, in addition to those usually noticed. The severity of our winters, however, is greatly meliorated by the frequent returns of southerly winds. As this fact seems to be somewhat in opposition to the above principles, it may be proper briefly to inquire into its cause. From several years reflection, and observation of facts, which I omit for want of room, I am inclined to believe that the *electric power* counteracts the power of gravitation, which produces polar, or northerly winds, as above. The atmosphere being an electric, and the southerly being electrified *positively*, by rapid evaporation, we suppose that by the laws of electricity, the northern part is, at the same time, *negatively* electrified. By the same laws, the attraction which exists between positive and negative parts, will cause those parts to move towards each other; and by the laws of motion, their respective velocities will be inversely as their respective specific gravities. Hence the atmosphere towards the southern parts of our zone being very light, will move with considerable velocity to the north; while the atmos-

phere of the frigid zone is so dense that it will be scarcely influenced by the electric attraction; consequently, the southern wind may prevail far to the north, until the electric fluid has sufficiently regained its equilibrium. When this is effected, gravitation preponderates, and a northerly wind again sweeps our climate. These reacting powers sometimes hold each other in equilibrio, and we enjoy a calm even in winter.

☞ Solutions to the other queries cannot find room in this number. They will appear in No. 5, if practicable.

NEW QUERIES TO BE SOLVED IN NO. V.

Query 1st, by "J. Whipple." Why was the aurora borealis unknown to the ancients?

Query 2d, by "J. Whipple." How far does the moon influence the weather, and what is the cause of that influence?

AMUSEMENT.

ANSWERS TO THE PUZZLES PROPOSED IN LAST YEAR'S ALMANAC.

ANS. TO PUZZLE 1ST, BY "FIDELIS."

D for five hundred first I place,
E found in *them* supplies the *space*;
V stands for five, I'm certain—
I stands for one, is quickly told,
L then for fifty will unfold
The DEVIL behind the curtain.

ANS. TO SAME, BY "ADOLESCENCE."

First for five hundred D we'll place,
For E in *them* we'll leave a space;
The letter V for five now stands,
And one the letter I demands.
Now fifty more the place must claim,
And L must be the letter's name—
These letters altogether take,
And DEVIL they will surely make.

N. B. "P" came too late for insertion.

ANS. TO 2D PUZZLE, BY "FIDELIS."

To *chin* perfix two-thirds of *J*
And JACHIN is found without delay;
From *box* take *bo*, from *azure*, *az*,
Then BOAZ you may as plainly see.

ANS. TO SAME, BY "W. COLEMAN."

To *chin* perfix two-thirds of *Jay*, {may
'Twill JACHIN spell. Then BOAZ you
From *box* and *azure's* parts display.—
These are secrets, profoundly deep,
For which free masons pay,
And hoodwink'd, swear to keep.

ANS. TO 3D PUZZLE, BY "T."

The letter A in Masonry and Satan doth
reside,
Yet 'tis free, as you may see, from evil,
sin, and pride.

NEW PUZZLES TO BE ANSWERED IN NO. V.

1ST, BY "T. M. E."

There is a beast with lengthen'd ear,
Another fam'd for tricks so quere.
The first with half the last transpose;
A midnight gang you'll then disclose,
Who round their necks have felt the hal-
Kneeling at masonic altar; [ter,
Swearing, traitors to befriend,
To murderers their aid to lend,
To secret crime of every grade,
And murder those who tell their trade.

2D, BY "FIDELIS."

To half a color transpos'd,
Perfix three-fourths of a city,
The name of a man then's disclos'd,
Who was kill'd for what he expos'd—
His sufferings call for our pity.

3D, BY "W. COLEMAN."

Where merchants meet, transpose with
It will this puzzle soon declare. [care;

4TH, BY "TYRO."

There is a sound by sorrow known,
Another by deep anguish shown;—
That with two-fifths of this transpos'd,
And a martyr is disclos'd;
Whom his brethren madly slew,
Because he brought their crimes to view.

5TH, BY "A LADY."

My whole was taken from my last
Before our sinful fall;
But my weakness brought my first
Upon my last and all.

6TH, BY "J. W."

I have but four I call my own,
My 2d and 3d make a thousand less one;
Transpos'd, my whole is an insect by
birth, [earth.
Though I have a maw as capacious as

N. B. "M" is too lengthy for insertion.

"S," "T," & "R," shall appear in next number.