

THE ANCIENT MYSTERIES.—IV.

THE CONNECTION OF THE SIXTH ÆNEID OF VIRGIL WITH THE MYSTERIES.

(Continued from p. 349.)

HAVING now examined the narrative of the "Golden Ass" of Apuleius, we come to the consideration of the celebrated descent to the shades of Virgil's hero, Æneas, in the sixth book of the Æneid, an inquiry into which will present us with a fair account of the representations brought before candidates in the mysteries. And as the mysteries upon which Virgil founded his narrative are no other than the celebrated Eleusinian mysteries, a brief account of their origin, by way of preface, may not be out of place.

"The Eleusinia," says Dr. Leonard Schmitz, "were a festival and mysteries, originally celebrated only at Eleusis in Attica, in honour of Ceres and Proserpine, and were considered by all who have ever had occasion to mention them either by this name or as they were frequently called, *par excellence* "the Mysteries," the holiest and most venerable of all that were celebrated in Greece. Various traditions were current among the Greeks as to the origin of these mysteries. Some ascribed it to Musæus or Eumolpus, others to Erectheus, who they said, in a time of famine, supplied Attica with corn from Egypt, and at the same time imported the mysteries from that country. A third tradition ascribed the institution to Ceres herself, who, when wandering in search of her daughter Proserpine, was believed to have come to Attica during the reign of Erectheus, to have supplied the inhabitants with corn, and to have instituted the mysteries at Eleusis. This last opinion seems to have generally prevailed among the ancients, and a stone called *triste saxum* or the stone of sorrow, was shown near the well Callichorus, at Eleusis, on which Ceres was said to have rested when, overwhelmed with grief and fatigue, she arrived in Attica. Around this well, the Eleusinian women were supposed to have first performed their chorus, and sung hymns to the goddess. A war is said to have broken out in the reign of Erectheus, between the inhabitants of Athens and Eleusis, in which the former were victorious; but the latter, while acknowledging the superiority

of Athens in all else, reserved for themselves the conduct and celebration of the mysteries.

The *Æneid*, says Bishop Warburton, being understood to be in the style of ancient legislation, it would be hard to think that so great a master in his art as Virgil should overlook a doctrine which was in a great measure the foundation of, and certainly so great a support of, ancient politics, viz., a future state of rewards and punishments: and accordingly he has given us a complete system of it in his account of the descent of *Æneas* to the shades, which is no other than a representation of his initiation into the mysteries.

Virgil intended to represent in the person of *Æneas* a perfect lawgiver; and as initiation was what sanctified the character and ennobled the office, Virgil initiates his hero. Other reasons for his initiation, according to Virgil's idea, may have been the important instructions which he received concerning his office; the custom of seeking support and inspiration from the god who presided over the mysteries; the circumstances in which the poet had placed him—unsettled in his affairs, and anxious about his future fortune (for among the advantages of initiation, the advice and direction of the oracle was one of the most valued)—the seeming allusion to his initiation in the speech of Anchises to him in the preceding book—

“ Gens dura atque aspera cultu
Debellanda tibi Latio est. Ditis tamen ante
Infernas accede domos —
Tum genus omne tuum, et quæ dentur moenia disces.*”

ÆN. v. 729, et seq.

and, probably, as a principal reason, that Augustus Cæsar, of whom *Æneas* was the type, had been initiated into the Eleusinian mysteries.

For these reasons Virgil was induced to represent his hero as being, in the course of his adventures, initiated into the mysteries. The chief guide or conductor of *Æneas* is the Sibyl, who sustains two principal and distinct parts; viz., that of the inspired priestess, to pronounce the edicts of the oracle (whose relation to the mysteries is spoken of above), and that of the hierophant to conduct the aspirant through the whole celebration; for the aspirants had a guide or conductor, called the hierophant, mystagogue, or *hiereus*, indifferently of sex, whose duty it was so instruct him in the preparatory ceremonies, and to lead him through, and explain to him, all the spectacles and representations of the mysteries. Hence Virgil calls the Sibyl “*magna sacerdos*” and “*docta comes*,” words of equivalent signification; and this because the mysteries of Ceres were always celebrated in Rome by female ministers. And as the female hierophant, as well as the male, was devoted to a single life, so also was the Cumæan Sibyl, whom he calls “*casta Sibylla*.”

* “In Latium you will have to subdue a hardy, roughly trained race. But first visit the infernal abode of Pluto—then shalt thou hear of all thy descendants, and what walls are assigned to thee for an habitation.”

Let us now describe the scenes Æneas goes through with the Sybil, from Virgil himself, assisted by Warburton's comments. Æneas had now (at the commencement of the sixth book) reached Eubœan Cumæ, called Eubœan from having been built by a colony from Chalcis in Eubœa, an island in the Archipelago. Here, as he had been ordered, he visits the Sibyl, who, inspired by the god, conducts him into the temple, where he prays her to permit him and to guide him to enter the abodes beneath the earth, that he may see the shade of his father, and hear the oracles which his father had forewarned him would announce to him the future, with regard to his habitation and his descendants.

When the *afflatus* had so far left the priestess as to render her again composed, her first instruction to Æneas (l. 136) was to search for and possess himself of a golden bough sacred to Proserpine, as none could enter the abodes of the dead till he could pluck this golden-leaved bough from the tree on which it grew. When the first was torn off, a second, of gold, would soon spring up, and the twig would shoot forth leaves of the same metal. By this branch is intended the wreath of myrtle with which the initiated were crowned at the celebration of the mysteries. The myrtle was, as we are told this golden bough was, sacred to Proserpine, who only is mentioned in this narrative, partly because the initiation is mentioned as an actual descent to the shades, but principally because, when the rites of the mysteries were performed, Ceres and Proserpine were equally invoked; but when the spectacles were exhibited, then Proserpine alone presided; and this book contains, chiefly, a representation of the spectacles of the mysteries. Of the rites we shall speak hereafter. The quality, moreover, of this golden bough, with its "*vimen lentum*," admirably describes the tender branches of myrtle.

We then find (l. 190) that the doves of his mother Venus are made to direct Æneas to the tree, for the myrtle, as is well known, was consecrated to Venus. And there is a greater beauty in this than may at first appear, as not only the myrtle, but the doves were dedicated to Proserpine as well as to Venus.

But why, it may be asked, was this myrtle branch represented to be of gold? A golden bough was, literally, part of the sacred equipage in the spectacles of the mysteries, and the branch was sometimes wreathed into a crown and worn on the head, and was at other times carried in the hands. And Apuleius, in the eleventh book of his *Metamorphoses*, from which we quoted so much in our last paper, tells us, in his description of the procession in the mysteries of Isis (whom, our readers will remember, we identified with Ceres in the early part of these papers), "*Ibat tertius, attollens palmam auro subtiliter foliatam, necum Mercurialem etiam caduceum*."* The golden branch, then, and the caduceus were related. And accordingly,

* "A third in the procession bore a palm branch with thin gilt leaves, and also the caduceus of Mercury."

Virgil makes the former do the usual office of the latter in conducting to the abodes of the dead.†

So that a golden bough, we see, was an important implement, and of very complicated intention in the administration of the mysteries.

Æneas is now directed by the Sibyl, after certain preparatory sacrifices of a lamb to Nox the mother of the furies, and of a heifer to Proserpine, to march boldly forward with his drawn sword; and is thus conducted by her to the mouth of a cavern, the approach to the regions of Proserpine. This first part of his journey, and his progress through the abodes of misery, represent the lesser mysteries. With regard indeed to this revelation of Virgil's, it may be observed that had it been as penal in Rome as it was in Greece, he would scarcely have ventured on this part of his poem; indeed even in Rome, there seem to have been different opinions about it, as we find in Horace, lib. iii. Od. ii. 26—

“Vetabo, qui Cereris sacrum
Vulgarit arcana, sub isdem
Sit trabibus, fragilemve mecum
Solvat phaselon.”*

He therefore does it in a covert manner; and, conscious of the imputed impiety of bringing them to open day, stops short in his narrative, and breaks out into this solemn apology (l. 264):—

“Dî quibus imperium est animarum, umbræque silentes,
Si mihi fas audita loqui, sit numine vestro
Pandere res altâ terrâ, et caligine mersas.”†

At the beginning of the journey his guide had advised Æneas to summon all his courage, as being about to undergo the severest trials of fortitude. These trials were of two kinds, the encountering real labour and difficulties, and the being exposed to false and imaginary terrors. Virgil describes the first of these as passing through (at the entrance) an assemblage of personified griefs, cares, diseases, old age, fear, famine, poverty, toil, death-like sleep, discord, and war; the second as encountering the shadowy forms of Centaurs, the hundred-handed Briareus, the snakes of Lerna, the flaming Chimæra, Gorgons, Harpies, and Geryon's three-bodied shade.

Into the “mysteries of Mithras,” it was said that no one could be initiated till he had passed gradually through the probationary labours, of which there were eighty degrees, from less to greater;

† “Tu pias lactis animas reponis
Sedibus, virgæque levem coerces
Auræ turbam.”

HORAT. lib. i. Od. x. (to Mercury), 17-19.

“Thou conductest the souls of the pious to the abodes of happiness, and with thy golden rod restrainest the shadowy throng.”

* I “will not suffer him who shall divulge the sacred rites of the mysterious Ceres to be under the same roof, or to sail in the same vessel with me.”

† “O ye gods, who reign over the spirits of the dead, and ye silent shades, if it may be permitted to me to declare what I have heard, assist me, I pray, with your spirit, in divulging the secrets of the deep earth and darkness.”

and when the aspirant had passed through them all, he was initiated. They were, principally, to pass through fire and water, to undergo much journeying, to endure hunger, cold, thirst, and in a word, every toil of this nature.

On passing the second of these tests, we find that Æneas, in alarm, struck at the shades with his sword, till reminded by his guide that they were but phantoms. So, in another account of ancient initiation, we find it said of the aspirant—

“Entering now into the mystic dome, he is filled with horror and amazement. He is seized with solicitude and a total perplexity: he is unable to move a step forward, and at a loss to find the entrance to that road, which is to lead him to the place he aspires to till the prophet or conductor, laying open the vestibule of the temple,” &c.

Our hero had now arrived at the banks of the Cocytus, and is amazed at the number of shades who hover about it anxious for a passage. These, his guide tells him, are those to whom the rite of sepulture has not been accorded, and who are consequently doomed to wander on this shore for a hundred years. Here Charon, the ferryman of the shades, opposes his progress, and refuses to take him over the stream, till the sight of the golden bough—the passport of all such living men as (few in number as they were) had visited the infernal regions—procures him a free passage.

Having passed the three-headed Cerberus, whom the Sibyl appeased with a medicated cake which cast him into a slumber, they were now in the proper regions of the dead.

Virgil divides these regions into three parts, which may be called, so to speak—1. Purgatory; 2. Tartarus; 3. Elysium. Of these three states Tartarus was said to be eternal; about Elysium there were two opinions, one, that as the abode of the happy and good, it was eternal; the other, that the place of eternal happiness was not in the regions below the earth. The mysteries observed the same three divisions. We find that Virgil places in the first of these three abodes or states, suicides, extravagant lovers, and ambitious warriors; all those, indeed, who had indulged such of their passions as had rendered them perhaps rather miserable than wicked. It is remarkable that among these is placed one of the initiated (l. 484.)

“ . . . Cererique sacrum Polyphœten.”

This however was agreeable to the public doctrine of the mysteries, which taught that initiation without virtue was useless, but that if united with virtue in this life, it procured men great advantages over others in a future state. The poet, in this place, especially points out the misery of suicide (l. 434–437.) :—

“Proxima deinde tenent mœsti loca, qui sibi letum
Insontes perperere manu, lucemque perosi
Projecere animas. Quàm vellent æthere in alto
Nunc et pauperiem et duros perferre labores!”*

* “The next are the abodes of these wretched ones, who though free from crime,

Here again he adheres closely to the doctrines of the mysteries, which forbade suicide, and taught that it was criminal ; as Plato says in his *Phædo*—

“That which is said in the mysteries concerning these matters, of man’s being placed in a certain watch or station which it is unlawful to fly from or forsake, is a profound doctrine, and not easily fathomed.”

Then follows the account of the meeting between Æneas and two persons whom he had known in life, Dido the queen of Carthage, and Deiphobus son of Priam king of Troy.

Æneas having passed this first division, comes now upon the confines of Tartarus, and is instructed in what relates to the crimes and punishment of the inhabitants. And here his conductress more openly declares her office of hierophant, or interpreter of the mysteries ; and says :—

“Dux inclyte Teucrûm,
Nulli fas casto sceleratum insistere limen :
Sed me cûm lucis Hecate præfecit Avernîs,
Ipsa deum pœnas docuit, perque omnia duxit.”*

Æneas, it will be observed, is led through the region of the first division, and afterwards of the third ; but he only sees the sights of the second, or Tartarus, from the entrance ; and this, for obvious reasons, could not be otherwise in the spectacles of the mysteries.

The chief occupants of this region were, as Virgil tells us, such as had escaped punishment during their life time ; the despisers of the gods and of religion ; the infringers of the duties of imperfect obligation, which civil laws cannot reach ; the traitorous and adulterous ; and the invaders and violators of the sacred mysteries. These last are clearly pointed to in the person of Theseus (l. 617-620) :—

“ . . . Sedet æternûmque sedebit
Infelix Theseus ; Phlegyasque miserrimus, omnes
Admonet, et magnâ testatur voce per umbras
Discite justitiam moniti, et non temnere divos.”†

The fable is that Theseus king of Athens, and Pirithoûs son of Ixion and king of the Lapithæ, who were close friends, agreed to descend into the infernal regions to carry off Proserpine as a wife for the latter ; but Pluto, apprised of their intention, bound Theseus prisoner to a huge stone on which he had seated himself to rest, and fastened Pirithoûs to his father Ixion’s wheel ; or, as another

found death by their own hands, and hating the light, threw away their lives. How gladly would they now endure poverty and hardship in the upper air ! ”

* “Renowned leader of the Trojans, no holy person is allowed to tread the threshold of wickedness : but Hecate, when she placed me over the groves of Avernus, herself taught me the punishments decreed by the gods, and led me through the whole.”

† “There sits, and to all eternity shall sit, the unhappy Theseus, and Phlegyas most wretched, warns all, and with loud voice cries among the shades. ‘Take warning from me, and learn justice, and reverence for the gods.’ ”

account says, Theseus was kept in chains till delivered by Hercules, and Pirithous thrown to Cerberus, which points—as Warburton enters into a long argument to prove—to the death of the one and the imprisonment of the other, for their clandestine intrusion into the mysteries. So great a crime was even an unintentional intrusion indeed considered, that Livy gives an instance of two young men who were put to death for it :—

“ Acarnanes duo juvenes per initiorum dies, non initiati, templum Cereris, imprudentes religionis, cum cæterâ turbâ, ingressi sunt. Facile eos sermo prodidit, absurdè quædam percunctantes; deductique ad antistites templi, quam palam esset, per errorem ingressos, tanquam ob infandum scelus, interfecti sunt.”*—LIV. xxxi. 14.

Horace, moreover, makes mention of the punishment of Pirithoüs, and of the inability of Theseus to alleviate it :—

“ Amatores trecentæ
Pirithoüm cohibent catenæ.”† —HOR. lib. iii. Od. iv. 79, 80.

And,—

“ Nec Lethæa valet Theseus abrumpere caro
Vincula Pirithoö.‡ —*Ibid.* lib. iv. Od. vii. 27, 28.”

The office here assigned to Theseus, of admonishing his hearers against impiety and profanation, could not, in these representations, be so well discharged by any one as by him who represented their violator. It has been objected to the introduction of this warning, that it would be given to very little purpose to those for whom there was no place for repentance, no room for pardon; but if, as there is reason to believe, Virgil is here relating the admonitory maxims delivered during the representation of these mystic shows, nothing could be more just or useful, as the address was then delivered to living spectators.

The poet closes his catalogue of the inhabitants of this portion of the lower regions with—

“ Ausi omnes immane nefas, ausoque potiti.” — (l. 624).§

For the ancients thought, in many instances, that an action was sanctified by its success, which they considered as a mark of the favour and approbation of heaven. As this was a very pernicious opinion, it was necessary that the successful villain, who trampled on his country, and the disappointed plotter who was detected and punished, should be equally the objects of the divine vengeance.

* “Two young Acarnanians, during the days of initiation, themselves uninitiated, and ignorant of all that related to that secret worship, entered the temple of Ceres along with the crowd. Their conversation betrayed them, as they made absurd inquiries about everything they saw; so being brought before the president of the mysteries, although it was evident they had entered ignorantly and without design, they were put to death, as guilty of a most abominable crime.”

† “Three hundred chains restrain the lover Pirithoüs.”

‡ “Nor can Theseus break the Lethæan bonds that confine his friend Pirithoüs.”

§ “All who had attempted some great crime, and who had been successful in their attempt.”

Æneas has passed through the first division, and witnessed the punishments of the second, and here end the lesser mysteries. He now advances to the borders of Elysium, and undergoes the lustration or sprinkling with fresh water, (l. 635,) which immediately precedes initiation into the greater mysteries, and which was said to confer happiness on the recipient.

Accordingly, Æneas now enters upon the greater mysteries and comes to the abodes of the blessed. The contrast between this and the scenes Æneas had witnessed, shew what Aristides meant, when he called the spectacles of the Eleusinian mysteries, "that most shocking, and yet most ravishing representation." The initiated, who, up to this time bore only the name of *mystæ* are now called *epoptæ* and this new vision, or seeing with their own eyes, *autopsia*. In these circumstances the initiated are elsewhere described when they have just entered on this scene:—

"He now discloses to the initiated a region, illuminated throughout, and shining with a divine brilliancy. The cloud and thick darkness are dispersed; and the mind emerges, as it were, into day, full of light and cheerfulness, as before of disconsolate obscurity."

"Largior hinc campos æther et lumine vestit

Purpureo; solemque suum, sua sidera nôrunt."*—l. 640, 641.

These lines are in the very words of those who profess to relate their initiation into the greater mysteries. "Nocte Mediâ, vidi solem candido coruscantem lumine,"† says Apuleius (Met. xi.), in the passage which we gave to our readers, almost entire, in a former paper.

The poet, having described the climate of this happy region, speaks next of the amusements and occupations of its inhabitants.

"Pars in gramineis exercent membra palæstris,

Contendunt ludo, et fulvâ luctantur arenâ."§—(l. 642, 643).

Besides the obvious allusion in these lines to the philosophy of Plato, as to the duration of the passions and the desire after death to continue the occupations of life, it seems to have a more secret one, which he had in his mind all through, the Eleusinian mysteries, whose celebration was accompanied with the Grecian games. On which account perhaps it was, that in the disposition of his work, his fifth book is occupied with the games, as an introduction to the sixth.

The first place in these peaceful abodes is assigned to lawgivers and those whose lives tended to the civilization of mankind, at the head of whom Virgil places Orpheus, the most renowned of the lawgivers of Europe (though better known under the character of poet), the more so, as it was he who first brought the mysteries into that

* "A purer air here clothes the fields with a clear light, and they know their own sun, and their own stars."

† "I saw the sun shining at midnight with a clear light."

§ "Some exercise their limbs on the grass, contend in sport, and wrestle on the yellow sand."

part of Europe. The next place is allotted to patriots, and those who died for the service of their country; the third to pious and virtuous priests; and the fourth and last to patrons and cultivators of the liberal arts and sciences. The first class consists of those who founded society; the second and third of those who supported it; the fourth of those who adorned it; representing in a manner those attributes of wisdom, strength, and beauty, the mention whereof will be so readily recognized by our readers.

Virgil has throughout closely followed the doctrine of the mysteries, which taught that virtue alone could entitle men to happiness, and that rites, ceremonies, lustrations, and sacrifices, could not supply the want of it. Nor has he been less studious in imitating their spectacles and representations. But something is still wanting to complete the identification, viz., the great secret of the mysteries, the unity of the divinity, to which we have before alluded as the leading doctrine of the mysteries. But he was too good a painter to leave anything ambiguous, and has therefore concluded his hero's initiation, as was the custom, within structing him in the *'Απόρρητα*, or the doctrine of the Unity. Musæus, therefore, said by some to have been the son of Orpheus, and hierophant at Athens, and whose name is well known as a poet, and as connected with the Eleusinian mysteries, now takes the place of the Sibyl as his conductor, and is made to conduct him to that part of Elysium in which his father dwelt, who in the following lines unfolds to him the doctrine of perfection:—

“ Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.”*

This was no other than the doctrine of the ancient Egyptians, as we are informed by Plato, who says that they taught that Jupiter, or “the Father” (to whom we have also alluded under the name of Osiris,) was the spirit which pervaded all things. And the unity of the divinity is a doctrine which Virgil seems thoroughly to have felt, as the following lines show:—

“ Deum namque ire per omnes
Terrasque, tractusque maris cœlumque profundum
Hinc pecudes, armenta, viros, genus omne ferarum;
Quemque sibi tennes nascentem arcessere vitas,
Scilicet huc reddi deinde ac resoluta referri
Omnia.”†—(GEORG. iv. 221—226.)

* “In the first place the spirit within nourishes the heavens, the earth, and watery plains, the moon's enlightened orb, and the Titanian stars; and the mind, diffused through all the members, actuates the whole frame, and mingles with the vast body of the universe. Thence the race of men and beasts, the vital principle of the flying kind, and the monsters which the ocean breeds under its smooth plain.”

† “For the deity pervades all lands and the expanse of the sea, and the vast heaven: from him flocks, herds, men, beasts, at their birth each derives its slender life: to him accordingly all return when the period of their dissolution arrives.”

Thus, in attending the hero's progress through the three states of the dead, has been shown, at almost every step, the exact conformity of his adventures with those of the aspirants for the mysteries.

Two gates are there of egress from the abode of the dead ; the one, says Virgil, of horn, the gate whence true dreams were sent to the upper world ; the other of ivory, whence came unsubstantial dreams. By this Æneas and the Sibyl (who had now again taken him under her guidance), when his father had finished his predictions of prosperity of Æneas, and of triumph to Augustus, again issued into the upper air. But though the dreams which came from this gate to men, were unsubstantial, yet it need not be thence inferred that the visions which Æneas had witnessed and the glorious fortunes which had been foretold to him were of this nature. On the contrary, this affected not those which came out of it, but those to whom they came ; and the subsequent good fortune of Æneas shows that there was some foundation in truth for the revelations that had been made to him ; that is to say, as far as a comparison of one part of Virgil's Æneid with another goes—for we do not pledge ourselves to believe in mythological fiction—we are only giving this narrative as throwing a light upon the ancient mysteries.

And now we may take our leave of Æneas, and of the spectacles, and turn our attention very briefly to the rites of the mysteries, as we promised some pages since.

The principal rites preparatory to the exhibition of the spectacles of the lesser mysteries, consisted, according to Doctor Leonard Schmitz, in the sacrifice of a white sow, which the *mystæ* seem to have washed in the Cantharus, and in the purification by a priest, who bore the title of *hydranus*. The *mystæ* had also to take an oath of secrecy, which was administered to them by the mystagogue or hierophant. And they further received some instructions which enabled them afterwards to understand the mysteries which were revealed to them in the great Eleusinia.

These latter were celebrated every year, in the month of Boedromion, during nine days, from the 15th to the 23rd, both at Athens and Eleusis.

On the first day, those who had been admitted to the lesser Eleusinia assembled, whence the name *Agyrmus* ; on the second day the *mystæ* went in procession to the sea coast, where they underwent a purification, whence the name "*Halade Mystæ* ;" the third day was a day of fasting, in the evening a frugal meal was taken, consisting of cakes made of sesame and honey ; on the fourth day was a procession, in which a basket was carried on a waggon drawn by oxen, containing pomegranates and poppy-seeds ; on the fifth day, which was called the torch-day, the *mystæ*, led by the *daduchus* or torch-bearer, went in the evening, with torches, to the temple of Demeter at Eleusis, where they remained during the night ; the sixth day, called Iacchus, was the most solemn of all. On this day the statue of Iacchus, son of Ceres, adorned with myrtle, and with a torch in his hand, was

borne along the sacred road, with songs and rejoicing, from Cera-meicus to Eleusis, and as many as thirty thousand persons frequently accompanied it. On this night the *mystæ* remained at Eleusis, and were initiated into the last or greater mysteries, the spectacles, that is to say, and repeated the oath of secrecy.

On the seventh day the *mystæ* returned to Athens, or their own abodes; the eighth and ninth days do not appear to be appropriated; the last, by the way, was called *Plemochoce* (a kind of vessel), when two of these vessels were filled with water or wine, and one emptied to the east, the other to the west, while those who performed the ceremony uttered some mystical words which concluded the celebration.

Thus have we brought to a conclusion a necessarily brief and imperfect account of the celebrated Eleusinian Mysteries; and if its perusal interests our readers half as much as its compilation (for a paper on such a subject must necessarily be a compilation) has interested ourselves, we shall be amply repaid for the labour which we have bestowed upon it.

X.

THE GREAT OBJECT OF EDUCATION.—Self-instruction is the one great object of rational education. In mind as well as body we are children at first, only that we may afterwards become men; dependent upon others, in order that we may learn from them such lessons as may tend eventually to our edification on an independent basis of our own. The knowledge of facts, or what is generally called learning; however much we may possess of it, is useful only as we erect its materials into a mental frame-work; but useless so long as we suffer it to lie in a heap, inert and without form. The instruction is like the law compared with faith: a discipline of preparation—beggarly elements—a schoolmaster to lead us on to a state of greater worthiness and there give up the charge of us.—*Bulwer*.

ECONOMIC COMBUSTION OF FUEL.—A very ingenious and valuable invention has been patented by a well-known member of the Craft, Bro. Lee Stevens; it is called the "Patent Regulating Air-Door," and is intended to improve to the utmost the combustion of fuel, with regard both to saving and efficiency. This object can only thoroughly be achieved by a continuous and duly regulated supply of oxygen, through the medium of the atmospheric fluid; and the end, as far as our knowledge of the subject will enable us to judge, has been successfully attained by this invention, at least in its application to marine steam-boilers, and locomotive and other furnaces. Our space will not permit a detailed account of the apparatus, but we may enumerate a few of the advantages gained. These are—adaptability to the use of every kind of coal; prevention of smoke; economy of fuel, or increase of steam; simplicity and cheapness; durability; improved ventilation; facility of adjustment; and simplicity of action. We think that we have said enough to show that the patentee deserves the notice and encouragement of the engineering and ship-building interests; and we are happy to say that his merit has been acknowledged in high official departments—the honourable Corporation of the Trinity House having employed the apparatus on board the steam yacht *Argus* with the most satisfactory results. The chief engineer of that vessel reports several advantages derived from its use, particularly the diminution of heat, improvement in ventilation, and great economy in coals. We have also inspected high testimonials in his favour from the great steam-ship companies, and also from numerous proprietors of land-furnaces, who have derived benefit from its use.

THE SEA SERJEANTS.

AT the suppression of the Order of Knights Templar, all their lands, houses, and commanderies were, of course, confiscated by royal rapacity. Not the least celebrated of those subjected to the tyrant's grasp was the commandery of Slebeach, situated in the loveliest district of Pembrokeshire, on the banks of the river Cleddau, and having a large village, that of Slebeach, entirely peopled by the dependants of the house. A few of the knights, foreseeing the tempest, made a timely escape from the fire and sword extermination that afterwards fell upon their brotherhood, and retired to the wild country at the base of Precelly mountain, where they found refuge in the homes of chieftains allied to them by the ties of blood. In course of time they ventured to emerge from their hiding places, and safe as well in their remoteness from the seat of government as in the fidelity of their countrymen, these ex-warrior monks repudiated their monastic vows, and intermarried with the great territorial families of the principality. But the original bond of union never ceased its influence. On the bed of death they bound their descendants by a solemn vow to maintain inviolate their confederacy, and in all the great questions of peace and war which might thereafter convulse their common country, the name of "Slebeach" was to be the watchword of unity and strength. Accordingly, in the subsequent wars of the Roses, they were amongst the most zealous partizans of the Yorkists. At the reformation, recalling the traditionary sufferings of their ancestors, the Templar Knights, they sympathized with conventual houses. In the great civil war between Charles I. and the parliament, their descendants rallied round the royal standard. At the famous siege of Pembroke, where Cromwell commanded in person, three of them, Llangherne, Poyer, and another, made one of the most remarkable defences on record during that most lamentable period of our national annals. At length, the besiegers having destroyed the well that supplied its garrison with drinking water, they were forced to an unconditional surrender. Llangherne, Poyer, and his companion in arms, were condemned to be shot. Cromwell was ill of the gout. The coverlet of the bed in which he lay is still preserved by the descendants of the family at their house, where, an unwelcome guest, he had established his head quarters. As he wrote in bed the original order for their execution, a sudden twinge of his disorder caused him to upset the inkstand; a large stain is shown in evidence of the truth of this tradition. Great intercession was, however, made to save the lives of these devoted cavaliers by some who, though kinsmen, were in the besiegers' camp. Cromwell thought it impolitic to refuse. He therefore cancelled the warrant and consented to the decision of their fate by lot. Three pieces of crumpled paper were thrown into a headpiece, held by a child, innocently unconscious of the solemn drama in which he

was a chief actor. Poyer on opening his choice, found written therein the three words—" *Vita Deo data*," life given by God ; a legend which he substituted for the ancient motto of his house, and which his descendants still bear. The other two lots being blank, their unhappy selectors were immediately led into the market-place and shot.

At the restoration, decimated and impoverished, such as were fortunate enough to escape the entire sequestration of their estates retired to live in privacy. But still—and for generations afterwards—these men of Slebeach had the reputation of being zealous partizans of the exiled Stuarts. That their fortunes, numbers, and activity ever fluctuated with the increased or diminished expectations of that race, is considered a proof of their secret sympathies.

After the suppression of the rebellion of 1745, we hear no more of them in a political capacity. It was about this period that they took the appellation of "Sea Serjeants," because resident in the low maritime counties of Wales, of the *élite* of whose gentry, in respect to antiquity, fortune, and rank, they principally consisted. They were gentlemen who were together at our great public schools and had afterwards, in manhood, partaken together of the usual manly sports and pastimes of a country life.

Their anniversary meeting was in the town of Haverford West, which lasted a week, where new candidates were chosen, with a year's probation before they could aspire to the privileges of the full degree of Sergeant. They had a President, Secretary-Examiner, and two Stewards. When there was a call of Sergeants, that is, on their first admission, they attended in their coifs and the badge of the order, being a silver star having a dolphin in the centre. In 1749, it was resolved to elect, as lady patroness, an unmarried lady of Haverford West, or its vicinity. The selection made, the Secretary was ordered to wait on her to announce the honour the society had done itself, and to present her with its silver badge. The privilege of introducing one lady to attend at dinner on their lady patroness was conceded to each member, the chaplain, and all the probationers for the time being.

The following concise statement of the form of admission, is given literally from the last examination MS.

" MODUS EXAMINANDI.

Τὸ ἐστὶ ὄνομα οὐ ;

" Do you swear allegiance to His Majesty ? *

" Are you a member of the Church of England as by law established ?

" Will you be faithful to your friends in prosperity and cherish them in adversity ?

" Do you desire to be admitted a member of this society, and will you faithfully observe the rules and orders that have been read over to you ?

" Will you, on the honour of a gentleman, keep the secrets of the society and the form of your admission therein ?"

* Which "Majesty" is not indicated. It might be Hanover—or the "King over the Water."

In their written communications with each other, the style was 'Dear Brother,' and they merit fully the character of a most united and genial fraternity of *convives*. Having long ceased to exist, however, it has been thought that this short memorial may both amuse our readers, and save their existence from being entirely forgotten.

From 1726 to 1759 the lady patronesses were Miss Betty Sherwin, and Miss Phillips; the presidents, Colonel Barlow, and Sir J. Phillips. The presidency of the last named gentleman affected his canvas for the honour of representing Bristol at the memorable election of 1754. The populace of Bristol has, from a very early period, been a most turbulent and unmanageable one, and the city, at this period, was famed for its ultra-Whig politics. The mob hooted at their new candidate, shouting "Sea Serjeant!—down with the Sea Serjeants—to the devil with him, the Pope, brass halfpence, and wooden shoes!" The press lent its aid in exasperation of these prejudices; and, on the hustings, it was not without difficulty that the suspicion of disloyalty was dissipated in reference to the secret society of which Sir John acknowledged himself the head. A series of the portraits of Sea Serjeants exist in an ancient mansion on the banks of Towy, between Llandillo and Carmarthen.

RIGHT OF VOTING IN LODGES.—At the revival of Masonry, the private Lodges were allowed to confer on their members the first degree only, the Grand Lodge reserving to itself the power of passing and raising. On the appointment of Wardens, they were passed in Grand Lodges, before their investiture, to the degree of a Fellow Craft; but no Brother was admitted to the third degree until he had been chosen Master of his Lodge. Dermott, however, affirms, in opposition to this assumption, that amongst the *ancients*, no one could be admitted to the office of a Warden except a Master Mason, although he admits that he still retained the appellation of a Fellow Craft, because "the old Masons never gave any Brother the title of a Master Mason until he had actually passed the chair." Every Apprentice, at that period, had a vote on all questions mooted in his Lodge, and even when any alteration was proposed to be made in the general constitutions of the Order, it was provided that a Fellow Craft, or even an Apprentice, might be allowed to address the chair on the subject under discussion, or to make any motion for the good of the fraternity, "which shall be either immediately considered, or else referred to the Grand Lodge at their next communication, stated or occasional." Thus it appears that every Brother, without any regard to rank or attainments in the Craft, had a seat in Grand Lodge, and was competent to take a part in the proceedings. At the present time, however, the Entered Apprentice has no such privilege. The vote and subscription to a Lodge are, or ought to be, coincident, and usually commence when the candidate has attained his Master's degree; for an ancient law of Masonry provided that "initiation makes a man a Mason; but he must receive the Master's degree, and sign the by-laws before he becomes a member of the Lodge."—*Dr. Oliver.*

ANGLO-SAXON HISTORY ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

(Continued from p. 356.)

OF THE NAMES GIVEN TO ROMAN SETTLEMENTS.

IN England, and generally in Germania, it is only in the case of a few of the greater Roman cities, as London, for instance, that the pre-Roman or Roman names, have been preserved in the new names. On the other hand, Roman settlements of which the names are preserved by historians, and many of which the names are not known or identified, are distinctly marked by peculiar terms as having been cities, towns, or other settlements previous to the Roman occupation, which is known by the words Chester, Caster, Cassell, Wick or Wich, &c.

In the case of many considerable Roman cities, the mere word Chester or Cassel, or a like word, is all that remains to denote their former occupation; in other cases some other word is joined with the Romanic term, as in Winchester, Colchester.

The terms which are most used are Chester, Borough, Bury, Bere, Ford, Staple, Over, Ware, Hare, Wall, Camp, Wick, Ore, Row, Win or Wind, Wade, Street, Road, Way, Path, Stone, Gage, Ridge, Wool, Holling, Apple, Cock, Bag, Bad, Cold, &c., Yare, Bolt or Bol, Ches or Chis, Hart, Perry or Pury, Shute or Shoot, Maiden.

OF THE WORD CHESTER.

A word easily recognizable is Chester. In England this takes the forms of Chester, Cester, Caister or Caster, Cetter, and on the continent, of Caster, Ceester, and Casten. It is commonly allowed to be derived from the Latin *castrum*. Nearly akin to this is Castle, in England, and Castel, Kestel or Kastel on the continent, derived from the Latin *castellum*.

BERWICKSHIRE—

- * Habchester.
- * Belchester.

CHESHIRE—

- * Chester.

CORNWALL—

Launceston.

CUMBERLAND—

Muncaster.

DERBYSHIRE—

- * † Little Chester.
- * Derventio.
- Castern, Slam.
- * Chesterfield.

DEVONSHIRE—

- * † Exeter.
- † Isca.
- Chester, Ugborough.

DORSETSHIRE—

- * Dorchester.
- Bedcister, Hartgrove.
- Herchester, Frome, Saint Quintin.
- Launceston, near Tarrant, Hinton.
- Hogchester, near Charmouth.
- Alcester, near Shaftesbury.

THE WORD CHESTER—*continued*

DURHAM—

- * Chester le Street.
- * Binchester, Auckland.
- * Stonechester, ditto.
- * Lanchester.
- * Elchester.

EDINBURGH—

- * Chester Hall, Cranston.
- Casterton ?

ESSEX—

- * Colchester.

GLOUCESTERSHIRE—

- * Gloucester.
- * Cirencester.
- * Frocester.
- * Woodchester.
- * Chesterton, Cirencester.

HAMPSHIRE—

- * Winchester.
- * Silchester.
- * Porchester, or Portchester.

HEREFORDSHIRE—

- * Welchester, Woolhope.

HUNTINGDONSHIRE—

- Godmanchester.

KENT—

- * Rochester.
- * Napchester.

LANCASHIRE—

- * † Manchester.
- † Mancunium.
- * Lancaster.
- * Ribchester.

LEICESTERSHIRE—

- * Leicester.
- Overcester, Monks Kirby.

NORFOLK—

- * Caister.
- Brancaster.

NORTHAMPTONSHIRE—

- * Towcester.

NORTHUMBERLAND—

- * † Rochester, near Elsdon.
- * Bremenium.
- * † Rudchester, Rutchester, or Rouchester.
- † Vindobaldum.

NORTHUMBERLAND—*continued*

- * Rochester, near Kirkwhelpington.
- * Whitchester, near Hedden.
- * " " Graystead.
- * " " Melkridge.
- * Ulchester, or Outchester.
- Hedchester, near Bolam.
- Fernechester, near Shaftoe.
- * Chesterhope, near Corsenside.
- * Greenchester, Otterburn.
- * Chesters, Hennshaugh.
- * " Walltown.
- * Chesterwood, Haydon.
- Caistron, near Rothbury.

OXFORDSHIRE—

- * Dorchester.
- Bicester.
- Chesterton.

ROXBURGHSHIRE—

- Chesters, Cencrum.
- Chesterknow, Blainslie.

SHROPSHIRE—

- * Chesterton.
- * Wroxeter.
- Alceston, Westhope.
- * Yurchester, Hurley.

SOMERSETSHIRE—

- * Ilchester.
- Chesterblade, Evercreech.

STAFFORDSHIRE—

- Uttoxeter.
- Recester.

SUSSEX—

- * Chichester.

WARWICKSHIRE—

- Alcester.

WESTMORELAND—

- Hincaster.
- Casterton.

WILTSHIRE—

- Casterley Camp, near Charlton.

WORCESTERSHIRE—

- * Worcester.

YORKSHIRE—

- * Doncaster.
- * Tadcaster.

FOREIGN FORMS OF CASTER.

Castre,² near Brussels, Brabant.
 Caster, near Cologne, Rhenish Prussia.
 Casterle, Antwerp.
 Ceester, Holstein.
 Castrop,^a near Cologne, Rhenish Prussia.
 „ „ Dortmund, Westphalia.
 Ceestendam, near Hanover.

ENGLISH FORMS OF CASTLE.

CUMBERLAND—

* Bewcastle.
Papcastle.

DURHAM—

Barnard Castle, Gainford.
Swancastle, Shelton.
Bantling Castle, Tanfield.

MIDDLESEX—

Castleware, near Enfield.

NORFOLK—

Castle Rising.

NORTHUMBERLAND—

Newcastle.
Horncastle, Whelpington.
Tedcastle, Haydon.
Castlehill, Callaby.
Castlenook, Kirkhaugh.

WILTSHIRE—

Groveley Castle.

FOREIGN FORMS OF CASTLE.

Kastel, near Mentz,
 „ „ Amberg.
 Keskastel, Lower Rhine, France.
 Castelaun, Westphalia.
 Berncastel, ditto.
 Gastel, ? North Brabant.
 Cassel, French Flanders, Nord, France.
 „ „ near Cologne, Westphalia.
 Kessel,^b near Antwerp.
 „ „ Venlo, Guelders.
 Kesselheim, near Coblenz.

OF THE WORD CONEYGORE.

Among the peculiar and undetermined words, is Coneygore. The places so named I have commonly found in Roman situations, and this is likewise the opinion of Mr. Hartshorne in his *Salopia Antiqua*, where he has given a list of about fifteen.

The word is variously written Coney Gore, Coneygree, Coneygarth, Coneygare, Coningree, Cunninggarth.

The general and nearest form is Coneygore, but this does not seem to be the right form of the word. It is possible it may be Conninggore.

It has been supposed that Coneygore is a rabbit-warren, but there is no foundation for this meaning.

a This form seems equivalent to Casterhope or Chesterhope.

^b This form may, however, be equivalent to "Chisel" in Chiselhurst, Kent.

The following will show how copious the list is :—

CUMBERLAND—

Conyfield, Stapleton.
Cunninggarth, Westward, and
another.

BEDFORDSHIRE—

Gongre Hill, Toddington.

DERBYSHIRE—

Coneygre, Pentrich
Coney Green, North Wing-
field.
Congreave, ? Bakewell.
Coneygree, Etwall.

DORSETSHIRE—

Coneygore or Conegar, near
Dorchester.
Coneygore or Conegar, near
Wootton Fitzpaine.
Coneygore or Conegar, near
Stowerpaine.
Coneygore or Conegar, near
Shilling Okeford.
Coneygore or Conegar, near
Hampreston.

DURHAM—

Coniscliffe, near Darlington.

GLOUCESTERSHIRE—

Coneygore, Filton.
" Quenington.
" Wotton.
" Alvaston.
" Bibury.
" Pill, Berkeley.
Conigree, Newent.
Cannigar, North Cerney.

HEREFORDSHIRE—

Conhope, Aymestry ?
Coneygree, Ledbury.

LANCASHIRE—

Conyngherhurst, Pennington.
Conistone.

LINCOLNSHIRE—

Coneygarth, Haxey.
Conisholme, near Louth.

NORFOLK—

* Conisford, near Norwich.

NOTTINGHAMSHIRE—

* Coneygore, Flintham.
* Coneygree, South Collingham.
Coneygrey, Greasley.

SHROPSHIRE—

Coneybury, Broseley,
" Abdon.
" Farlow,
Coneygreen, Oswestry.

SOMERSETSHIRE—

Conygar, Clevedon.
* Coneygore, Wincenters.

SUFFOLK—

Coney Weston.
Coneygarth, Amesbury.
Coneygarth, Easton.
Coneygre, near Calne.
Coneygarth, Winterbourne.
Coneygar, Cliffe Pypend.
* Coneybury, Malmsbury.

WORCESTERSHIRE—

Coneyburrow, Longden.
* Coneygree, Bromesberrow.
" Middlehill.
Coningree
Coneygare, Alfrick.
* Coneyswick or Conningswick,
Rock.

YORKSHIRE, EAST—

Coniston, near Swine.

YORKSHIRE, NORTH—

* Coneysthorp, Barton le Hurst.

YORKSHIRE, WEST—

* Coneythorp, near Golds-
borough.
* Conisbrough, near Doncaster.
Coniston, near Burnsall.
* Cold Coniston, near Gargrave.

FORMS OF GORE.

BUCKINGHAMSHIRE—
Gorefields.

DENBIGHSHIRE—
Gourton.

DORSETSHIRE—
Le Gore, St. Margaret's.^a
Gore Heath, East Morden.

GLOUCESTERSHIRE—
Sanagar, Berkely.
Hinnegar, Didmarton.
Ley Gore, Tuckdean.^a

HAMPSHIRE—
Bransgore.
Goreley, Ibbesley.

HEREFORD—
Oldgore, Yalton.

LANCASHIRE—
Gore, Altear.
Gorton, near Salford.

LINCOLNSHIRE—
Wellingore.

MIDDLESEX—
Kensington Gore.
Gore Hundred.

WILTSHIRE—
Gore, Beachingstoke.
* Gore Cross, West Lavington.
Clatting, Oaksey.

SOMERSETSHIRE—
Cats Gore.

FOREIGN FORMS.

Of Coney I have not been able to determine any form.
Of Gore are the following probable examples :—

Goor, Overijssel, Holland.
Goar, Westphalia.
Gorcum, Holland.
Goirle, North Brabant.

REMARKS ON CONEY GORE.

That the latter word is Gore, is proved by the numerous forms in Gore, in the list I have given, as apart from the first word Coney.

That the first word was spoken something like Coney is shown by the general form.

That it was applied to some Roman situation is shown by the topography of many of the places, and by its association with Bury, Wick, Ford, Borough.

^a Perhaps Lea Gore.

THE SEASONS OF LIFE. — The summer is now ripe, and autumn laden with fruits, the product of nature's youth and manhood, is before us. Soon will the fruit ripen and be gathered, and then winter, cold, cold winter, will come. How emblematic these changes of the seasons are of the life of man! If by dissipation and abuse, disease destroys the vital powers, we, like the worm-eaten fruit, will fall into our graves before life's autumn passes; but if temperance and prudence guide us through the germinating and budding growth of life, we may hope, like the sound and healthy fruit, to fully ripen with years until, in the winter age, we are gathered to our fathers. So will it be with man if he lives in accordance with the teachings of Masonry.—*American Mirror and Keystone.*

OUR ARCHITECTURAL CHAPTER.

WITH the benefit of the limited liability act, and the movement now going on, there can be little doubt our architectural friends will have many opportunities of building Masonic halls in the provincial towns. Then comes the great architectural question—"Classic or gothic?"—as to the exterior and the interior. We, who have no prejudices as to style, are content to take either, as circumstances may dictate. First the situation of the building is to be borne in mind. If a mediæval church is alongside, it is absurd to run up a Doric, Ionic, or Italian façade. Let it be early English, or pointed, or whatever will best harmonize, so as to give character and dignity to the whole group of buildings. If however the adjoining buildings are a Doric town-hall, and a rich Italian bank, then the style of the Masonic hall should in some degree correspond. If both buildings are of allied styles, there is no difficulty; but otherwise the new hall should be made to conform either to the more considerable building, or that whose lines will best agree with the internal arrangements of the new building. If the neighbours are one highly decorated and the other less decorated, and the funds are limited, then the new building may be designed in the plainer style.

If a building of a distinct architectural expression exists alongside, it is most desirable that the style and main horizontal lines of the new hall should be made to agree. For instance, the ground-floor windows, doors and lintels should be made to correspond, though the dressings need not be alike in their ornamentation. If, too, the first floor can take the character of its neighbour, so much the better. There are few mistakes which detract so much from the effect of a new structure, and of course from the old one, than, without rhyme or reason, running the floors and windows some four or six inches above or below those of an existing building. Thus, instead of the new building grouping with the old as a member of a large and noble group, two dissonant structures are set alongside, each of which serves to detract from the other. In fact an opportunity for good is lost, and an irreparable work of mischief is carried out. It is not to be assumed that the architect or Grand Superintendent of Works of the Masonic hall is servilely to copy the elevation of an existing building of inferior merit, but having made his general design to harmonize—not in the nature of a wing, unless there should be a positive opening as it were for such an arrangement, but as a member of the group—he will preserve an independent treatment; for this especial reason, that his subject requires an independent treatment; because a bank will demand one set of attributes, and one mode of arrangement, a town-hall another, and a Masonic hall will demand what is expressive of its dedication. Still even if a square and compasses are introduced on a cornice, they must be so employed as not to jar with some mock classic

ornament prominent on the bank, corn exchange, town hall or mechanics' institution.

There is abundant scope for the labour of the architect in the special treatment of a Masonic hall, because either in the Gothic or classic styles it admits of distinctive expression. All the symbols of the Craft can be legitimately introduced which are allowed to be publicly displayed—and these speak for themselves; and the name of the Lodge will often give a title for some particular ornament or sculpture. Such names as Royal Sussex, Industry, Cornubian, St. Paul's, St. Mary's, Angel, Phoenix, St. John's, Fidelity, Providence, Hope and Charity, Apollo, Phoenix, Minerva, Alfred,—names taken indiscriminately—admit of special commemoration. It is true some names have not the same facilities, but, on the whole, there are few structures that give such suggestions for their external symbolism as Masonic buildings. Where a Royal Arch or other Chapter is attached to a Lodge, or where several Lodges meet in one hall, of course additional material for the sculptor is available.

Where the name of a Lodge is classic in its suggestions, as the Ionic, the Apollo or the Minerva, it would be quite absurd to treat in the early English or Tudor manner; but there is abundant scope for the mediæval style. Where there is a mediæval legend, true or false, attached to a city or a Lodge, it may be taken as a motive. Thus a Lodge at York may be Saxon, or if there should be a new Masonic hall at Taunton, it may be Tudor.

The exterior of the hall will, to some extent, govern the interior, but it should be so arranged that the Lodge-rooms should admit of adaptation for the rites of the higher degrees.

It will be found convenient in most provincial towns to have the hall placed near an hotel, and having access to it, whether the banquets be served in the Lodge or in the hotel; but where the town is large and the hall large, then such a situation is not necessary, as various public meetings and banquets will be held, and a tavern of some kind established on the premises, which will afford revenue to the Masonic owners of the hall.

In every large town, and more particularly in a seaport town, where there are several Lodges and many visitors, the Masonic hall should be so arranged that it can be employed as a club-room and library for Masons only; and these are privileges which would be obtained without additional expense to the Craft of the town, as there would be no additional rent; the Tyler and his wife, resident on the premises, would afford the attendance, and the cost of lighting would be the chief expense. Books, including a Masonic collection, would be given, and many newspapers; but where periodicals are required and current literature a subscription will be necessary to one of the circulating libraries, and a special subscription should be opened, as in the London clubs. In the Army and Navy Club, the library subscription, which is optional, is only five shillings per member. Of course all subscribing members of Lodges in the town would be

members of the Masonic club, but where there was a special library subscription, only those subscribing would have access to the news-room, but all members would have the use of the library and the privilege of taking books out.

In a town with one hundred members, five shillings a year would supply the library, but, with a very large number of members, a single subscription of say ten shillings on initiation, five shillings on becoming Fellow Craft, and five or ten shillings on being raised to M.M., would afford sufficient funds. One resource would be to require each member to give one work, or one set of a newspaper, each year.

An arrangement of this nature, having a club, a library and news-room, would keep many members as subscribing members, and preserve the vitality of the Craft. It would become a great privilege to visiting Brethren, and thereby to resident Brethren.

In a large town, two sitting rooms or offices, and a bedroom, should be provided for a resident secretary, being his sole remuneration ; and quite sufficient inducement for a young professional man in most places, as it gives him an excellent residence, rent free, and in a place where he is sure enough of getting business into the bargain. An architect, a solicitor, or an accountant, would be glad enough of such a beginning.

As we have shown before, a very little care bestowed by Grand Lodge would endow the Craft with a very large property in Masonic halls, which would yield a large eventual income for the charities. Many a town would, in the course of time, get together its three thousand or five thousand pounds for a Masonic hall, if it could have a temporary loan from Grand Lodge of two or three thousand pounds at the beginning of the undertaking.

Were a thorough plan laid down, many Lodges would begin operations by members taking five or ten pound shares in neighbouring Masonic halls or Lodges, waiting till a sufficient amount had been got together to begin, then drawing in all their advances, diverting them to their own building, receiving a temporary advance or aid from neighbouring Lodges, and in a few years paying off all the shares, and becoming freeholders and landlords of their own halls.

It is not in every number we have to chronicle the foundation of a new town in England on a set day, though new towns spring up like new streets ; but on the 19th of August Lady Eardley laid the first stone of a new town and station, called Belvidere, which is on the North Kent railway, between Erith and the new town of Abbey Wood. About fifty villas in this town of Belvidere are being built on Sir Culling Eardley's property. A new town starting in the west is Spring Grove, beyond Brentford and north of Twickenham. The railways have been great creators of new towns and villages, to such an extent that a new gazetteer is required for them. Many of the omnibuses running through the streets of London would puzzle an old Londoner, as, for anything he knew, the names might be those of settlements in Van Diemen's Land.

The iron and wooden house trade is springing up again, as there is some demand for the new towns on the golden coast of the north-west of America. The chief supply is however in the hands of the Californians and Chinese.

In India there are many new towns and cities springing up, such as Matheran, Muttah, Campbellpore; and others, as Allahabad and Lucknow, are being reconstructed. There is good scope for architects, and above all for thorough clerks of the works, and contractors and sub-contractors, and if they do not like the heat of the plains, they can keep to the cool and healthful hills till they are ready to venture into the lower cities. The *Leader* newspaper, which has become the organ of Indian progress, gives information on this head, which will be found useful to intending emigrants.

John Bell, the sculptor, has sent us his letters on the Wellington Monument in the *Building News*. He shows clearly enough that great neglect has characterized the government in its arrangements; that the expenditure of £11,000 on the High Dutch funeral car, was a mistake; that the choice of a site for the monument was made rashly; and that the splendid sarcophagus should not be separated from the monument. He requires that the Nelson sarcophagus should be removed from under the dome, and that the Marquis Cornwallis shall be removed from rivalry with Nelson. Bell wishes to bring Wellington and Nelson face to face. This seems the arrangement best calculated to preserve the moral impression.

Wilkins's pepper-boxes on the National Gallery, which were very classic in his day, are evidently doomed, even if his building stands. Wilkins has been much abused unjustly. He had a narrow site given to him, and the government destroyed his ground-floor by cutting through one passage to the barracks and another to the workhouse.

A real Greek building is required for Athens, under the name of a National Museum, for the adaptation of a spurious civilization to the oriental scoundrels who, under the name of Greeks, bask in the protection of England, and who in England and India, and throughout the world, are the spies and satellites of the Russians. The style of the proposed building will necessarily be restricted to Ionic or Doric, and another monument will be added to a city, outside of whose walls the Klepht roams at large and cuts off ears and noses, and subjects his victims to barbaric tortures.

Dr. Barnes is having another battle about the Thames. From his flagship, the *Dreadnought*, he assails Bazalgette and his co-operators, and maintains that the Thames is not a channel of disease. In his report to the Shoreditch vestry, for whose district he is medical officer, he has given the result of his observations on the Thames, as senior physician of the *Dreadnought*, and these constitute a mass of valuable matter, deserving of separate publication.

A DIALOGUE CONCERNING FREEMASONRY.

TRANSPPOSED INTO MODERN ENGLISH, FROM A MANUSCRIPT IN THE BODLEIAN
LIBRARY AT OXFORD ; TIME OF HENRY THE SIXTH.

1. What is the mystery of Freemasonry?—The skill of nature, the knowledge of its properties and various operations, particularly the art of numbers, weights, and the true manner of forming everything for man's use.
2. Where did it commence?—In the east; and coming westward, brought with it all conveniences to uncivilized nations.
3. Who brought it westward?—The Phœnicians, who being great merchants, came from the East into Phœnicia, for the conveniency of commerce, both East and West, by the Red and Mediterranean Seas.
4. How did it arrive in England?—Pythagoras, a Grecian, travelling for knowledge into Egypt, Syria, and several other countries, and gaining admission into every Lodge of Freemasons, he learned a great deal, and returning dwelt in Grecia Magna, and became famous for literature; he formed a considerable Lodge at Crotona, and made many Freemasons, some of whom went to France, from whence, in process of time, the art passed into England.
5. Do Freemasons reveal their arts?—Pythagoras, when he travelled for instruction, first learned and then taught, as every one should do. They have in every age communicated from time to time such of their secrets as were beneficial to mankind, and retained only what might be dangerous in bad hands, or would be useless without directions from the Lodge, or those that unite the Brethren by the profit or convenience which the fraternity derive from them.
6. What arts have they taught the world?—Agriculture, architecture, arithmetic, astronomy, chemistry, geometry, government, music, poetry, religion.
7. Why do Freemasons teach more than others?—None but themselves have the art of inventing arts; this method the first of the society received from God, by which they are enabled to discover what arts they please, and the best way of teaching them, what others find out is only by chance, and therefore trifling.
8. What do they conceal?—The art of inventing arts being for their own honour and profit; the art of keeping secrets, that the world may conceal nothing from them; the method of working miracles and prophecy; transmuting metals; the use of abracadabra; the way to become good and perfect, without the assistance of hope and fear; the universal language.
9. Shall I be instructed in the same arts?—If you are worthy and able to learn.
10. Do all Freemasons know more than others?—They have better opportunities, but some want capacity and others industry, which is absolutely necessary to attain any science.
11. Are Freemasons better than others?—They are more virtuous in general than they would be if they were not Freemasons.
12. Do Freemasons love each other?—Yes; and it can't be otherwise, for the better men are the more they love one another.

THE PRINCIPLES OF FREEMASONS.

AN epilogue spoken by Brother Foote, properly clothed, after a play acted at Exeter, January 7th, 1771, by desire of the most ancient and honourable Order of Free and Accepted Masons.

“ Though slander follows wheresoe’er I go,
 To vilify the art she does not know,
 Undaunted (guilt alone has cause to fear),
 Clothed with this honoured badge, I now appear,
 Owning myself a Mason—at that name
 No guilty redness dyes my cheek with shame ;
 Let slander follow—I her darts defy—
 And laugh at sneering folly’s oft told lie,
 But what our Order teaches I will show ;
 The lessons you must love when once you know.
 It always bids us humbly to adore
 The Almighty Architect by whose great power
 The universe was built,—to His decree,
 Which wisdom ever guides, resigned to be.
 It makes us zealous in our country’s cause,
 True to its prince and faithful to its laws ;
 For ever bids us with the strictest care
 To act with all the world upon the square.
 Never to publish a frail neighbour’s shame ;
 Or filch away a brother’s honest name,
 To be sincere ; his secrets ne’er reveal,
 And him to serve with fervency and zeal.
 With true philosophy it warms our breast,
 With eager zeal to succour the distress ;
 Bids us show mercy when we have the power
 And to the houseless stranger ope the door.
 The naked with warm vestments to infold,
 And guard the shivering wanderers from the cold—
 To feed the hungry—bid them eat and live,
 And to the thirsty lip the cup to give.
 To visit wretches tortured by disease,
 Make smooth their bed and pour the balm of ease ;
 The widow’s tales, the orphan’s cry to hear,
 And from their eyes wipe off affliction’s tear.
 To know each office, each endearing tie
 Of soft-eyed, heaven-descended, charity ;
 Upright it bids us walk—to put a rein
 On sensual appetites, and pride restrain ;
 It roots out narrow notions from the mind

And plants a generous love for all mankind ;
 Regards not modes of faith, but cries—' Unite
 With all who work by the nice rule of right ;'
 All have one Father ; all good men and true
 In different roads, the same great end pursue.
 When to the Lodge we go—that happy place,
 There faithful friendship smiles in every face.
 What tho' our joys are hid from public view,
 They on reflection please and must be true.
 The Lodge the social virtues fondly love,
 There wisdom's rules we trace and so improve.
 There we (in moral architecture skill'd)
 Dungeons for vice, for virtue temples build.
 Whilst scepter'd reason, from her steady throne,
 Well pleased, surveys us all and makes us one.
 There concord and decorum bear the sway
 And moral music tunes the instructive lay.
 There on a pleasing level all appear,
 And merit only is distinguished there.
 Fraternal love and friendship there increase,
 And decent freedom reigns and lasting peace.
 Secrets we have—but these we gladly show
 To proper persons—who apply to know.

Be not offended, lovely, beauteous fair,
 That you from Masons' rites excluded are.
 'Tis not because we think you would disclose
 Whate'er within your breasts we might repose,
 But we're afraid (and sure our fears are true)
 Were you admitted, love would enter too.
 That jealousy might then our hearts inflame,
 And to a rival's change a brother's name.
 Break all our bonds, annihilate our joy,
 And soon our ancient Order quite destroy.
 Be not offended!—we your sex adore,
 And pay true homage to your sovereign power.
 Thus I, the lessons which were taught, have shown,
 Which surely must be loved as soon as known.
 If e'er with these our actions disagree,
 Censure the man—but blame not Masonry.
 We do not blame when others go astray,
 The light which comes from Heaven shows us our way."

THE MASONIC MIRROR.

MASONIC MEMS.

WE learn that a petition is in course of signature for the re-establishment of a Lodge in that once favourite watering-place, Ashby-de-la-Zouch, and that the Right Hon. Earl Ferrers, who is actively engaged in the good work, is to be the first Worshipful Master.

WE are requested to state that Bro. the Viscount d'Estrey will deliver a lecture on the "Future Government of British India" for the benefit of the Indian Relief Fund, at the Myddelton Hall, Upper Street, Islington, on Wednesday the 15th Sept. next at 8 o'clock P.M.

A PROVINCIAL Grand Lodge for the North and East Riding of Yorkshire, will be held in connexion with the Lion Lodge, No. 391, when the M.W.G.M., the Earl of Zetland, who is also the Prov. G. Master, will lay the foundation stone of a new Masonic hall on the West Cliff, Whitby.

THE Prov. Grand Lodge for Suffolk has been postponed until the 24th Sept., when it will take place at Ipswich.

A NEW Chapter of Instruction in connection with the Enoch Chapter, No. 11, will be opened at Comp Gurton's Red Lion, Bond Street, on Wednesday, the 29th instant.

METROPOLITAN.

APPOINTMENTS.

Wednesday, September 1st.—Grand Lodge, at 8.

Thursday, 2nd.—Lodge, Yarborough (812), George Hotel, Commercial Road East.

Saturday, 4th.—General Committee Boys School, at 4.

Monday, 6th.—Lodge, St. Luke's (168), Commercial Hall, Chelsea; Joppa (223), Albion Tavern, Aldersgate Street.

Tuesday, 7th.—Lodge, Stability (264), Green Dragon, Bishopsgate Street. Colonial Board, at 8.

Wednesday, August 8th.—Lodges, Union of Waterloo (13), Woolwich; Kent (15), Three Tuns, Tooley Street; Vitruvian (103), White Hart Tavern, College Street, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Lodge of Justice (172), Royal Albert, New Cross, Deptford; Caveab (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington.

Thursday, 9th.—Lodge, Friendship (248), Ship and Turtle, Leadenhall Street.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

HIGH CROSS LODGE (No. 1056).—We almost fancy we hear our readers exclaim, What! another new Lodge—and that too within the metropolitan district? Such is the fact, and it opens with every prospect of success—the *locus in quo* being

delightfully situated about nine miles down the Eastern Counties line, on the road to merry Edmonton, of Johnny Gilpin celebrity—a neighbourhood which, thanks to railways and other means of easy locomotion unknown to our forefathers, has become a favourite resort from the labours of the day, of a large number of merchants, and their *employés* of the city of London, many of whom naturally look for a Masonic Lodge, as a means of reunion and recreation. The new Lodge was consecrated at the Railway Hotel, Northumberland Park—adjoining the Park station of the Eastern Counties Railway, on Friday, the 27th August, by Bro. John Hervey, P.G.D., assisted by Bro. Wm. Watson P.G. Steward (who gave the invocation prayer) and other Brethren—the music being conducted by Bro. G. F. Taylor, who presided at the harmonium, assisted by Bro. Banks and others. The consecration having been concluded, Bro. Hervey proceeded to induct Bro. Potts P.M., of the Lodge of Sincerity, No. 203, who was named in the warrant of constitution, as the first Master into the chair. The W.M. then invested his officers as follows, Bro. Willson, S.W.; Bro. Hamilton, J.W.; Bro. Hart, Sec.; Bro. Wright, S.D.; Bro. Arliss, J.D.; Bro. Whittle, I.G. Bro. Dominy, formerly of Poole, Dorsetshire, who has recently taken the house where the Lodge is to be held, was then elected and invested as Treasurer; and Bro. Johnson as Tyler. The usual addresses having been delivered with much power by Bro. Hervey, the ballot was taken for four candidates, Messrs. Robert Rowley Chapman; Wm. Steadman, Edward Wilden, and William Pennion Smith; and two joining members, Bros. Thos. Weaver, and F. T. Doddington, the ballot in each case being unanimous. The W.M. then proceeded to initiate the candidates, each of whom were introduced separately, as they should always be. At the close of the business the Brethren adjourned to a very elegant banquet, and the remainder of the evening was spent in a most agreeable manner, there being several visitors present, in addition to the Brethren we have named, including Bro. Geo. Biggs, P.G.S.B.; Bro. Richard Spencer, P.M. 239; Bro. Sheen, P.M. 233; Bro. Carpenter, P.M. 206; Bro. Odell, P.M. 165; Bro. Burton, P.M. 9 and 202; &c. The toasts of the Grand Officers and the visitors was appropriately acknowledged by Bro. John Hervey, who augured from the auspicious opening of the Lodge a most prosperous future, the whole of the candidates initiated that evening being inhabitants of the neighbourhood. Bro. Welden returned thanks for the initiates, and expressed the great gratification they had experienced at having been admitted as the first candidates in a new Lodge, of an Order of which they had heard so much—but of which nothing they had heard could have led them to fully realize its beauties but initiation. It would be their endeavour—not to invite others to follow their example—but to induce them to do so by the example which he felt they must offer to society if they only practised those precepts which had been so forcibly and beautifully enforced upon them. Bro. Hervey gave “Prosperity to the High Cross Lodge,” coupled with the health of the W.M., than whom no brother is better adapted for bringing a Lodge into good working order. The toast was briefly acknowledged, and other toasts, relieved by some excellent singing, soon brought the evening to a happy close. The Lodge is to meet twice a month and being beautifully situated at a short distance from the metropolis, will no doubt become a favourite place of resort for our east end brethren—especially in the summer months. We cannot conclude without a word of commendation to Bro. Dominy, for the arrangements made to secure the comfort of the Brethren. The furniture which is all new, has been supplied by Bro. Spencer.

[We have long had the honour of the acquaintance of Bro. Dominy, and know him to be a most conscientious, upright man, but cannot avoid noticing that according to p. 57 of the Book of Constitutions, Bro. Dominy cannot hold the office of Treasurer without obtaining a dispensation from the M.W.G.M.—Ed.]

INSTRUCTION.

LODGE OF CONFIDENCE (No. 228).—A large number of Brethren assembled at this Lodge of Instruction, on Wednesday, August 25, at Bro. Wadson's, Bengal Arms, Birchin Lane, it having been announced that Bro. William Watson would

perform the ceremony of consecration, followed by that of installation. At the hour of eight, Bro. Watson took the chair, appointing Bro. Anslow, S.W., and Bro. Brett, J.W. The ceremony of consecration was well worked. Lodge being declared formed, Bro. Anslow was introduced to the chair, for the purpose of receiving the position of W.M., and on being placed in the chair, invested the following brothers as assistant officers:—Bro. Brewer, S.W.; Bro. Baker, J.W.; Bro. Jackson, Treas.; Bro. Burch, Sec.; Bro. Brett, S.D.; Bro. Thomas, J.D.; Bro. Thompson, I.G.; and Bro. Bradley, Tyler. After this, the W.M. put the questions in the first and seventh sections of the first lecture, which were admirably answered by Bros. Brett, Thomas, Watson, and others. Bro. Foote then proposed that a vote of thanks be recorded on the minutes of the Lodge to Bro. Watson, for his kindness in performing the ceremony upon this occasion. It was seconded by Bro. Lazarus, P.M. (No. 223), and carried. Bro. Watson, in reply, thanked the Brethren for their appreciation of his services, and assured them of his willingness, at any time, to afford all instruction in his power to those members of the Order who were desirous of learning. Before concluding, Bro. Watson drew the attention of those present to a report which had been spread abroad, that he made a charge for consecrating a Lodge. He presumed that the report arose from some misconception—not a wilful one, he trusted—but he would emphatically and positively deny that he ever made a charge, or would accept of any emolument for such services. The propagation of Freemasonry had ever been to him a labour of love, and so would continue, so long as the Great Architect gave him power to disseminate the sublime principles of the Order. Bro. Watson having resumed his seat, amidst considerable applause, the following Brethren were proposed joining as members:—Bros. Hoare, 29; Stephen Owen, W.M., 624; Robt. Smith, 206; D'Estrey, 824; and Geo. Biggs, P.G.S.B., 23. Among the visitors were—Bros. Potts, P.M., 203; Coulcher, W.M., 1,055; Arliss, P.M., 237; Thomas, P.M., 206; Wright, 203; Daintree, 211; Sedgwick, 211; and many others. The music was performed on the harmonium by Bro. Taylor assisted by Bro. Wood Banks.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Tuesday, September 7th, Beaufort (120), Freemasons' Hall, at 7; Wednesday, 8th, Royal Sussex (221), ditto. *Instruction*.—Friday, 10th, ditto, at 7½. *Chapter*.—Thursday, 9th, Clarence (81), ditto, at 7.

CHANNEL ISLANDS.

APPOINTMENT.—*Lodge*.—Tuesday, September 7th, St. Anne's (863), New Street, Alderney, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, September 8th, Fidelity (623), White Hart, Flowery Field, at 6; Thursday, 9th, Mersey (701), Angel Hotel, Birkenhead, at 5. *Mark*.—Friday, 10th, Joppa (5. S. C.), Angel Inn, Birkenhead, at 6.

DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 6th, Bedford (351), Private Room, Tavistock, at 7; Fidelity (280), Three Tuns, Tiverton, at 7; Harmony (182), Swan Inn, Plymouth, at 7; Tuesday, 7th, St. John's (83), Masonic Hall, Plymouth, at 7; Wednesday, 8th, Fortitude (122), Prince George Hotel, Stonehouse, at 7.

DORSETSHIRE.

APPOINTMENT.—*Chapter*.—Friday, September 10th, Amity (160), Masonic Hall, Poole, at 7.

DURHAM.

APPOINTMENTS.—*Lodges*.—Thursday, September 9th, Palatine (114), Bridge Hotel, Sunderland, at 7; Restoration (128), Town Hall, Darlington, at 7.

ESSEX.

APPOINTMENT.—*Lodge*.—Wednesday, September 8th, United (998), George Hotel, Colchester at 7.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, September 9th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7. *Encampment*.—Wednesday, 8th, Royal Naval Phoenix, Lodge Rooms, Portsmouth, at 7.

WINCHESTER.—*Lodge of Economy* (No. 90).—The regular monthly meeting of this Lodge was held on Wednesday, August 25th. The minutes of the previous Lodge having been read and confirmed, the Lodge was opened in the second and third degrees, when, in the unavoidable absence of the W.M., Bro. Naish, the chair was filled by Bro. Everitt, P.M.; and Bros. Ernest, Sherry, and Gerard were raised to the sublime degree of Master Mason in a most impressive manner. The Lodge was resumed in the first degree, when the report of the committee on the Masonic of schools was read, and fully discussed. Bro. Sherry, P.M., rose and read a portion Bro. Binckes's remarks at the Stoneleigh Lodge, (No. 1027), held at Kenilworth, on the 30th of June, wherein he states that the Masonic charities did not receive that support from the provincial Brethren that they deserved, and that two thirds, or nearly, of the recipients of the benefits of these institutions came from the country, while nearly three fourths of the amount contributed to their support was derivable from London. Bro. Sherry, P.M., also read a portion of the report from the committee of management of the Benevolent Institution, in which is stated, that nearly all the expenses of the festivals in aid of the institution, fell on the London Brethren, and that nine tenths of the subscriptions announced at the last festival came from them. In order to remedy this unsatisfactory state of things, and remove a portion of the stigma now attached to the provincial Brethren, Bro. Sherry P.M., moved the following resolution, which was seconded by Bro. Hasleham, J.W. and carried unanimously:—

“To the Committee on the Masonic Schools—We, the undersigned, being the Master, Wardens, and members present, in open Lodge assembled, of Lodge No. 90, held at the Black Swan, Winchester, this 25th of August, 1858, having taken into consideration the report of the Committee on the Masonic Schools, are of opinion, that the provincial Lodges have not contributed a fair portion to the Masonic Benevolent Fund. We therefore suggest that article No. 2, page 90, of the Book of Constitutions, should be altered; and in order to place the provincial Brethren on an equal footing with the London Brethren, we propose that the annual payments of the former should be doubled, which will thereby enable the Board of Benevolence to apply a considerably larger amount to each of the Masonic charities. At the same time we desire to call your attention to the position of the aged and decayed Masons and widows who have been unsuccessful in their applications for relief, many of whom have for a number of years contributed largely to the support of all the charities; we therefore suggest that a committee should be appointed to inquire into the present position of the Aged and Decayed Masons' and Widows' Fund, with a view of placing ultimately on the funds of benevolence, all applicants for our charity.

“JOHN NAISH, P.M. and W.M.
WILLIAM RUSS, P.M.
S. R. EVERETT, P.M., W.M., *pro tem.*
C. SHERRY, P.M., S.W. *pro tem.*
J. L. HASLEHAM, J.W.
G. DURANT, P.M.
H. HUBBERSTY
W. C. HUMPHRYS, S.D.
F. LA CROIX, J.D.
THOS. LABKIN

“W. GERARD
WILLIAM BEST
ERNEST SHERRY
H. NEWMAN
M. HALL, No. 654.
M. H. MAHAN
GEO. OAKSHOT, P.M.
THOS. RUFF, I.G.

“W. COWEN, *Secretary.*”

Bro. Russ, P.M., rose, and observed, that he had on a previous occasion brought forward a resolution, which had been adopted by the Lodge, and thereby ensured the constant attendance of at least one member to represent its views in Grand Lodge at every quarterly communication, and which he hoped to see adopted by every provincial Lodge.* For the purpose of recording the views of this Lodge, and inducing the provinces to take a more lively interest in the proceedings, and become a more integral portion of Grand Lodge, it was proposed by Bro. Russ, P.M., seconded by Bro. La Croix, and carried unanimously—"That in the opinion of this Lodge, the funds of the Masonic charities would be considerably improved, and the general good of Freemasonry advanced, by an increased interest on the part of the country Brethren in the proceedings of Grand Lodge, and in order to promote this important object, they would suggest that it is highly desirable that all country Lodges should take steps to ensure their due representation at the quarterly communications and other meetings of Grand Lodge; and that prior to such meetings, the motions intended to be then brought forward should be laid before and discussed in open Lodge, in order that the opinions of the Brethren be elicited and properly represented in Grand Lodge. Other business having been disposed of, the Lodge was then closed.

KENT.

APPOINTMENTS.—*Lodges*.—Monday, September 6th, Peace and Harmony (235), Royal Oak, Dover, at 7½; Tuesday, 7th, Belvidere (741), Star Hotel, Maidstone, at 7.

BLACKHEATH.—A meeting of the Brethren in the eastern division of Kent (*i.e.* that portion within the metropolitan district) took place at Bro. Edington's, Royal Standard Tavern, Blackheath, on Wednesday, August 25th, to give the Brethren an opportunity of becoming better acquainted with each other, and of aiding the Masonic charities; but we fear that little will be done towards the latter object, not more than fifty Brethren being present, a result with which we confess we were somewhat disappointed, seeing that there were no less than forty-seven stewards, not one half of whom were present. As regards the absence of other Brethren, it may be, in a great extent, accounted for by the season of the year and the short notice which was issued of the intended banquet.

The chair was occupied by Bro. Hinxman, *M.D.*, as W.M., Bro. Bailey officiating as S.W. and Bro. Green as J.W.

The healths of Her Majesty, the Right Hon. the Earl of Zetland, *M.W.G.M.*, and Lord Panmure, *R.W.D.G.M.*, and the rest of the Grand Officers having been drunk,

The Chairman gave the healths of the W.Ms. and officers of the Lodges of the districts. They must bear in mind that this was a meeting not of the Lodges in the province of Kent, but those Lodges in the county which were situated in the eastern or London district. There have been two new Lodges recently established within the district; and he was happy to say that not only were they prospering, but the older Lodges in the district were also increasing in strength. In conjunction with the toast he had proposed, he begged to give "Prosperity to the Lodges in the London district of East Kent."

Bro. Green, W.M., of No. 93, briefly acknowledged the toast.

Bro. Figwright had great pleasure in proposing the health of their worthy Brother, the chairman of the evening. It was to the exertions of that excellent Brother that they principally owed the pleasure of meeting together that evening; and he was sure that all present would cordially join with him in drinking to his health, wishing him long life, happiness, and prosperity. (Cheers.)

The Chairman had great pleasure in acknowledging the kindness of the Brethren, not only for the manner in which the last toast had been drunk, but for having requested him to preside over the meeting of that evening. He was aware that many Brethren could have been found to occupy the position with greater ability—"No, no", but he was sure there was no one who could have discharged the duties of the chair with greater pleasure or greater zeal than himself. It was most gratifying for him to preside over a meeting which had the two-fold object

* Vide *Magazine* (Lodge of Economy, March 17, 1858), vol. iv., p. 513.

of bringing together the Brethren of the eastern division of Kent — or, perhaps, he should say, the members of the Lodges of the county in the London district—and to assist their Masonic charities. He regretted that, owing to the lateness of the season, their meeting was not so large as he could have wished it to be, and that, therefore, the charities were not likely to receive that aid which he could have desired. He was gratified to see present upon such an occasion the secretaries of the two Masonic schools which were the pride of the Order. He did not wish to refer to subjects of discussion which had taken place in Grand Lodge, but if they referred to a correspondence just issued, it would appear that the schools were mainly supported by the London Brethren, the expenses of the festivals being paid by the stewards. He was aware that Grand Lodge only granted £150 a year towards the support of each school, the remainder of the expenditure being supplied through the liberality of the Brethren of England. He had great happiness in proposing the healths of Bros. Crew and Thiselton, with prosperity to the Girls' and Boys' Schools, and the other Masonic charities, assuring those worthy Brethren that they would be but too happy to see them a little oftener in the eastern district of Kent. (Cheers.)

Bro. Crew was most grateful for the manner in which his name, and that of Bro. Thiselton, had been received, and the more especially in connection with the Masonic charities. The W.M. had descanted most warmly upon their charities, and he could assure the Brethren that he felt that the full beauty of their profession—the very soul of Freemasonry—was to be found in those charities, without which it would be as nothing. He looked upon the funds for the aged Masons and their widows, as all important, and if they were not yet all that could be wished, he believed there was no 20,000 or 25,000 men—for he believed their really paying members did not exceed that number—did so much for charity as the Freemasons. He had lately been present when the children of the Girls School with which he had the honour of being connected visited Brighton, and he heard a clergyman who was not connected with the Order, and whether he ever would he (Bro. Crew) could not say, express his great pleasure at observing what was done by Masons in the promotion of education—observing that it was with pleasure that he observed the Masons were doing what the clergy were preaching. (Cheers.) At the time he made this observation, the clergyman had before him sixty-two children—happy and contented children—who were receiving the benefits derivable from their school. (Cheers.) His friend by his side, Bro. Thiselton, who had been secretary of the Boys School for better than a quarter of a century, could bear testimony to the strides which the schools were making in public favour. He could, no doubt, tell them, that he recollected the time when a collection of £200 or £300 at a festival was considered good, whereas on the last occasion it had amounted to £1,500. He (Bro. Crew) was delighted to see this growing feeling in favour of the Boys School, which had recently become possessed of a school-house, in which twenty-five of their boys had been received; there being plenty of accommodation for double that number. But that was not all; they also educated forty-five other boys, without regard to their religious denominations, in the vicinity of the residences of their parents or guardians; so that seventy boys received the benefits of the institution. (Cheers.) He could not say that he had been connected with the Girls School quite so long as his friend Bro. Thiselton had been with the Boys School, but he had great reason to be gratified with the progress it made. During the first few years of his tenure of office, the collection at the anniversary festivals did not exceed £750, whilst on the occasion of the last festival it amounted to £1,950. (Cheers.) As a proof of the usefulness of this school, he might be allowed to trouble them with one or two facts, showing, that however good their position now, it was impossible to foresee the aid which their family might require. He had no doubt they all knew that the school was originally established by a most excellent Brother, Chevalier Ruspini; but they were probably not all aware, that two of the grandchildren of the Chevalier owed their education to the school, and now worthily filled very respectable positions in society. (Hear, hear.) It was but two or three years ago that a Brother, then filling a very respectable position in society, served as steward to the Boys School, and gave £10 to the funds. On the following year he filled the same office at the

festival of the Girls School, and subscribed £10 10s. to the funds. Since that time it had pleased the Almighty to remove him from this world, his wife and five children being but very inadequately provided for, and his widow was now seeking to obtain admission for two little girls into the school (cheers), where they would be educated and protected with all a mother's care (cheers) and the best wishes of the Brethren for their prosperity. (Cheers.) As he had said, he considered Freemasonry without charity as nothing—yet, perhaps, no man had introduced more Brethren into the Order than he had done. In one year he initiated no less than sixty members. (Cheers.) On one evening, by permission of the M.W.G.M., he initiated fifteen gentlemen into the Order. (Hear, hear.) On the following meeting he initiated ten and passed the fifteen (cheers), and, on the third meeting, initiated five, passed the ten and raised the fifteen, performing each ceremony separately. (Applause.) In anything he had said he did not wish it to be understood that the Grand Lodge did not fairly support the charities—because they must not forget that the noblest charity, the Lodge of Benevolence, by which timely aid was rendered to the distressed Mason, no matter his country or his colour, was solely under the direction of that body. He looked upon it, however, that liberally as the Brethren supported their charities, they would never be in a proper position until they could rest upon their funded property, independent of all extraneous aid (hear, hear), and he believed that if the Brethren only exerted themselves for a few years, it would be so. (Cheers.) He was happy to say that the Prov. Grand Lodge of Kent had matured a plan by which each of her Lodges was gradually becoming life governors of the Girls School [Bro. Thiselton—"And the boys"], and he was happy to learn, of the boys—and afterwards, he had no doubt, a similar arrangement would be carried out respecting the Aged Masons and their Widow's Funds. In conclusion, he would urge upon them to take an early opportunity of visiting the Boys School at Lordship Lane, Tottenham; and also the Girls School at Battersea Rise, and he had no fear as to what would be the result (cheers)—they must become subscribers. (Cheers.) He again thanked them for their kindness, and assured the Brethren that he had great pleasure in having the opportunity of being present that evening. (Applause.)

Bro. Thiselton also responded, and stated that he had been the secretary of the Boys School for a period of thirty-two years, during which time he must admit, that it had been liberally supported by the Brethren. When he first joined it, the funded property only amounted to £750, and now, notwithstanding their great outlay for a school-house, and in the improvement of the education given, their property amounted to £13,200. (Cheers.) It must not be forgotten, that though Grand Lodge only gave £150 per annum to each of the schools, it had acted most liberally to them, having twice voted them £1,000 each, in addition to £500 as a sustentation fund. Though from circumstances he could not but feel deeply interested in the prosperity of the Boys School, he must be allowed to observe, that there was one charity—the Benevolent Institution for Aged Masons and their Widows, which was very inadequately supported. At the last election, out of thirty-five male candidates for the benefits of the institution, only ten could be elected; and when they reflected that a subscription of five shillings a year would give them a vote, and that they might thereby benefit an aged and deserving Brother of from sixty to eighty years of age, he did feel that such a circumstance only required to be known to ensure a most liberal support to the fund on behalf of the Brethren. (Cheers.)

The Chairman then gave the Masonic press, with many high eulogiums as to its usefulness, coupled with the name of Bro. H. G. Warren, who briefly acknowledged the compliment.

A variety of other toasts followed; and the company separated, highly pleased with the evening's amusement, which had been much enhanced by the singing of Bros. Crew, Figwright, Brown, Humphrey, and others.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, September 6th, Cheetham and Crumpsall (928), Crumpsall Hotel, Manchester, at 6; Wednesday, 8th, Antiquity (170), One Horse Shoe Inn, Bolton, at 7

Chapter.—Wednesday, 8th, Rectitude (847), New Inn, Openshaw, at 7. *Encampment.*—Friday, 10th, St. James of Jerusalem, Three Tuns, Bolton, at 7.

LANCASHIRE (WEST).

APPOINTMENTS.—Lodges.—Monday, September 6th, Harmony (267), Wellington Hotel, Garston, at 8½; Tuesday, 7th, Alliance (965), Stanley Arms, Roby, at 4½; Thursday, 9th, Harmonic (263), Adelphi Hotel, Liverpool, at 4. *Chapter.*—Thursday, 9th, Harmony (267), Wellington Hotel, Garston, at 6.

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE.

A QUARTERLY meeting of the Grand Lodge of this province was held at the Town Hall, Hinckley, on Thursday, the 29th July, at one o'clock. Among the Brethren present were the Right Hon. Earl Howe, G.C.H., Provincial Grand Master; Bros. Kelly, Deputy Provincial Grand Master; W. Pettifor, P. Prov. S.G.W. as S.G.W.; E. Clephan, P. Prov. S.G.W. as J.G.W.; F. Goodyer, Prov. G. Sec.; Jos. Underwood (Mayor of Leicester), Prov. G. Treasurer; C. Morris, Prov. G. Registrar; W. Weare, P. Prov. G. Dir. of Cers.; H. E. Emberlin, Prov. G. Pursuivant; W. Hardy, P. Prov. S.G.W.; R. Brewin and W. Cummings, Prov. G. Stewards; T. S. Cotterell, P.M., No. 58; A. Murcott, J. W. Smith, *LL.D.*, W. May, W. Bithrey, J. D. Paul, T. Sheppard, Clarke, J. Pennock, M'Kenna, &c. &c.

The minutes of the last quarterly communication having been read and confirmed, a letter was read from Bro. the Rev. W. J. Edlin, M.A., Provincial Grand Chaplain, expressing his acknowledgments for the address presented to him on leaving the province, and the great pleasure it would afford him to meet his Masonic Brethren once more in Lodge whenever an opportunity should occur.

HINCKLEY.—*Knights of Malta Lodge* (No. 58).—The Provincial Grand Lodge having been closed in due form, the private Lodge, No. 58, was opened, Bro. Kelly, D. Prov. G.M., presiding. A ballot was taken for Mr. J. W. Worthington, of London, architect, Mr. Charles Watson, of Wykin, and Mr. Frederick Ferriman, of Caldicote, who, having been declared duly elected, were initiated into the Order, together with the Rev. William Newton, dissenting minister, who had been balloted for at the Lodge of emergency on the 20th ultimo. The D. Prov. G.M. then proceeded to instal the Right Hon. Earl Howe, G.C.H., Prov. G.M., as Worshipful Master of the Lodge for the ensuing year; his Lordship was duly proclaimed and saluted according to ancient form. The noble earl addressed the Brethren of the Lodge, thanking them for the compliment they had paid him in requesting him to accept the Mastership, assuring them of his great anxiety for the revival of the Lodge, of his great pleasure in promoting so good a Masonic work, and his intention to attend to the duties of the chair as frequently as the distance of his residence, his advancing years, and failing health, would permit. He congratulated the Lodge on the auspicious event of six candidates having been already initiated at this and the former meeting on the 20th inst., and assured the novices that the more they saw of Masonry, the more they must be impressed with its many beauties and excellences. His lordship concluded by thanking the D. Prov. G.M. and the other Leicester Brethren for their attendance and assistance on the occasion. The following Brethren were then appointed as the officers of the Lodge, and those present were invested by his Lordship accordingly. Bro. T. S. Cotterell, P.M.; J. W. Smith, *LL.D.*, S.W.; H. J. Davis, J.W.; W. May, Sec.; A. Murcott, S.D.; Cotman, J.D.; Clarke, I.G.; M'Kenna, Tyler. Bro. Dr. Smith was elected Treasurer. Bro. Murcott proposed Mr. T. S. Preston, solicitor, as a candidate for initiation. There being no further business, the Brethren adjourned to the George Hotel to the banquet, at which the noble earl again presided, the vice-chair being filled by Bro. Smith, S.W. Dinner being concluded, the Brethren returned to the Town Hall, and the Lodge having been properly tyled, the various loyal and Masonic toasts were proposed by the worthy Prov. G. Master in a graceful, kind-hearted, and eloquent manner, and were agreeably interspersed with songs by various Brethren. In speaking of the Grand Lodge of Prussia, his lordship alluded to the efforts which had been made by the Grand

Lodge of England at the time he held the office of Deputy Grand Master, to induce the Grand Lodge of Prussia to annul the regulation, so contrary to the spirit and universality of Masonry, which excluded Jewish Brethren from their Lodges—a law which was still in force, but which his lordship trusted would, at no distant date, be expunged from their Book of Constitutions. The Deputy Prov. G. Master in proposing the health of Earl Howe, briefly alluded to the excellences of his character as a man and a Mason, and his many claims upon the respect and regard of the Brethren, saying that to dwell at any length upon them, would be equally in bad taste in his lordship's presence, and superfluous, as they were patent to every Mason. He more pointedly referred to his lordship's peculiar claims on the gratitude of the Hinckley Brethren, no one being so competent as himself, from his knowledge of all the circumstances, to express the regret which his lordship had experienced in witnessing the decadence and suspension of this ancient Lodge, his very great anxiety for its revival, and the alacrity with which he came forward to extend his patronage and personal assistance in its resuscitation, and to accept the Master's chair. The noble earl in reply, again assured the Brethren of his happiness at assisting in the re-opening of the Lodge, and his readiness at all times to render any assistance in his power in promoting the extension of our excellent institution in the province. He expressed an earnest hope that the day was not far distant which should witness the revival of the Lodges formerly existing at Ashby-de-la-Zouch and Loughborough, and the establishment of Lodges at Melton, Market Harborough, and Lutterworth, all of which towns ought to possess a Masonic Lodge. He concluded by proposing, in complimentary terms, the health of the D. Prov. G. Master, Bro. Kelly, who suitably responded. The name of the twice elected Mayor of Leicester, Bro. Underwood, Prov. G. Treasurer, was coupled with the toast of the Prov. G. Officers. Bro. Underwood, in returning thanks, availed himself of the opportunity of personally expressing to the noble earl his acknowledgment, in the name of the inhabitants of Leicester, for his lordship's recent munificent gift to the town museum, of a marble statue of Religion, by Roubilliac (valued at a thousand guineas), as a token of his regard for the metropolis of his native county. During the proceedings a handsome "loving cup" of silver, filled with claret, was passed round the table by the members of the John of Gaunt Lodge, No. 766, Leicester; and the W.M., Bro. Clephan, in returning thanks for himself and the Lodge, stated, in allusion to the cup, that it had been purchased by the Lodge some years ago, for festive occasions like the present; that it had engraved upon it the figure of "Old John of Gaunt, time honoured Lancaster," as he sat in state prior to the coronation of his nephew Richard the Second, performing the duties of lord high steward of England, an office of the highest dignity, which he was entitled to claim in right of his earldom of Leicester and barony of Hinckley. It also bore upon it the names of the Worshipful Masters of the Lodge, from Bro. Kelly, the first W.M., down to himself, a new name being added after each annual election. The worthy Prov. G. Master, with his usual munificence, at once offered to present a loving cup to the Hinckley Lodge, as a memento of his mastership, and expressed a hope that in future years, when the cup might be before them, and he might be no more, they would, now and then, give a thought to the donor. His lordship's offer was, of course, accepted with the warmest expressions of thanks by the recipients, and of applause by the visitors. Several other toasts followed before the Prov. G. Master retired, the last being "Lady Howe and the ladies." The conviviality of the day was kept up for some time longer, under the presidency of the D. Prov. G. Master; after which the Brethren separated, delighted with the proceedings consequent upon the re-opening of the Lodge, and wishing it every success.

The second meeting for the season of this Lodge was held at the Town Hall, on Wednesday, August 25th, when several Brethren again attended from Leicester to assist in working the Lodge. There were present Bros. W. Kelly, D. Prov. G.M., (who presided in the absence of Earl Howe, W.M.), Dr. Smith, S.W.; Jos. Underwood (Mayor of Leicester), Prov. G. Treas. as J.W.; T. S. Cotterell, J. C. Cotman and A. Murcott, P.Ms.; Edwin Claphan, P. Prov. G.S.W. and W.M., No. 766, W. May, Sec.; T. Sheppard, (Sec., No. 766), as S.D.; J. D. Paul, (J.W., No. 766),

as I.G., &c., &c. Bro. Nason, W.M., and another member of the Nuneaton Lodge were also present. Bros. Harrold, Worthington, Watson, and Ferriman, having been called to the pedestal, and having undergone the necessary examination, were severally passed to the second degree by Bro. Clephan, W.M., No. 766; after which Mr. Thomas Sansome Preston, solicitor, having been duly elected, was initiated into the Order by the D. Prov. G.M. A gentleman having been proposed as a candidate, and a committee appointed to revise the by-laws of the Lodge, the Brethren adjourned to refreshment at the George Hotel. We congratulate the Lodge on the rapid progress which it is making since its recent resuscitation, and doubt not that it will ere long take that position in the province to which its antiquity entitles it.

NORFOLK.

APPOINTMENT.—*Lodge*.—Monday, September 6th, Friendship (117), Duke's Head, Great Yarmouth, at 7.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, September 6th, Northern Counties (58), Freemasons' Hall, Newcastle-on-Tyne, at 7; St. George's (624), Commercial Hotel, North Shields, at 8; Tuesday, 7th, St. David's (554), Salmon Inn, Berwick, at 7; Northumberland (985), Central Exchange, Newcastle-on-Tyne, at 7; Wednesday, 8th, Blagden (957), Ridley Arms, Blyth, at 8. *Chapter*.—De Swinbourne, Freemason's Hall, Newcastle, at 7.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 6th, Royal Sussex (61), Amery's Hotel, Bath, at 7½. *Mark*.—Thursday, 9th, Royal Cumberland, Masonic Hall, Bath, at 8. *Chapter*.—Monday, 6th, Vale of Jehoshaphat, at Highbridge Inn, Huntspill, at 7; Wednesday, 8th, Royal Sussex (61), Amery's Hotel, Bath, at 7½.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, September 10th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½.

WILTSHIRE.

PROVINCIAL GRAND LODGE.

THE Provincial Grand Lodge of this small but prosperous province was held at the Court House, Trowbridge, on Tuesday, August 24th—the attendance not being so numerous as was expected, owing to its being market day at Salisbury, which prevented the attendance of the Brethren from that district. At two o'clock the Lodge of Concord (No 915) was duly opened under the presidency of the W.M. Bro. F. Webber—and shortly afterwards the R.W. Bro. Gooch, D. Prov. G.M. (in the absence of the R.W. Prov. G.M. Lord Methuen) and the officers of the Provincial Grand Lodge, were introduced. The W.M. tendered the chair to the R.W.D. Prov. G.M. who declined it until the business of the private Lodge and the Lodge itself, was closed. This having been done, the R.W. D. Prov. G.M. and his officers assumed their respective positions, and the Provincial Grand Lodge was duly opened.

The minutes of the last Grand Lodge held at Devizes having been read and confirmed, the Grand Treasurer brought forward his accounts, which showed a very handsome balance in favour of the Lodge.

The R.W.D. Prov. G.M. congratulated the Brethren on the continued prosperity of the Lodges in the province, which could not be otherwise than most gratifying to the Brethren, as it was to him. There was one subject to which he wished specially to direct their attention, namely, the support given to their Masonic charities. He held in his hand a circular from a committee which had been appointed on behalf of the Masonic schools, from which it appeared that, whilst the greater part of the funds were supplied by the London Brethren, the larger number of candidates came from the provinces. This he felt ought not to be, and he would suggest whether it might not be desirable to appoint a committee to organize a system by which they might more effectually aid the charities. He was sure by doing so they would stand higher in their own estimation; though he believed

if they had not hitherto given the same amount of aid to the charities that London Brethren had done, it had arisen from their not having the same opportunities of observing the advantages conferred upon the Craft by those institutions, and from their attention not being so often called to their requirements. The committee who had drawn up the circular to which he had alluded *, had made certain suggestions to which he would call their attention, though he did not feel they could agree to them as they now stood. In the first place the committee recommended "that corresponding secretaries be appointed in every province by the Provincial Grand Lodge, subject to the approval of the general committee of each school." Now he felt they would place the Provincial Grand Lodges in a false position, were they to make appointments which might be ignored or set aside by a committee in London, who could not by possibility know the merits or standing of the Brethren so well as the Lodge appointing him. The committee then proceeded to define what should be the duties of the secretaries as follows :—

"1. To attend the meetings of the Provincial Grand Lodges, and to visit from time to time the private Lodges of the province, in order to advocate the interests of the schools, to afford information, to procure stewards for the annual festival dinners, and to solicit donations and annual subscriptions from individual Brethren, as well as from Lodges, Chapters, and other Masonic bodies.

"2. To distribute copies of the rules and regulations, lists of subscribers, annual reports made at the festivals, &c.

"3. To be empowered to give printed receipts for money received by them."

The circular further said "That for the purpose of providing for travelling and other incidental expenses, the corresponding secretaries be allowed the usual percentage on subscriptions and donations remitted by them." He was certainly of opinion, that any gentleman who took upon himself the duties of such a secretaryship, ought to be reimbursed any expenses to which he might be put, but he did not think any gentleman they could appoint, would consent to accept a percentage on the receipts. He should be glad to see some plan originated in Wiltshire, for the better support of the charities, and he would suggest that some plan should be organized by which each Lodge in the province might become an annual subscriber to the various charities. If they should appoint such a committee as he had suggested, he should be most happy to report their decision to the Lodge of which he was Master, and use his best exertions to remove the stigma, which he felt now rested on their province, in common with other provinces. He knew, however, that they had only to bring the matter forward amongst the Brethren, to assure its being liberally responded to, as when he stood as Steward for one of the charities, he was nobly supported by the province, and had one of the largest, if not the largest, list of subscriptions presented at the festival.

Bro. Budd (as we understood) stated that the Lodge with which he was connected (Fidelity, No. 961, Devizes), had just given £10 to the Aged Freemasons' Fund believing that they were thereby supporting the best institution.

The R.W.D.G.M. did not consider one fund as better than another; all their charitable institutions were equally good.

Bro. Biggs, Prov. G. Purst., would have great pleasure in seconding any proposition, which would have for its object the removal of the stigma under which they then laboured, and for which they ought to give no cause, the very foundation of their Order being in benevolence. He believed one of the best ways of meeting the case, would be to place the country Brethren, on a par with the London Brethren, by making the quarterly contribution to the Fund of Benevolence equal. This would give them an additional fund of something like £2000 per annum, which might be applied to the support of their charities, though he did not say that that should be taken to prevent the giving of private contributions.

The R.W.D. Prov. G.M. would remind their worthy Brother that the provincial Brethren only paid half as much as the London Brethren as quarterage to the Fund of Benevolence of Grand Lodge, because they had also to support their Provincial Grand Lodges. He did not think the proposed plan of doubling their quarterage

* The circular was published *in extenso* at page 221 of the *Magazine*.

at all a bad one, but he did not think they should allow the control of the money to go out of their hands by paying it into the general Grand Lodge funds.

Bro. Biggs would make but one other observation. He perfectly agreed with their Deputy Grand Master, that they could not allow any appointment, made by Prov. Grand Lodge to be subject to a controlling power by any other party.

A Past Master thought the appointment of a committee, as suggested by the D. Prov. G.M., most judicious, it being undeniable that the subject was one which required their serious attention.

Bro. Collins, P. Prov. G. Warden, moved, "That a Committee, consisting of the Masters of the various Lodges in the province, should be appointed to take the matter into consideration and organize some scheme for the better support of the charities." He agreed that the time had come for action, for, as W.M. of a distinguished London Lodge, (No. 7,) it had always been his painful task to hear the backwardness of the country Lodges in supporting the charities commented upon. He felt that this was only owing to the matter not being so fully and so often brought before the Brethren of the country Lodges as it was before the members of the London Lodges, and he therefore augured the greatest good from the appointment of such a committee.

Bro. Budd seconded the resolution, and suggested the addition of the immediate P.Ms. of the various Lodges to the committee.

After a short conversation, this was assented to, and the resolution, as amended, carried.

Bro. Weaver, Prov. S.G.W., suggested that, as they had a good balance in the hands of the Prov. G. Treas., they should set an example by increasing their annual grant of £10 10s. to the charities.

The suggestion being approved, £25 was voted; its distribution to be determined by the committee of charity previously appointed; the Prov. G.M., D. Prov. G.M. and two Prov. G. Wardens, being added thereto.

After the transaction of some private business, the R.W.D. Prov. G.M. moved the re-election of Bro. Sheppard as Prov. G. Treas. Bro. Sheppard was the oldest Mason in the province, one whom they all respected, and who, from his past services, would, he was sure, be always ready to attend to the best interests of the province. (Applause).

Bro. Weaver, Prov. S.G.W., seconded the motion, which was carried *nem con.*

Bro. Sheppard having been duly invested, returned thanks for the honour conferred upon him. He had held the office for nearly a quarter of a century—ever since the province was created; and whilst thanking the Brethren for the renewal of their confidence, assured them that it would ever be his endeavour to manage their Grand Lodge funds so as best to maintain the honour and dignity of the province.

The D. Prov. G. Master then proceeded to appoint and invest the Prov. G. Officers for the ensuing year, as follows:—Bro. Weaver (re-appointed) S.G.W.; Bro. Dunning, J.G.W.; Bro. Furman (re-appointed) G. Reg.; Bro. W. F. Gooch (re-appointed) G. Sec.; Bro. Frederick Webber, S.G.D.; Bro. C. W. Hine, J.G.D.; Bro. C. F. Marshall (reappointed) G. Supt. of Works; Bro. W. Biggs, G. Dir. of Cers.; Bro. J. Allan, Asst. G. Dir. of Cers.; Bro. Silvester, G.S.B.; Bro. Bradford, G. Purs.; Bros. Willy and Gibbs, G. Stewards; and Bro. Burrows, G. Tyler.

All business being ended, the Prov. Grand Lodge was closed in due form.

THE BANQUET.

Precisely at four o'clock, the Brethren re-assembled at dinner in the large room of the George Hotel, the R.W. Deputy Provincial Grand Master presiding, supported by Bro. Collins, P. Prov. G.W. as D. Prov. G.M.; Bros. Weaver and Dunning, Prov. G. Ws.; Bro. Goddard, P. Prov. G.W.; Bro. Warren, P.G. Steward; Bro. Sheppard, Prov. G. Treas.; Bro. W. F. Gooch, Prov. G. Sec.; Bro. C. Sherry, Prov. G. Dir. of Cers., Hampshire; the Prov. G. Officers, and various P. Prov. G. Officers and Brethren.

The cloth having been removed, the R.W. D. Prov. G. Master proceeded to give the usual toasts. The health of Her Majesty and the M.W.G.M. the Earl of Zetland having been cordially responded to—

The R.W.D. Prov. G.M. proposed Lord Panmure, R.W.D.G.M., and the Grand Officers. Except himself, there was no actual Grand Officer present, but there was on his right, a Past Grand Steward, a Brother who was well known as taking an active part in the proceedings of Grand Lodge. He (the D. Prov. G.M.) was amongst those who believed that defects had existed in the government of their Order, and though he might not always agree with Bro. Warren, no one could doubt that he had honestly and independently exerted himself to remove those defects. (Applause.) He would therefore couple the name of Bro. Warren with the toast.

Bro. Henry G. Warren could assure the Brethren that he was taken by surprise in being called upon to respond to the toast just drunk—inasmuch as a Past Grand Steward held no rank beyond that of any other private Brother. Accepting the toast, however, on behalf of the Grand Lodge, he could return them his sincere thanks for the compliment, believing that the members were actuated by an earnest desire to promote the best interests of the Craft; and though it had been his lot to be often standing in opposition to a majority of the Grand Officers, he had never had any reason to believe that they acted upon any but the most conscientious convictions in the course they had taken. With others he believed that his motives, in the course he had pursued in Grand Lodge, had been sometimes misunderstood and misrepresented, but he felt proud in knowing that many of the propositions which had emanated from him had been adopted, some in their entirety and some with modifications. One of the objects for which he had laboured was a more general extension of the honours of the Craft—a more extended representation of the country Brethren on the dais. He believed that that principle was now acknowledged; and he was sure that the gratification of the Brethren of Wiltshire would not be diminished by the knowledge that the honours of Grand Lodge had this year fallen to the share of their respected D. Prov. G. Master (applause)—though he (Bro. Warren) would have preferred seeing him placed a little higher on the official ladder. (Cheers). Passing from that subject, he would, with their permission, briefly allude to that which had been matter of discussion in the earlier part of the day—he alluded to the charities. In taking the circular which had been brought before them relative to the schools into consideration, he wished them to bear in their recollection that these were not the only charities which required their aid and support—but that there was the Royal Benevolent Institution for aged Masons and their widows, possessing two distinct funds, both of which much needed enlargement. He looked upon the Benevolent Institution as a most important charity, inasmuch as it had for its object the making a provision for the old and decayed Mason or his widow, in the hour of adversity; and though he trusted that there was no Brother present who would ever require its assistance, they must not forget that there was not one amongst them who, from some unforeseen calamity, or visitation of Providence, might not by possibility be happy to look to it for assistance. (Hear, hear). He called upon them, therefore, in the hour of their prosperity, to support that institution, the subscription to each fund—only five shillings a year—being within the means of every Brother. (Hear, hear). He called upon them the more earnestly, because, at the last election, not more than one third of the candidates could be admitted to the benefits of the institution for want of funds, and because he was aware, from an ill grounded fear of injuring the other charities of the Order, this institution had not been supported, especially in high quarters, in the manner he thought it ought to have been. He might mention that the Benevolent Institution would have a festival* in January next, and he trusted the Brethren of the provinces would exert their influence to give them a large subscription list on that occasion. He might now be allowed to do a little business for himself, and ask them for extended support for the *Magazine* (cheers and laughter), with which he had the honour to be connected. He would conclude by again thanking them for the honour conferred upon him, assuring them that he should never be afraid to raise his voice or use his pen, somewhat freely, whenever he believed he could thereby benefit the Craft, or add to the efficiency of their charities.

* In the course of the evening Bro. Chas. Sherry, P.M. of the Lodge of Economy, No. 90, Winchester, gave his name to Bro. Warren as one of the stewards for the festival.

The R.W.D. Prov. G.M. had now a toast to propose which he was sure would be received with pleasure—the health of the Provincial Grand Master, Lord Methuen. (Applause.) He was certain that no person regretted his absence upon that occasion more than the noble lord himself, and nothing would give him greater gratification than to hear the step they had taken that day in aid of the charities—(hear), proving as it did that Masons were ever ready to practise that which they professed. (Cheers.)

The toast having been drunk amidst loud applause,

Bro. Weaver, Prov. S.G.W., having been entrusted with the Master's gavel, had great pleasure in proposing to them the health of their excellent D. Prov. G.M., who presided over them that day. (Cheers.) It was difficult to find words to propose the health of the same individual on different occasions, so as to invest them with any appearance of novelty, but it was not so difficult as regarded Bro. Gooch, inasmuch as each time he came amongst them he threw a new light upon, and gave an additional lustre to, the principles of Freemasonry. He had that day most feelingly and eloquently called their attention to the wants of their charities; and no one had shown a greater appreciation of the importance of these institutions than their Right Worshipful D.G. Master. He (Bro. Weaver) heartily concurred in all that had been said that day with regard to the charities, and he hoped the onward step they had taken would place the Prov. Grand Lodge and the Lodges of Wiltshire in that position of pre-eminence which they ought to occupy. He trusted that their example would result in inducing other provinces to assist them in removing the slur that was cast upon them, by showing to the London Brethren, both by their Lodge and their private subscriptions, that they were not unmindful of the claim which the charities had upon them. Thanking the Right Worshipful D. Prov. G.M. for having brought the matter before them, he begged to propose his health and prosperity. (Applause.)

The toast was drunk with the full honours, which were repeated on one of the Brethren announcing to the assembly that it was the R.W. D. Prov. Grand Master's birthday.

The R.W.D. Prov. G.M. said it certainly was his birthday, and he was extremely grateful to them for the manner in which they had received the last toast. He looked forward to this being reckoned as a bright day in the annals of the province; for they could not in a better way fulfil the pledges they had given upon entering the Craft than in supporting the charities of their Order. He had always been received with the greatest kindness and good feeling, and he trusted for many years to come to receive and deserve a renewal of their kindness. (Applause.) He looked around him with great satisfaction at seeing so many old friends present; and if he had not done all he could have desired, he hoped, as he thought he read in their cheerful faces, they felt he had done his duty. (Applause.) He wished them all long life and many years of happiness. (Applause.) He had now great pleasure in proposing the health of the visitors. They were always glad to see visitors amongst them, and he was sure they would always meet with a hearty welcome in Wiltshire. He would couple with the toast the name of Bro. Sherry, Prov. G. Dir. Cers. for Hampshire. (Applause.)

Bro. Sherry had great pleasure, in the name of the visitors, to acknowledge the very handsome compliment which had been just paid them. It had afforded him great pleasure to hear the discussion, and more especially the observations of the D. Prov. G. Master and Bro. Biggs, with regard to the Masonic charities; and he heartily concurred in the proposition of Bro. Biggs. It certainly appeared to him that something like a stigma attached to the provinces, whilst they left their charities to be mainly supported by the London Brethren, and they ought to do everything in their power to remove that stigma. He had sifted the matter pretty closely, and he was sorry to say that there was good cause for the slur which had been cast upon them, as he found that at the last festival of the Royal Benevolent Institution, nine tenths of the subscriptions announced came from the London Brethren. (Hear, hear.) Then again with regard to the Boys and Girls Schools; they were told that the London Brethren subscribed three fourths of the money by which they were supported, whilst two thirds of the candidates came from the provinces. This should not be, and he hoped that the Brethren would use their

best exertions to remove such an anomaly, and place the provinces in the proud and independent position they ought to occupy. (Applause.)

The D. Prov. G. Master had great pleasure in proposing the health of the Prov. G. Wardens and the rest of the Prov. G. Officers. He felt that the greatest care had been exercised in the selection of the officers, and he was satisfied they would do their best to promote the prosperity of the Provincial Grand Lodge, and that they would be as successful as they had been in ensuring the efficiency of their private Lodges. (Applause.)

Bro. Weaver, S. Prov. G.W., assured the R.W.D. Prov. G. Master, that he felt the greatest satisfaction in having been re-appointed to the honourable position, and in responding to the toast just drunk, he hoped that when they again met next year, not only would the province of Wiltshire have increased in prosperity, but that they would have individually increased their exertions to promote the grand principles of brotherly love, relief, and truth. He thanked them for their kindness, and he sincerely trusted that the step they had taken with regard to the charities would be productive of the best results, and that they would prove to the world that the Mason was ever ready to assist the distressed and the fatherless. (Applause.) When the time came for him to resign the proud position he then had the honour to hold, he hoped he should have the honest pleasure of knowing that he carried with him their respect, when he appeared in his individual capacity in the Lodge. (Applause.)

Bro. Dunning, Prov. J.G.D., was in hopes that Bro. Weaver would have returned thanks for the whole of the Grand Officers—but as he had not done so, he would follow the example and return thanks only for himself (laughter). The honour of his new office was at present so light and hot upon him that he hardly knew what he had to do (laughter). He could not help feeling, however, that the duties were more honorary than onerous—and he could assure them that he would do his best to discharge them so as to reflect honour on the Lodge, and on himself. (Applause.)

The Prov. G. Reg., Prov. G. Sec., and Prov. S.G.D., also highly acknowledged the compliment.

The D. Prov. G. Master said they had already drunk to the various Prov. Grand Officers who were appointed by the Prov. Grand Master—but there was one whose election depended upon the votes of Grand Lodge, and who he knew was highly respected. He believed that there was not a more worthy or estimable Mason in the world than Bro. Sheppard—and the province was deeply indebted to him for his services. For himself he could not say more than that whenever he required assistance in the performance of his Masonic duties, he could always count upon the ready and cheerful co-operation of Bro. Sheppard. (Applause). He wished him a long continuance of good health, and hoped that God would spare him many years to take his accustomed place amongst them. (Cheers).

Bro. Sheppard, Prov. Grand Treasurer, thanked the respected D. Prov. Grand Master for the flattering manner in which he had proposed his health, and the Brethren; for so handsomely responding to it. He had been a Mason for between forty and fifty years, and he believed it was in 1823 he had the honour of being first elected to the office which they again had been pleased to entrust to his hands. It was always a pleasure to him to meet with old friends—and on looking round the room, he was pleased to see at least one Brother whom he had first saluted in Masonry, about the time he took office. He had always endeavoured to perform his duties zealously and efficiently, and so long as his health was spared he should feel the greatest pleasure in attending the meetings of the Prov. Grand Lodge. (Applause).

The D. Prov. Grand Master then gave the health of the Past Prov. Grand Officers. They had already performed their duty to the province, and he doubted not were still ready to render further services if called upon. (Applause).

Bro. Goddard, P. Prov. Grand Warden, returned thanks for the handsome compliment just paid to the P. Prov. Grand Officers—and should any of them hereafter become candidates for higher office, he hoped their services would not be considered altogether unworthy of further consideration. (Hear, hear).

The health of the Prov. Grand Masters of the adjoining provinces, was acknow-

ledged by Bro. Sherry, Prov. G. Dir. of Cers., of Hampshire, on behalf of his Prov. Grand Master, Admiral Sir Lucius Curtis.

The exigencies of the train, which "waits for no man", here compelled the R. W. D. Prov. Grand Master, the Prov. Grand Treasurer, and many other Brothers, to wish the company good night.

After the departure of the R. W. D. Prov. G. M., the chair was taken by the Prov. S. G. W. Bro. Weaver. Bro. Biggs, in proposing the health of Bro. Maundry, the worthy host, and thanking him for the handsome banquet he had provided, took occasion to congratulate the Brethren on the result of their meeting that day—feeling sure that it augured well, not only for the prosperity of their province, but also for the whole Craft. He would have them ever recollect that Masonry was to be compared to one vast machine, and that each Lodge and each province was but as one of the wheels by which it was kept in motion; and that, while conducting their own affairs, they were never to lose sight of what was transacting beyond their own circle. They had that day appointed a committee of Masters and Past Masters to dispense their benevolent vote to the different charities, and otherwise increase the sum subscribed. He felt sure that very many other subjects connected with the Craft would be discussed amongst what might be very properly called the Provincial Board of General Purposes; and he hoped the first subject would be our representative system. They had voted a sum of money to be placed at their disposal for the benefit of the charities—and did it not necessarily follow that those who subscribed the funds should have a prominent voice in its disposal. In Hampshire (and he would appeal for the accuracy of his statement to Bro. Sherry), he understood that each Lodge subscribed from its funds a certain sum to defray the Master's expenses to attend every quarterly communication of Grand Lodge; and if he, the Master, was prevented from so doing, he was pledged to provide a substitute. Now, that was a move in the right direction; it not only caused the Lodges in that province to take a greater degree of interest in their Masonic legislation, but gave them a position in Grand Lodge, which must of necessity be of great benefit to the province. He sincerely wished that all provinces would take a greater interest in Masonic matters generally, and they would not again see such a circular presented as they had received that day. But he would ask, how was it, and where did they obtain their Masonic information—he would, without fear of contradiction assert—through the *Freemasons' Magazine*. Without that excellent publication, they would know nothing of what was taking place amongst their metropolitan or provincial Brethren—nothing of Grand Lodge—nothing of their festivals—and very little of their charities; to say nothing of the very excellent articles and Masonic information it contained. The *Magazine* should be read by every member of the Craft; it was not enough for any one to say they had heard of such a work, because it was a print in which, as Masons, they were virtually interested. They had heard that, as a speculation, the *Freemasons' Magazine* was not a paying one, and they could not suppose for one moment that any brother would continue a losing business for the benefit of others. Let every brother then take the interests of the *Magazine* as his own, and so prevent that darkness falling on them, which would be the case by the withdrawal from the press of a work published solely for Masonic purposes. It had been said that if every Lodge were to take three copies, the publishers would be fully compensated, and he would add,—Brethren, put your shoulders to the wheel, and let this province set the example.

On the conclusion of Bro. Biggs's observations, the members of three Lodges in the province pledged themselves to propose the taking in of three copies each, to be circulated amongst the Brethren, and to be the property of their different Lodges, which resolution as readily found three promised seconders to carry out their intentions.

Various other toasts followed, and brought the evening to a most agreeable conclusion.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 6th, Semper Fidelis (772), Crown Hotel, Worcester, at 6½; Tuesday, 7th, Harmonic (313), Freemasons' Tavern, Dudley, at 6½.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, September 6th, Union (287), Masonic Hall, York, at 7; Tuesday, 7th, Camolodunum (958), Freemasons' Hall, New Malton, at 7; Wednesday, 8th, Minerva (311), Masonic Hall, Hull, at 7.]

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, September 8th, Wakefield (727), Old Rectory, Wakefield, at 7; Thursday, 9th, Britannia (162), Music Hall, Sheffield, at 7. *Instruction*.—Friday, 10th, Alfred (384), Griffin Hotel, Leeds, at 7. *Chapter*.—Monday, 6th, Paradise (162), Music Hall, Sheffield, at 7.

ROYAL ARCH.

METROPOLITAN CHAPTER.

DOMATIC CHAPTER.—A convocation of this Chapter was held at the Masonic Hall, Fetter-lane, on Monday, August 23rd, Comp. Thompson, M.E.Z.; W. Watson, H. (in the absence of Comp. W. Carpenter), and Odell, J. The Chapter having been duly opened, and some preliminary business disposed of, Bro. Francis Goold, of St. Mark's Lodge, Glasgow, who had been regularly proposed by Comps. Tyrrell, P.S., and Ireland, was introduced, and duly exalted, the ceremony being performed in an admirable manner. At the close of the convocation, the Companions sat down to banquet, and spent an extremely pleasant evening.

ANCIENT AND ACCEPTED RITE.

PROVINCIAL CHAPTER.

A MEETING of the Palatine Chapter of Sovereign Princes Rose Croix, was held at the Queen's Hotel, Manchester, on Wednesday, the 11th of August, under the presidency of the Illus. S.G.I.G. Matthew Dawes, 33rd degree, as M.W.S., assisted by the Illus. Bro. the Rev. E. J. Bolling, 30th degree, as M.R. and P. Pontiff, and the Illus. Bros. A. H. Royds, S.P.R.S. 32nd degree, and Stephen Smith, 30th degree, as 1st and 2nd Generals, when the following candidates were duly admitted to this sublime degree, viz.—Bros. Richard Cope, Jun.; Edmund Dodgshon; William Romaine Callender, Jun.; S. B. Eveleigh; H. T. Osmore Newberry; Joseph Braithwaite, and Peter Roscow. The imposing ceremony was performed most satisfactorily; the final portions being greatly enhanced by the effective playing on the harmonium of the Illus. Bros. B. St. John B. Joule, 30th degree.

After the installation of the candidates, the Illus. Bro. A. H. Royds, S.P.R.S. 32nd degree, was unanimously elected M.W.S. for the ensuing two years, and the Chapter being then closed, the Sovereign Princes adjourned to a sumptuous and elegant banquet, which reflected much credit on the taste and *cuisine* of the host and hostess of the Queen's Hotel. This flourishing Chapter now numbers thirty-seven members, besides six military officers who, of course, are honorary members.

SCOTLAND.

CLACKMANNANSHIRE.

ON Monday, the 16th of August, Bro. D. Bruce, of Kilbagie, the Representative Master of the Alloa Lodge, gave a banquet at Kilbagie House, to a number of the members of the Alloa, Stirling, Bannockburn, and other Lodges in the district. At the conclusion of the banquet, Bro. Bruce gave the health of the "Queen and the Craft," "The Duke of Athol," "The Earl of Zetland," "The Army and Navy," and "Lieut. Christie, 42nd Royal Highlanders," now serving in India, and for which his father, Captain Christie of Hillend returned thanks. After other toasts, the health of Bro. Bruce was proposed and received with all the honours. He stated, in return, that application was about to be made for charters for two new Lodges, one for Grangemouth, and the other for Kincardine, Kilbagie, and Clackmannan, both of which he expected to see established very shortly, and in a flourishing condition. Other toasts were successively given and duly honoured, and the evening was spent in the greatest harmony.

INDIA.

DACCA.

WE learn from an advertisement in an Indian paper that a new Lodge, under the name of "Good Hope," was to be opened at this station on the 19th June last, at the residence of Bro. N. P. Poozose, under dispensation from the District Grand Lodge of Bengal.

CAPE OF GOOD HOPE.

MASONIC FESTIVAL.

On Thursday, June 24, the Brethren of the Craft belonging to the British and Goede Trouw Lodges assembled at their respective places for the performance of the business incidental to the commemoration festival of St. John. The business at the British Lodge commenced with the initiation of members and the installation of new officers. Bro. Rowe was unanimously re-elected to fill the office of W.M. The Brethren afterwards, according to custom, marched in procession in the grounds of the Lodge, and subsequently sat down to an excellent tiffin, which the public in general were invited to join in discussing. The Brethren met in the evening at the Masonic Hotel, where a sumptuous dinner was provided by Bro. Russell; and so passed the evening in a very pleasant manner.

The officers of the ensuing year are:—J. S. Rowe, W.M.; M. T. King, S.W.; T. Pearce, J.W.; J. King, Treas.; J. T. Koller, Sec.; T. Carrol, S.D.; G. McClear, J.D.; G. Smithers, I.G.; G. Granger, Tyler.

At the Lodge de Goede Trouw, Bro. B. J. van de Sandt de Villiers was installed as W.M. After the investment of the other officers, a procession was formed, which proceeded around the grounds adjoining the Lodge. The members then entered

the Temple, and the W.M. requested Bro. J. J. de Kock to address the Brethren present, which he did in a short but eloquent speech.

The D. Prov. G. Master of the Dutch East of the Netherlands, Bro. C. J. Brand, then presented to Bros. P. A. J. Kirsten (the Past Master), and Bro. P. A. de Gier (the Past Orator), with two addresses from the Brethren of the Lodge, together with a Past Master's jewel and silver trowel, to Bro. Kirsten, and a silver trowel to Bro. de Gier, expressive of the brotherly esteem felt by the Lodge towards them. The two Brothers returned thanks in suitable terms. During the business, the choir in connection with the Lodge performed several pieces of music. In the evening, the Brethren sat down in the saloon to a sumptuous dinner, provided by Bro. H. de Vos.

A deputation was sent to congratulate the W.M. and Brethren of the British Lodge, who returned the compliment. The festivities were kept up with great spirit till about the short hours; songs and music enlivening the company. The following is a list of the officers of the Lodge for the ensuing year:—

W.M., Bro. B.J. van de Sandt de Villiers, S.P.R.; Dep. W.M. Bro. P.A., de Gier, S.P.R.; S.W., Bro. W. de Vos, S.P.R.; J. W., Bro. H. Hewett, junr.; Orator, Bro. J. J. de Kock; Sec. Bro. A. Karstel, S.P.R.; Treas., Bro. C. Wheelwright, S.P.R.; Ambassador, Bro. L. de Roos, S.P.R.; Master of Ceremonies, Bro. H. de Vos; Master of Music, Bro. J. H. Ashley; Almoner, Bro. C. Fick, S.P.R.; Preparator, Bro. W. Berning; Inner Guard, Bro. P. Gaffodio; Architect, Bro. P. Karstel.

The anniversary of St. John was observed by the Goede Hope Lodge, on the 25th.

The Brethren met at two p.m. for the installation of officers and other business, and afterwards formed in procession and marched over the Lodge gardens. There was a large and gay assemblage of the uninitiated, who appeared to be much pleased with the proceedings which they were privileged to witness. The following gentlemen were installed as officers of the Lodge:—Advocate Brand, junr., W.M.; J. le Sueur, S.W.; P. van der Byl, J.W.; J. C. Boll, Sec.; W. J. Klerck, Treas.; J. Saunders, Ambassador; S. Jones, I.G.

THE WEEK.

HER Majesty, the Prince Consort and royal family, have continued their continental excursion, and on Thursday there was a grand *fête* at Berlin, in honour of the Prince Consort's birthday. On Saturday the royal family had arrived at Cologne, where it was expected they would be met by the King of the Belgians.—The last advices from India, state that the fugitive rebels from Gwalior, after making a demonstration against Boondée on the 19th of July, attempted to cross the Bundas, but failed. On the 13th they were menacing both Bechore and Bughore. The Neemuch force had prepared to move out on the 1st of August for the purpose of co-operation with Holmes's column, which was last heard of at Boondée. The rebels are in considerable force, their numbers being estimated at 4,000 or 5,000 fighting men, with five guns. Their leaders are Tantia Topee, Yeydial, and others. A small force from Ahmedabad, under Major Brimes, has been pushed forward with instructions to advance on Kheirwarra, if necessary. The Sawunt Dessaees have offered to submit to the Portuguese government. The amnesty purporting to have been issued by the Governor General, and published in the Bombay overland papers of the 19th of July, has been officially declared to be an entire fabrication. Many of the chiefs who have not irredeemably compromised themselves in the revolt are surrendering to the authorities; others who have been faithful to the British flag, are being honoured and re-

warded. Rebels proved to have been deeply implicated are being executed—The *Moniteur* gives an account of the last day's journey of the Emperor and Empress, which was marked with the customary incidents. At Le Mans, on which the late storm had fallen with considerable severity, and injured many poor persons, their majesties deposited a sum of money in the hands of the mayor to be applied to the relief of the sufferers. Lord Palmerston was honoured with an audience by the Emperor Napoleon on Wednesday morning, at the palace of St. Cloud. The French government intends to construct a fort on the top of the Col de la Faucille, in the Dappen. It will command the only pass in the Jura from which an army could enter France from Switzerland. Three millions of francs have been granted for this purpose by the Emperor, and the works are to be at once commenced.—A remarkable speech has been made by the Count de Persigny, late ambassador to England, at the opening of the session of the Council General of the Department of the Loire. After making a clear exposition of the situation and feelings of France and England towards each other, he used the following language:—"What is true is that there is no interest, no serious question at issue between the two Governments that the simplest exercise of common sense cannot satisfactorily solve, and that thus it only rests with us to maintain an alliance so advantageous for the two peoples." If the two countries adopt this view of disputed questions, there is no danger of the alliance being broken.—The Queen of England, having some time since presented a cannon of a peculiar construction to the Emperor Napoleon, he has offered her in return a cannon made after his own design. It has been named the Alliance, and bears the inscription "Donné à la Reine Victoria par l'Empereur, 1858."—We have received advices from Madrid, dated the 23rd inst.; the journals contained no news. The ports of the Cantabrian coast had been relieved from quarantine, but vessels from Vigo were to submit to it a few days longer. There had been some talk of coining for the whole of Spain in the new mint just erected at Madrid. There was a vast quantity of false money current in that country, particularly counterfeit gold pieces, so that the people were afraid to accept gold coin in their dealings. The Queen has declared her intention to effect an amelioration in the condition of the harbour of Gijon, a boon long ardently solicited by the people of that place. This declaration created the utmost excitement, and the people loudly testified their joy. The works on the Cadiz and Seville Railroad are expected to be finished on the 1st of May, and this line, bringing forward the produce of one of the richest and most fertile districts of Spain, cannot fail to be very beneficial to the country, and it is likely to be a most successful undertaking. Such is the price and the scarcity of paper in Spain that many periodicals have been stopped, and others printed on inferior paper. The duty on foreign paper is excessive, and this leaves its manufacture almost a monopoly in the hands of the paper-makers there. The tax on newspapers produced during the current year the sum of 77,129 reals; newspapers sent abroad are not liable to this tax. A terrible hurricane, accompanied with excessive rains, broke over Savonia, in Piedmont, on the 19th, by which all the bridges over the Lettimbro were washed away, and large trees were torn up by the roots. Many persons were drowned, and an immense amount of property destroyed. Some carabinieri mounted upon horseback and saved a number of persons who otherwise would have been drowned.—Berlin dates of the 26th have arrived. It appears to be settled at last, that at the expiry of the present delegation of power to the Prince of Prussia, he will be declared Regent of the kingdom.—The new-born heir to the Austrian empire has been baptized, and made colonel and "proprietor" of the 19th Regiment of Infantry.—Accounts have reached Paris from Montenegro, dated the 15th, according to which, Ali Pasha, the Turkish commander at Podgorizza, had made a sudden attack on the Montenegrins at the very moment when the engineering commission was about to proceed with the settlement of the frontier, which had delayed the work of the commissioners. However, as the Montenegrins had themselves been the first to break the truce, Prince Danilo had punished his own officers, and threatened similar offenders with death.—According to accounts from Marseilles, dated the 25th, disturbances had again broken out in Candia. At Heraclion, in that island, ten

Christians had been massacred, and the Turks, under Derwend Aga, had made an attack on the Greek frontier, but had been repulsed. We learn also by these accounts that although the plague had broken out at Ogisa, a town in Tripoli, it had declined in other portions of that country. A letter from Athens states that the Porte had demanded the recall of the Greek consul at Candia.—From Constantinople we are informed that Mehemmed Ali Pacha, grand admiral; Ali Ghalib Pacha, minister of commerce; and the three other sons-in-law of the Sultan, had been dismissed, and that Kibrizli Pacha had been appointed grand admiral, and had been succeeded in the presidency of the council of the Tanzimat by Mehemmed Ruchdi Pacha. Who was to be the new minister of commerce was not known. The cause of the change is said to be that when the ministers laid the true state of the Turkish finances before the Sultan he reproached them with not having done so earlier.—Tuesday was a remarkable day at the Crystal Palace, Sydenham, the Foresters' Benefit Society having held their grand *fête* there, when no fewer than 45,738 persons were present, the largest number that has yet visited the palace. When the band of the French Guides played on the occasion of the patriotic *fête*, the number was 39,191—6547 less than on this occasion.—William Thomas Barns and his mother, Mrs. Barns, wife of the well-known picture collector, have appeared at Guildhall on a summons to answer a charge of conspiracy to defraud Mr. R. H. Peter, a gentleman of independent fortune, residing in Hyde Park Square, of various sums amounting to 2000*l.* Mr. Peter said the defendants had sold him several pictures, for which he had paid cheques, on representations that they were genuine and belonged to a lady whose husband had lately died, and who had left her a gallery worth 100,000*l.* One was described as a Rosa Bonheur, for which he gave 500*l.* Mr. Sleigh, for Mr. Peter, said that this identical Rose Bonheur had been sold during the period of these transactions, by Christie and Manson, for 17*l.* 6*s.* 6*d.* The case was adjourned.—John Curle, a middle-aged man, formerly in the Coldstream Guards, was charged with bigamy on Saturday, at Wandsworth police-court, he having intermarried with Susan Grace Sparks, his first wife, Sarah, being still living. This was a most singular case. The prisoner was married at Paddington Church eighteen years ago, but the marriage with his wife was never consummated, as they parted at the church-door. She saw there a former sweetheart, and told the bridegroom that she loved his little finger better than his (Curle's) whole body, whereupon the bridegroom replied, "Then you had better take him." This she agreed to do, and they never met afterwards but once, when he saw her in bed with her old sweetheart. Curle admitted having subsequently married Susan Grace Sparks, as he did not consider his first wife to have any legal claim on him. The prisoner was remanded on bail, given by his second wife, who, by the bye, also gave him into custody.—A commission of lunacy has been setting during the week, to inquire into the lunacy of Mr. Ruck, a gentleman of fortune, of Sittingbourne, Kent, who had been confined in an asylum in consequence of "delusions" as to the fidelity of his wife. The jury returned a verdict that they were of opinion that Mr. Ruck was of sound mind, and competent to manage his affairs. Twelve of the jury were in favour of this verdict, and six dissented. A burst of applause followed, and the proceedings closed.—A dreadful accident occurred on Monday night near Brettell-lane, on the Oxford, Worcester, and Wolverhampton Railway. An excursion train had been divided, and the coupling-chain giving way at the top of the incline, the carriages ran back upon the portion of the train below with a frightful crash, killing twelve persons. Nearly ninety other persons have received serious injuries by this melancholy accident.—A considerable land slip took place on the line of the Gloucester and Hereford Railway, between Ross and Fawley, on Monday afternoon, intercepting the train from Paddington, and causing a delay of three hours, but happily unattended with injury to any person.—A dreadful accident happened on Thursday evening, off Worthing, through the upsetting of a pleasure boat near that place. There were about 20 passengers on board, of whom 13 were drowned. Eleven of the bodies had been recovered; seven were children, two females, and the boatman and his wife. The boat had not left the harbour above three quarters of an hour when the accident occurred.

NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C. not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the first volume of 1858 are now ready, price 1s.; or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

 TO CORRESPONDENTS.

THE "AMERICAN CRAFTSMAN."—We have received the number of this excellent periodical for August 16th, and find a notice that in Bro. Rob Morris's letter which appeared in our Magazine of the 21st July, our printer made the price of the "Craftsman" 100 dols. per annum instead of 1 dol. The fact is, the compositor was not up to decimal writing, and by leaving out the decimal point (·) before the ciphers, committed almost as great a mistake as the West India merchant who sent 100 monkeys to a friend instead of two, because the word had been spelt "too", without the "t" being crossed.

"TYRO."—However it may add to the appearance, the Companion (whether Principal or not), has no power to add a trimming of gold fringe to his Royal Arch apron, and if reported to the proper authorities, he would be rather sharply called to account for it. A Companion wearing such an apron would not be properly clothed, and should be refused admission into the Grand Chapter or any other Chapter as laid down in the Royal Arch regulations, page 24.

"P.Z."—The tune to which Burns wrote the song in question is a Scotch melody well known as *Gude nicht, and joy be wi' you a'*. It is sometimes sung to the air, *Ye banks and braes*, a strain, however beautiful in itself, that does not suit the character of the Adieu. It has been never set to music by any composer, no doubt from the knowledge that Burns wrote it to an existing tune, and, that being a Masonic song, the interest was not of sufficient importance to render it as popular as musicians desire their productions to be.

No. XXXVI.—SEPTEMBER 8, 1858.

APPOINTMENT OF GRAND OFFICERS.

THERE is no more indefeasible right than that of the public journalist to criticise, and, if needs be, condemn the acts of public men. In our capacity, as Masonic journalists, we always have, and we always will maintain that right. The press, the great medium of communication between man and man, is, if rightly used, of incalculable advantage to the community at large. We have felt it our duty heretofore to criticise the acts of our Grand Master and of his executive ;| we may have occasion to do so again, and we shall boldly maintain that right, which we believe no honest Mason will deny to us. Whatever may have been the previous history of this journal when it was under other management, no one can say that during the period it has been conducted by us, its reports have not been fair and truthful, its conclusions free from invective or party spirit.

The right of criticism being granted, it remains that it should be kept within the fair and legitimate limits which truth and good taste demand. We are led into these remarks by the proceedings which took place at the last Grand Lodge. The Grand Master (a report of whose speech will be found in another page) read to the Grand Lodge the following sentences from the last number of the *Masonic Observer*, a paper of recent origin, and issued under the auspices of certain members of Grand Lodge :—“ We had occasion this time last year to draw attention to the unblushing effrontery with which the principal appointments in Grand Lodge were prostituted to political purposes ; we are sorry to be compelled to recur to this very scandalous subject.

Now, no charge could be much more offensive to a gentleman and a Mason than this ; it is tantamount to a charge of violation of his obligation ; and as we must agree in the opinion expressed by the Grand Master that, if true, he is utterly unfit to remain in his office another hour, so must we also admit that, if untrue, he has a right, both as a man and a Mason, to claim the protection of his Brethren. No one who knows anything of his lordship would be imposed upon by such a statement—we do not believe that the writer himself credited it—it only affords evidence of the length to which party spirit will go in distorting sober judgment. It was not unnatural, then, that

the noble Earl should utterly and indignantly deny it, still less was it unnatural that the Grand Lodge should enthusiastically accept his denial. It is almost unnecessary for us to express our entire disbelief in it; were it necessary, we could add many more to the names of those adduced by the Grand Master in support of his assertion. We believe most fully that political feeling has never guided the Grand Master in the selection of his officers, and with no desire whatever to enter into a controversy with our contemporary, we cannot but regret that he should have lent his pages to the dissemination of what we believe to be an unfounded and silly fabrication, rendered still more offensive by being gratuitously thrust upon the noble Earl himself.

We are of opinion that the Grand Master exercised a thoughtful, and perhaps hardly deserved forbearance, in confining himself to the reading of the first sentence of this article; because, had he proceeded, the doing so would of necessity have involved mentioning the name of the noble Brother whose claims to office are so prominently brought forward—to whose disappointment many of the Brethren (with what justice, we cannot say), ascribe the tone of the articles of the *Masonic Observer*, with which publication he is said to be connected.

But though the Grand Master did not refer to it, we may be permitted to make some few remarks upon the remainder of that article. We find it there gravely asserted, that “if a ballot had been taken throughout England for the most fitting person to be nominated Senior Grand Warden, the unanimous voice of the Craft—with the exception of the clique—would have decided in favour of the Earl of Carnarvon.”

We believe the opinion here expressed to be founded entirely in error. We deprecate also the insulting attack made upon the Deputy Grand Master, and we are very certain that gratuitous insult, such as this, is not the way to gain for us the services of sensitive or high-minded men. We regret also, to observe that the memory of his late royal highness the Duke of Sussex is not left to rest in peace. Whatever might have been his faults, one thing is certain—no one can deny that the duke gave more time to our service, and did more than any man in this or any other country, to support Masonry and make it respected. He is charged with having bequeathed Masonry as a heirloom to the political party of which the Earl of Zetland is a member.

We are old enough Masons to remember that the duke left behind him the Marquis of Salisbury and the late Bro. Harrison, *Q.C.*, as Deputy Grand Master and Grand Registrar respectively, and that the latter, the well-known Conservative counsel, was the intimate friend and adviser of the duke in all Masonic matters. Peace, then, and a just tribute to his memory.

We much fear that some of our younger Brethren take a wrong view of Freemasonry and of the duties of the Grand Lodge, and that they look upon the latter as a sort of House of Commons, where there being a government, there must of necessity be an opposition. Now we are of those who believe a good opposition is a good thing—it is the

spur as well as the bridle to the executive ; but then, to be advantageous, it must also be kept within legitimate bounds. It does not conduce to the good of the Order that every proposition of the executive, whether good, bad, or indifferent, shall be opposed, and every act criticised in a party spirit by the opposition ; this is not true Masonry. Our object should be, to meet and deliberate, and, without seeking to conquer one another, to devise what shall be most becoming and advantageous for the Craft. The late proceedings tend not only to harass the Brethren—to embarrass and prolong the discussions of the Grand Lodge—but eventually to destroy harmony and good feeling. Differences of opinion there may and must be ; but let them be enforced by argument and expressed in becoming language.

To recur to our subject ; we are glad that the Grand Master has spoken out, and he may trust with confidence, that his appeal to the Brethren, “ boldly to repel the unjust slander of his good name,” will be met, as it should be, by good and true men. We say we are glad that the Grand Master has brought the subject forward, because we feel that the Craft itself is endangered by such charges. In London, and in those provinces where the Grand Master is known, such a charge as this would obtain no credence even if read ; but in the Colonies and in distant provinces, the dissemination (said to be in some cases gratuitous) of such calumnies must sooner or later become mischievous. The charge is a gross one, and—impeaching the honour and integrity of the Grand Master—is reflected upon the Craft which has elected him. If our transatlantic Brethren could believe such statements, what must be their opinion of the Masonry which allows, and the Brethren who elect, such a Grand Master.

We are determined advocates of regularity in all the proceedings of Grand Lodge, as the only way to avoid difficulty (and we shall have more to say on this subject in a future article), and though we can pardon in the enthusiasm of the moment, we cannot help remarking on the course adopted by our gallant Brother, Sir Lucius Curtis. We observed the Grand Master called him to order ; but the blunt sailor, impelled apparently by the calls of Grand Lodge, proceeded with his motion, which though perhaps somewhat irregular, we are not on the whole sorry for.

We trust what has occurred will be a lesson to our younger Brethren, that whether they have erred from vanity, ambition, or over zeal, they will avoid placing themselves in so serious a dilemma for the future. They may depend upon it that in the Grand Lodge there resides an earnest desire to do right, and that the most certain obstacle to the gratification of ambition will be found in the attempt to traduce the honour of a Brother Mason. The course we have marked out for ourselves is clear, and from it we shall not deviate. We respect Masonry ; we are proud of being Masons ; we believe that it deserves and will support a journal devoted solely to its interests. Our journal holds the position of its chief organ. We desire to make that position not only useful but respected. We believe our Grand

Master, to be active in the discharge of his duties; we believe his executive to be composed of able men, zealous, and attentive to our interests. We do not undertake to endorse all their proceedings; but maintaining our perfect independence, will support them so long as we believe them to be right—we will never lend ourselves, or the power at our disposal, to the dissemination of offensive or unfounded attacks upon the character of any man. By pursuing this course, we shall endeavour to deserve, and we believe that we shall receive, the combined and even increased support of our Brethren abroad as well as at home.

THE CHEMISTRY OF COMMON THINGS.

BY FRANCIS HENRY BAKER.

II.—HEAT.

THE effects of heat are so intimately interwoven, not only with all the processes and operations of chemistry, but with all the changes which surround us in our daily life, that a consideration of the chemistry of common things can be but imperfectly entered into, without a previous knowledge of the most important of its laws and properties. Whether it be regarded as a separate and independent fluid, or a peculiar form, or merely a property of some other body—heat pervades all space, and manifests, or may be made to manifest, itself, everywhere. We see its effects in the raising of vapour from the ocean, in the formation of clouds and dew, in the rainfall and the storm, in the sustenance and invigoration of animal and vegetable life; and indeed in every other change that occurs in the natural world it takes an active part. The human body is very sensitive to its effects; a trifling excess or defect of its natural proportion occasions discomfort. Take away but a small part of its natural quantity, and we feel that it is indispensable—give us too great a measure, and we become sensible of its power.

But the effects of heat are not less powerful than they are universal. When we regard them in the steam engine or the gunpowder explosion, the conflagration or the earthquake, heat appears to be the most powerful agent in nature, both in mechanical, chemical, destructive, and artificial effects. Of all the natural powers, we know least of its nature; its effects are apparently the most varied, universal, and powerful, its properties the most complicated and inexplicable—and yet it is the most easily controlled and rendered subservient to the wants and caprices of mankind; though it is the most terrible, and its consequences the most difficult to avert, when it obtains the mastery.

The consideration of this subject may be conveniently divided into eight heads :—

1. The *effects* of heat ; as manifested in expansion, change of state, and chemical composition and decomposition.
2. The *forms* taken by heat ; viz., sensible and latent heat.
3. The various means by which heat may be *propagated*.
4. The relation of heat with *light*.
5. The *sources* of heat.
6. The *measurement* of heat, by the thermometer, pyrometer, &c.
7. The principal *theories* which have been advanced concerning the nature of heat.
8. The *application* of the properties of heat to arts and manufactures.

1. *Effects of heat. Expansion.*—Although the form of solid bodies when not under the influence of external forces is invariable, their size is not so. That varies with the temperature, increasing as heat is added, and decreasing as it is abstracted. All bodies occupy more space when hot than they do when cold. The operation of heating increases the size of a body, while that of cooling diminishes it.

Suppose a plate of metal, perforated with a hole of a size sufficient exactly to admit of a metal bar being placed in it, and having a notch cut in the side, equal in length to the bar. If the bar be heated, it will be increased both in length and thickness, so as no longer to enter the hole or fit the notch, but it will return on cooling to its original dimensions. But if, on the other hand, its temperature be considerably reduced, it will not completely fill up the hole or the notch.

In laying down the iron rails of railways, a space equal to a quarter of an inch is left between each length, to allow for their expansion in hot weather. Were this precaution not taken, the dilatation of the rails, after the sun had shone upon them for any length of time, would cause them to become crooked, to the danger of the trains passing over them.

Clocks and watches go at a slower rate in hot than in cold weather, the heat affecting the pendulum or balance wheel. The rate of the vibration of a pendulum depends on its length, a long one swinging more slowly than one of a shorter length, and any increase in its length occasions a corresponding decrease in its rate, and consequently in that of the clock whose motions it governs. Such an effect is produced by an occasion of heat. By combining different materials in the manufacture of the same pendulum, this effect may be neutralized. Such pendulums are termed compensating pendulums, and clocks furnished with them are unaffected by heat. The perfection of chronometers is in part attained by the use of compensating balance wheels formed on the same principle.

Frequently in investing casks with the iron hoops which are to hold them together, the hoops are heated previously to fixing them in their places. This enlarges them, and in cooling they contract, and press the parts of the casks which they surround more closely together.

The tires of wheels are tightly fixed by putting them on hot, and cooling them by sprinkling them with water.

A striking application of the same principle, was that of M. Molard, in regard to the building of the *Conservatoire des Arts et Metiers* in Paris. The side walls were unable to support the great weight of the roof, and were bulging outwards to such an extent as to endanger the safety of the edifice. It occurred to M. Molard that the enormous force exerted by the contraction of heated metal bars in cooling might be applied to restore the walls to their original position. Accordingly several strong iron bars were placed in the building, extending across it from side to side, and passing through perforations in the walls, were secured tightly against their outer surface by nuts. Each alternate bar was then heated by means of a lamp, and increasing in length, the nuts receded from the walls, and the bars consequently became loose. The nuts were now again screwed close. As the bars cooled, they shrunk back to their original dimensions, drawing the walls with them. This, of course, loosened the remaining bars, which were screwed tight; and this operation was several times repeated, till at length the walls were brought into their proper position. The bars still remain, being left to prevent the walls from again receding.

The ratio of expansion by heat is not the same for all substances. Metals are subject to a greater dilatation than other bodies, and of the metals, brass expands more than iron. If a rod of brass be riveted to a similar one of iron, and this compound bar be raised to a high temperature, the bars will be unequally affected by the heat. Although, when cold, they were of the same length, when heated, the brass rod will be longer than the other, and the bars will assume a curved form, in order to allow for this inequality of length, the brass being outwards. If they be considerably reduced in temperature, a similar but opposite effect will be produced, the iron rod forming the outer side of the curve.

In chemical operations it is frequently required to fix metal wires into glass vessels. In inserting these wires the application of heat is necessary in order to soften the glass. If iron or copper wires be made use of, they will contract in cooling to a much greater degree than will the glass in which they are inserted. They will consequently loosen, and become useless for the purposes for which they were intended. But the expansion of the metal *platinum* is almost exactly the same with that of glass, and wires of this metal are therefore always used in such cases.

The breaking of a glass vessel when hot water is poured into it, is caused by the unequal expansion of its different parts. Glass conducts heat very slowly, and one part may be highly heated while the rest remains cold. The portions of the glass which immediately surround that on which the hot water is poured, do not expand sufficiently to allow for the enlargement of the heated part, because they are not of so high a temperature, and fracture is the result. For the same reason a pane of glass cracks when held over the flame of a candle.

When glass bottles are not in use for a length of time, their stopples frequently become fixed in the necks. They may, however, generally be loosened by the application of heat to the necks. This is best done by rubbing it briskly with a pocket handkerchief. The heat generated by the friction, dilates the neck, and the unequal expansion of the neck and the stopper causes the latter to become loose, when it may be easily withdrawn.

The expansion of liquids is much greater than that of solids, and that of gases, greater than either. A vessel containing twenty-two parts of water at 32° will contain twenty-three at 212° . But the most remarkable instance is that of alcohol, nine parts of which become ten by being heated to the boiling point. Hence the necessity of taking the temperature into account in estimating the strength of spirits by the hydrometer.

We have before observed that the degree of dilatation in the case of solids and liquids, varies with the nature of the substance. This, however, is not the case with gases. It is remarkable that all gases are equally expanded by heat, however different may be their density or constitution. If air or any other gas be heated to the boiling point of water, the pressure remaining the same, it will occupy one third more space than it did when cold. When heated, it is consequently lighter, bulk for bulk, than cold air, and has a tendency to rise in the atmosphere. It is this tendency of heated air to rise, that occasions the draft in a chimney.

Change of State.—Heat is also the cause of the change of bodies into the solid, liquid, and gaseous states, and of preserving them in these conditions. It is supposed to exert a repulsive tendency among the particles of matter in opposition to the cohesive force, which binds these particles together. In the solid state, the quantity of heat is so small that this repulsive force is unable to neutralize the cohesion, but only keeps the particles a short distance apart: a small addition of heat increases this distance, and with it the size of the body which the particles compose, causing dilatation or expansion. A certain quantity of heat, when added, will effect liquefaction, in which state the repulsive force, though it overpowers the cohesion, is not sufficient to overcome the external pressure, which is generally that of the atmosphere. An additional increment of heat will counterbalance this pressure also, and cause the body to pass into the gaseous state.

A familiar example of these changes exists in the case of water. When at a temperature below 32° , it is solid, constituting ice; when heated beyond that point, it assumes its most common form of a liquid; a further addition of heat will overcome the cohesive force, and impart to it a tendency to assume the form of an elastic gas or vapour, which form, however, it is prevented from taking, in consequence of the pressure of the atmosphere, but when heated to 212° , it overcomes this pressure, and becomes steam. By abstracting heat, it may be made to pass through all the three stages again, in an inverse order.

Chemical Action.—The phenomena attendant upon chemical combination and decomposition are too numerous and varied to be entered into here, but, so far as they relate to combustion, they have been already treated of in the chapter on flame.

2. *Latent Heat.*—If we take a quantity of ice or snow, at a temperature below 32° (27° for example), and place it near a source of heat, or in a warm room, the temperature will gradually rise till it attains 32° , as may be seen by a thermometer placed in it. Let us suppose that it reaches this point in one minute, that is at the rate of 5° per minute. When 32° is attained, the ice will begin to melt, and the thermometer will cease to rise. As soon as the last particle of ice is dissolved, which will not occur till after the expiration of twenty-eight minutes from the time it began to melt, the thermometer will again rise at the same rate as before, viz., 5° per minute. Now, during the first minute, sufficient heat was passing into the ice to cause the thermometer to rise 5° , and during the thirtieth and each succeeding minute, the same quantity of heat was passing into the water, for the thermometer rose at the same rate as before, but during the twenty-eight minutes which intervened, the thermometer remained stationary, although it is evident that the same quantity of heat must have been passing then as at other times. While the ice was melting, therefore, sufficient heat was entering it to have raised the thermometer, had it not been for this change, 140 degrees. What then have become of these 140 degrees? We can only account for them by supposing that they have been taken up in converting the ice into water, and entering into combination with the substance of the water have become imperceptible by the thermometer. The heat thus absorbed is therefore called *latent* or hidden heat. If an ounce of ice at 32° be mixed with the same quantity of water at 172° , the ice will gradually melt, till at length two ounces of water are obtained, which will have the temperature of 32° . In this instance, 140° of the hot water were abstracted, but the only effect they had upon the ice was to melt it, without raising its temperature. There is therefore the same difference of heat between ice at 32° and water at 32° , as there is between water at 32° , and water at 172° , which proves as before, that in converting ice into water, as much heat is absorbed as would raise an equal weight of water 140° in temperature. To prove more clearly that this heat is actually absorbed, we may cool the water down till it freezes. As soon as ice begins to form, it will preserve its temperature of 32° , notwithstanding that heat is constantly being abstracted, and will continue to do so until the whole of the water is converted into ice.

A similar phenomenon occurs in the conversion of water into steam. It will take one thousand times as long to convert a given quantity of water into steam, as it would, in the same circumstances, to raise the water one degree in temperature, although a thermometer placed in the steam will give the same indication as when placed in the boiling water; so that in this process a quantity of heat is ab-

sorbed sufficient to raise the water, did it continue in the liquid form, to a temperature equal to that of red-hot iron.

When, after a heavy fall of snow, a thaw ensues, we frequently see the snow lying about for several days, instead of instantly rushing into water the moment the temperature of the air rose above 32° , as it would were it not for the absorption of heat during the process of liquefaction; but no explanation seems to have been offered of the phenomenon, until Dr. Black explained it by experiments similar to those above described. Were there not this absorption, the moment a frost occurred, every drop of water would be converted into ice, entailing the most serious consequences; and directly water was heated to the boiling point, it would instantly become steam, in the same manner as gunpowder is converted into smoke, but with far more destructive effects.

It thus appears that heat is capable of existing in two conditions; in one of which it is apparent to the senses, and may be measured by the thermometer, in which form it is called *sensible* heat. In this state it is uncombined with the particles of matter, and is consequently often termed *free* heat. In the other it is combined with the particles of matter, and is insensible to the usual tests. It is therefore called *latent* heat. As it may be proved that solid bodies contain latent heat as well as liquids and gases, we possess no means of ascertaining the actual amount of heat contained in bodies. When latent heat is liberated from the particles with which it is combined, it becomes sensible, and occasions a rise of temperature. When sulphuric acid and water are mixed in certain proportions, the mixture rises to several degrees above boiling water. This rise has been by some ascribed to the liberation of a portion of the latent heat; but it may likewise be accounted for by supposing a change in the specific heat of the compound, as will be shown hereafter.

Specific Heat, or Capacity for Heat.—As the force of gravity exercises an unequal effect upon equal volumes of different substances, constituting specific gravity, so the effect of heat in regard to temperature varies with the nature of the substances, giving rise to specific heat. The same amount of heat which is sufficient to raise a given weight of water one degree, will raise the same weight of mercury thirty degrees. If a quantity of water at 81° be mixed with an equal weight of mercury at 50° , the temperature of the mixture will become 80° . In this instance, it appears that the water has lost one degree only, while the mercury has gained thirty degrees.

The specific heat of bodies is usually determined by the quantity of ice which they would melt in falling through one degree of the thermometric scale. It has already been shown that water in cooling 140° , gives out sufficient heat to melt an equal weight of ice. In cooling through one degree only, therefore, it will melt $\frac{1}{140}$ th of its weight of ice. Thus, 140,000 grains of water when cooled 1° , will melt 1000 grains of ice, while the same weight of mercury will, under similar circumstances, melt thirty-three grains only. As the

standard usually taken in the measurement of specific heats is that of water, which is considered to be 1,000, an easy method is afforded for determining the specific heat of any substance, viz., by ascertaining the quantity of ice which 140,000 grains will liquify, for that weight of water will dissolve 1,000 grains of ice. Thus the specific heat of mercury is thirty-three, that of lead forty-two, that of iron about one hundred and twenty, that of alcohol about sixty.

The specific heat of a compound is frequently less than the mean of those of its constituents. Thus, in the case of the mixture of water and sulphuric acid before alluded to, the rise of temperature may be accounted for by the change in the specific heat of the compound. The liquids, when combined, having a considerably less capacity for heat than when they were separate, the free or sensible heat which they contain has a greater effect on their temperature when combined. It is the opinion of some that this change of specific heat is occasioned by an evolution of latent heat; but this is by no means clearly established. In the chapter on flame, it was stated that the increase of temperature was occasioned by a change of latent into sensible heat, by which it was intended that a portion of the heat which was previously insensible became capable of affecting the thermometer, and the temperature of the mixture, which is the case, whichever theory be adopted; but it is doubtful whether any *combined* heat is separated by chemical union.

3. *Propagation of Heat.*—Heat may be propagated or transferred from one body to another, in two ways, viz., by *radiation* and *condensation*—by the first, when the bodies are at a distance apart; and by the second, when they are in contact. The latter is also the means by which heat is transferred from one part of the same body to another. A heated body propagates its heat in straight lines in every direction, in the same manner as a luminous body radiates light. A lighted candle placed in the centre of a room transmits light to every object in the room to which a straight line from the candle can be drawn without encountering an opaque body. So, in like manner, if a red hot iron ball be substituted for the candle, it will transmit heat to every object which was before exposed to the light of the candle. The walls, which were before illuminated, will now gradually become warm, but a sheet of paper, or other opaque substance, held before a part of them will protect that part from the heat, as it would in the former case have shaded it from the light. The use of fire screens is an application of this principle. The fire radiates heat throughout the room, but a screen placed before it will protect all objects behind it from the influence of the radiation. It is by radiation that the sun transmits light and heat to the earth and other planets.

Most of the properties of rays of light are common to those of heat. The latter may be transmitted and reflected, condensed and dispersed, refracted and polarised, in the same manner as light. A convex lens and a concave mirror possess the property of converging the rays of light which fall upon them to a focus, and heat may be concentrated

in the same manner. By the aid of large concave mirrors the rays of the sun may be so condensed as to produce a heat exceeding that of the most powerful furnace.

Radiation is found to take place only from the surface of bodies, and its intensity to depend upon the nature of that surface. A polished surface radiates heat more slowly than a rough one of the same material, and a light surface in a less degree than a dark one—in fact, the radiating power of surfaces is proved to be in inverse proportion to the quantity of light they reflect. Vessels having surfaces of polished metal radiate heat very slowly, and consequently retain their heat for a great length of time. Hence we see the advantage of making vessels which are intended to hold hot water, such as tea and coffee pots, of polished metal. As silver, when highly polished, radiates heat less than any other substance known, vessels made of or coated with that metal are the most efficacious in retaining the heat of their contents; but this superiority lasts only so long as the surface remains clear and bright; as soon as it becomes tarnished, its retentive power is diminished to an immense extent.

The degree in which bodies absorb heat when radiated, is found to be the same as that in which they radiate it; the bodies which reflect least light being those which absorb most heat. If, after walking some time in the sun, we apply our hands to different parts of our clothing, we shall find that those parts are the warmest which are of the darkest colour, the light parts being but little affected. If a piece of printed paper be exposed to the heat of a burning-glass held in the sun, the black letters will burn much sooner than the blank spaces, or white parts of the paper.

The most remarkable instance of the effects of radiation is in the formation and phenomena of dew. In clear nights, bodies in an exposed position radiate into space the heat which they have received during the day, so that their temperature soon falls to such a degree that the vapour of water existing in the contiguous parts of the atmosphere is condensed on their surface in the form of moisture. This deposition is in proportion to their radiating power, and the expanse of clear sky to which they are exposed. Blades of grass, and other vegetable substances, being good radiators, are speedily covered with dew, while the bare soil at a short distance, which radiates but little heat, is entirely free from moisture. But if the grass be in a sheltered situation, little or no deposition takes place, because the loss of heat is replaced by the radiation from surrounding objects. This explains the fact of no dew being deposited in the streets of large towns, or on cloudy nights. In the latter case the loss of heat of objects on the ground is compensated for by the radiation from the clouds themselves.

Conduction.—If a solid body, instead of being placed at a distance from a heated body, be placed in contact with it, heat will gradually be transferred from the one to the other. The hot body will slowly cool, while the cold one will become heated, and after some time, they will both have the same temperature. Also, if one end of a bar of

metal be heated, the heat will be slowly transmitted along the whole length of the bar, till at length every part of it will be equal in temperature. This transmission seems to be the result of a succession of radiations from each individual particle to the next. While the radiating power of bodies depends upon their surfaces, their conducting power depends on the nature of the substances themselves. Metals are the best conductors of heat. Glass possesses a very low conducting power, so low indeed, that when a portion of a rod or tube of glass is heated to redness by a blow-pipe, the glass may be held by the fingers, at the distance of an inch from the heated part, without inconvenience. The tendency of glass vessels to crack from sudden changes of temperature proceeds from the same cause ; one part may be heated, while the contiguous portions remain cold, and the unequal expansion causes the glass to break. Fibrous substances are very bad conductors of heat, and the materials usually taken for clothing are the best which could be selected, for, by greatly retarding the ingress and egress of heat from the body, they have the effect of keeping it at a moderately even temperature, both in hot and cold weather.

OUR ARCHITECTURAL CHAPTER.

It is a gratifying circumstance to record, that a new Masonic hall is to be built at Whitby, and that the M.W.G.M. and R.W. Prov. G.M. of North and East Yorkshire, the Earl of Zetland, will lay the first stone. There are two points in which we feel an interest : first, to know what the style, structure, and plan will be ; and next, to know whether the M.W.G.M. has provided that the property of the hall shall be duly secured to the Order—that it shall not be a public-house, for instance, of which we have the use, nor an eligible investment for some one to whom the benefit of a Masonic connexion is given. We hope some of the Whitby Brethren, or the provincial authorities, will look to these points, and give us some information on this head. If Whitby has a sufficient body of resident Masons and Masonic visitors to justify the erection of a Masonic hall ; and it ought to have in the residents, in the visitors for bathing, and the large number of ship-captains, ship-owners, and merchants, who resort thither, it is a convenient opportunity and a suitable one for endowing the Craft with additional property. There is no reason why this should not be accomplished at Whitby and all such places ; as for the purpose of a Masonic hall large bodies of the Brethren are ready to subscribe, either as a temporary investment on mortgage, or as a subscription. Many, too, are quite ready to lend money temporarily at very low rates, or without interest, if there were the inducement that the revenues of the Craft, or the revenues of the charities would thereby be provided for. A great

object should be not to get donations only for such buildings, but to obtain funds on loan without interest, employing the yearly rents as a sinking fund for the redemption of the principal. A regular sinking fund should thus be provided.

In the provinces of East and West Yorkshire, there are, so far as we know, the following Masonic halls ;—the Masonic Hall, York ; the Masonic Hall, Hull ; the Freemasons' Hall, New Malton ; we think, one at Scarborough ; and now, one is to be provided at Whitby.

In the province of West Yorkshire are, the Freemasons' Hall at Leeds ; the Freemasons' Hall at Bradford ; the Masonic Hall at Huddersfield ; and the Masonic Hall at Dewsbury. There is, we believe, no Masonic Hall at Sheffield.

We are confident that these halls belong neither to Grand Lodge nor to the respective Provincial Grand Lodges, and yet, in these provinces, the rental of the Masonic hall is—or should be—some six hundred pounds, yearly. The rental of the Province of West Yorkshire, available for charities, should be three hundred a year now, and in the course of twenty years, be doubled by the erection of halls in the other large towns of the province. What relief will five hundred a year give to many a brother now alive who may become distressed, to his widow or his orphan children ; or, were the hall funds devoted to a school, the provinces of Yorkshire might unite and have a school for their own district.

We call attention to this point, because we believe it is one of the most efficient modes of permanently providing for our charities. For Craft purposes, we want large halls in which the ceremonies can be duly performed ; we want, likewise, suitable accommodations for refreshment ; and having provided these for ourselves we can obtain a remunerative rental. It is only so to make our arrangements that the freehold shall be secured, that the property shall be in trust for the Craft, and that the funds are so provided that there shall be a sinking fund for the ultimate reduction of the principal. As M.W.G.M. the Earl of Zetland, knows that the Craft is endowed with a large property in Great Queen-street ; as Prov. G.M. for North and East York, it is in his power by simple administrative arrangements, to endow the Order with a like provision, and to have a lasting memorial of his Grand Mastership in those provinces.

At the meeting of the Prov. Grand Lodge of Wiltshire, we find that Bro. C. F. Marshall was reappointed Prov. Grand Supt. of Works. Now, in the province of Wilts there is much matter of architectural interest—there is the cathedral city of Salisbury ; there is Wilton ; there are many abbey towns ; there is an Archæological Society ; and if Bro. Marshall exerts himself, he can provide much useful information for the Brethren on architectural subjects by lectures and excursions, and by promoting a union with the architectural profession and archæologists.

Mr. J. W. Worthington, architect, of London, has been initiated and admitted a member of the Knights of Malta Lodge, No. 58.

The Committee of the Builders' Benevolent Society have appointed a day for the anniversary dinner, and it is to be desired, that those of our readers, who are members of the building trade, or architects, will send in their names as stewards, and attend the gathering. The institution is deserving and valuable, and it is to be hoped will receive every support.

We have been much interested in some proceedings of the Leicestershire Lodges, which are under a zealous Grand Master. The John of Gaunt Lodge at Leicester having a loving cup of silver, suitably decorated, which has been provided by contributions of the members. Earl Howe, Prov. G.M., and Master of the Knights of Malta Lodge, seeing this, determined to present a loving cup to his Lodge. Loving cups, or standing cups, are very suitable memorials of friendship for a Lodge, and particularly where treated as that of the John of Gaunt is, by the yearly inscriptions on it of the names of the successive Masters. In the city companies there are many examples of those who have been masters giving a cup to the company as a memorial of their love for the company. This cup, suitably ornamented, necessarily becomes known to the members of the company, and attracts the notice of the guests, by whom, as the cup passes the emblems are looked at, and the inscription read, and thus the name and affection of the donor are, year after year, commemorated. The loving cup, at a company like the Clothworkers, for instance, becomes an institution. As a cup has been provided for the master's office, so, in time, cups are provided for each of the wardens, and the Clothworkers have four handsome cups, each with their covers, one for the master, and one for each of the three wardens. These cups, if we remember right, include those of Queen Elizabeth, Samuel Pepys the diarist, and a contemporary of Pepys. Each of these cups is distinctive in design. At ordinary festivals these cups form part of the decoration of the tables and are, in due turn, passed round, when the service and ceremony of the loving cup is performed. The master, taking the loving cup, the master of the ceremonies proclaims, "The master bids all welcome, and greets you all in the loving cup." The guest, sitting next to the master, rises, takes the cup, lifts the cover, and standing, holds the cover till the master has drunk, the master then wipes the lips of the cup with the napkin put through its handles, and passes it on, when each junior or next neighbour performs the like service, and becomes the senior in turn. This ceremony, illustrative of mutual service, and the general and alternate obligations of society, is not without its moral impression, while it keeps up an old English custom, like that with which Rowena greeted Vortigern, on the first Saxons landing in Kent.

The installation banquet is accompanied with special ceremonies of the loving cup. During the dinner, or after, the late and new masters and wardens leave the room, with the clerk, beadles, and other officials, and return in procession, the late master and wardens bearing the cups, which are placed on the table. Proclamation is then

made that A. B. is the master for the coming year, and the late master drinks to him in the loving cup. The like is done with the senior warden, the key warden, and the junior warden.

The Painters-Stainers' Company have a cup given to them by their former master, Camden the historian, Garter king-at-arms, and the Barber-Surgeons' Company have cups given by Henry the Eighth, Queen Elizabeth, and Charles the Second. Some of the cups have been given by the donors in their lifetime, and others are bequests of old members. Another class of company plate which is suitable for Lodge plate, is a gilt or silver salver for rose water. Such memorial is often more suitable than a portrait. There are many Lodges which could successively provide cups for the Master and the two Wardens, and a salver for the Treasurer. On these the names of each successive officer would be registered. On a standing cup the old Past Master will see with some memory of pleasure the date of his mastership, which, when he is gone, those sitting around him will look at, and read with kindly remembrance of him.

The designs of these cups and salvers will afford scope for interesting works of art, as they will have for their details, Craft emblems, those of the Lodge, and the armorial bearings of Masters and others. The cups, too, have this advantage, that whereas so many Lodges are held in taverns, there is not the opportunity of preserving commemorative monuments, such as stained glass windows, and even portraits are at the mercy, as it were, of the landlord; but on the Lodge plate the whole personal history of the Lodge could be recorded. We are, therefore, pleased to see the examples set by Earl Howe and the Leicestershire Lodge, and hope they will be followed in other provinces.

A PAST MASTER HAS NO PRIVILEGES IF HE PASS THE CHAIR IRREGULARLY.—If an English Master Mason, not having actually passed the chair of his Lodge, shall be exalted to the Royal Arch Degree in any other country, it will confer no additional rank in an English Craft Lodge, although he will have necessarily passed the chair as a preliminary step to the degree, nor will he be entitled to wear the apron and jewel of a Past Master; for the law distinctly provides that no Brother can possibly claim or enjoy the privileges of a Past Master until he has actually served the office of Worshipful Master for one complete year. It was customary before the Union, to instal every candidate for exaltation; and many Lodges were in the habit of passing certain Brethren for the simple purpose of giving them nominal rank; nor was their presence at a Lodge of installed Masters considered an intrusion. But no such claim would be recognized under our improved system of government, for the present laws are too stringent to admit of any such irregularities; and it is clear that a Royal Arch Mason, even though he be a Principal, (not having served his year as the Worshipful Master of a Craft Lodge), cannot be entitled to any immunity which belongs to a Past Master, and to him alone; nor can he be allowed to witness the ceremony of installation, or to claim a right of *entrée* in Grand Lodge; for were he indiscreet enough to make the attempt, he would surely be rejected at the porch.—*Dr. Oliver.*

ANGLO-SAXON HISTORY ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

(*Continued from p. 403.*)

ON THE INTERMIXTURE OF THE WELSH POPULATION WITH THE ANGLO-SAXON.

It has been held by many, of late years, and by those looked upon as the best historical authorities—and taught, therefore, at second hand by leading journalists, writers and statesmen—and assumed to a great degree as an admitted fact, that the English are a mixed race, whose blood is largely mixed with that of the Welsh, and thereby of the Romans. It is a late school of historians which has held this, for it has not always been the teaching of English history.

The reasons for this belief in a mixed stock are several :—

First. It is thought that a population of some fifteen or sixteen millions of Anglo-Saxons in these islands cannot have descended from the small body of invaders supplied by the Anglo-Suevian tribes.

Second. It is thought that the large Celtic population cannot have become extinct within the Anglo-Saxon bounds.

Third. It is known that a large body of Normans settled here and intermarried with the upper classes.

Fourth. It is known that many foreigners, Flemings, Walloons, French refugees, Palatines, and Jews, have settled here, and it is supposed have intermarried to a great extent with the population.

Fifth. It is known that in most of our cities there are large bodies of Irish resident ; in our northern cities many Irish or Erse of the Highlands ; in our western cities many Welsh ; and along the borders of Wales, the Highlands, the Pale, Ulster, and all English settlements, intermarriage with the Celts takes place.

Sixth. It is supposed, by comparison with the Jews, Parsees, Chinese, Negroes, and others not of the same race as ourselves, that the English people look like a mixed race.

Seventh. It is supposed that different laws of nature are by Providence made to work on the family of man than are made to work on all the other families of animals.

Eighth. As the chronicles do not conform with these suppositions, they are treated as of no weight.

Ninth. Corroborative evidence is supposed to be found in various passages of the Roman writers, which were heretofore thought to have a different meaning.

Tenth. The predominance of these views has led to the suppression of opposing facts, or the softening down or harmonising of them with the prevalent theory.

Eleventh. The consequent assumption, that a mixed race produces the best population.

On the other hand, there are many facts which should make us halt before we very readily take up any such belief.

First. The positive evidence of the chronicles as to the circumstances under which the invasion took place.

Second. The fact that the Norman families were already to a great degree extinguished during the Wars of the Roses.

Third. The extinction of the Walloons.

Fourth. The limited number of the descendants of the French refugees.

Fifth. The non-admixture of the Jews.

Sixth. The isolation of the Irish rookeries in our great towns.

Seventh. That the Welsh and other populations in these islands who have undergone the like assumed intermixture, are a people very different from ourselves, and so to be distinguished by any common labourer as much as by the ethnologist.

Eighth. That the French, who have also, it is assumed, shared largely in Celtic, Roman, and Germanic blood, are a people very unlike ourselves.

Ninth. That the Germanic nations, which have not shared in Celtic and Roman blood, but are of Germanic offspring, have a likeness to ourselves..

Tenth. That the evidence of nature shows it is a law of Providence that original types are permanent, and that mixed races of animals, or even of plants, are not permanent.

Eleventh. That, although choice breeds of horses, oxen, sheep, dogs, poultry, and choice varieties of fruit and flowers, are produced by intermixture—and though such breeds and varieties are propagable for a time—there is a constant tendency to resume one of the original types, and that such breeds and varieties run out or become extinct.

Twelfth. That there is not among the English a greater diversity of appearance among themselves, proving a mixture of race, than there is among the Jews or any other race recognized to have preserved itself from intermixture.

Thirteenth. That the body of topographical and philological evidence, and indeed all facts, are in favour of the non-intermixture of the Celtic with the English race, except in the border countries and on the conditions applicable to mixed races opposed to the permanent existence of mixed races.

In order to carry out the theory of mixed races, it is considered necessary to antedate the settlement of the Germanic race in this island, instead of taking it as 449, the date of the Chronicle, or thereabouts.

This is done on two grounds, first—that large bodies of Germanic auxiliaries were brought over by the Romans, and next—that the eastward shores of Britain were called the Saxon shore, and the Roman officer engaged in their defence, the Count of the Saxon shore.*

* Comes littoris Saxonici per Britanniam.

It is assumed that, instead of his being so called from his functions being directed to guard the coasts from the Saxon sea-kings, or pirates, as the Romans called them, and to whose invasions all the Roman writers bear witness, there must have been some body of the Saxon invaders who made good their footing; and hence the country was called the Saxon shore, and its inhabitants constituted a Saxon colony under the government of the Count of the Saxon shore. To this Saxon settlement, and to the other Germanic settlements throughout the country, settlers from Germania resorted, and hence they obtained a further and stronger footing in this country.

This looks like what it is—a romance, when we come to compare it with the history of the like operations in other parts of the Roman empire, for it must be borne in mind that, although we may not possess sound or perfect materials for the history of one country, we may possess such materials in the history of other countries under the like conditions, and can thereby obtain a safe guidance for our judgment. Although one portion of the facts may be wanting, yet we may have all the remaining facts otherwise preserved, and be able to a great extent to restore or provide for the missing portion; for, as there is a comparative anatomy, which enables a Cuvier or an Owen, from a few bones to restore the animal to its proportions, because the other parts are supplied by the observation of other animals, so there is a comparative history which gives us a mass of facts of a like kind, enabling us to supply the missing portions.

In the case of that portion of the history of Britain, which relates to the epoch of English settlement, it is to a great degree supplied by the history of the Romans, by the general history of the Germani, and the history of the Celts. The history of the Romans in Gaul, in Spain, and in Italy, will show the limit of their capabilities in Britain. The history of the Germani* will show how they were engaged, and what was the course they pursued, and the condition of the Celtic population under Roman and Germanic invaders, and when in a state of political or comparative independence, will illustrate the facts relating to Britain.

* The words *Germania*, *Germani*, and *Germanic*, are here used instead of Germany, Germans, and German, because, by an erroneous modern application, the High Dutch—who form only a part (and an inferior part) of the Germanic race—are apt to be taken as the type of the *Germani*, and the area of Germany to be confounded with that of *Germania*, or the country occupied by the Germanic tribes. This error, which is mischievous in its operations, is abetted by the High Dutch writers, by whom everything Germanic is brought to a High Dutch standard, and Germany, within its present bounds, treated as the territory of the race, to the exclusion of Friezeland, Holland, Flanders, and England. The modern Germanic area would, however, include the Canadas and the United States.

In the time of Elizabeth, the words Dutch and Dutchmen were given to the High and Low Dutch, and so it has continued to be in the United States, and so they call themselves. By using the word Germany, the great distinction between High and Low Dutch is put out of sight, and the High Dutch are left to figure as the people of modern Germany, of which they form only a portion. In this way, too, the denationalization of the Low Dutch and Frisians is promoted, and an undue preference is given to the High Dutch over the Hollanders and Flemings.

So far as ethnological and political circumstances are the same, we have in comparative history a tolerably safe guide; and when we come to apply this under the limitations which existing facts present, whether recorded in history, geography, or philology, we may arrive at a very fair judgment. It is, however, much to be regretted that the study of comparative history has been much neglected in this country. There is no book on the general subject, there is only one work on a portion, and it forms no part of the public courses on history; and yet it is that part of history peculiarly useful to be taught in our colleges, and indeed necessary, because it is the key of historical judgment. Occasionally an historian or a professor may illustrate some portion of his subject by a comparison with other historical incidents, assumed to be of a like class, but deficient, it may be, in the ethnological and other elements of comparison—but as a whole, and as a system, comparative history is neglected. In a treatise upon it, we should find brought together the invasions, the migrations, the settlements of nations, and a variety of incidents which now are much more frequently made use of by the ethnologist than by the historian.

It is for want of the test of comparative history that so much history is loosely written, that we have vague theories, the incidents of the past judged of under a modern aspect, the characteristics of one race attributed to another; and history, instead of being the teacher of the statesman, the journalist, and the citizen, is too often the guide to error. This has been the case more particularly in that portion of history, called early Anglo-Saxon history, now under consideration, and which has been subjected to successive theories, successive fashions, and successive changes of creed, as facts have been more or less neglected.

On applying the test of historical experience to the facts which are adduced in reference to the English settlement in Britain, we do not find that they confirm the new theory. It is true there were Germanic auxiliaries in Britain, but there were likewise auxiliaries from all the nations, north, east, west and south in the Roman empire; but it is not pretended that any but the Germanic auxiliaries maintained a separate nationality. No attention is paid to the fact that large bodies of Gauls were among the auxiliaries poured into this island, and they would have contributed to strengthen the Celtic nations.

In the other provinces of the Roman empire, German and other auxiliaries were employed by the Romans, but it is not pretended that they preserved a distinct nationality, or that Germanic settlements were there maintained, neither is there any ground for such assumption. In the case of Britain, all corroborative circumstances are wanting. Let us suppose that about the year 800, a cohort of Vandals or Burgundians was quartered in Cambridgeshire, we are asked to believe that they continued there, with their wives and children after them, preserving their nationality in resistance to the Romanized population around them, during the existence of the empire, and

holding out after its dissolution against the hostile Welsh population by which they were surrounded. We must be asked to believe that they received recruits from their own tribe in Germania, who made their way as freely as Mormon emigrants have done to Utah, across Germania, across Gaul, across the seas, and into the inland of Britain, for the purpose of following agricultural pursuits. Thus were these Germanic settlements upheld till the gradual growth of the settlements on the Saxon shore filled up the country with English settlers intermingled with the wild Welsh ; and which settlements, by some mystery, were mapped out as those of the East Saxons, Middle Saxons of Kent, and so forth, preserving for a long period a distant political constitution under such names. The whole process we endeavour to work out is so monstrous and so much at variance with what we know of the habits of the Germani, that it needs a large share of credulity to yield to it one's belief. The only safe conclusion to which we can come, is, that all bodies of Germanic emigrants and veterans introduced during the Roman period became Romanized, and while some were absorbed in the so-called Roman population, the chief portion became extinct.

Sir Francis Palgrave, who has done so much for the study of Anglo-Saxon and Anglo-Norman history, in his "Rise and Progress of the English Commonwealth," vol. i, part 1, p. 384, thus propounds his theory of the Saxon shore :—"It has been conjectured that this extensive tract was so denominated, in consequence of being continually exposed to the incursions of the Saxons ; but is it not more reasonable to assume that they had already fixed themselves in some portion of the district ? For it is a strange and anomalous process to name a country, not from its inhabitants, but its assailants, and on the opposite, '*littus Saxonicum*,' afterwards included in Normandy, they had obtained a permanent domicile in the neighbourhood of Baieux." The name of *littus Saxonicum* has, however, no connexion with the Saxon body at Baieux. Then, too, with regard to the anomaly assumed by Sir Francis, his terms do not constitute an anomaly, for the countries were not called Saxon countries, and, therefore, his conclusion is not justifiable. The countries were called Saxon shores, in the nature of borders, as our fathers spoke of the Welsh marches and of the Scottish marches, and as we now speak of the Caffre frontier or Indian frontier. It was the shore exposed to Saxon assailants, that the count had to guard with his soldiers and protect by forts, and it was against their ships that his galleys had to watch or to put to sea to contend. That it was the shore particularly exposed to Saxon excursions its situation shows ; and while the Roman forts covered the largest rivers and best harbours, it is difficult to see what convenient shelter the Saxons could obtain on the coast, or how they could safely occupy settlements inland when there were the Roman garrisons in the seaports and the Roman *coloniae* and *municipia* in the inland for them to contend with. If they were received as allies, then the Count of the Saxon shore had not to fight with them at sea, and his functions were at an end ; if they were enemies, then he, the Count of the Saxon

shore was placed there to resist the Saxons. On the extinction of office of Count of the Saxon shore, the Saxon occupants would still have had to contend with the wild Welsh.

It may be observed, the topographical evidence does not support the assumptions on which the antedating of the settlement is founded ; on the contrary, it is altogether opposed to them. Among the East English, the East Saxons, the Middle Saxons in Kent, and among the South Saxons, the examination of the topographical names shows that the Romans were not in presence at the period of the settlement ; and the whole grouping of the names, more particularly among the Middle Saxons and in the south Rick, and among the Northfolk and the Southfolk, confirms the statements of the chronicle and the conclusions which are naturally to be drawn from the names of the regions and commonwealths. East England was, indeed, occupied by a Northfolk and a Southfolk, constituting separate settlements or conquests of the same clans, at a post-Roman period.

There is no evidence, therefore, to affect the statements of the chronicle that the occupation took place after the manner therein laid down.

REVIEWS OF NEW BOOKS.

Personal Adventures, during the Indian Rebellion, in Rohilcund, Futtehghur, and Oude, by WILLIAM EDWARDS, Esq., B.C.S., Judge of Benares, and late Magistrate and Collector of Budaon in Rohilcund. London: Smith, Elder and Co.—Amongst the numerous works which have lately been laid before the public, detailing personal trials and adventures in India during the stirring times of the present rebellion, few are worthy of greater attention and merit greater praise than that of Mr. Edwards. This gentleman held the important and responsible situation of collector and magistrate at Budaon in Rohilcund—a station at which the number of European residents was very small. Here the intelligence of the first outbreak reached him, a solitary British officer, surrounded on all sides by a dense population of more than a million natives, who received the tidings which gave him such just cause for apprehension with joy and gladness, and secretly prepared themselves to join in the rebellion which shortly afterwards made the provinces of Oude and Rohilcund the scene of bloodshed and desolation. Having removed his wife and child to a place of safety, Mr. Edwards determined to remain at his post to the last, and do all in his power to keep the natives quiet. This last task he was unable to perform, for the natives determined to rise on the day of the Eed festival. Noon was the time fixed. Mr. Edwards, however, very cleverly frustrated this scheme. Boldly summoning all the chief native inhabitants of the town to his house, he, with great tact, taking advantage of their personal animosities, managed to set them by the ears. So well did his plan succeed, that the time appointed for the rising still found them in the presence of the worthy magistrate, abusing each

other to their hearts' content. The outbreak was thus deferred, but only for a short time. It was at this period that the sepoy at Bareilly, a station not more than thirty miles distant from Budaon mutinied, and massacred their officers as well as the English residents, and released all the prisoners confined in the gaols. A rising at Budaon quickly followed, and Mr. Edwards, accompanied by a trusty Sikh servant and the few English residents, was obliged to leave the town. It is impossible, in a short review, to describe the sufferings which he endured during his flight. If our readers wish to learn how he escaped the treachery of the native chiefs—how he courageously bore up against the pangs of hunger and of thirst which he experienced in his wanderings through the trackless jungles and morasses of Bengal, exposed alike to the scorching sun and pouring rain—if, in fact, they take any interest in the adventures of a brave Englishman—we would recommend them to read Mr. Edwards's own vivid description of them, and we can assure them that they will not be disappointed.

Eight Months' Campaign against the Bengal Sepoy Army, during the Mutiny of 1857, by Colonel GEORGE BOURCHIER, C.B., Bengal Horse Artillery. London: Smith and Elder.—The present volume, though appealing less to our sympathies than the many stories of personal adventure and suffering with which we have of late become sadly familiar, has a peculiar dash and flow of language about it which will elicit for it a great deal of patronage. It is truly the story of a soldier, and leads us through forced marches and forays, nights in the trenches, and days in the field, and though it tires us by its constant succession of fighting and killing, yet the subject is one of such painful interest that we are led insensibly forward. Colonel Bouchier was associated in this campaign with a man whose reputation, though gained in a short space of time, will be undying,—we mean General Nicholson—who sacrificed himself to a wrong sense of duty and misplaced bravery. He would insist upon leading the assault upon the Cashmere Gate, and we cannot too highly censure the fatal blindness of those who devoted to certain destruction a man of Nicholson's administrative abilities and powerful energetic mind. Other men, younger and more active—it would have been impossible to have been more brave—might well have led such an assault, while the preservation of such a mind as that of General Nicholson, would have been an inestimable boon to the Indian army. The narrative, in parts, is extremely exciting, and there are incidents of romance and bravery which stir up the blood of passion within us. When we hear that English soldiers marched to battle with their lances and bayonets decorated with the locks of their murdered countrywomen and the torn clothes of their children who had fallen in the terrible massacre of Cawnpore—when we hear of men like Lieutenant Renny of the Artillery, who stood without any shelter to cover his person upon the roof of a house, and pelted the enemy with shells which were handed up to him with their fuses alight—we at the same time admire the gallantry and devotedness displayed, and are rendered hopeful as to our future success in India. We heartily recommend Colonel Bouchier's volume to the public.

Quiz, for September. 300, Strand, W.C.—This is the third number of this new satirical publication, and fully keeps up the promise of the first two. The autobiography of a farce is admirable, and we commend it to all aspirants for fame in dramatic literature.

FINE ARTS.

THE ART-UNION EXHIBITIONS.

THE close of the summer brings with it the annual exhibitions of those admirable institutions, the Art Unions, and we think that the unprejudiced observer cannot fail to be gratified by the decided advance in merit and character of the works selected. In the case of the London Art Union the praise of the improvement must be given to the growing taste and discernment of the subscribers alone, who have displayed a judgment in exercising their privilege of selecting pictures for themselves which would have been looked for in vain in the earlier seasons of the Society's exhibitions. The Scottish Art Unions, as perhaps some of our readers may not know, pursue a different system; by their constitution the selection of the works of art which are to become the property of the prizeholders is left in the hands of a committee elected by the subscribers out of their own body; this committee possesses not only the power to purchase such works as may be already in the market, but has the additional liberty of giving commissions to any artists they may, in their discretion, think fit to employ. That each plan has its peculiar merits the two exhibitions we are about to notice abundantly testify; for, while that of the Art Union of London satisfactorily shows the increased knowledge of art which it has fostered among its members, the sister institution at Glasgow has kept its committee on the *qui vive* to supply its subscribers with paintings of a class to give satisfaction to the refined taste which it has laboured so successfully, through so many years, to impart to them. We think upon the whole that the plan of the Glasgow Art Union is preferable; for at the present day, when critical ability has become comparatively frequent among the middle classes, the committee of such a society, in addition to exercising their own judgment to the best of their ability, have continually before them the fact that there exists among the body which they represent a large amount of intellectual criticism, which will infallibly be brought to bear upon the result, and this can hardly fail to make them weigh well before deciding upon any purchase or commission.

The Art Union of London exhibits this year at its usual place, the Suffolk-street Gallery, and is particularly strong in landscapes, some of which are of great power and beauty. There are, however, several works of an important character, the principal of which we shall notice; and of these we think the palm must be given to Mr. Brooks's charming *Early Struggles* (No. 38), which is one of the most successful delineations of domestic life and affections we ever remember to have seen. The poor author, with his delicate wife, and the hard-hearted creditor who has put an execution into the scantily furnished garret, are all instinct with life, while the able drawing and truthful colouring of the subject are worthy of the highest praise. We think few can fail to be touched with the story as told by Mr. Brooks, and we sincerely hope, that the letter which the distressed author's sister has just received for him from the grand footman on the staircase contains a cheque of sufficient amount to get rid of the dreadful old man of business and his abominable gingham umbrella. More poetical, perhaps, is *the Gaoler's Daughter* (No. 3), by Mr. P. H. Calderon. A youthful abbé has been arrested on suspicion in the worst days of the French revolution, and his profession leaves him the worst to fear. Utterly hopeless, he has

thrown himself upon the rude chair in his prison, and buried his face in his hands, convinced that in that place he is beyond the reach of help or sympathy. Not so; the gaoler's daughter lingers ere she follows her father from the dungeon, and heedless of the caresses of her infant sister, casts a look of the tenderest pity upon the unfortunate one, and seems to determine in her own mind that he shall not want any aid or comfort that is in her power to bestow or to procure. The expression that the artist has thrown into this sweet face is most beautiful, and we congratulate Mr. Warner on the possession of such a gem. *Bonny Tibbie Inglis* (No. 65), the next in importance nominally, is in our opinion an uninteresting work, though we cannot deny that it is carefully handled in parts; still we should be unwilling to give it the place which it assumes in the present collection. No. 72, *The Mocenigo Palace*, a scene in Venice, is of more than ordinary excellence; as is also a bit of Devonshire scenery (No. 74) by Mr. Soper.

We now come to an unpretending little picture, which in our opinion is possessed of very great merit indeed, *The Valentine* (No. 68), by Mr. G. Smith. It is an interior, with an effect of light in the back ground and a beauty of perspective which are truly remarkable; a more delightful cabinet picture we have rarely met with. The same gentleman has another work here, No. 73, *A Quiet Pipe*, which, though not quite equal to the one just mentioned, is still deserving of very high praise. Two more promising pictures, we will venture to say, have not been exhibited this year. Great praise must also be given to a little piece by Mr. T. Morten (No. 49), "*Don't Cry!*" which is full of drollery, and naturally painted; the whimsical expression of the little lassie's face, divided betwixt grief at her hard spelling-lesson and glee at the proffered apple, is very happy.

We do not admire *Pensive Moments* (No. 20), which, though highly rated as to price, appears to us a very ordinary portrait of a pretty woman. Mr. Dicksee's *Kate* (No. 18), though powerfully painted, is far from a pleasing effort of the artist. Kate looks the shrew indeed, and we should be sorry to be in Petruchio's place. Two works in a style approaching to that made famous by the P. R. B., *Faith* (No. 10), by Mr. G. D. Leslie, and *The False Mirror* (No. 25), by Mr. J. Stirling, display considerable ability marred by the peculiar manner of treatment. The landscapes are numerous, and possess more than average merit; but our limited space prevents our noticing more than a few of the most prominent. No. 6, *A Quiet Evening*, G. A. Williams, is painted with great ability. *Buttermere* (No. 26), by Mr. Pettitt; and *A Summer Evening* (No. 30), by Mr. Adam, are also possessed of great merit; and a *Sunset on Loch Katrine* (No. 41), by Walton, is a gem.

To many visitors the water-colour room will prove the great attraction; and there is no doubt of the excellence of the specimens to be seen there this year. A most charming composition (No. 104) is the *Loch Nierraig* of Mr. A. Stanley, and bears away the bell in this department. No. 99, *Ceynagog Beach*, is very fresh and crisp in the handling; *A Lane in Kent* (No. 100), is a charming bit of rustic scenery from the pencil of Mr. Noble. Some Italian and Swiss sketches are pleasing, and deserving of a more detailed notice than we can spare room for. A work of some importance is *The Prior's Room* of Mr. Rayner (No. 93), which is mostly elaborately worked out as to detail, and possesses a breadth and tone which are characteristic of the school to which this gentleman has attached himself.

Beyond all question, the exhibition of the Glasgow Art Union, at the Dudley Gallery of the Egyptian Hall, exhibits a decided superiority over that of the London Art Union. Indeed it is rarely that a small collection of modern paintings can be found of such average excellence, and we can

promise a pleasant morning to any reader who may be at a loss for amusement in town at this dull season, in the inspection of the works of art that the committee have brought together. We must, however, confess, that we cannot see what induced those gentlemen to devote so large an amount to the great prize, which is, Mr. Gilbert's *Rubens in Teniers's Study*—a fine picture, original in its conception, and admirably carried out; but there are other pieces in this collection which we are disposed to value higher. *A Visit to the Studio* (No. 3), by Mr. Louis Haghe, is worthy of his great reputation, and we need give no higher praise. No. 7, *The last Trial of Madame Palissy*, tells the tale of the struggles of genius and the patient wife's affection in a very pleasing manner, while Mr. Grant's beauty of colouring cannot fail to win admiration. Perhaps, the highest place is due to Mr. Lauder's *Feckless Fannie*, which is a poem in itself, and commends itself to us almost as much for the beauty of the landscape as for the simple pathos with which the painter has invested his heroine. An exceedingly clever rendering of very peculiar effects is No. 20, *Sand-eel Hunting by Moonlight*, by Mr. Charles Lees; the hazy light and the busy figures are very well managed. *Fetch the Old Mare home* (No. 16), by F. W. Royle, is spirited, the figure of the animal is equal to the works of artists of greater reputation. Mr. Cobbett's *Gossip on the Coast* (No. 4), is a very capital group, with a well painted sea view. *The Good Samaritan* (No. 13), is a work of a high class, and bears the stamp of genius, while great care has also been bestowed upon all the details.

A favourite subject, agreeably treated, is Mr. Drummond's *Dr. Johnson and Boswell* (No. 31); there are much humour and knowledge of the life of the period shown by the painter. The great doctor is seen approaching in the distance, accompanied by his obsequious admirer, while lurking at the stair-foot of a miserable house, in the close through which Johnson must pass, is a poverty-stricken tattered professor of the dead languages, who by his gestures seems to meditate an attack upon the purse and patronage of the great lexicographer. He brandishes the MS. of a work upon the Greek particles, which will doubtless excite the benevolence, if not the admiration, of the immortal Samuel. Another story well told is the picture (No. 32), by Mr. C. Goldie, *Alonzo Cano bestowing Charity*; the expression of the good man's face is of true religious sentiment and benevolence, and is beautifully given. But we have not space to refer to all the able works which are here collected, and must draw our notice to a close.

In landscapes the gallery is particularly fortunate; some very delightful scenery is presented to us, which has been evidently selected by the committee as much for its truth to nature as its admirable painting. Among these subjects we may briefly notice a lovely work by Mr. McCulloch (No. 6), a *Highland Glen by Moonlight*, a most romantic scene, and most pleasingly executed. No. 150, *A Golden Sunset*, is a delightful view in North Wales, by Mr. Gilbert, and the following—No. 25, *On the Falloch*; No. 62, *Lincoln at Sunrise*; No. 67, *On the Tweed*; and a Welsh subject by Mr. Frazer (No. 41), are deserving of notice as full of merit.

We must not omit to notice a clever picture of two dogs puzzled by a hedgehog (No. 40), called *Touch me not*, by Mr. T. Earl. Of water-colour drawings this exhibition has two by Mr. C. Woolnoth (Nos. 74 and 82), *Loch Eck* and *Auchtertyre*, which are very charming works.

In concluding this notice, we must congratulate the Glasgow Art Union upon the very superior exhibition which they have this year set before us. There can be, we should imagine, no doubt of the success of a society which has produced such admirable results, and we think the subscribers particularly fortunate in the taste and judgment exercised by their committee.

Selections

FROM POETRY OF THE SEVENTEENTH CENTURY.

A HYMN ON SIGHT.

BY HENRY GROVE, *circa* 1670.

I.

I BLESS my God for every sense,
But most for thee, my darling sight !
By whom I learn to adore the power
That won this beauteous world from night.

II.

When thou art not, the glorious scene
In darkness undistinguished lies ;
Heaven, earth, and seas, are all in vain,
Nor can their wonders move surprise.

III.

Even light, of all material things
Best emblem of the Deity,
Spreads to the blind unheeded charms,
For why—'twas made alone for thee.

IV.

Thou awful fears and thoughts sublime
Dost to the ravished mind convey,
Of Him who raised this ample frame,
And o'er the whole extends His sway.

V.

With pleasure now I travel o'er
Heaven's vast extent ; amazed to see
Numberless worlds in order roll,
With rapid motion through the sky.

VI.

Infinite power, and equal skill
In all thy works, O, Lord, I view ;
Thy breath first kindled up their fires,
And Thou their wastes dost still renew.

VII.

The sun's bright orb thy glory fills,
The mighty moon reflects the same,
And all the starry globes diffuse
With their own light their Maker's name.

VIII.

But, ah ! how soon my light is lost,
Hopeless to reach the bounds of space ;
Yet where that fails, by fancy's aid
Remoter regions I can trace.

IX.

Till got within the verge of stars,
Earth's little ball escapes my ken ;
The more I wonder—thy delight,
O God, is with the sons of men !

A SONG, IN COMMENDATION OF MUSIC.

BY WILLIAM STRODE, 1644.

I.

WHEN whispering strains do softly steal
With creeping passion through the heart,
And when at every touch we feel
Our pulses beat, and bear a part.
When threads can make
A heart-string quake,
Philosophy
Can scarce deny
The soul consists of harmony.

II.

O, lull me, lull me, charming air,
My senses rocked with wonder sweet !
Like snow or wool thy fallings are—
Soft like a spirit are thy feet.
Grief who need fear
That hath an ear ?
Down let him lie,
And slumbering die,
And change his soul for harmony.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE GRAND MASTER AND HIS OPPONENTS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—Every good Mason will be gratified by a perusal of the report of the proceedings of last night's Grand Lodge. Two sentiments will be strongly impressed on his mind—admiration at the frank, manly, and dignified manner in which the Most Worshipful Grand Master appealed to the feelings of his Brethren, and contempt for those whose unmanly and anonymous attack drew forth his indignant refutation.

It is, perhaps, not to be regretted that at length such base insinuations have been launched that the Grand Master has felt bound from his throne publicly and indignantly, to deny and to refute them.

As regards the London Brethren, who are pretty well acquainted with the Most Worshipful Grand Master, both in and out of Masonry, it was absurd to insinuate, perhaps unnecessary to deny, that he has been actuated by political feelings; but there are many localities in which Lodges are held where these things are not so well understood, and where it may seem to suit the purposes of the *Observer* party to endeavour to create a strong feeling against the Grand Master; and it would be well for themselves and well for the interests of Freemasonry if the distant Brethren, who cannot see and judge for themselves, were better acquainted with the real state of the case and with the course pursued by those who aspire to guide the councils of the Craft.

When the Canadian question (the great hobby which these Brethren delight to ride) appeared upon the scene, a certain party in Grand Lodge commenced an unscrupulous attack upon the Grand Master, insinuating and attempting to show that the threatened defection, and, indeed, every other Masonic "difficulty," arose from laches on his part. A very little investigation proved that the fault lay, not with the Grand Master, but with his executive. The remedy was duly applied by the Grand Master himself, and the called for change in the executive took place; but pending the discussion which naturally arose, it became palpably and unpleasantly obvious that a very large majority of Grand Lodge, while desirous of assisting in the introduction of steadily progressive reforms, would be no parties to factious attacks, but were determined to support the noble Brother who by their unanimous votes had been called upon for many years to preside over them. Upon this fact being made patent, the tactics were suddenly changed, and the constant attendant at Grand Lodge cannot have failed to observe that

the more recent policy of the well known section is to express great deference to the Grand Master and to his decisions, but to concentrate the whole force of their batteries or what they call "the power behind the throne"—in other words, upon the newly appointed executive.

But misfortunes will happen, even in the best regulated families. Some over zealous member of the section seems to have been led into an inadvertence; for, in the *Masonic Observer* of June last, an article appeared attacking the Grand Master, and distinctly accusing him of "prostituting" his power to political purposes. The friends of order must have been pleased to find that the Grand Master had too much regard for the dignity of our Order, and for what was due to himself, to allow such an accusation to pass in silence; and, accordingly, we heard last night, from his place in Grand Lodge, such observations on the scurrilous article as might have been expected from an English nobleman, and from the chief of the Craft—observations which, I trust, will be as widely circulated, although not, perhaps, in the same manner, as the publication containing the article which called them forth.

Moreover, it is well that our distant Brethren should understand the exact estimation which the *Masonic Observer and Grand Lodge Chronicle* enjoys in London—a publication which, although quoted by our Canadian Brethren, holds so high a rank here, that scarcely a member of the Grand Lodge appeared to be aware of its existence. It has, however, gained an unenviable notoriety by last night's proceedings. Let those who have read the charge now peruse the refutation; and let them form their own opinion as to the weight which should attach to any future observations emanating from such a source.

It is high time that the Craft should understand the objects and motives of this party. At each annual election of Grand Master they abstain from any direct action, well knowing that they dare not publicly raise the question of confidence, but they attempt by factious conduct in the Grand Lodge to do damage to the best interests of the Craft; and they endeavour, for reasons best known to themselves, to weaken the authority of the Grand Master, and consequently of Grand Lodge in the more distant provinces. Will these Brethren tell us frankly what they seek. Will they dare to bring forward in Grand Lodge some distinct and specific motion, embodying in unequivocal language the insinuations which have been privately and anonymously circulated. If they will, the question can be fairly discussed and decided. If they will not, the Craft will be able to form its opinion of their merits, although it may find it difficult to understand or appreciate their motives. It is high time that there was an end of all this. In Masonry we desire unity and brotherly love, but all these dissensions and discussions at each succeeding Grand Lodge tend to lower our noble institution in the eyes of the profane world, and to engender amongst ourselves feelings which were not wont to exist, and which would not have now arisen had it not been for the conduct of that small section whose latest act has been to draw down upon themselves the public and unanswered reproof of the Grand Master—nay, not unanswered, for it was responded to by a vote of confidence, which was carried by acclamation amid the cheers of Grand Lodge, but of course not joined in by the one or more Brethren, who must have felt most keenly the reproof conveyed in the observations of the Grand Master.

I am, &c.

September 2nd, 1858.

JUSTITIA.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—The manly and straightforward course adopted by the Most Worshipful Grand Master last evening, and the enthusiastic reception of it by Grand Lodge must have been gratifying to every good and true Mason present; and when, through the medium of your pages, it becomes generally known, there will, I am sure, arise a feeling in the heart of every true Brother in the Craft, of regret that he could not have been there, cordially to have supported our chief, and to have raised his hand as a voucher that he would at all times be ready to repel any attempt to slander his good name.

Before leaving London this day, I made it my business to see a copy of the *Masonic Observer*, the publication from which the Grand Master had given us extracts—a publication which, I am happy to say, is not known, *even by name*, amongst the Brethren in my neighbourhood; and had I not seen it, I could scarcely have believed that any man could be so devoid of every principle of honour and truth, as to have conceived, and ventured to publish, so scurrilous and base a tissue of slanders as is contained in that anonymous libel, nor could I have credited that it emanated from a brother Mason. Little as I thought it could be written, still less should I have supposed that it would have been received, as true, by any portion of our body. Assured, however, that such may be the case, does it not behove every good man and true, with his utmost power, to counteract the effects of what might prove an insidious poison?

Deeply, Sir, must his true friends regret—and lamentable is it for the Craft in general to see—that a young nobleman of such fair pretensions and natural abilities as my Lord Carnarvon should have allowed himself to be entrapped by that unquiet spirit at his elbow into a connection with a publication which descends to so vile a course of proceeding.

I mention his Lordship's connection with this scurrilous print, because it is the currently received opinion that such connection exists, and because it is reasonable to suppose such to be the case, or his own sense of honour and justice would prompt him to repudiate the principles expressed in those pages, wherein his own name is so prominently introduced.

It cannot, of course, Sir, be wondered at, nor is it other than a laudable ambition on his part, that the Earl of Carnarvon should look forward, at some future day, to occupy the proud, and hitherto nobly filled, position of chief of the Masonic body; but, blindly led by his reverend and litigious prompter, he fails to perceive that he can never win his way to such a position by proposing or in any way countenancing acts which must tend to subvert the peace and good order of our society, and that in so great a degree as to call down the well merited indignation of the whole Craft.

For the real movers of this vile conspiracy, little can be said,—the less the better perhaps—there is an old saying, “Who sups with the &c. &c,” and also one as to the meddling with pitch. Our M.W. chief administered to them such a reproof as would, to any minds retaining a particle of good-feeling, have induced after reflections of shame and regret. I trust it may have had such an effect upon them; but of this they may be assured, that the feelings of the Craft, now aroused, will not be easily laid at rest—but any further attempt against the fair fame of a brother Mason will be jealously watched, and will meet with a prompt, general, and indignant repulsion.

Apologising for taking up so much of your valuable space, I am, Sir and Brother, yours fraternally,

September 2nd, 1858.

A COUNTRY MASON.

PROVINCIAL GRAND LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Permit me to make a few observations on the change that is taking place, chiefly, I think, through your observations, in the mode in which Provincial Grand Lodges are conducted.

I agree with you that it is lowering the dignity of a Provincial Grand Lodge to hold it within a private Lodge; also, that a private Lodge ought not to bear the expenses of the Provincial Grand Lodge annual meeting being held within its walls; such expense should be paid out of the Provincial Grand Lodge funds, to which the members of every Lodge in the province equally contribute. My especial object in writing this is, to protest against the exclusion from a Provincial Grand Lodge of Brethren who are not members of it. The Book of Constitutions says:—"None but members shall attend," but it also adds, "without permission of the Grand Master." I would not have the Grand Master exercise this privilege except to visitors of distinction; but with the Provincial Grand Masters the case is very different. The meetings in the provinces have long been looked upon as a great annual re-union of the fraternity; and I think young Masons being present when preferment is conferred is a great incentive to stimulate them to become proficient in Masonic lore, that in due time they may become qualified to merit similar honours.

I would have the Provincial Grand Master exercise his prerogative, and permit all Master Masons in his province to attend; this would be no innovation, it being rather customary than otherwise. If Masons cannot be present in Lodge, you may depend upon it they will not travel across the country to attend banquet; besides, see how the collections for the local fund of benevolence would suffer.

The seventh rule shows that other than members are not only permitted, but are expected to be present, this rule being laid down especially for the guidance of those who are not members.

That no mistake may arise by unqualified Brethren voting and speaking on motions brought forward, I would have none but members of the Provincial Grand Lodge occupy the east, north, and south, part of the Lodge, the west I would devote to the Master Masons of the province; this arrangement could be readily carried out by the Director of Ceremonies and the Stewards.

This would not apply to visitors of distinction; they could be placed, as hitherto, where the R.W. Brother presiding might direct; they would be too well acquainted with the regulations of our Order to infringe them. I believe if these propositions be carried, they will be strictly in accordance with the Book of Constitutions, and for the interests of Masonry. I remain yours fraternally,

Staffordshire,
3rd September, 1858.

P.M. AND P. PROV. GRAND OFFICER.

TEMPLAR MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In your account of the Sea Serjeants and the suppressed Templars at Slebeach, you allude to the execution of Laugharne, in error spelled Langherne, and the sparing of Poyer after the

capture of Pembroke by Cromwell. However this may affect the motto of the Poyers, I must set you right on a somewhat interesting matter to me.

It was Poyer who drew the blank, while Laugharne and the other were saved; one result of which is, that I, as one of Laugharne's descendants, am able to write to you about it. I am sorry I cannot join in your glorification of their loyalty, for General Laugharne had previously received from the parliament a grant of this very estate of Slebeach as a reward for his services against the king; and the whole three were condemned to death on account of their previous defection. Nor can I agree that they were "three of them," namely, descendants of Templars, and strongly attached to the Yorkists in the wars of the Roses; for the first Laugharne in that country landed, with Henry of Lancaster in Pembrokeshire, at a point near St. Brides, which estate he afterwards acquired by marriage with the heiress of the then owner.

I am a Past Commander of Templars, and have otherwise entered with zeal into the practice and history of Freemasonry sufficiently to regret the many fables with which it is disfigured. None are more absurd than the fictions regarding Templar Masonry; the result of which is the present false position in which the body in this country are placed. I therefore feel bound to point out the inaccuracy of the premises on which your correspondent's theory is built, and to protest most strongly against that short-sighted policy, whether in Templar Masonry or otherwise, which seeks to bolster up anything right or wrong, by deliberately favoured crochets of fiction or absurdity.

When such novel writers deal with the middle ages, there is little within the circle of the *Magazine* save their own conscience to convict them, but when they kill one's immediate ancestor, and that by a "crumpled paper" of monkish Latin, instead of puritan English, they are not so safe. And although it sometimes happens that the Commonwealth and the wars of the Roses are the dark ages of family history, it may also occur, as in the present case, that both the origin and political bias of remote ancestors can be shown to refute the favoured crochets I have alluded to. I remain, yours fraternally,

Blackanton, Totnes.
September 3rd, 1858.

ALEX. RIDGWAY.

KNIGHTS OF THE MOON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Among the mock Masonic societies which survived from the last century and continued their existence in this, was that of the Knights of the Moon, held at some tavern in St. Paul's Churchyard. The meetings continued till about 1810, and Mr. John Wingham, the last surviving Knight of the Moon, died about 1827. He was a man of some literary cultivation, and of a respectable family, but his circumstances were much impaired in the latter part of his life. I am, dear Sir and Brother, yours fraternally;

42, Basinghall-street,
30th August, 1858.

HYDE CLARKE.

A LODGE FOR NOTTING HILL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—Being anxious to get up a Lodge at Notting Hill, if possible, could you inform me of any way to find out the names and abodes of Freemasons residing in that part of town.

I think the nearest Lodge to me is beyond three miles; if you could help me I should feel much obliged.

Yours fraternally,

A BROTHER.

[Perhaps some of our correspondents residing in the neighbourhood will give the information.—ED.]

THE MASONIC SCHOOLS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Will you allow me, through your pages, to thank the Brethren who have responded to the communication of the Rev. Bro. Lyall, Bro. Binckes and myself, acting as a sub-committee of the Masonic schools; to express our regret that, through pressure of other business, we have as yet been unable to reply generally to the letters that have been received; and to assure the writers that the suggestions which have been made to us will receive every consideration.

We contemplated presenting our report in the present month, but having been apprized by many of the Brethren that their Lodges are "*en vacances*," finding also that several Provincial Grand Lodges will be held in September and October, and being unwilling to present an incomplete report—we have extended the date for receiving replies to our communication to Saturday, 13th November.

In reply to questions why the annuity funds for aged Freemasons and for Freemasons' widows have not been included in this inquiry, I feel bound to state, in justice to my colleagues and myself, that when the work of conducting it was imposed on us by the general committee of the Boys' School, we were very desirous that it should be extended, so as to embrace the other institutions. Accordingly, we sought permission from their respective committees to make a joint communication on behalf of "the Masonic charities." The committee of the Girls' School gave their consent; but the committee of the Royal Masonic Benevolent Institution preferred independent action. To our great regret, therefore, we had, as a sub-committee, no alternative but to make our communication refer exclusively to "the Masonic schools." Being, however, quite as deeply interested in the fund for aged Freemasons and in that for Freemasons' widows as we are in the schools, we shall be much pleased if a general plan for provincial organization once established in each province, it should include within its scope all the charities of the Order.

I am, dear Sir and Brother, yours truly and fraternally

3, Ingram Court, Fenchurch Street,
4th Sept., 1858.

JOHN SYMONDS.

THE MASONIC MIRROR.

MASONIC MEMS.

THE annual meeting of the Provincial Grand Lodge of Sussex, is appointed to be holden at the Old Ship Hotel, Brighton, on Friday, the 24th inst., at two o'clock, when the new D. Prov. Grand Master, Bro. Captain Dalbiac, will preside for the first time.

A CIRCULAR has been issued from the committee of the Royal Benevolent Institution for Aged Freemasons and their Widows, announcing that the Right Hon. the Earl of Zetland has been pleased to appoint the next Festival in aid of the funds of this institution to be held on Wednesday, the 26th of January next.

UNITED GRAND LODGE OF ENGLAND.

QUARTERLY COMMUNICATION.

THE usual quarterly communication was held on Wednesday, September 1st, the Most Worshipful Grand Master the Right Hon. the Earl of Zetland, presiding, supported by the Right Worshipful Sir Lucius Curtis, Bart., Prov. Grand Master for Hampshire as D.G.M.; Bros. Col. Brownrigg, S.G.W.; Wyndham Portal, J.G.W.; F. Roxburgh, G. Reg.; W. G. Clarke, G. Sec.; Crohn, G. Sec. for German correspondence; Chev. Hebler, representative from Berlin; W. Pulteney Scott, S.G.D.; Hopwood, J.G.D.; Rev. A. R. Ward, G. Chap.; Woods, Asst. G. Dir. of Cers.; D. Gooch, G.S.B.; Daukes, G. Superintendent of Works; Hall, Prov. G.M., Cambridgeshire; C. P. Cooper, Prov. G.M., Kent; and large number of Past Grand Officers, amongst whom we noticed Bros. Havers, Beadon, Nelson, Lloyd, Pattison, King, Hervey, Masson, Udall, Le Veau, Patten, Walmisley, Breitling, Biggs, Phillips, S. B. Wilson, W. H. White, J. N. Tomkins, Thory Chapman; W. Farnfield, Asst. G. Sec.; Smith, G. Purs.; &c., &c.

The minutes of the preceding quarterly communication, and also of the Grand Lodge of emergency, were read. On the question that they be received—

Bro. the Earl of Carnarvon said, he wished to ask his lordship a question about a letter dated June 10, addressed by the Grand Secretary to Bro. Harington. Was it a part of the minutes now put for confirmation?

The M.W. Grand Master replied:—"None of that correspondence forms part of the minutes."

Bro. the Earl of Carnarvon—"In what way then can Grand Lodge pronounce any opinion on that correspondence?"

The M.W. Grand Master—"By substantive motion."

Bro. the Earl of Carnarvon—"And of that substantive motion—"

The M.W. Grand Master—"Notice must be given." (Hear, hear.)

Bro. Symonds moved the non-confirmation of that portion of the minutes which related to the Royal Masonic Benevolent Institution, on the ground that it would be inexpedient to give the Lodges extra votes, and thus diminish the influence of the regular subscribers to the charity. Bro. Savage wished the Lodges to have the extra votes; that was very natural, seeing that Bro. Savage interested

himself in a good many cases, and had a great deal of personal influence in the Lodges, which he had acquired by his earnest and successful advocacy of deserving cases. Still, this should not lead them to give to the Lodges such a number of votes as would interfere with the votes of the individual subscribers.

Bro. Binckes seconded the motion.

The question was then put and agreed to.

THE GRAND MASTER AND THE "MASONIC OBSERVER."

The M. W. Grand Master then rose, amidst the most profound silence and attention, to make a personal statement. His lordship said, "Brethren: during the fifteen years I have occupied this chair I have never till now had occasion to make observations to Grand Lodge on subjects personal to myself. But I do now feel called upon to do so; and when you have heard my statement, I think you will agree that I could not do otherwise than bring the subject before you which I am now about to do. The subject amounts to a breach of privilege; but I am not going to make any motion on the question myself, or to ask Grand Lodge to agree to any resolution relating to it. I am sure that Grand Lodge must feel that its own dignity is involved in the dignity of the Grand Master. It is not, therefore, merely for myself personally that I bring forward this matter; I am in duty bound to do so for the honour and dignity of the Craft. In a publication which I have very rarely seen, and for a copy of which I presume I am indebted to the publisher, or to some one who is interested in it—in the *Masonic Observer*, dated June 10th, 1858, I find a passage which commences thus,—‘We had occasion this time last year to draw attention to the unblushing effrontery with which the principal appointments in Grand Lodge were prostituted to political purposes; we are sorry to be compelled to recur to this scandalous subject.’ I will not read any more of this offensive article, but I will, in the first place, declare to you that if the statement which is here put forth is true, I am no longer worthy to hold the office which I now hold, for a single hour. (Hear, hear.) If it be not true, then I have a right to appeal to my Brethren for their support. Brethren, I indignantly deny the imputation! (Loud applause.) Under ordinary circumstances, if the charge related solely to myself personally, I assure you that I should have treated it with contempt, and left it, without any further observation, to the judgment of the Brethren. But I have to maintain the dignity of Grand Lodge, which is involved in the character of the Grand Master, and I am therefore not at liberty, in my position, so to leave it. (Hear, hear.) I understand, Brethren, that this publication (I have very seldom seen it) is very little known in the metropolis, but that it has a considerable circulation in the provinces, and particularly in the colonies. I believe my information is correct on this point; for I have observed in the correspondence which is now laid before Grand Lodge, between the Grand Secretary and Bro. Harington the P. Prov. G.M. for Quebec, that it is frequently quoted as an authority. You, Brethren, know as well as I do that it is no authority at all. (Hear, hear.) So little so, that I have never seen more than two or three of the numbers, of which I have read a very small portion. But, Brethren, though I feel perfectly safe in leaving it to the judgment of the Brethren, who know me, whether in London or in the country, yet I cannot allow such an article to go forth into the provinces and colonies without an indignant denial and a complete refutation. (Applause.) The only way I have of making such denial and refutation known is, by stating the matter in Grand Lodge (hear), the reports of the proceedings at which now go forth in an authorized form, to quite as large, and perhaps to a larger extent than this trumpery publication. (Applause.) I am informed that this publication is not, like other magazines, published for the sake of profit, but that it is distributed gratis to many in the provinces and in the colonies. I will not stop to inquire as to the truth of that. (Hear, hear.) I think the less I inquire about the motives of the publication the better. (“Hear,” and laughter.) It will be sufficient for me to deny the truth of the statement in question; and I now do so. I must necessarily recall some facts on the subject, as I am accused of having ‘prostituted to political purposes’ the patronage of the Grand Master. I indignantly deny it. (Applause.) I have now for fifteen years had the honour of being your Grand Master. I never sought

that honour, I have never asked any individual Mason to vote for me, and never will do so. If I am elected and supported by a great majority of the Craft, let me be supported as your Grand Master. If I have not that confidence, I beg you will elect another Grand Master who will serve you better. But as long as you do me the honour to appoint me to the position, I shall call upon you for your support on such occasions as the present. As to my 'prostituting' the patronage of the Grand Master, the Masons of London and of England know that it is not the case. But in the colonies, I think that something of the sort may be believed; I must, necessarily, therefore state some facts which may go forth to the colonies, where such stories may have gained some degree of credence. The appointments which I have made, consist principally of Prov. Grand Masters and Grand Wardens. The great majority of the Brethren so appointed, have been unknown to me in a political sense; still, I have made some appointments where I could not avoid knowing the politics—such as in the case of my noble friends, Bro. the Earl of Yarborough, and Bro. the Marquis of Huntly—who agree with me in political matters; but then there are Bro. Lord Howe, Bro. Lord Combermere, Bro. the Marquis of Downshire, Bro. Bond Cabbell, and Bro. Sir Watkin Williams Wynn. I knew that their politics were different from my own. (Hear, hear.) I believe that the majority of Prov. G. Masters whom I have appointed, and whose politics I know, are opposed to me in politics. (Hear, hear.) Then there is Bro. Hall, Prov. G.M. for Cambridgeshire, I can assure Grand Lodge, that though I have a great regard for him—though I have consulted him on a great many occasions for fifteen or sixteen years, on subjects connected with Masonry, yet I have never had the most remote idea as to what his politics might be. (Cheers.) As to the Grand Wardens, I have appointed both those who agreed with and those who differed from me in politics, but as to the great majority, I knew not what their politics were. (Hear, hear.) I deny, therefore, the charges made against me in this scandalous and libellous publication. (Loud and protracted applause.) I do think, for the dignity of Grand Lodge, that it is necessary to support the dignity of the Grand Master. I have been asked and recommended to allow a substantive motion, with a view of punishing the Brother who could be guilty of such an offence. (Hear, hear). But it will, perhaps, be sufficient to notice it in the manner I have done—and let that Brother take warning, that I will not permit the dignity of the Craft to be endangered, by anonymous publications of this kind, with impunity. Those who know me will give me credit for having done my duty to the best of my ability, acting with singleness of purpose, with the utmost desire to maintain the dignity of the Order, and at the same time the highest interests of the Craft. While, therefore, proposing no resolution on the subject, I throw myself with confidence on the protection of the Brethren. I am sure they will deal with me as I would deal with them—support the fair fame of a Brother in his absence as well as in his presence, and firmly repel the slanderer of his good name. (Loud cheering.)

Bro. Sir Lucius Curtis, acting D.G.M., on the conclusion of the Grand Master's speech, moved a resolution expressing the confidence of Grand Lodge in the Grand Master, and utterly repudiating the slanderous attack made upon him in the *Masonic Observer*.

Bro. Roxburgh, the Grand Registrar, seconded the motion.

The acclamations of applause which here greeted the Grand Master, were loud and long continued, and although our reporter did not understand that the resolution of confidence was formally put, the applause must, assuredly, be taken in that sense. It was, in fact, quite a demonstration.

The M.W. Grand Master, when silence was restored, said—"Brethren, I can only say that I take this mark of your approbation as decisive as to the feeling you entertain of the publication in question, and I trust that such anonymous charges as those, are now put a stop to." (Renewed applause.)

The subject then dropped.

RESTORATION TO MASONRY.

Bro. Packwood was here introduced and restored to his Masonic privileges in due form.

MASONRY IN VICTORIA.

The Grand Secretary then read a petition from the Prov. Grand Lodge of Victoria, praying for a reduction of the fee, upon the registration of all members joining the Lodges in that country, on the ground that house rent was high, hotel charges extravagant, and the calls of local Masonic charities increasing.

Bro. Roxburgh, G. Reg., moved that the memorial be referred to the Colonial Board, adding that 2s. 6d. would not pay for the parchment and the postage.

Bro. Herbert Lloyd, P.G.D., seconded the proposition, which was unanimously agreed to.

BOARD OF BENEVOLENCE.

The report of the Board of Benevolence was then read. It stated that in June they had voted £101 10s.; in July £127 10s.; and in August £62, in relief of distressed Brethren.

BOARD OF GENERAL PURPOSES.

On the motion that the report of the Board of General Purposes be taken as read—

Bro. the Earl of Carnarvon remarked that the letter of the 10th of June, in the Harington correspondence, had been entirely omitted. He thought it desirable that Grand Lodge should have some opportunity of expressing its opinion upon the subject to which it referred.

Bro. Havers, P.G.D., thought the noble Brother who last addressed Grand Lodge, did not understand the nature of the communication laid before them by the M.W.G.M. That communication formed no part of the minutes of the last Grand Lodge, or of the proceedings of the present one. It had been for some time in print, and had been before the Committee of Masters at their last meeting, but could not be now taken into consideration, unless upon a regular notice of motion.

Bro. the Earl of Carnarvon said he would be quite satisfied if stopped by the M.W.G.M.

The M.W. Grand Master wished to assure his noble Brother that the letter to which he referred was no part of the report. He could, however, if he wished, have a copy of it; but if he now desired to make a motion upon it, he could not do so, as he had no notice upon the paper to that effect.

Bro. the Earl of Carnarvon stated that he was perfectly satisfied with the ruling of the M.W.G.M. He hoped, however, he should not be considered to have done a very silly thing—(laughter)—in seeking to found a motion upon it, as he had reason to suppose that it was competent for him to do so, when he that night heard the D.G.M., on the spur of the moment, with the permission of the chair, propose a resolution so formal, so solemn, and so unusual, as a vote of confidence in the Grand Master.

Bro. Whitmore remarked that the business of the evening was set down for their information, and said he wished to know if it was to be taken in the order in which it was placed.

Bro. Roxburgh, G. Reg., rose to order; there was no motion before the chair.

Bro. Whitmore protested against being interrupted by the Grand Registrar.

Bro. Roxburgh, G. Reg., said it was not as Grand Registrar he rose to order, but as a Master Mason, as there was no question before the chair, and they were getting into a discussion on the question put by the noble Brother the Earl Carnarvon, which involved matters not referred to in the report of the Board of General Purposes.

The M.W. Grand Master rose to call both Brethren to order. There was a motion before Grand Lodge, and that was, that the report should be taken as read, and to that they should confine themselves.

Bro. Whitmore said that, to put himself in order, he should move as an amendment that it should not be taken as read. The reason he did so was, that there stood upon the business paper a letter which took precedence of the report of the Board of General Purposes, and he would now ask if they were not to be at liberty to comment upon it.

The M.W. Grand Master replied in the negative.

Bro. Rev. G. R. Portal rose to a point of order. He had listened to the explanations of Bro. Havers and his worthy brother the Grand Registrar with the greatest patience, but he regretted that he could not understand the principle they wished to lay down. He had the most perfect confidence in the fairness of the decision of the M.W. Grand Master, but he wished to remind Grand Lodge that at a recent meeting a correspondence with the Brethren in Tasmania was laid before them; and on that being read, a noble brother, Lord Panmure the D.G.M., got up, and without any previous notice whatever made a motion upon it. Bro. Dobie, P. G. Reg., did the same thing on a letter being read from Bro. Lord Naas, relative to Lodges in the colonies refusing to receive Brethren initiated in the Lodges holding under Irish warrants. These were two important occasions on which resolutions had been entertained and passed on the presentation of papers without any previous notice. He could mention several precedents, but those to which he had alluded would serve his purpose.

Bro. Hervey, P.G.D. said it was seldom he rose to interrupt any Brother, but he wished to refer Bro. Portal to the Book of Constitutions, and he would there see there that the reports of the several committees took precedence of all other business.

Bro. Rev. G. R. Portal did not see the point which Bro. Hervey wished to urge. There was a certain letter on the paper: that letter had been passed over for the sake of avoiding discussion, and that, he and many other Brethren considered unfair.

Bro. Hervey, P.G.D., explained that it was in obedience to the command of the M.W. Grand Master, that the correspondence was laid before Grand Lodge for information only, and that being the case, he wanted to know what motion could be put upon it.

Bro. Roxburgh, G. Reg, thought it his duty to call the attention of Grand Lodge to the real state of the matter before them. When the M.W. Grand Master laid before Grand Lodge any communication requiring action, it was competent for any Brother, without previous notice, to move that that action be or be not taken. There was, however, no analogy between such a case and the present, and Bro. Portal himself would see, if he read the words on the paper (and no man could read them with more acuteness), that this Harington correspondence was printed for the information of the Brethren and nothing else. He was surprised that one of such ingenuity and sagacity as the worthy Brother whom he had mentioned, did not himself see this.

The M.W. Grand Master wished, in reply to the question which had been put to him, to reiterate what he had already said. He agreed with the Grand Registrar that the correspondence formed no part of the report of the Board of General Purposes, and that it was not competent to any Brother to make a motion upon it without having given due notice thereof.

The motion was then agreed to, that the report be taken as read.

Bro. Havers, as President of the Board of General Purposes, next moved that it be received and entered upon the minutes, and in doing so, begged leave to remark that it would be his duty to move the adoption of the last paragraph. If there was any portion of the report objected to by a Brother, the present was the moment for his moving that it be not received.

Bro. Roxburgh, G. Reg., seconded the motion, which was carried without further discussion.

THE BOOK OF CONSTITUTIONS.

Bro. Havers then moved that the copyright of the forthcoming edition of the Book of Constitutions be vested in Bro. William Gray Clarke the Grand Secretary. This was duly seconded, and at once agreed to.

THE PROVINCES.

Bro. the Rev. G. R. Portal, in moving the following resolution of which he had given notice—"It appearing, from the returns now before Grand Lodge, that some irregularity has occurred in holding Provincial Grand Lodges, it is the opinion of Grand Lodge that a Provincial Grand Lodge should be holden in each province at

least once in every year, either by the Provincial Grand Master or by his Deputy,"—said he wished to commence by saying that all cause for his motion would have been removed if the M.W.G.M. had called upon the Prov. G.M. of Bucks and Berks, or his Deputy, to hold, yearly, a meeting of the Grand Lodge of the province.

The M.W. Grand Master must be permitted to interrupt the worthy Brother, by informing him that he had expressed that wish to the Prov. Grand Master, who had promised him that his wish should be complied with.

Bro. Hervey observed that there was no necessity for the motion, as the rule it would lay down was already part of the Book of Constitutions as Bro. Portal would find by reference to page 47.

Bro. the Rev. G. R. Portal was aware—on p. 47—[Bro. Roxburgh—"Section 8."] Yes, section 8. He thanked the Brother for section 8—page 47, section 8. (Great laughter.) That law, however, seemed, through some irregularity, to have fallen into abeyance, or probably, the Grand Registrar had not looked sharp enough after the Provincial Lodges. It was extraordinary that those answers invariably came at the same time with his motions.

The M.W. Grand Master wished to set the worthy Brother right on that point. Long before the notice was given in, he had received from Lord Downshire the assurance referred to.

Bro. Roxburgh, G. Reg., could only assure Bro. Portal that he should feel obliged to him if he would point out—if he would be kind enough to point out—the Grand Registrar's laches. A fillip from Bro. Portal would be a compliment to the delinquent.

The motion was then withdrawn.

Bro. Whitmore then moved—"That it shall be competent for any member of Grand Lodge to move, without previous notice being given, the adoption, or otherwise, of any report, or recommendation contained in such report, of any board or committee appointed either by the Grand Lodge, or by the Grand Lodge and Grand Master conjointly; and it shall also be competent for any other member of Grand Lodge, upon such motion being duly made and seconded, to propose an amendment to the same." He said, that it seemed, from circumstances that had lately occurred, that Grand Lodge had but a very qualified power in dealing with the reports of the several Boards, and the authorities were at variance with regard to the extent of it. On the occasion of the last meeting of Grand Lodge, Bro. Green had inquired of the Grand Master if it were competent for him to move that a certain portion of the report of the Board of General Purposes be not adopted, and he was told that it was. Consequent on that decision of his lordship a conversation took place between him and the Grand Registrar, and the result of it was, that he was induced to reverse his own ruling.

The M.W. Grand Master wished to set Bro. Whitmore right. He had not at all reversed his decision. He clearly stated that Bro. Green had that right, but that was not the proper time for him to exercise it.

Bro. Whitmore said he stood corrected; but the mere fact of a difference of opinion between his lordship and the Grand Registrar—

Bro. Roxburgh, G. Reg.—"No, I hope you will not say that."

Bro. Whitmore.—The impression of the Brethren was, that there was a difference of opinion.

Bro. Roxburgh, G. Reg.—"I am not liable for impressions."

Bro. Whitmore said he did not find fault with those pleasurable interruptions; at the same time it might be as well that the worthy Brother should hear him to the end, and then explain. (Hear, hear.) It had been his opinion that there was not a coincidence of views between them. His experience of public bodies was, that when a report of a committee was presented to them, it became their property to deal with it as they might think fit, and therefore it was that he brought forward the present motion. He thought the responsibility of deciding how far these reports might be discussed, should not be imposed upon the Grand Master, but that Grand Lodge itself should do so. He had another reason for his resolution. It was that he was jealous of the privileges of Grand Lodge. (Hear, hear.) As they had the power of making laws, so they had the power of dealing with their defects. His resolution went to make that power distinct. When a report from

any committee came before them, it should be their business to receive, improve, amend, or alter it, in any way they thought proper, such amendment having reference to the subject matter of the report. Here he felt that his notice was defective; but if any Brother would add to it as an amendment, the words he had mentioned, namely, "such amendment having reference to the subject-matter of the report," he should most willingly support him.

Bro. Binckes seconded the resolution, and confirmed the statement that the impression in Grand Lodge was, that there was a difference of opinion between the M.W. Grand Master and the Grand Registrar. The resolution would be more satisfactory if words were interpolated, giving them a right to move upon all communications as well as the reports of the committees.

Bro. Roxburgh again explained that it was only where Grand Lodge was called upon to act, that a member had the right of making a motion that they should or should not do so, and not in reference to the expression of an opinion.

After a few words from Bro. Havers, upon the necessity of limiting the amendment to the subject matter of the report,

The M.W. Grand Master decided, that Bro. Whitmore might make himself the required addition to his resolution.

Bro. the Rev. G. R. Portal supported the resolution, as it would place the other members of Grand Lodge on an equality with the president of the Board of General Purposes.

Bro. Whitmore then added to his resolution, the words, "such amendment having distinct reference to such motion," and moved it afresh.

Bro. Nash seconded it.

Bro. Binckes moved the insertion of words, "giving a member of Grand Lodge the power to make a motion upon any communication presented to it."

The M.W. Grand Master said such an amendment would strike at his authority, and therefore he should refuse to put it.

The motion, as altered, was then agreed to.

This concluded the business of the evening, after which Grand Lodge was closed in ample form.

METROPOLITAN.

APPOINTMENTS.

Wednesday, August 8th.—Lodges, Union of Waterloo (13), Woolwich; Kent (15), Three Tuns, Tooley Street; Vitruvian (103), White Hart Tavern, College Street, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Lodge of Justice (172), Royal Albert, New Cross, Deptford; Caveac (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington.

Thursday, 9th.—Lodge, Friendship (248), Ship and Turtle, Leadenhall Street.

Tuesday, 14th.—Lodges, St. John's (196), Holly Bush, Hampstead; Israel (247), Seyd's Hotel, Finsbury; Wellington (805), Bull Inn, Lewisham.

Wednesday, 15th.—Lodges, St. George's (164), Trafalgar Tavern, Greenwich; Beadon (902), Star and Garter, Kew; Nelson (1002), Red Lion, Woolwich.

Thursday, 16th.—Chapter, Yarborough (812), George Hotel, Commercial Road East.

Friday, 17th.—Prosperity (78), White Hart Tavern, Bishopsgate Street.

Saturday, 18th.—Panmure (1017), Pembury Tavern, Lower Clapton.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

LODGE OF SINCERITY (No. 203).—A Lodge of emergency was held on Thursday, Sept. 2, at Bro. Wright's, the Cheshire Cheese, Crutched Friars, Bro. Fentiman, W.M., in the chair. Lodge opened, the minutes of the last meeting were read and passed, upon which a ballot was taken for five Swedish gentlemen, viz.: Carl Bertelsen, Henric Barner, Christian Schow, Carl Ludwig Bretag, and Furgin Fredrichsen, who had been well and worthily recommended. The ballot,

in each case, having been declared unanimous, they were severally introduced, and duly received the initiatory step to Freemasonry. Lodge having been closed in due form, the Brethren adjourned from labour to refreshment, provided by Bro. Wright. The P.Ms. and officers included Bros. Rawley, Oman, Potts, Norris, Wright, G. Spencer, Ilten, Blichfeldt, &c.

YARBOROUGH LODGE (No. 812).—This Lodge resumed its meetings on Thursday, Sept. 2nd, Bro. Crisp, W.M., taking the chair, supported by Bro. Middleton, S.W., Bro. Vassey, J.W., and by Bros. Kindred, Wyne, W. Vesper, and D.S. Potts, P.Ms.; the visitors were Bros. Biggs, P.G.S.B., Scholfield, P.M., 752, Nordmark Lodge, Stockholm, Ellis, P.M., and others. The minutes of the previous meeting having been read and confirmed, two gentlemen were introduced and initiated into the Order. Two Brothers were entrusted with the second degree, and two other Brothers advanced to the sublime degree of M.M. The ceremonies were admirably performed by the W.M. and Bro. Kindred. The other business of the evening was the election of Tyler, in the room of Bro. Hookey, deceased. The majority of votes were in favour of Bro. Speight, of No. 29, who returned thanks for the honour conferred. Business ended, and Lodge closed, the Brethren adjourned to refreshment, followed by the usual toasts. Bro. Geo. Biggs returned thanks for the Grand Officers, and took the opportunity of addressing the newly made Brethren, exhorting them to bear in mind the beautiful precepts they had heard that night, although feeling assured, from the high recommendation that had accompanied their introduction, that they would scarcely need any exhortation from him.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Monday, September 13th, Royal Clarence (81), Freemasons' Hall, at 7; Tuesday, 14th, Jerusalem (956), ditto, at 7; Wednesday, 15th, Colston (886), ditto, at 7; Friday, 17th, *Instruction*, ditto, at 7½; *Mark*.—Thursday, 15th, Canynge (No. 7, S. C.), ditto, at 7.

CHESHIRE.

APPOINTMENT.—*Lodges*.—Wednesday, September 15th, Zetland (782), Monk's Ferry Hotel, Birkenhead, at 4; Thursday, 16th, Unity (334), Macclesfield Arms, Macclesfield, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 13th, Sincerity (224), St. George's Hall, Stonehouse at 7; Sun (123), Globe Hotel, Exmouth, at 5.

DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 13th, Montague (963), Lion Inn, Lyme Regis, at 7; Wednesday, 15th, Amity (160), Masonic Hall, Poole, at 7.

ESSEX.

APPOINTMENT.—*Lodge*.—Monday, September 13th, Star in the East (935), Private Rooms, Harwich, at 7.

COLCHESTER.—*United Lodge* (No. 998).—A banquet was given by the Freemasons of Colchester, at the George Hotel, on Friday, to Lieut.-Colonel Maydwell, W.M. of the United Lodge, who has just been appointed Deputy Adjutant-General at Ceylon. The room was handsomely decorated with the banners of the Angel and the United Lodges, the Patriotic Chapter, and the Temple Crossing Encampment. Amongst the Brethren who assembled to do honour to the gallant Brother we noticed the R.W. Prov. G. Master, Bro. Bagshaw; Bro. J. Pattison, Prov. G. Treas.; Bro. Burney (Chairman); Bro. Marriott (Vice-Chairman); Bro. Haddock, Bro. R. S. Nunn, Bro. Pander, Bro. E. Williams, Bro. Browne, Bro. Forbes, Bro. Slaney,

Bro. Davey, Bro. Catling, Bro. Griffin, Bro. Quicke, and many others. The usual patriotic and Masonic toasts having been given, addresses from the Patriotic Chapter and Angel Lodge were presented to Bro. Maydwell. The Chairman introduced the toast of the evening—"Health and prosperity to Bro. Maydwell"—in kind and energetic language, and finished his speech by placing on Bro. Maydwell's breast a very splendid Past Master's jewel, as a present from the United Lodge. Bro. Maydwell expressed his gratification at these marks of kindness on the part of the Brethren, which would never be effaced from his memory.

GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, August 15th, Cotteswold (862), Ram Hotel, Cirencester, at 6½.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, September 15th, Royal Sussex (428), Freemasons' Hotel, Portsea, at 7; Thursday, 16th, Southampton (555), Freemasons' Hall, Southampton, at 7.

ISLE OF WIGHT.

APPOINTMENT.—*Lodge*.—Wednesday, September 15th, East Medina (204), Masonic Hall, Ryde, at 7.

KENT.

APPOINTMENT.—*Lodge*.—Wednesday, September 16th, Royal Naval (621), Ramsgate, at 7.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, September 15th, St. John's (268), Commercial Hotel, Bolton, at 6½; Faith (847), New Inn, Openshaw, at 7; Thursday, 16th, Samaritan (358), Green Man, Bacup, at 7; Perseverance (432), Old Bull, Blackburn, at 8; Friday, 17th, Virtue (177), Masonic Rooms, Manchester, at 6. *Chapter*.—Monday, 13th, Perseverance (432), Old Bull, Blackburn, at 8. *Encampment*.—Friday, 17th, Hugh de Payens, Old Bull, Blackburn, at 7.

MANCHESTER.—*Lodge of Affability* (No. 399).—The Brethren of this Lodge met at the Masonic Lodge rooms, Cross-street Chambers, on Thursday, the 2nd inst. The Lodge having been opened in the first degree, Mr. Samuel Tidmass and Mr. George Abel were initiated by Bro. Lyons Wright, P.M., in his usual able and impressive manner. The charge was kindly and effectively delivered by Bro. Baldwin, W.M., No. 246. It was proposed by Bro. Lyons Wright, P.M., and seconded by Bro. J. J. Lundy, P.M., that Bro. J. L. Hine, P.M., No. 407, be admitted an honorary member of the Lodge of Affability, as a mark of respect for his truly Masonic character, and as a slight recognition of his able and willing assistance continually rendered to the officers and members of the Lodge for several years past, whenever his services were required, and oftentimes at very great inconvenience to himself. There was as usual a good number of visiting Brethren from the sister Lodges, and the Lodge was also honoured by the presence of Bro. Henry F. Holt, of Cadogan Lodge, London, No. 188.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, September 13th, Sincerity (368), Adelphi Hotel, Liverpool, at 4; Tuesday, 14th, Merchants (310), Royal Hotel, Liverpool, at 5; Royal Preston (418), Cross Axes, Preston, at 8; Thursday, 16th, Ancient Union (245), Royal Hotel, Liverpool, at 6; Friday, 17th, Mariners (310). *Instruction*.—Hank's Buildings, Liverpool, at 7. *Encampment*.—Friday, 17th, Jacques de Molay, Adelphi Hotel, Liverpool, at 4.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, September 14th, Harmony (339), Masonic Hall, Boston, at 7; Thursday, 16th, Shakspeare (617), Town Hall, Spilsby, at 6.

NORFOLK.

NORWICH.—*Perseverance Lodge* (No. 258).—This Lodge met at the Lamb Inn, St. Peter's Mancroft, on Thursday, August 26th. After the minutes of the previous meeting had been confirmed, the ballot was taken for Mr. Francis Colsey, when he was unanimously elected. Bro. Emanuel Hyams, Junior Warden of the

Lodge expressed a wish to initiate his friend into the first degree, which was granted by the W.M., and it was then done in a most impressive manner. The Lodge was opened in the superior degrees, when Bro. John Clarke was passed to the second degree, by the W.M. Bro. William H. Cox; after which Bro. William Crow was raised to the third degree by Bro. H. J. Mason, P.M. Before the Lodge was closed, it was proposed by Bro. H. J. Mason, that a subscription should be entered into on behalf of the Royal Masonic Institutions for boys and girls, and that the Lodge should annually subscribe thereto. This was seconded by Bro. Howes, P.M. and unanimously carried. The W.M. was appointed to receive the subscriptions and report thereon. The Lodge was then closed and a pleasant evening was spent by a numerous meeting of the members and visitors.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, September 13th, St. Peter's (706), Catwick Buildings, Newcastle, at 7; Tuesday, 14th, De Ogle (919), Morpeth, at 7; Friday, 17th, De Loraine (793), Freemasons' Hall, Newcastle, at 7.

SOMERSETSHIRE.

APPOINTMENT.—*Lodge*.—Friday, September 17th, Rural Philanthropic, Highbridge Inn, Huntspill, at 6.

STAFFORDSHIRE.

APPOINTMENT.—*Lodge*.—Friday, September 17th, Noah's Ark (345), Navigation Inn, Tipton, at 7.

HANLEY.—*Menturia Lodge* (No. 606.)—The monthly meeting of this prosperous Lodge was held at Bro. Simpson's, Freemasons' Arms, Hanley, on the 24th ult., on which occasion the members had the pleasure of receiving a visit from the D. Prov. G.M. Lodge having been opened in due form, the R.W. D. Prov. G.M. Bro. Ward, entered, and was received by the Brethren with the usual Masonic honours. The W.M., Bro. Serjeant, presenting the gavel and vacating the chair, it was taken by the D. Prov. G.M., who, made a few observations, stating his pleasure in again visiting the Lodge. The minutes of the previous meeting having been read and duly passed, the D. Prov. G.M. vacated the chair, and called upon the W.M. to proceed with the business of the evening, which consisted of three raisings; this beautiful ceremony being ably and most impressively gone through by the W.M. and his officers. The ceremony was rendered more impressive by the solemn accompaniments on the harmonium, performed by Bro. J. Emery, Prov. G. Organist. The Lodge having been lowered to the second and first degrees, the W.M., before closing, drew the attention of the Brethren to the honour that had been paid to them by the visit of the D. Prov. G.M., Bro. Ward, whose presence he felt assured would be appreciated by the Brethren; he briefly but suitably referred to the valuable and willing services of Bro. Ward in that province. The W.M. then alluded to the Masonic charities, more especially to that of the Girls School, an account of which had appeared in the *Freemasons' Magazine*, and hoped that the members generally would render such assistance to the charities as they deserved. The D. Prov. G.M., in reply, referred to the gratification he had experienced in noticing the very excellent working of the Lodge, not only by the W.M., but by all the officers; he had never seen a Lodge better conducted, and he could not but express his high appreciation of the address given by the S.W., Bro. Butterworth. It had, at various times, been his pleasing duty to bestow high praise, and in the present instance he rejoiced to have it in his power to pay a well merited tribute to what he had observed that evening; he was also pleased to see such a numerous attendance of the Brethren, and to notice from the minute-book that it was always the case, and, with one or two exceptions, he observed that the officers have been always present. As to what the W.M. had alluded to, namely, the Masonic charities, he trusted that the observations thrown out by the W.M. would not be in vain. He thanked them for their attention, and trusted he should be enabled again to pay them an early visit. The visitors present were Bros. Harvey, Prov. S.G.W.; Forbes, No. 660, Prov. G. Steward; and Taylor, No. 404. The duties of the Lodge having terminated, it was closed with solemn prayer, and the Brethren adjourned to a substantial and *recherché* repast,

at which the W.M. presided. After the usual Masonic toasts had been given, the W.M. proposed the health of the Prov. G.M., Bro. Lieut.-col. Vernon, whose name he could not mention but with great respect, whose attention to the business of the Craft and the duties of his high office proved him to be not only a Mason in name but a zealous worker and an efficient supporter of our noble art; he (the W.M.) called upon all present to do honour to one who so well deserved it. The Brethren responded to this call in a very cordial and Masonic manner. The W.M. next proposed the health of the D. Prov. G.M., Bro. Ward. He only wished he had eloquence to do justice to this testimony of his worth. He could not but express pleasure at his presence, which feeling he was sure would be generally reciprocated by all present. (Cheers.) He also said that his thanks were mainly due to Bro. Ward for his readiness at all times to assist him with his Masonic knowledge, which help he felt he had hitherto greatly needed. To dilate upon his Masonic character would be superfluous, for they all knew him; and those Brethren who required information had only to ask Bro. Ward to obtain it. He would therefore cordially give them the health of the D. Prov. G.M. of this province, Bro. Ward. The toast having been received with the usual honours Bro. Simpson sang a Masonic song of his own composition. The D. Prov. G.M. replied that he could not forget their kindness; he could assure them that he had Masonry strongly at heart, and he embraced every opportunity of inculcating those principles of Masonry which would set an example to the world, and show by brotherly kindness, that the word "Brother" was not merely an empty name—he had endeavoured to perform his task faithfully. He earnestly exhorted the Brethren to support the Masonic charities—he was perfectly satisfied of the manner in which they were managed, the provinces receiving the same advantage as the metropolis; and he could not resume his seat without again referring to the efficient working of the Lodge, and to the harmony that prevailed among the Brethren; and when he saw so many intelligent faces around him, he felt assured that the Lodge would keep up its proper dignity and standing. After again thanking them for their kindness, the D. Prov. G.M. proposed "The health of the W.M. of the Menturia, Bro. Serjeant—he was sure he deserved every honour, and from what he had seen of him on that and other occasions, he felt convinced that he would maintain the present efficiency of the Lodge; the W.M. had acquitted himself to his entire satisfaction, and was deserving the earnest support of the Lodge; he had no doubt, that with the assistance of such officers as he had, the "Old Menturia" would go on in its prosperous course; he was happy to say, and to be in a position to report, that it was second to no Lodge in the Province in the creditable manner in which the business is conducted. The toast was drunk with honours. The W.M., in reply, thanked the Right Worshipful D. Prov. G.M. for the honour conferred upon him; he would further exert himself to deserve the high encomiums bestowed upon him. Amongst other well-timed observations, he remarked how much he was attached to the principles of Masonry, and strongly recommended the Brethren to carry out those principles in their daily walk of life, and thereby set an example to those who were strangers to the Masonic art. He also urged upon the Brethren to be fully alive to their privileges as Masons, to be true to their principles and to stand firm to their noble order, whose motto was, "brotherly love, relief, and truth." "Be true to yourselves, Brethren (said he), and it follows—as the night the day—that you cannot be false to any man." He was much pleased to see so good a muster, and very glad to hear the good opinion of the working of the Lodge from one of the rulers of the Craft, who stood so high in Masonic honours, and was so much esteemed in the province. He took the opportunity of proposing the health of the visitors, and especially wished prosperity to their friends at Uttoxeter. Again thanking them for the compliment, he resumed his seat amidst applause. The toast of "The Visitors" was duly honoured and responded to; other toasts followed interspersed with several of Bro. Simpson's beautiful Masonic songs, which might be published with advantage to the Craft. After one of the most delightful evenings it has been our happiness to spend in connexion with the Order, the Brethren separated, with hearty good feeling and fraternal love towards each other.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—A meeting of the members was holden at the Star and Garter, on Thursday, September 2nd. In the absence of the W.M., Bro. King, the chair was taken by Bro. Gough, W.M., 769—a member also of this Lodge. The minutes of the last meeting were confirmed. Bro. Pigott was passed to the second degree. The ceremony was ably conducted by the W.M., who also delivered the charge of this degree. A gentleman was proposed for initiation. Several visitors were present.

SUFFOLK.

APPOINTMENTS.—*Lodges*.—Wednesday, September 15th, Perfect Friendship (522), White Hart, Ipswich, at 7; Thursday, 16th, Unity (84), Suffolk Hotel, Lowestoft, at 7.

SUSSEX.

APPOINTMENT.—*Lodge*.—Monday, September 13th, Derwent (47), Swan Hotel, Hastings, at 8.

CHICHESTER.—*Lodge of Union* (No. 45).—This Lodge held its first meeting after the summer recess, on Thursday, the 2nd inst., at which a goodly array of subscribing members were present. The W.M. Bro. Geo. Smith presided. A ballot was taken for Mr. William Augustus Joberns, surgeon, of Selsey, that gentleman being unanimously accepted as a candidate for initiation. The W.M. gave the ceremony with his accustomed precision. Bro. Samuel Newman having given proof of his proficiency, was duly passed to the degree of F.C. The business of the Lodge being over, the Lodge closed in due form and in perfect harmony, and the Brethren retired to an elegant banquet, provided by Bro. Purchase, of the Globe Hotel. The usual loyal and Masonic toasts having been given and duly honoured, the W.M. proposed the health of the newly initiated Brother. Bro. Joberns in his reply expressed himself delighted to find, even during his short acquaintance with Freemasonry, so much to admire. There was a turning point in the lives of all, and he believed his was in becoming a Mason; and of this he felt sure, that in carrying out the principles and precepts of Freemasonry he should improve himself and benefit his neighbours. The W.M. then in a truly sincere and Masonic speech, in which he deservedly eulogized the able and energetic services of the Past Masters of the Lodge, proposed their health. The immediate P.M. Bro. Jas. Powell, jun., in reply, begged to assure the Brethren that it afforded him great pleasure at all times to render any assistance in his power, and to the extent of his ability, for the advancement and welfare of the Order; and, with the permission of the W.M., he would observe, that he deemed it the paramount duty of every Brother to use his best endeavours to promote the interests of his Lodge, by constant and regular attendance, and a conscientious and faithful discharge of any official duty entrusted to him. The time was approaching when the annual change of officers would take place; and he (Bro. Powell) begged most earnestly to urge the Brethren of No. 45, to apply themselves diligently to the acquirements of that Masonic knowledge so essential to the proper working of a Lodge, and without which in officers, the dignity of the Order and the beauty of the ceremonies suffered materially. The health of the W.M. having been drunk with hearty good will, Bro. Smith, in reply, alluded to the absence and general apathy of his Deacons, but cordially recognized the valuable aid and co-operation of his officers present, and expressing a hope that their absent Brethren would, for the remainder of the year, be more attentive to their Masonic duties. The W.M. concluded by proposing the officers of No. 45. Bro. Molesworth, S.W., in acknowledging the toast said, that sharing in some degree the anxiety of Bro. Powell, for the continued prosperity of the Lodge, he was not disposed to despond. When he looked around that board, he felt satisfied that whoever was elected to rule the Lodge in December next, would have no difficulty in selecting an able and efficient staff of officers. Of himself he could only say, it was his most anxious desire to discharge his Masonic duties with fervency and zeal; but there were Brethren present, both in and out of office, who set a bright example to all by their unvarying regularity and noteworthy attention; and some of these came seven or eight miles to every Lodge, regardless of wind or weather. Would that the Brethren resident in Chichester would exhibit a like spirit. The worthy Brother concluded by proposing the health of the Brethren of No. 45 resident in the

country. Bro. W. H. Stubbington briefly responded for the eight country members present, and said that, whenever there was any thing doing in Masonry, within the range of his capability, he liked to be one there. The W.M., in proposing the health of the Secretary, Bro. W. H. Cottell, gracefully acknowledged the services of the late Secretary, Bro. Robert Elliott, adding, that the pleasure he felt in appointing Bro. Cottell was alloyed by the necessity that existed for Bro. Elliott to resign. Bro. Cottell thanked the W.M. and Brethren for their kindness, in a brief but manly speech—"I hold, said he, that when a man accepts office, he pledges his fidelity to the duties thereof. In what I have done, I have only endeavoured to do my duty; if I have succeeded in doing that, I have only done what I ought, and deserve no thanks for having done my duty." Bro. Elliott thanked all present for the cordial and fraternal greeting he had received on this his first appearance among them since it had pleased the Great Architect of the Universe to chasten him with affliction. Though compelled from pressure of domestic and professional matters to resign the office of Secretary, he hoped yet to be of service to the Lodge, whose continued prosperity he should at all times endeavour to promote. The W.M. having called on his S.W. for a toast, Bro. Molesworth, in allusion to some previous observations of the initiate, remarked that although solicitation or persuasion was not permitted, still, if the uninitiated wished to know what Freemasonry did, they could proudly point to the noble charities of the Order, by means of which the wants and distresses of the aged and infirm were cared for; and by which also the children of their less fortunate Brethren were fostered and so trained, that he believed in no single instance had a child from their schools, when started on the broad stage of life, cast discredit on their teachers, but had so conducted themselves as to reflect the highest honour on the managers of the schools and their noble Craft. An old member of No. 45, Bro. John Simmonds, and Mrs. Palmer (widow of an old townsman) had, during the past year, been elected annuitants of the Royal Masonic Benevolent Fund; the remainder of their existence being cheered by the happiness of knowing that want would trouble not their souls. He (Bro. Molesworth) would take that opportunity of acknowledging with gratitude the assistance afforded by many present, in obtaining these elections; but he wished most strongly to impress on those Brethren who were subscribers to either of the charities, the duty of obtaining more subscribers: and on those who were not already subscribers, to become so. Bro. Molesworth concluded a very earnest appeal by declaring that, while the charities might be deemed an ornament to the Order, the support they received was a disgrace. Bros. Chase, Goodeve, Joberns, Lancaster and Collins, contributed to the harmony of the evening by some excellent songs.

WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 13th, Rectitude (739), George Hotel, Rugby, at 6½; Howe (857), Masonic Rooms, Birmingham, at 6.

WILTSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, September 14th, Elias de Derham (856), White Hart Hotel, Salisbury, at 7½; Thursday, 16th, Fidelity (961), Town Hall, Devizes, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—Tuesday, September 14th, Provincial Grand Lodge, Dudley Arms Hotel, Dudley, at 1½; the meeting of the Royal Standard Lodge for this date is adjourned in consequence of the Provincial Grand Lodge. Wednesday, 15th, Vernon (819), Old Town Hall Installation, at 4; Worcester (349), Bell Hotel, Worcester, at 6½. *Instruction*.—Thursday, 9th, at 8.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—September, Provincial Grand Lodge, Whitby; *Lodges*, Monday, September 13th, Royal (926), Bellevue House, Filey, at 7. *Chapter*.—Thursday, 16th, Constitutional (371), Assembly Rooms, Beverley, at 8.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Thursday, September 16th, Harmony (874), Freemasons' Hall, Bradford, at 7; Friday, 17th, Alfred (384). *Instruction*.—Griffin Hotel, Leeds, at 8. *Chapter*.—Tuesday, 14th, Fidelity (364), Freemasons' Hall, Leeds, at 7.

THE WEEK.

HER MAJESTY and the Prince Consort arrived from their continental tour at Osborne on Tuesday afternoon. On Monday Her Majesty and the Prince Consort proceeded by the Great Northern Railway to Leeds, to open the new town hall on Tuesday. The same day, Her Majesty and the Prince, proceeded on their way to the Highlands, being joined *en route* by the younger branches of the royal family.—The Emperor and Empress of the French left St. Cloud for Biarritz on Wednesday. Before his departure, the Emperor expressed great satisfaction with the manner in which M. de Persigny set forth the views of his sovereign both on foreign and domestic politics, in his speech at St. Etienne. A letter from Maubeuge, in France, states that on Sunday, the 22nd, ten Protestants were expelled from a room in which they were assembled; and the parties present in the chapel, were sent to prison, and are to be prosecuted for having held an illegal meeting. A Paris law journal, the *Audience*, having published a report of the trial of Orsini, has been suppressed in consequence.—The Spanish Minister of Finance has published a statement, according to which the royal family, including the Queen Mother, the Duchess of Montpensier, and the father, brothers, and sisters of the King Consort, will receive for their support for the present month of September, 4,529,164 reals. The public finances were stated to be recovering under the new minister, M. Salvatierra. It is said that the postal treaty, between Spain and England will come into operation in October next. The neighbourhood of Cordova had been visited by typhus fever, and among others 150 railway labourers had been sent into the hospital at Cordova. It appears also that leprosy was affecting several districts of Spain, and that at Aldecona and Castellon, in the province of Tortosa, a good many cases were under medical treatment.—Accounts from Trieste state that information had been received of a plot, formed by some Mussulmans, to overturn the Government, having been discovered at Alexandria. Several superior officers, among whom were two pachas, had been arrested, and two of the chief conspirators confined in the fortress of Aboukir.—Letters from Lombardy state that the birth of a son to the Imperial house of Austria had inspired the hope that an amnesty would be granted to political offenders in the Lombardo-Venetian provinces, although that hope was somewhat damped by the guarded silence of the official journal.—The *Austrian Correspondence* announces that the National Bank of Vienna will speedily resume cash payments.—A letter from St. Petersburg, of the 21st ult., announces that on that morning the Grand Duchess Constantine had given birth to a son. The same letter states that the emancipation of the peasantry in Lithuania was going on in the most satisfactory manner. The St. Petersburg journals publish the statutes of a company for uniting the Don and the Volga by railway, and navigating the Don and the Sea of Azoff by steam, which had received the imperial sanction.—The Arago steam ship has arrived at Southampton, with the American mails and advices of the 21st ult. She brings 106,000 dollars for France. Brigham Young had shut himself up under a strong guard for fear of assassination. Markets firm for cotton and wheat, flour in demand, and provisions dull; freights were inactive.—At Wandsworth police-court John Curle, who was charged last week with bigamy, for having married Susan Grace Sparks, his first wife Sarah being still alive, surrendered to his bail, before Mr. Dayman, for final examination. His defence to the charge was that the first marriage was never consummated, as he and the woman whom he had married parted at the church-door and never cohabited at all. Proof was given of both marriages, the first with Sarah Wheeler and the second with Susan Grace Sparks, and the magistrate, saying that the fact of the non-consummation did not affect the marriage contract, committed the prisoner for trial. Sarah Wheeler, otherwise Curle, was then placed at the bar charged with intermarrying illegally with Charles Thomas Farmer, she being a married woman, and her offence being clearly established, she was also fully committed. Bail was taken for Curle, but Wheeler was locked up.—A man and his wife, named Ferryman,

residing at 2, Crown Place, Soho, have been apprehended on suspicion of coining. The officer who searched the house found a quantity of counterfeit coins, galvanic batteries, moulds, and other implements used in the manufacture of base money. —Joseph Ruscovitch, a well-dressed man, has been committed by the Lord Mayor, on the charge of having forged and uttered an endorsement upon a bill of exchange for 460*l.*, to defraud Messrs. Gillespy and Co., merchants, of Brabant-court, Philpot-lane. A warrant was granted for his apprehension twelve months since, but he had escaped, and was traced at last to Constantinople, where he was seized and taken before the Pacha, who remitted the case to the consular judge, and he was sent to England, and finally brought before the Lord Mayor. —An adjourned inquest was held on Wednesday, at Brierley Hill, South Staffordshire, to ascertain the cause of the death of the unfortunate persons who perished by the collision on the Oxford, Worcester, and Wolverhampton Railway, on the 23rd of last month. An inquest has also been opened on the body of Clark, another of the victims of the accident. The inquiry was again adjourned. —About 4,200,000*l.* of the new Turkish loan has been subscribed, but its price on the Stock Exchange has considerably fluctuated, and from $\frac{3}{4}$ to 1 per cent. it soon fell to par, about which it remains.

Obituary.

BROTHER FREDERICK WM. BOSSY, P.S.G.D.

It is with the sincerest feelings of regret that we announce to the Craft the demise of this once well known Brother. Bro. Bossy died at his residence at Ramsgate, on the 30th ult., having very nearly completed his 85th year. Bro. Bossy was initiated in the Lodge of Emulation, No. 21, on the 16th October, 1809, in which Lodge he served the office of Master, and was a constant attendant and active member till about eight or nine years since, when the loss of sight compelled his retirement from its duties, and he was then placed on the list of Honorary Members, as a grateful acknowledgment of past services. In 1836 he was appointed S.G.D. by his late Royal Highness the Duke of Sussex, to whom he was personally known, and by whom he was greatly respected. In the same year he was appointed Grand Sword Bearer of the Supreme Grand Chapter; and for some years was a member of the Board of General Purposes. He was a subscriber to the Girls' School, and long a member of the House Committee of that charity, to the interest of which he devoted much time and attention. He was also a Governor of the Royal Masonic Benevolent Institution.

TO CORRESPONDENTS.

“ANDREW MITCHELL.”—Your communication shall be attended to.

“J. B. M.” is thanked.

“WEST *v.* EAST.”—In our report of the recent Masonic Festival at Blackheath, we inadvertent represented it as a gathering of the Brethren of “East Kent,” whereas a moment's reflection will show it should have been of “West Kent.”

Our friends in the country forwarding us newspapers, are requested to write the direction on the paper itself, as we are constantly receiving from the post office, circulars informing us that several papers, having come out of the covers, they have been replaced in the best way possible; we have thus received no less than three papers this week, neither of which contains a single word of interest to our readers—perhaps those forwarded us did so.

No. XXXVII.—SEPTEMBER 15, 1858.

THE SECRET SOCIETIES OF THE MIDDLE AGES.

MANY and various are the opinions with regard to the secret societies of the middle ages, and scanty, for the most part, when compared with that which is available on other historical subjects, is the information to be obtained about them—especially with respect to that of which we propose to treat on the present occasion, the secret tribunals of Westphalia, more commonly known as the Vehmique Tribunal, or the Holy Vehm.

This, says one of its historiographers, was an association remarkable in itself, but which has been, by the magic arts of romancers, enveloped in darkness, mystery, and awe, far beyond the degree in which such a poetical investiture can be bestowed upon it by the calm inquirer after truth. “The gloom of midnight,” he continues, “will rise to the mind of many a reader at the name of the secret tribunals of Westphalia; a dimly lighted cavern beneath the walls of some castle, or peradventure Swiss hostelry, wherein sit black-robed judges in solemn silence, will be present to his imagination; and he is prepared with breathless anxiety to peruse the details of deeds without a name.”

We confess that we cannot entirely agree with this writer, as we cannot but consider that in all the annals of this mysterious association, even the most sober querist will find no small amount of the romantic commingled with the truth; as we think our readers, whether the subject be new to them or not, will allow, when they have read such particulars as we shall be able to lay before them—in which, while we endeavour to present them in an interesting form, we shall not draw on the imagination for supplies.

The writer we have above referred to says that, extraordinary as these secret tribunals were, he can only view them as an instance of that compensating principle which may be discerned in the moral as well as in the natural empire of the Deity; for, during the most turbulent and lawless period of the history of Germany, almost the sole check on crime, in a large portion of the country, was the salutary (?) terror of these *Vehmgerichte*, or secret tribunals.

It is certainly something new to an Englishman to hear that any

self-constituted authority, independent of the laws of the country in which it may be set up—imperfect though those laws may be—is salutary ; and as the *Vehm* was so self-constituted, we cannot acquiesce in this opinion, and we think that our readers will agree with us when we have laid before them a few more particulars.

From the romantic accounts, says the writer, of the secret tribunals, to be found in Sir Walter Scott's translation of Goethe's "*Götz of Berlichingen with the Iron Hand*," in his "*House of Aspen*," and "*Anne of Geierstein*," and from various passages in his biographical and other essays, it is plain that he believed such to be the true character of the secret tribunals. Now, without claiming for Sir Walter Scott (in these works at least) the character of an historian, which, indeed, he did not claim for himself, few will give him credit for writing as matter of fact, even in an historical romance, what he did not believe (excepting with regard to traditions and such kindred matters), or for believing any thing without good grounds for such belief. And when we further find, that while the *Vehmgericht* flourished, the dread and fear of it possessed prince and peasant alike—that persons to whom its very name and existence were unknown, were liable to receive its really terrific summonses, to go, for instance, unarmed and unaccompanied, to a certain place at an hour named, a command with the words, "*By the cord and dagger*," prefixed to it by way of preface, and concluding with, "*Wherein see that you fail not*"—while proceedings so arbitrary were tolerated, and summonses so unauthorized were issued to, and dreaded and obeyed by, persons who did not even know what was laid to their charge—we can scarcely think that the effects of the Vehmique tribunals were salutary, even if crime was in some measure kept in check by its means. For with such an institution in full and vigorous power, though some crime—open, public crime, so to speak—might be in some degree checked, who can say what amount of violence, under the show of justice, might be perpetrated in secret, and never so much as heard of afterwards?

A letter from the historian Archdeacon Coxe,* to Elizabeth, Countess of Pembroke, dated August 26, 1796, commences thus—

"MADAM,—I am not ashamed to acknowledge my ignorance, and confess that my doubts concerning the existence of a secret tribunal in Westphalia, almost as it is described in the romances of Herman of Una, have entirely subsided."

The archdeacon mentions, in addition to Herman of Una (or Unna, as it is spelt in a work which will be presently alluded to), another romance called "*Alph von Delmond*," and a drama performed at Covent Garden theatre, called "*The Secret Tribunal*," as containing authentic accounts of this association. The two former of these three works are mentioned by Sir Walter Scott in the preface to his translation of Goethe's "*Götz von Berlichingen*," the former spelt

* Author of a History of the House of Austria, a Life of the Duke of Marlborough, &c., &c.

as we above indicated, and the latter as "Alf von Duilman:" this translation of Goethe's work was published in 1799; and Sir Walter Scott speaks of the two German works above mentioned in terms of high praise.

Westphalia appears to have been the birth place of the Vehm; and its origin, though not in the form which it assumed in after years, has been ascribed to Charlemagne.* Other accounts say that the earliest mention of it is in 1267, in a document or instrument by which Engelbert Count of the Mark, frees one Gervin of Kikenrode, from feudal obligations for his inheritance of Broke, which was in the county of Mark; and it is declared to have been executed at a place called Berle, the court being presided over by Bernhard of Henedorp and the Vehmenotes who were present. By the Vehmenotes were at all times understood those who were initiated in the secrets of the Westphalian tribunals. In another document, dated 1280, the Vehmenotes again appear as witnesses; and after this time the mention of them becomes more frequent. Those who were unconnected with the association, even if they knew of its existence, never ventured to pry into its mysteries. Certain and instantaneous death was the portion of the stranger who was seen at a place where a tribunal was sitting, or who dared so much as to look into the books—could he even get an opportunity of so doing—which contained the laws and ordinances of the society. Death was also the portion of any member of the society who revealed its secrets; and so strongly did this terror or some fancied principle of honour operate, that as *Æneas Sylvius*, afterwards Pope Pius II., the secretary of the Emperor Frederick III., assures us, though the number of the members usually exceeded one hundred thousand, no motive had ever induced a single one to be faithless to his trust. Still, however, sufficient materials are to be found for satisfying all reasonable curiosity on the subject. He gives the following account of its origin:—Charlemagne, having conquered the Saxons settled in Westphalia, compelled them to relinquish the worship of idols and to embrace the Christian religion. But, as they frequently apostatized and disregarded their oaths, with a view of preventing rebellion through dread of punishment he appointed secret judges, whom he empowered to punish persons guilty of perjury, fraud, or any flagitious crime, without any previous citation, and without permitting them to make any defence. But as this power was likely to be abused, he chose for this purpose men of integrity, who would not be likely to punish the innocent; and as in consequence of this appointment many nobles and persons of inferior rank were found hanged in the woods, without any previous accusation, this summary mode of proceeding struck terror into the Westphalians and kept them in due obedience. A general belief was also prevalent that those who suffered this ignominious death had renounced the Christian faith or committed some atrocious crime. This tribunal was called

* Died A.D. 814.

"secret;" those who presided over it were called *scabini*, or assessors (they are called *echevins* by Sir Francis Palgrave and Sir Walter Scott), they performed hidden rites, and judged malefactors in secret. The greater part of the judges were unknown, and they used to make progresses through the provinces, and cause offenders to be brought before their tribunal, and consider allegation by oath a sufficient proof. Goethe in his "Götz of Berlichingen," introduces the following scene, which may serve as an illustration of this point:—

"*Senior Judge.*—Judges of the Secret Tribunal—sworn by the cord and the steel to be un pitying in justice, to judge in secret, and to avenge in secret—are your hands clean and hearts pure? Raise them to heaven, and cry, 'Woe upon misdoers!'

"*All.*—Woe! Woe!

"*Senior Judge.*—Crier, begin the diet of judgment.

"*Crier.*—I cry for accusation against misdoers. Whose heart is pure, and whose hand is clean, let him accuse, and call upon the steel and the cord for—vengeance, vengeance, vengeance!

"*Accuser.*—My heart is pure from misdeed, and my hand clean from innocent blood. I raise my hand aloft, and cry—Vengeance, vengeance, vengeance!

"*Senior Judge.*—Vengeance upon whom?

"*Accuser.*—I call upon the cord and upon the steel for vengeance against Adela von Weislingen. She has committed adultery and murder—she has poisoned her husband by the hands of his servant. The servant hath slain himself; the husband is dead.

"*Senior Judge.*—Swearest thou that thy accusation is true?

"*Accuser.*—I swear.

"*Senior Judge.*—Dost thou take upon thine own head the punishment of murder and adultery, should it be found false?

"*Accuser.*—I take it.

"*Senior Judge.*—Your voices.

"*Accuser.*—Judges of the Secret Tribunal, what is your doom upon Adela von Weislingen, accused of murder and adultery?

"*Senior Judge.*—She shall die—shall die a bitter and a double death. By the double doom of the steel and of the cord shall she expiate the double misdeed. Raise your hands to heaven, and cry 'Woe unto her! Be she given to the hand of the avenger?

"*All.*—Woe, woe!

"*Senior Judge.*—Come forth, avenger! Thou hast there the cord and the steel. Within eight days must thou take her from before the face of heaven; wherever thou findest her, let her no longer cumber the ground. Judges! ye that judge in secret and avenge in secret, may you keep your hearts from wickedness and your hands from innocent blood!"

The names of the condemned were written in a book, and the execution entrusted to the junior assessors. The accused, even if ignorant of his accusation and condemnation, was punished wherever he was found. This tribunal however degenerated, for persons of the lowest condition were admitted, who presumed to meddle with civil affairs when their jurisdiction ought to have been confined solely and entirely to criminal proceedings.

This account, given by Æneas Silvius,* is objected to by some, on

* *De Statu Europæ sub Frederico Imperatore*, cap. 29.

the ground, firstly, that Charlemagne was a prince too just and humane to have sanctioned so cruel a tribunal ; and, secondly, because contemporary historians are silent on the point. But how, asks Archdeacon Coxe, can he be said to have been just and humane, who, when he had conquered Wittikind, the leader of the Saxons, ordered four thousand three hundred of his followers to be decapitated at Werden ; and who removed, at one time, above thirty thousand natives of Westphalia from their own country into France ?

Nor, says the archdeacon, does the silence of contemporary historians invalidate the probability of this account ; for how could they give an account of what was involved in darkness, or describe the mode of proceeding of a tribunal whose members never revealed the secret, and who would have incurred the penalty of death by doing so. Sufficient traces of these tribunals (on the same high authority) appear in the early ages of German history ; and Conrad II., emperor of Germany, was requested by the natives of Westphalia themselves to confirm those sanguinary laws and to sanction that terrible jurisprudence—a strange instance of fatuity, and no proof that the association was established by, or in accordance with the spirit of, any existing laws.

The judges and the spies, says Paulus Aurelius,* so totally concealed the whole process, and the proofs by which the condemned were found guilty, that at the death of Charlemagne, they could not be induced, either by threats or promises, to reveal the secrets of the institution. From this, doubtless, and other such circumstances as these, the Vehm gradually acquired, or rather usurped, the enormous power which it possessed towards the end of the fifteenth century ; and thus under the shadow of authority and royal institution, did the chiefs of the Vehm become a really self constituted association, with power of their own creating, laws of their own framing, and might in fact under the name of right. Hence arose the law called Westphalian, consecrated by time and silence ; the judges, or *conscii*, initiated in certain ceremonies, recognized each other by secret signs, and thus sprung up a most powerful secret association, which, however good may have been its original object, was in course of time made use of most extensively to forward the political ends and ambitious designs of such individuals as, whether absolutely members of the Vehm or not, had sufficient influence over the minds of its officers to make it subservient to their purposes.

Each court was composed of a judge, who was at least a free count, and was necessarily a native of Westphalia, and of a certain number of assessors. The assessors were called in German, *Schöffer*, and also *die Wissende*, or the wise men, because they were supposed to be persons of learning and condition, and well skilled in the secret business of the tribunal—in Latin, *scabini*. It was the privilege of an assessor that he could not be accused but before the secret tribunal, for crimes cognisable by that tribunal. The accusation

* *De Gestis Francorum*, Lib. iii.

was to be preceded by three previous citations, at intervals of six weeks and three days. The first citation was made by two assessors; the second by four; the third by six, accompanied by the free count, either when the accused was present at the tribunal, or at his own house. If he had no house in which he was known to dwell, or if he were charged with a crime punishable with death, and neither his house or dwelling place were known, he was "interdicted" at the four quarters, to the east, south, west, and north, in a place where four high roads met. In early times, these assessors were usually persons of probity and intelligence; but afterwards, in many instances, men of low birth were admitted, who abused their powers, and took cognizance of crimes not amenable before the secret tribunal.

The city of Dortmund was the principal seat of this tremendous court of justice, from whence other courts branched out in every direction, and once extended all over Germany.

The archbishop of Cologne was the chief supervising officer, grand master, so to speak, of the Vehmique association; the next in rank were the *Stuhlherren*.† Each of these *Stuhlherren* had his own peculiar district, within which he had the power of erecting tribunals, and beyond which his power did not extend. On being appointed, he was to make oath that he would judge truly and justly according to the laws and regulations of the Secret Tribunal, and that he would repair at least once in each year to the general chapter which was held somewhere within the territory of Westphalia, and give an account of the occurrences which had taken place within his district or jurisdiction. He either presided in person in his own court, or he could appoint a free count to supply his place. He could nominate either himself or any other person as count; but if he nominated any other person, he was obliged to certify on oath, on presenting him for investiture, that the person so presented was truly and honestly, both of father and mother, born on Westphalian ground; that he stood in no ill repute; that he knew of no open crimes that he had committed; and that he believed him to be perfectly well qualified to preside over the county.

The income of a free count arose from fees, and a share in fines. He had also a fixed allowance in money or in kind from the *Stuhlherr*. Each *Frei-schöpfe* or assessor who was admitted made him a present, to repair, as the laws express it, his countly hat. If the person admitted were a knight, this fee was in gold; if not, a mark of silver. Every one of the initiated who cleared himself by oath from any charge, paid the count a cross penny. He had a share of all the fines imposed in his court, and a fee on citations, &c., &c.

There was in general but one count to each tribunal; but instances occur of there being as many as seven or eight. The count usually presided in the court, and the citations of the accused were by him. The next in rank to the free counts were the assessors, or *Schöpfen*,

† *Tribunal lords*, or literally *lords of the seat* (of judgment); *stuhl* (Anglicè, stool), being a seat, or chair.

For convenience sake, we shall adopt the English word "assessors" for general use. These formed the main body and strength of the association. They were nominated by the free count, with the approbation of the *Stuhlherr*; and two persons already members of the society were obliged to vouch on oath for the fitness of the candidate to be admitted. Among other qualifications it was necessary that this candidate for admission should be a German by birth, born in wedlock of free parents, of the Christian religion, neither excommunicate nor outlawed, not involved in any *Vehmgerichte* process, and not a member of any spiritual order. These assessors were divided into two classes—the knightly, and the simply respectable assessors—in order that the prevalent custom that every one should be judged by his peers should be carried out in the Vehmique tribunal as well as in other courts or associations. The initiation of an assessor was attended with much ceremony. He appeared uncovered before the court of the Vehm, and was there questioned concerning his qualifications. Then kneeling down, with the thumb and forefinger of his right hand on a halter and a naked sword, he took the following oath :—

" I promise on the holy marriage, that I will, from henceforth, aid, keep, and conceal the holy Vehm, from wife and child, from sister and brother, from fire and wind, from all on which the sun shines or the rain falls, from all that is between heaven and earth, and will bring before this free tribunal under which I sit—all that belongs to the secret jurisdiction of the emperor, whether I know it to be true myself, or have heard it from trustworthy persons, whatever requires correction or punishment, whatever is Vehm-free (that is, whatever crime may be committed within the county or district, within whose bounds the assessor is initiated), that it may be judged, or, with the consent of the accuser, may be put off in grace ; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones ; and will strengthen this tribunal and jurisdiction with all my five senses and power ; and that I do not take on me the office for any other cause than for the sake of right and justice ; and moreover, that I will ever further and honour this free tribunal, more than any other free tribunal ; and what I thus promise and swear will I steadfastly and firmly keep, so help me God, and His holy gospel."

He was further required to swear, that he would ever, to the utmost of his ability, endeavour to enlarge the holy empire ; and that he would undertake nothing with an unrighteous hand against the lands and people of the *Stuhlherr*. The free count then inquired of the officers of the court if the candidate had gone through all the formalities requisite to the reception, which question having been answered in the affirmative the free count imparted to the aspirant the secrets of the tribunal, and communicated to him the secret sign by which the initiated knew one another. There are different opinions with regard to this sign ; no one, of course, can say exactly what it was ; some say that it was made by turning the point of a knife to their own body, and the handle away from them ; others take the letters S.S.G.G. (*Stock Stein, Gras Grei*), which were found in an old manuscript, to

have been the sign. From this time the candidate was one of the number of the initiated, and his name was enrolled in the register of the association.

The duty of the initiated was to go through the country to serve citations and to trace out and denounce evil-doers ; or if they caught them in the fact, to execute instantaneous justice upon them. They also had to assist at the proceedings of the tribunal, when assembled to execute justice upon malefactors. For this purpose, at least seven assessors (some say fourteen), besides the count, were required to be present, all belonging to county or district in which the tribunal was held ; those belonging to other counties might be present, but they could not act as assessors ; of these, there were frequently some hundreds present.

Having now described the nature and form of the court, we will give a brief account of their proceedings when assembled. The door being closed, and the court declared open, the judge could not rise until the whole of the business was concluded, nor surrender his place to any but his superior in rank, should one happen to be present. The assessor who accused took an oath that the delinquent was guilty of the crime laid to his charge, and the name of the accused was forthwith written down in a book, called the "book of blood ;" if any other person than the assessor were the accuser he was brought into court, holding the writ of accusation folded up in his hands, together with a green cross and a pair of white gloves. The assessors were accustomed to touch those whom they called to judgment lightly with a rod, or to whisper these mysterious words, "As good bread is eaten elsewhere as this." Should four assessors together surprise a person in the commission of any flagrant crime, they were empowered to try him and hang him on the spot.

Six weeks and three days were allowed for the appearance of the accused, and the writ of accusation was given to two assessors, who declared upon their oath that they would make the citation at the stated time, and inform the court when they should have effected it. Should the person who was summoned conceal himself, letters were written to those among whom he was concealed, signifying that he was to surrender himself at a stated place and time. All the initiated, of whatever degree, could at all times pass freely, either on horse or foot, at any time, through any part of the country, in the execution of their duties or otherwise—for daring was the man who would presume to molest or injure them, as certain death was his inevitable lot. A dreadful penalty, by the way, awaited any member of the Vehm who should betray his trust and reveal the secrets of the society ; he was to be seized, a bandage bound over his eyes, his hands tied behind his back, and a halter put about his neck ; he was then to be thrown upon his belly, his tongue to be pulled out behind through the nape of his neck, and he was then to be hanged seven feet higher than any other felon. It is, however, doubtful whether there was ever any occasion for carrying this penalty into effect, as

Æneas Sylvius and other historians inform us that no one was ever known to be guilty of violating his trust.

Returning, however, from this digression to the subject of the Vehmique citation ; if the person who was summoned had met with an asylum in a fortified castle, the citator went to the neighbourhood of the fortress, either by night or by day, on foot or on horseback, and cutting out three slips from a wooden rail or post, inserted in the incision a coin and the writ of citation. Keeping the three slips, as a memorial that he had executed his commission, he called out to the porter, to inform the man who had taken refuge within, that he was summoned, and would find the writ of citation inserted in the rail. If the accused could nowhere be found, the assessors proclaimed him guilty towards the four quarters of the world. If, after three summonses, the accused did not appear, the judge declared that he would proceed against him as contumacious, and would pronounce sentence on a certain day. On the appointed day the judge pronounced the name of the accused four times, and commanded him to attend, and answer to the charges brought against him. If, after these summonses, the accused did not make his appearance, the judge proceeded to pronounce sentence in the following terms :—

“ In the name of the supreme law which was sanctioned by the emperor Charlemagne and confirmed by his holiness Pope Leo, and which princes, counts, nobles,* and free men in the Saxon land, have sworn to observe, I cast this man who is accused before us this day from the highest to the lowest degree ; I deprive him of all privileges, liberties, rights, and immunities ; I subject him to the ban of the holy Vehm, to hatred, to execration, to hostility, and to the greatest possible punishment which can be conceived by man. I render him incapable of all law and pardon—*achloes*, *rechloes*, *segeloes*, *wedeloes*. And lastly, according to the laws and regulations of this tribunal, I condemn him to death : his fiefs and estates, if he have any, I declare to be confiscated : I pronounce his wife a widow, and his children, orphans : his neck I adjudge to the halter, his body I consign to birds of prey, to be consumed in the air ; and his soul, I commend to God, if he will receive it.”

Having pronounced these words, the judge threw a halter, or a branch of willow twisted, beyond the place of judgment ; and the assessors spat, as if on the delinquent, and confirmed the sentence, copies of which were then forwarded to all the other Vehmique tribunals, with authority to hang up the offender, wherever he might be found, without further ceremony, on the nearest tree.

Should the accused appear, however, at the tribunal, a coil of ropes and a naked sword, the well known emblems of Vehmique authority having been deposited on the altar, the judge or free count rose, and solemnly pronounced the trial oath (somewhat similar to the one above quoted in its formula, though differing in its provisions), which the

* Princes and nobles were anxious to have their chancellors and ministers, and corporate towns to have their magistrates, among the number of the initiated. Many princes, also, sought to be themselves initiated into this formidable association.

assessors and other members of the association who were present, repeated after him, as follows :—

“ I swear by the cord and dagger, to aid and co-operate, without relaxation, in the things belonging to the holy Vehm, to defend its doctrines and institutions, against father and mother, brother and sister, wife and child ; against fire, water, earth, and air ; against all that the sun enlightens ; against all that the dew moistens ; against all created things of heaven and earth, or the waters under the earth ; and I swear to give information to this holy court of judicature, of all that I know to be true, or may hear repeated by credible testimony, which by the laws and regulations of the holy Vehm, is deserving of animadversion or punishment ; and that I will not cloak, cover, or conceal such my knowledge, either for love, friendship, or family affection or for gold, silver, or precious stones ; neither will I associate (knowing them to be such), with such as are under the sentences of this sacred tribunal, by hinting to a delinquent his danger, or advising him to escape, or by aiding, or supplying him with counsel, or means to that effect : neither will I relieve such a culprit with fire, clothes, food, or shelter, though my father should require from me a cup of water, in the heat of summer noon, or my brother should request to sit by my fire in the bitterest cold night of winter. And further I vow and swear to honour this holy association, and to do its behests and requirements, speedily, faithfully, and firmly, in preference to those of any other tribunal whatsoever. So help me God and His holy evangelists.”

HOPE.—The most valuable faculty of the intellect of man. Sorrow and trouble, in divers shapes, are man's heritage on earth ; gleams of true happiness may flash athwart his soul—but the burden of threescore years and ten will force the acknowledgment that there is in life much vanity and vexation of spirit. The path is rough and winding, and we constantly stumble against the obstructions which pride and self-conceit have planted. The staff which sustains us on the journey is placed in the hand by hope, founded in a true faith—with it we may advance, not perhaps without some hesitation, for the taint of mortality is clinging to us, but with sufficient boldness, to clear away opposition. In times of peculiar trial—when amid physical pain and mental anguish, we are called upon to sustain steadfastly the truth, it is hope which gives to us the victory. Look on the long list of martyrs who, in successive ages, have sealed with their blood, the cause which they felt to be true. To them, in the ecstasy of hope, the heavens have opened, and they have in anticipated raptures forgot the extremity of torture. What sustained Coustos, the Masonic martyr, when the hellish ingenuity of the inquisition devised each day a new mode of suffering—the truths which Masonry had taught him—faith in God and a hope of His approbation if he remained constant, to the end. This then is one of the great truths, which Masonry seeks to engrave on the mind of her votary. She first teaches him to place his faith on God, and then to hope for His favour and protection, and thus, are beautifully interwoven the principle and duties. Let the mind become thoroughly imbued with faith, as exemplified in action, and we find the other truths, with the resulting duties, naturally follow. We cannot believe in God, as a spirit, without hoping to enjoy spiritually, His presence and favour. The purity of mind which such belief and hope engender must induce a corresponding purity of conduct ; and so the rough ashlar becomes a perfect ashlar, and the whole man a stone fitted for the temple not made with hands, eternal in the heavens.—*American Mirror and Keystone.*

THE CRAFT AND THE IRISH PEASANTRY.

BY BRO. THE REV. J. KINGSTON.

STRANGE notions respecting Freemasonry prevail in the Emerald Isle. Some months since, when spending a few days with a clerical brother in the picturesque neighbourhood of Bantry Bay, I was solicited by him to exhibit a few of the phenomena of mesmerism—a science to which, I may remark *en passant*, I am very much attached, and which, I hesitate not to assert, demands the calm and dispassionate investigation of every member of a brotherhood which, like ours, has for its object the advancement of the human race in “light” and knowledge. Great was the astonishment of the simple rustics whom the good clergyman had permitted to fill his parlour and to gaze in at the open window, when they saw individual after individual brought under a potent influence which, at one time “charmed the blood with pleasing heaviness,” at another, evoked tears and smiles, at the will of the operator; now, causing the subject to believe himself one of the domestic animals, and anon, to fancy himself a policeman, a soldier, a prima donna, a dandy, a beggarman, a lawyer, a physician—and all these wondrous effects produced upon their fathers, brothers, sisters, daughters, sons. By what power were these astounding contradictions to their every day experience accomplished—was it of this world, or the next? Was it from heaven, or from hell—from God or Beelzebub? No one who has witnessed the awe inspiring facts of animal magnetism, will be astonished to find that such questionings as these occupied the minds of the simple peasants.

And how do you think they solved the mighty mystery? Why, the discovery by one of the lucky wights that the operator was a Freemason cleared away all the difficulties from the subject. “Sure, a Freemason can raise the devil,” is a common saying in the south of Ireland. I had, therefore, henceforth, the unenviable reputation of performing miracles by Satanic authority conferred upon me when I became a Freemason. These poor creatures have also the most unbounded credulity in the power of their priests, which they assert is always used for the good and true; whilst, on the contrary, ours (the Freemasons’) is wielded for evil.

Let us endeavour to show them their mistake by the love which we manifest for their never dying souls, in disseminating amongst them that volume of the Sacred Law, which always lies open on our altar, and which we are desirous should be read by every son and daughter of Adam.

ANGLO-SAXON HISTORY ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

(*Continued from p. 453.*)

ON THE INTERMIXTURE OF THE WELSH POPULATION WITH THE ANGLO-SAXON.

It has been put forward as an argument to countenance the hypothesis of Sir Francis Palgrave, that it is impossible the countries of North Germania could have furnished the elements of the present large population in Britain, if the settlement began only in 449. It is therefore sought to begin the settlement two centuries before, during the Roman period. This argument, however, rests on a fallacy, because, whether the settlement began in 249 or 449 matters very little in a series which extends over fourteen centuries from the latter date, and during which period the population of Britain is known to have been for some time stationary. If it be improbable or impossible that the millions of English now in this country should have sprung from so small a stock, and in such a time, every phenomenon of the growth of population must be subjected to the same laws. It is a much stranger thing that the Welsh population should now be, after deducting the English and Irish population in Wales, not much above half a million, after a stay in the island of above two thousand years. It is a much stranger thing, on the other hand, that the population of the United States, in little more than two centuries, should have reach eighteen millions, by natural growth and immigration. However, the assumptions of Sir Francis Palgrave and his school are altogether irreconcilable with the teachings of statistical facts on the law of population.

The extinction of the Welsh population within the English bounds is one of those facts which is most combated, because it is inconsistent with the favourite theory of the present population having been formed by an admixture with the previous population.

What the condition of the population of Britain was during the latter period of the Roman domination, and after the abandonment of Britain, in the year 420, there have been few documents to show, and the history of that period has been treated very much according to the fancy of modern historians.

We may, however, deal with some broad facts which bear upon the question.

From the time the Romans made good their footing, two operations exercised an influence on the population; first, the immigration of settlers and soldiers, and second, the emigration of the natives to become soldiers in the Roman armies. The influence of these causes

must have been great. There were constant wars either with the Welsh on the west, or with the Caledonians, Scots, and Picts, on the north, for four centuries, which required the maintenance of large Roman military establishments. On the other hand, for two centuries the youth of the Welsh natives and of the Roman settlers were drained from the island to take part in the continental wars of the emperors and mock emperors.

In the fourth century alone many circumstances operated to destroy the local population.

First, the direct influence of the wars with the wild tribes, who made fearful progress within the Roman bounds, on the north and west.

Second, the incursions of the Saxon pirates on the east and south coasts, who slew many in fight, and carried off large numbers to be sold as slaves.

Third. The drain upon the population for the wars in Gaul and Spain.

Fourth. The exhaustion and extinction of the wealthier classes in the political condition of the country, and the constant drain on the population to replace these upper and governing classes.

Fifth. The fatal influence of the Christian system, which had spread over the islands, and which maintained an unmarried priesthood and large numbers of monks and nuns, and restrained the intercourse even of the married.

Britain was in no degree more favoured than the other provinces of the empire, and the Roman aristocracy or governing classes in Britain, must have died off like those of the other provinces. At one and the same time, ascetic manners contributed to the decrease of the population, as did the vilest debauchery, and no population could have escaped the certain results. What happened during the Wars of the Roses and the tyranny of the Tudors, for a brief period and on a limited scale, was, under the emperors and pretenders, a chronic condition of society. Each new emperor slaughtered the old oligarchs, and raised up new ones; and from the vicissitudes of politics, the cloisters afforded the only refuge, and there the extinction of the population was as assuredly provided for.

Maximus was alone enough to have ruined the island. Not content with the empire of Britain, which he acquired about the year 382, he contended with Gratian for that of the west; and he is said to have carried so many of the Britains to Gaul that he left the island almost undefended, while he set up the seat of his authority at Treves. On his fall in 388 Britain must have been in the most deplorable condition, for its best men were lost, and the Scots and Picts had continued their ravages. Every ten years the same events were repeated, and in 411, Constantine having repeated the career of Maximus, must have cut off the next generation.

Had the Germani, as supposed, formed part of the population of the island, they would have been equally involved in the expeditions of Carausius, Maximus and Constantine, and as certainly extirpated, as

were others within the Roman bounds. As it was, the old Belgian population, the Iberian population of the west, and the Romanized or immigrant population, must in those times have become extinct. In the south-east, which was the longest settled, the Belgians formed the base of the population, and that was the district most exposed to all the unfavourable influences.

The British or Welsh population, which might have succumbed to Romanizing influence to a greater extent, was preserved by its nationality, and maintained in its nationality during the wars with the Scots, with whom there was some affinity of language and manners. The brunt of the inroads would fall upon the Roman settlers of the north and west, and the Welsh were kept as a class apart by their intercourse with the invaders. Wherever the Scots obtained a footing, they could keep up intercourse with the Welsh, but not with the Latin speaking population ; and year by year the influence of Latin instruction on the Welsh must have become less powerful. Thus we are prepared for the fact that in after centuries we find the English fighting solely with Celtic populations which had lost their Roman culture and lapsed to the customary state of barbarism.

The restoration of the Welsh element as a predominant one in the population must have been most unfavourable to the Roman citizens. Welsh would divide the allegiance with Latin in thinly peopled districts ; the Romans would have to hold intercourse in Welsh, and a great source of weakness would be found in the division of Welsh and Roman. The use of Latin by the Christian priesthood would for a time operate to turn the balance against the Romans. The Romans, as a Latin speaking population, would obtain the highest honours of the hierarchy, and this would bring in numbers of votaries of celibacy from the Romans, who, being likewise of greater wealth, would be more especially exposed to the entreaties of the cloistered men and women. So long as the Welsh were in this respect the unlearned, poorer, and inferior race, they would contribute in a smaller degree to the ranks of the clergy. It was at a later period that the honours of the church came within the grasp of the Welsh, and then the active habits of warriors succumbed to the degenerate occupations of the cloister.

As the population within the Belgian region diminished, so would the Welsh population extend, and the vigour and enterprise of a moving and apparently advancing population be communicated to the Welsh as compared with the Romans. The numerous towns and settlements with which Roman Britain was covered might be the nominal property of Roman citizens, but a period had come when Roman citizenship and Roman magistracy were of less weight than the chieftainship of a Welsh clan or faction, and slowly and steadily the colonies, municipalities, and cities of Britain, must have acquired not only Welsh populations but Welsh institutions.

The learning, discipline, organization, administration, political prestige, and clerical power of the Roman party, would, for a time,

give it an influence beyond its numbers, and constitute it a respectable party, able in many districts to hold the superiority, or even to divide the government with the Welsh; and so long as it was occasionally supported by a spare legion from Rome, it would have weight, but in much of the country the Welsh party must have gained the supremacy. The disorganization of the country and the division of the population, would, from the moment of the downfall of the last pretender exercising a centralizing power as an emperor, lead to the dismemberment of the country into a number of petty states, between which again wars would certainly spring up, and in each of which there would be civil wars for the supremacy. Such is the exact condition which the scanty records of the period depict, and we may, if we are careful, trace with some degree of confidence, the causes which contributed to these results, and the modes in which they operated.

Twenty, thirty, or forty years of such a state of society, with a large monastic body living on the rest, would operate only to diminish and weaken the population still further, and to confirm the preponderance of the Welsh element. It was in this period the material dissolution of the Roman fabric took place. Roman culture survived in the minsters alone, the Welsh children did not frequent Latin schools, Welsh warriors were not obedient to Roman magistrates and Roman law forms, and thus the moral influence of Rome was doomed to fall. But the destruction of four hundred years of Roman civilization was complete in every form. The barbarians prevented the tillage of the fields throughout the borders, and the diminished population in other districts was no less a discouragement. In the neighbourhood of the large fortified cities some cultivation could be carried on, but the main dependence in such a state of circumstances is on large herds of cattle. Slowly the outlying villas would be fortified, as a protection against marauders, and then abandoned because they required garrisons, which could not be afforded. Scattered farms and cottages would be no longer tenable, and garden cultivation would cease. Such villages as could not be walled, would be abandoned, and the epochs would be passed through of a land of castles and fortified towns, as in the middle ages, and of a land of walled towns, as in Spain and in the East.

From the simple concentration of the people, all outlying places would fall into decay, and would in a few years cease to be habitable—were an extension of habitations contemplated. Step by step, under such a state of affairs, do degradation and destruction proceed. By-roads are neglected, the main roads are scarcely kept up, a bridge that falls is not replaced, and a whole line of communication is diverted; while the growth of vegetation speedily destroys fields and gardens, covers paved yards with herbage, and buries the unroofed floors of the abandoned houses. In the cities, the Roman citizen class, subjected to the like influences as the upper classes, and required for recruiting the armies of the pretenders and factions, ceased to exist; the knowledge of arts was lost; bricks were not made, because old buildings near at hand supplied quarries; tools were abundant as workmen

became scarcer, and even the armourer was less in request, because the arms of the larger population supplied the diminishing numbers of warriors, till the period arrived when the traditions of legionary organization were weaker, and the Welsh sallied forth to battle with such rude weapons as they could construct. In the monasteries alone, many arts would be retained for the service of the church, manuscripts would be illuminated, and choral singing taught, but the building of new churches would be a work of supererogation, even to the most superstitious, with a population dwindling in their sight. Within the walls fire, raised in internal dissensions or during the raid of an enemy, would destroy building after building, and those which were replaced would be constructed of materials either less solid or requiring less labour than brick and stone in the handling. The city walls and towers would remain the last, and be kept up till the time came when the scanty garrison could no longer man the walls, or could not resist the assault.

There is no danger in laying down as certain, for we may see such things in other countries, that the once populous and industrious cities of Londinium, Verulamium and Camalodunum, must, before the English invasion, have had fields and gardens within them, where oxen and sheep, no longer safe to be folded without, filled the places once covered with houses. Where the Welsh were in greater numbers, huts would stand in the place of the noble mansions of the decurions and local notabilities. Thus the cities were ready to fall a prey to the first body of adventurers strong enough to invest a place, or bold enough to assault it.

The decaying oligarchy was deprived of the accustomed resource of slave labour. The Saxons and English were ready to sell slaves, but the wealth of the Romans was not applicable for this purpose, as it was drained for the expenses of the expeditions to Gaul, or the ransoms of their cities. The Saxons could not sell these Welsh captives, because the Romans could not hold them by legal title; neither could they well hold Gaulish Christians as slaves; and any Germans or Scots who might have been sold to Romans could not have been made available as prædial or household slaves, and would have escaped on the first opportunity.

Trade was at end. To the west were the Scots, who had nothing to sell, and whose only pursuit was plunder; in the east sea, and in the channel were the Saxons, so that the mouths of the Thames, Medway and Colne, were closed to merchantmen, as were all the ports of those coasts and of the coast of Gaul; and the only intercourse that took place was that carried on by such bishops and monks as braved the hazards of the sea and the chance of a ransom to attend a synod, or to make a pilgrimage to Rome. With the diminution of internal transport, and deprived of maritime trade, no local famine could be relieved, and pestilence ever followed in the train of the periodical famines. In the mountains of Wales and of mid England alone, was subsistence to be gained by the chase, and from the flocks and herds pasturing in the woods.

OUR ARCHITECTURAL CHAPTER.

THE opening of the Leeds Town Hall has been the great architectural event of the week. It is gratifying to find that, while the architectural glories of the hall are commemorated, the great organ, erected under the auspices of worthy Brethren, is not forgotten. On the description of the building itself we shall not dwell, but we shall make some remarks in reference to particular characteristics. We may observe, first, that in consequence of the Municipal Reform Act, corporations having been given to the new cities which have arisen, and the organization of the old corporations having improved, the country is being provided with a number of large halls, which are likewise appropriated as concert halls, and have been the means of encouraging the construction of powerful organs. Among the new halls we may enumerate, besides Leeds the latest, Birmingham and Bradford, and two at Liverpool; and there are many of less extent. The architects have not, however, achieved the full harvest in this field, for there are many of the old and new corporations, which, stimulated to rival the noble edifices which are now the ornaments of several towns, will endeavour not to be behindhand in the contest. The Town Hall gave Birmingham a monument, and made that town remarkable, and none the less so because, by affording peculiar scope for the art of music, it offered the opportunity for large bodies of visitors to be there assembled. Since that hall was built, it has been surpassed in extent and effect by St. George's Hall, by Bradford, and by Leeds.

On account of the height of its roof, Leeds has the advantage of several of its rivals, and it is only slightly surpassed by St. George's, Liverpool, which a little straining in height would have enabled it to equal. The number of people the Leeds Hall will hold is 8,000.

Already preparation is made to commemorate Leeds worthies, and to afford employment to the art of sculpture as well as those of architecture and music; and this is one result of the construction of edifices so noble. As St. George's Hall at Liverpool already assembles its statues of Liverpool citizens, so the men of Leeds have begun with Edward Baines, one of the first examples of a public statue awarded to a journalist, though at Carlisle the same honour has been awarded to Adam Steele; and here we may pause for a digression. Daniel de Foe deserves a statue as much as one of the fathers of the English press as one of the fathers of our romantic literature; but in London, he has not even a tomb. Upon this subject of commemoration of distinguished men, we shall, however, yet have something to say.

The architectural ornamentation of the town hall includes sculpture; and we have alluded to the statues of Wellington and Queen Victoria. The coloured decorations of the great hall and vestibule cost £1,600, and were executed by Messrs. Crace. We are, however, sorry to see that

they are surfaces of paint in substitution of solid material. Thus the columns and pilasters are painted in imitation of rosso antico, and the capitals and bases are bronzed and gilt. All this work will, in time, become dingy ; and it is much to be regretted English marbles were not used, and the capitals and bases electrotyped and gilt ; so too, the semi-domed ceiling of the apse, which is painted in azure, with gilt stars, should have had the same effects produced in more durable substances.

One very good feature is the introduction of inscriptions as a means of decoration, which are treated artistically, while they are not without moral effect. It is to be regretted that they are half Latin and half English, whereas, in a building devoted to the greatest people of modern days, who have surpassed the Romans, it is quite preposterous to indulge schoolmasters with scraps of Latin. If quotations must be had, they can be obtained from our own poets. Dr. Spiers very well pointed out in the *Times* lately, that in France national literature is a part of collegiate education, in England it is ignored. So far as the mottoes of the mayor, corporate bodies, or others connected with Leeds happen to be in Latin, such mottoes may be adopted ; but what do working men and other Englishmen care about "Labor omnia vincit," "Deo, regi, patriæ," &c.

This mode of decoration by inscriptions is far nobler than a string of calves' heads, or the eternal repetition of egg and tongue mouldings and other devices of the wholesale manufacturers of ornament, and wholesale murderers of art.

In the sculpture of the tympanum we regret to say that Mr. Thomas has consulted the schoolmasters, and that we have the old classic allegories, with the bust of Minerva and a Corinthian capital ; so few artists are there who know how to treat an English subject with English attributes. A people, who have neither a literature nor a history, like the Belgians for instance, may be excused for adopting Roman or Greek masques ; the Italians of course claim the Romans for their ancestors, and adopt their emblems ; and a French emperor, anxious to identify his prerogatives with those of the Cæsars, has a political excuse for prescribing the forms of imperial Rome ; but in England and the United States, the artist has nothing to do with Rome or Greece when portraying national incidents, or decorating a national monument. He who goes into St. Paul's will believe that as many Roman admirals and generals are buried there, as there are English, for he can scarcely recognize the heroes of the quarterdeck or the leader of grenadiers in the mummerly of a legionary—bows and arrows alone are wanted in some cases to complete the ridicule. There are artists however, who, instead of dressing a modern hero in Roman armour, would like very much to have him in chain mail with a tilting spear, a missal in his hand, and an heraldic dog and a couple of nunnery angels at his feet. Who knows—perhaps they will get the Duke of Wellington hewn on an altar-slab, in plate armour ! However, they would have the excuse and the delusion, that they were per-

petrating something national ; and there is nothing national in Minerva and scraps from the Latin grammar.

The architect of the Leeds Town Hall is Mr. Cuthbert Broderick.

As, in consequence of the Town Hall being inaugurated by the chief of the state, the Masons had not the opportunity of dedicating the building with the accustomed ceremonial, we think one of the earliest uses of the hall should be its devotion to a Masonic celebration. The Grand Lodge of West Yorkshire has here the opportunity of contributing to the welfare of the town, and doing something useful to the Craft.

The several Lodges in Leeds and West Yorkshire would assemble in the courts, in one of which the Grand Lodge would be holden ; thence they would go in procession to the great hall, wherein the consecration ceremony would be performed, the organ being under the direction of the Brethren by whom its construction has been supervised. Were this matter properly managed, the sight would be interesting and impressive, and the receipts for admission to the hall should be devoted to form a fund for Masonic charities in the province of West Yorkshire. It is quite within compass to realize a thousand pounds on this occasion. We earnestly press this subject on the consideration of the zealous Brethren of West Yorkshire.

The government offices competition is taking a practical shape. If we may accept the utterance of the *Saturday Review* as authentic, Mr. G. G. Scott now represents the mediæval party ; and it is proposed to have a new limited competition between Messrs. Barclay and Barry, Mr. G. G. Scott and Mr. Garling, and a dead set to be made against Mr. Pennethorne. The *Review*, it is supposed, represents the policy of Mr. Beresford Hope, the chairman of the parliamentary committee on the government offices last session.

The *Building News* announces that the contract for the alterations of the Architectural Union building is at length let. Messrs. Hack and Son have taken it, and before the year is over much of the building will be occupied. The architects will then have their own hall, and there will be held the meetings of the Royal Institute of British Architects, of the Architectural Society, the Architectural Publication Society, the Architects Benevolent Society, the Architectural Photographic Society, and the Architectural Exhibition. It is by no means creditable to the architects that this undertaking has lingered and the shares, which are in the nature of club subscriptions, have been slowly taken up.

The *Builder* has pronounced for South Kensington as the site of the Great Exhibition, and attempted to put down Battersea Park. The *Building News* advocates Battersea, and simultaneously the organ of head quarters, the *Journal of the Society of Arts*, comes out with a feeler in favour of Battersea likewise, so that it looks as if South Kensington were not the favourite.

It is not often we have the opportunity of recording the Masonic celebration of a private building, but we are glad to point out to pro-

professional men the zealous example of a very worthy Brother. Bro. Moxon, of London and Dover, is now engaged in the construction of three new warehouses in Cannon Street, from the designs of Mr. Thomas Hague, architect, on ground situated between the properties of the Grocers and Drapers Companies, of which the foundation-stone was laid on the 26th ult. with imposing Masonic honours. On the assembling of the company, Bro. Moxon, the builder, was called upon to lay the stone, assisted by Bro. Jacob Solomon. Before laying the stone, a paper, setting forth the particulars, was read to the company, and signed by all present. It was then enclosed in a bottle, and placed in a recess and filled in with cement, and the stone was then lowered upon it. When it was ascertained that the stone was in its proper position, Bro. Solomon said, "Brethren, as I am called upon to assist Bro. Moxon in the performance of this office of labour, it is my first duty, as it is the duty of all qualified Masons, and of all mankind, to offer up divine adoration to the Great God." The stone was then lowered, and a suitable prayer spoken by Bro. Solomon. The company then separated with mutual congratulations.

One reason why we feel an interest in maintaining the connexion between Masonry and Architecture is that architects have so many opportunities of preserving the virtual working of Masonry, and it is desirable, therefore, an intimate intercourse should be maintained.

REVIEWS OF NEW BOOKS.

Aspects of Paris, by EDWARD COPPING, author of "Alfieri and Goldoni: their Lives and Adventures." London: Longman and Co., 1858.—Of the aspects of Paris, as of every other great city, it may be said their name is legion. Many writers have made their selections beforehand, and Mr. Copping now takes up the subject from new points of view, without, however, exhausting the catalogue. The aspects given in this volume are such as have become tolerably familiar to its author, as he tells us, during a somewhat lengthy residence in the French capital, and it is but reasonable to infer that his knowledge of them is something more than a superficial character; moreover, he plumes himself on having produced a work consisting almost entirely of original matter. His object, however, is not to instruct, but simply to amuse with a series of diversified sketches of a few of the most striking features of Paris and of its gay and frivolous inhabitants. Mr. Copping wisely abstains from discussing the political aspect of Parisian life; though a better reason might be assigned than the one given, in the fact that the ground has already been ably traversed in that direction by Mr. Bayle St. John, in his "Purple Tints." We can say very little for Mr. Copping's system in the arrangement of his chapters. They appear to take him in and out of the capital, and he goes backwards and forwards, to use a very homely simile, like a dog at a fair. We start with a chapter

"Beyond the Barrier," wherein the singular contrast between the suburbs and the city itself is faithfully and vigorously sketched. We have a lively picture of Paris festivals on New Year's day, and a clever satire upon Paris penny-a-lining; after which we find ourselves again on the outskirts of the capital, safely lodged on the Butte de Chaumont, which Mr. Copping has christened the "Cliffs of Belleville." Having enjoyed a ramble in this direction, we are brought back to discuss the merits of the cheap literature of Paris. This is a topic which leaves the faculties a little matter jaded, so we are transported next to the Bois de Boulogne, and lest this should not prove a sufficient restorative, we proceed afterwards on a country ramble to the new village of La Varenne. We are by this time sufficiently fortified for the graver consideration of Paris plays. Then comes a suburban *fête*. Lastly a chapter on a neglected poet, with which we close the book. It will be seen by this that there is sufficient diversity; and Mr. Copping writes with a pen at once so facile and so entertaining that few will take up this little volume without reading to the end. He is evidently fond of country rambles, and the suburbs and park of Paris seem to call forth more of his enthusiasm than the city itself. Whether or not a Parisian would smile at the high colouring he gives to the Bois de Boulogne, we cannot say, but certainly a Londoner would not treat seriously a rapturous description of Regent's Park, which, perhaps, for its intrinsic beauty will scarcely fall short of its rival. Our author, however, always appears at home in his subject, whatever it is, and, since he is interested himself, he succeeds in interesting his readers; but we cannot give a better specimen of his style than the following, from his admirable satire on Paris penny-a-lining. Under the heading *Faits Divers* in the Paris journals, he says truly, you find a strange jumble of official facts and unofficial facts; of home facts and foreign facts; of old facts and new facts; of facts of every size, shape, colour and density; and so rapidly do these run one into the other, that instead of conveying information to the mind of the reader, they leave him in a strange state of confusion and bewilderment:—

"You stop exhausted ere you are half way through. You pause to take breath. But there is no rest for you. Long before you have recovered yourself, you are compelled as it were, to go on again. You are hurried away, perhaps, on the back of a remarkably fine specimen of the Astracan *brébis* just arrived at the Jardin des Plantes, and carried by this animal into the flooded fields of the Ardèche, you pass into a new safety steam-boiler of novel construction, which bursts five minutes afterwards, and leaves you high and dry upon the summit of Mont Cenis, where shafts for the Alpine tunnel are being sunk. Descending a little, you find yourself in the midst of the new harbour at Holyhead, and after recognizing General Walker giving orders for an immediate attack upon Nicaragua, you discover that you are face to face with that gluttonous Saxon ploughman who is consuming a leg of mutton, four kilogrammes of sausages, and a dozen litres of wine for a wager of a pair of *sabots*. Ere you have recovered from your disgust, you are knocked down by a runaway horse, and upon rising, find yourself before the Correctional Tribunal of Paris police, upon a charge of robbing a poor old woman of twopence half-penny. You leave the court with unstained hands, and find yourself in Smithfield market, where an infamous Englishman is for the hundredth time, selling his wife; and thence you are immediately blown away by a tremendous hurricane from the north-west, which carries you off to the shores of the Bosphorus, where a heavy meteorological stone, weighing seventy-four pounds eight ounces, falls upon your head, and rubbing your eyes, you recover from the shock, and find yourself at the end of the *Faits Divers*."

In the chapter on Paris plays Mr. Copping indulges in some salutary reflections on the bad tendency of the compositions produced on the French stage, and he becomes reasonably indignant that these melo-dramatic effu-

sions should be reproduced, as they are, before our London audiences. We agree with Mr. Copping that it is sincerely to be regretted our own dramatic authors should evince such a dearth of talent as to resort to adaptations from the French to so great an extent as is the practice at the present day; and we recommend his suggestions for the reform of our theatrical system as deserving the consideration alike of stage managers and of literary men. We think, on the whole, that the "Aspects of Paris" is calculated to add to the reputation which Mr. Copping has already acquired by "Lives of Alfieri and Goldoni."

Travels and Discoveries in North and Central Africa. Being a Journal of an Expedition undertaken under the Auspices of H. B. M.'s Government in the Years 1849-1855.—By HENRY BARTH, Ph. D., D.C.L., Fellow of the Royal Geographical and Asiatic Societies. In 5 vols. London: Longman. —The narrative of Dr. Barth's travels in Africa, which we at length have before us complete, opens up to us a new phase in the history of that wild and neglected portion of the globe, and discovers to the world the possibility of an European trade with the very centre of that country. When the British government determined upon dispatching Mr. Richardson into the interior of Africa, they offered to allow a German traveller to join the mission, on the understanding that he should advance two hundred pounds towards his own personal expenses. Dr. Barth, who had travelled much in the East, and was conversant with the habits and manners of eastern nations, and therefore was in some measure prepared for the peculiarities of race and customs which he met with in his second exploration, accepted the offer, and, accompanied by Dr. Oberwey, a young and enterprising geologist, set out upon his dangerous and important expedition. The object of the traveller was, he says in his preface, to represent the tribes and nations with whom he came in contact in their historical and ethnographical relation to the rest of mankind; to connect those seemingly wild and degraded peoples more closely with the history of races placed on a higher level of civilization; and he has accomplished this object in a book replete with fresh and animated pictures, details of habits and scenery which have hitherto been a closed book to the generality of mankind, and full of evidences of great scientific knowledge. Dr. Barth indeed, possesses the true qualities of a traveller. He gives us plenty of information but he does not weary us. He speaks of the history and the customs of wild and unknown tribes, and enters into minute examination in regard to the ethnology—the language and the habits of native races; but side by side with these details, we find glowing descriptions of nature; scenes fresh with verdure; valleys fragrant with wild flowers, and picturesque landscapes dotted by the strangely attired inhabitants, their dark round huts, and their herds of grazing cattle. The travels of our enterprising explorer, to whom, after the death of Mr. Richardson at an early period of the expedition, the command of the mission was entrusted, extend over a tract of country twenty-four degrees from north to south, and twenty degrees from east to west; and necessarily comprise subjects of great interest and diversity—a diversity which is observable equally in regard to soil, produce and race. After passing through deserts, vast, barren and desolate, the traveller is suddenly met by fertile tracts of land, irrigated by streams and lakes, full of fine timber, and abounding in rice, sesamum, ground nuts, sugar cane, cotton, indigo, and other valuable articles of commerce. To the region where these productions are discoverable access is given by the far-famed Niger, by means of its eastern branch the Bénivé. This diversity is, as we have equally observable in regard to man. Starting from Tripoli we

tread the settlements of the Arab and the Berber, through the wild hordes of the Tawarek to the negro and semi-negro tribes and the very border of the South African nations, where a constant struggle is going on between Islamism and paganism, where the miseries and cruelties which are the accompaniments of the slave trade present themselves in their most repulsive forms; but where, nevertheless, we find Mohammedan learning engrafted on the simplicity and ignorance of the naked and half naked tribes. The tribes are very different in appearance and dress. Here we find a man dressed in gaudy finery—here a native naked, with the exception of a leathern girdle—here we meet with a girl with firm bosom and rounded legs; and then again we observe a woman with those horrible deformities, hanging breasts and crooked limbs. The finest women in the whole of Negroland, both for slenderness of form, lightness of colour, and bright eyes, are those belonging to the tribe of the Bagirmi. Although possessing a bad index, which is not an index to the merits of the book—and, although rather lengthy and too often diffuse—we are, upon the whole, very well satisfied with these volumes of Dr. Barth. Penetrating even to the mysterious city of Timbuktoo itself, he opens up to us the commercial capabilities of a vast and hitherto undescribed region; he has established friendly relations with the most powerful chiefs along the river, even up to the gates of that city; and though, as he confesses, there may be much left for future explorers to discover, he has presented a picture of manners and scenery perfectly new to the European world. To the general public, and more especially to scientific men, we cannot too warmly recommend this interesting and beautifully illustrated work. There are many portions of it which, but for their length, we should have wished to quote, particularly the descriptions of native dwellings, and the aspect of the city of Timbuktoo, with its clay houses—its conical huts of matting—its fine mosques—its staple articles of commerce, and its rough, ignorant and savage inhabitants, among whom our traveller was so long in danger of his life. Guré, the residence of Muniyoma, presents many objects of attraction; as also does Agadeo, which is rendered a place of importance to Europe by its position on the most direct road to Sokoto and that part of Soudán. But we must refer our readers for these details to the work itself, a perusal of which, we are confident, will afford them a vast amount of information and entertainment.

LONG SICKNESS.—I remember our landlady's daughter telling me, soon after the school-mistress came to board with us, that she had lately "buried a payrent." That's what made her look so pale—kept the poor sick thing alive with her own blood. Ah! long illness is the real vampyrism: think of living a year or two after one is dead, by sucking the life-blood out of a frail young creature at one's bedside? Well, souls grow white, as well as cheeks, in these holy duties; one that goes in a nurse may come out an angel. God bless all good women!—to their soft hands and pitying hearts we must all come at last!—*Dr. Holmes.*

MASONRY IN THE COLONIES.—A very elegant set of jewels, designed by the members of the Harmonic Lodge, St. Thomas', West Indies, for their own Lodge, has just been submitted to us. We have seldom seen anything in better taste, and we think that great praise is due to the brethren for their cultivation of the elegant arts so amply testified by this example of design. The execution of the work has been entrusted to Bro. Thearle, of Fleet Street, and the jewels have been completed by him with that care and perfection of detail so characteristic of his work generally.

Selections

FROM POETRY OF THE SEVENTEENTH CENTURY.

FAST AFFECTION.

WILBY, 1609.

LOVE me not for comely grace,
 For my pleasing eye or face,
 Nor for any outward part,
 No, nor for my constant heart;
 For those may fail, or turn to ill,
 So thou and I shall sever.
 Keep, therefore, a true woman's eye,
 And love me still, but know not why,
 So hast thou the same reason still
 To doat upon me ever.

C O N T E N T.

ATTRIBUTED TO ANDREW MARVELL.

I.

BLEST he, that with a mighty hand
 Does bravely his own fate command;
 Whom threat'ning ills and flattering pleasures find
 Safe in the empire of a constant mind;
 Who from the peaceful beach descries
 Repining man in the world's ocean tost,
 And with a cheerful smile defies
 The storm in which the discontented's lost.

II.

Content our best of friends, for thou
 In our necessities art so,
 'Midst all our ill, a blessing still in store,
 Joy to the rich, and riches to the poor.
 Thou chymick good—thou canst alone
 From fate's most poisonous drugs rich cordials raise;
 Thou truest philosophic stone,
 That turnest life's melancholy dross to golden days.

III.

Content, the good, the golden mean,
The safe estate that sits between
The sordid poor and miserably great,
The humble tenant of a rural seat.
In vain we wealth and treasure heap ;
He, midst his thousand kingdoms, still is poor
That for another crown does weep ;
'Tis only he is rich that wishes for no more.

IV.

Hence—titles, manors, and estate !
Content alone can make us great ;
Content is riches, honour—all beside.
While the French hero, with insatiate pride,
A single empire does disdain,
While, still he's great, and still would greater be,
On the least spot of earth I reign,
A happier man, and mightier monarch far than he.

V.

I beg, good Heaven, with just desires,
What need, not luxury, requires ;
Give me with sparing hands, but moderate wealth,
A little honour, and enough of health ;
Life from the busy city free,
Near shady groves and purling streams confined ;
A faithful friend, a pleasing she,
And give me all in one—give a contented mind.

VI.

Tell me no more of glorious things,
Of crowns, of palaces, and kings ;
The glittering folly nobly I contemn,
And scorn the trouble of a diadem.
Thus Horace for his Sabine seat,
Did mighty Cæsar's shining court refuse ;
And in himself, completely great,
Contentedly enjoyed a mistress and a muse.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE GRAND MASTER AND THE "MASONIC OBSERVER."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—It was remarked by many regular attendants at Grand Lodge, on entering the Temple on the 1st inst., that they had rarely if ever, witnessed so numerous a September meeting, and much speculation was indulged in as to the reason for the unwonted muster. The solution was not long delayed. The wounded honour of the M.W.G.M. had to be vindicated, and an offending print denounced. If the former was accomplished to the entire satisfaction of his lordship's warmest admirers, surely the latter was performed with an earnestness and vigour amply sufficient to gratify its most inveterate opponents. A most irregular vote of confidence followed; poeans of triumph were chanted; the *claqueurs* applauded to the echo; the throne was saved! I am not about to defend the tone or the style of the condemned article—they are alike indefensible. I have no intention of taking up the cudgels on behalf of the *Masonic Observer*; its editors and contributors, be they whom they may, have given sufficient proofs of their ability to take care of themselves. My object solely is to warn the members of the Craft not to allow their vision to be dazzled by the brilliancy of the late *feu d'artifice*, nor to suffer their judgment to be warped by an accidental bias, unwittingly imparted through the commission of an indiscretion by a generally too faithful monitor. Our Canadian brethren, I imagine, are perfectly qualified to form their own opinions on the policy adopted, in reference to the questions with which they are more immediately connected, by the executive and its advisers, and by the "party" now sought to be held up to reprobation. As for the brethren at home, as well may the "three tailors of Tooley-street" have been held up to represent the feelings of "the people of England" in the celebrated manifesto, as may "Justitia" and "A Country Mason" claim to be the exponents of the sentiments of the English Craft. Wondrous is the affinity in every respect, between the letters under these signatures in your last number and that of "A Country Mason," on the Farnfield question, in your number of June 23rd. The fallacies contained in them are equally transparent with their authorship, and do not merit reply nor require refutation. Why, in these canticles of laudation, is no notice taken or mention made of the stern silence observed by a very large portion of the members of Grand Lodge on the recent exultant occasion? Such silence did not mean approval of the objectionable language so prominently brought under notice, but must be construed as a dignified protest against the illegitimate use of the false

capital extracted from the event of the evening. As to what "Justitia" says about "the power behind the throne," none knows better than himself, that by this expression, is *not* intended the newly appointed executive; and none is better acquainted than himself with the personage whose overbearing unconstitutional influence is mainly pointed at and reprobated. I ask the insertion of these few lines, not as a favour, but as a test of your impartiality; and in the same way that I should never dream of severing a friendship on account of any single act of offence, I have no hesitation in avowing my continued sympathy—regretting as I do the unfortunate expression of indiscreet zeal—with those to whom I have hitherto rendered my slight support—nor any fear of signing myself a member of the so-called

London, September 11th, 1858.

"OBSERVER PARTY."

RIGHT OF VOTING FOR W.M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Noticing the extract you have made from Dr. Oliver's work on this subject, at page 398 of the present volume, I venture to express my opinion that the right of voting for the future W.M. should be exercised only by Master Masons of some standing (except in case of Lodges recently established), the better to ensure the most fit and proper person being appointed to that office.

By the Constitutions, pp. 6-7, we find that "all preferment among Masons should be grounded upon real worth and personal merit;" and, it appears to me, that only those who have had experience as Master Masons, can properly judge of the merits or demerits, fitness, or otherwise, of the several candidates for that high position in the Lodge.

I know a Lodge where there have been Brethren elected to the principal chair who could not work except in the first degree, were incapable of conferring either on the candidates, and had to invite the attendance of a more capable Brother, to perform the ceremonies during their respective years—and I am inclined to believe that it is not an isolated case. Such elections arise chiefly from the party feeling that creeps in against all propriety, or because the particular candidate is a "jolly fellow." That is not Masonry.

I do not find any direction in the Constitutions as to the voting qualifications of members in the election of W.M., but Dr. Oliver has implied that no person is a member of the Lodge until he is a Master Mason, which supports my opinion.

I further submit, that it is the duty of the W.M., previous to the election of his successor, to address the Lodge on the qualifications of the several candidates, and to point out to the members their particular duty. What, however, can an E.A. or a F.C. know of the fitness of the candidates? They are necessarily unacquainted with the established usages and customs of the Craft, or the candidate's extent of Masonic knowledge or expertness in the customary duties; and hence, from motives of delicate courtesy to the Lodge, they should abstain from such a privilege until they had been raised at least six months, and not even then if they have absented themselves from attending the Lodge. And whoever may be chosen, ought to pass an examination before the board of installed Masters, who should be

obliged to decline further proceedings if the candidate fail to show due fitness and preparation for the office, both in the several workings as well as each of the ceremonies.

As the period of election of future Worshipful Masters is drawing near, you may do some service by inserting the above.

10th Sept., 1858.

I am, dear Sir and Brother, yours fraternally,
S. W.

LODGE WORKING.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Will you permit me, through your excellent journal, to impress on Lodges and Brethren, how necessary it is (if only for the instruction and improvement of those younger in the Craft) that their officers should be proficient in their duties, and the ceremonies *audibly* worked.

I am induced to make these remarks, consequent upon an attendance at the last meeting of the — Lodge, Brighton, and witnessing the very inefficient and subdued manner in which the J.D. and I.G. delivered themselves.

Yours fraternally,
A. B.

Brighton, Sept. 10, 1858.

NOTTING HILL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—A very little trouble would have enabled your correspondent, dating from Notting Hill, to discover that a Lodge is held in Westbourne Grove, within half a mile of his locality, and another, "The Zetland," at Kensington, little more than a mile.

Yours fraternally,
P.M., No. 367.

Sept. 9th, 1858.

DECLARATION AT INSTALLATION.—At his installation the Master solemnly declares that he will execute the duties of the chair faithfully, zealously, impartially, and to the best of his ability; that he will not permit or suffer any deviation from the established landmarks of the Order; that he will not administer, nor cause to be administered, any rite or ceremony that may be contrary to, or subversive of, our ancient institution; that he will maintain pure and inviolate the general principles and tenets of the Craft; that he will observe, and, so far as in his power lies, enforce obedience to those ancient rules and regulations to which he has given his consent; and that he will conscientiously perform his duty as a ruler in Masonry, and as Worshipful Master of the Lodge. This declaration is indispensable, as the honour, reputation, and welfare of the community will materially depend on the skill and ability with which this officer manages its concerns; whilst the happiness of the brethren will be generally promoted by his zeal and assiduity.—*Dr. Oliver.*

THE MASONIC MIRROR.

METROPOLITAN.

APPOINTMENTS.

Wednesday, 15th.—Lodges, St. George's (164), Trafalgar Tavern, Greenwich; Beadon (902), Star and Garter, Kew; Nelson (1002), Red Lion, Woolwich.

Thursday, 16th.—Chapter, Yarborough (812), George Hotel, Commercial Road East.

Friday, 17th.—Prosperity (78), White Hart Tavern, Bishopsgate Street.

Saturday, 18th.—Panmure (1017), Pembury Tavern, Lower Clapton.

Monday, 20th.—Lodge, Panmure (1022), Swan Inn, Stockwell. Chapter, Joppa (223), Seyd's Hotel, Finsbury.

Tuesday, 21st.—Lodges, Mount Lebanon (87), Green Man, Tooley Street; Camden (1006). Assembly House, Kentish Town. Chapter, Mount Sinai (49), Windsor Castle, Vauxhall Road, Board of General Purposes, at 3.

Wednesday, 22nd.—Lodge, United Pilgrim's (745), Manor House, Walworth. Lodge of Benevolence, at 7.

Thursday, 23rd.—House Committee Girls School, at 4.

Friday, 24th.—House Committee Boys School, at 4.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

VITRUVIAN LODGE (No. 103).—This Lodge met, for the first night of the season, at Bro. Heppel's, White Hart, College Street, Lambeth, on Wednesday, September 8th. There was, for this Lodge, rather a scarcity of work, owing to the departure of the Brother who stood on the books for raising, to Constantinople, and the gentleman who was expected for initiation not being able to attend; the W.M. had therefore only Bro. Johnston to pass to the degree of Fellow Craft, which ceremony was ably performed. After labour the Brethren proceeded to refresh themselves with that substantial cheer in which it is said our ancient Brethren so much delighted. When the usual loyal and Masonic toasts had been given, the W.M. Bro. Harnor proposed the health of a visitor, Bro. Poletti, of the Domatic Lodge, whom the Brethren had met so frequently and always met with the greatest pleasure. Bro. Poletti in returning thanks expressed the very great pleasure he felt in revisiting the Lodge, it being composed of some of his oldest and most valued friends in Freemasonry. After drinking the healths of the W.M., Officers, and Past Masters, which toasts were interspersed with some excellent singing, the Brethren separated, each pleased in seeing his fellows so happy around him.

ST. LUKE'S LODGE (No. 168).—A meeting of this Lodge took place on Monday, Sept. 6th, at the Commercial Hall, Chelsea, Bro. R. Collard, W.M., presiding, supported by Bro. Tyrrell, P.M.; Bro. Platt, S.D.; and by visitors, Bro. Watson, P.M. 23; Woodstock, W.M., No. 1,051; P. Christensen, P.M., No. 204; Turner, (Westbourne Lodge), and others. Lodge being opened, the following business was transacted:—Mr. W. John Goss was initiated, Bros. W. Smith and Heather advanced to the second degree, and Bros. Denny and Haskins raised to the degree of W.M., the ceremonies being admirably performed by the W.M., whose Masonic ability is too well known to need comment. The election of Master for the ensuing twelve

months was then proceeded with, and was in favour of Bro. John Todd. Bro. Waite was re-elected Treasurer, and Bro. Nowell, Tyler. Business concluded, the Brethren were invited to banquet by the W.M., which gave general satisfaction.

ST. JOHN'S LODGE (No. 196).—This Lodge held its usual monthly meeting at the Holly Bush Tavern, Hampstead, on Tuesday, the 7th inst., the W.M. Bro. W. Johnson, presided, assisted by Bros. Cornick, S.W.; J. R. Smith, J.W.; Hazard, P.M. and Treasurer; Aldrich, P.M. and Hon. Sec.; Hart, S.D.; Pritchard, J.D.; Houghton, I.G. *pro. tem.*; among the Past Masters present we noticed Bros. Hamilton; Sherry; Adams; Thompson; Adlard; Pitt, &c., &c.; Bros. Stopher; Dr. Winter; R. Winter; W. H. Jones; Mathews; Redmond; Giltro; Dale; Ware; Clark; Capt. Thompson; Holloway, &c., &c. Visitors, Bros. J. Smith, G.P.; G. Smith, No. 23; Buss, P.M., No. 29; Thompson, No. 306; Ireland, &c., &c. The minutes of the last Lodge, and a dispensation from the M.W. Grand Master for initiating six gentlemen that evening, having been read, those gentlemen were balloted for, and severally elected. The Brethren balloted for W.M. and Treas. for the year ensuing, when Bro. Cornick was declared duly elected W.M. (twenty-two votes being in his favour, and two other Brethren having two votes each). Bro. Hazard, P.M., was unanimously re-elected Treasurer; Bro. Mathews was raised to the sublime degree of M.M.; Bro. Redmond was passed to the degree of Fellow Craft. Four candidates for initiation—Messrs. John Davies, Richard Higman, Joseph Slagg, and Thos. Tyrer, being present, were severally initiated into the Order. Some propositions for initiation and joinings having been disposed of, and the Lodge closed, the Brethren retired from labour to a well served banquet; the W.M. presiding. The usual loyal and Masonic toasts were given and responded to. Bro. Smith, G. Purst., returned thanks for the Grand Officers, and expressed the great satisfaction with which he had observed the excellent working of the W.M.; indeed, he might observe that, frequent as his visits had been to that Lodge, he had never witnessed greater accuracy in performing the ceremonies in any Lodge than in that of St. John's Lodge, No. 196; the various Brethren were perfect in their duties and shed lustre upon the Lodge. The health of the initiates was responded to by Bro. Slagg, in a neat and becoming speech. Bro. Smith, G. Purst., returned thanks for the visitors in an amusing speech, assuring the Brethren, that he was never more delighted than in visiting St. John's Lodge. Bro. Hazard proposed the health of the W.M. and as that respected Brother had taken unto himself a wife since he last presided at the Lodge, he took occasion to allude to the subject. The W.M. briefly replied. He said he was wedded to that chair in October last, and since then had spent a happy year with that wife and her very numerous family. He trusted that the wedding to which Bro. Hazard had alluded, would prove quite as happy, and far more lasting. Bro. Hamilton represented the Past Masters; and Bros. Aldrich and Pritchard the officers of the Lodge. The health of Bro. Dale, was proposed, and heartily responded to. We understand a large attendance of visiting Brethren is expected at the installation on the 5th of October; several Grand Officers, intend to be present and Bro. J. T. Smith, Prov. G.M. for Australia, whom the members highly esteem, not only for his great knowledge of Freemasonry, but because he has rendered great service to members of the Lodge, whilst acting in the capacity of mayor of Melbourne.

HIGH CROSS LODGE (No. 1,056).—This Lodge met, for the first time since its consecration, on Friday, September 10th, at the Railway Hotel, Park Station, Tottenham, the W.M., Bro. D. S. Potts presiding, supported by Bros. Wilson, S.W.; Anderson, J.W.; Wright, S.D.; Arliss, J.D.; Hart, Secretary; Dominy, Treasurer; and many others. The minutes of the last meeting were read, upon which the W.M. said—"That, prior to putting them for confirmation, it was his duty to read a letter from Grand Lodge; the G. Sec. stating therein, that he had had the honour of placing before the R.W.G.M. the application for a dispensation for Bro. Dominy to hold the office of Treasurer. The Book of Constitutions provided that no office whatever (without such authority) should be held by the master of the house in which the Lodge was held; but the Earl of Zetland," continued the W.M., "saw no just cause for such dispensation, and consequently declined to grant it. They had no right to question the reasons for the G.M. declining to accede to their

wishes. He was their acknowledged head, and, as such, the Brethren were bound to respect his judgment. They must now elect a new Treasurer. Bro. Dominy, having obtained permission, addressed the chair, stating, as one of the founders of the Lodge, he felt a pride in being one of its officers, and being aware, a few days since, of this unfavourable reply, he had disposed of the lease of the house in which they were assembled; so that, with the sanction of the Brethren, he would continue to hold the office they had elected him to, for in a few days he should cease to be the landlord of the Railway Hotel. The W.M. said Bro. Dominy would for the present hold the office *pro tem.*, as an election must take place at the next meeting, the previous election being null and void. This business being disposed of, Bro. Hart proposed Mr. Lima, of Tottenham, for initiation at the next meeting; and Bro. Dominy proposed that Bro. John Hervey, P.S.G.D., should be solicited to become an honorary member of the Lodge as a mark of respect for his services at the consecration, &c., which proposition was unanimously carried. There being no further business, the W.M. said, before closing the Lodge, he would put the usual questions to two of the initiates, Bros. Welden and Smith, who were now present; and the necessary answers having been satisfactorily given, Bro. Wilson very tastefully gave the first section of the first lecture in the apprentice degree, after which, Bro. Potts addressed the new members in an impressive manner, concluding in these words:—"Convince the world, my brethren, that you never forget the ties which bind you to honour and to justice. View not with indifference the extensive connection you have formed, but let universal benevolence regulate your conduct. Ever remember the ceremony of your initiation; learn to bridle your tongue, and to govern your passions, and, ere long, each of you will have occasion to say, 'In becoming a Mason, I truly became the man, and I will never disgrace a jewel that kings may prize.'" Lodge was then closed in due form, and the Brethren adjourned to an excellent supper, provided by Bro. Dominy, who, in returning thanks, as the host, said it would be the last time he should address them in that capacity, but, for the future, he would devote all his energies for the welfare of the High Cross Lodge. A pleasant evening was spent, and the Brethren returned to town at ten o'clock.

INSTRUCTION.

ALBION LODGE.—(No. 9.)—This Lodge held the first meeting for the season, on the 5th inst., Bro. Barnshaw presiding as W.M., supported by Bro. Collard, W.M., (No. 168) as S.W., and Bro. Simpson (No. 211), as J.W.; Bros. Woodstock. W.M., (No. 1050); Blackburn, P.M. (No. 196), and Walkley, acting as S.D. J.D., and I.G. The first ceremony was worked and the sections of the lecture given, the questions being put by Bro. Harrison, P.M. (No. 202). During the evening a letter was read from Bro. Stacey, expressing his regret that circumstances compelled him to retire from the office of Secretary. The resignation was accepted; Bro. Collard proposing, and Bro. John Gurton seconding, "That a vote of thanks be recorded on the minutes of the Lodge to Bro. Stacey, as a mark of respect to him, and to show the brethren's appreciation of his services." The motion was carried unanimously, and Bro. Thomas (of 219) consented to act as Secretary *pro tem.* The brethren present, besides the officers, were—Bros. Allen, P.M. (No. 165); Queely, P.M. (No. 219); Watson, P.M. (No. 23); Haskins (No. 168); Dale, P.M. (No. 168); Daintree (No. 211); Sedgwick (No. 211); Dethier (No. 211), &c.

ROBERT BURNS' LODGE—(No. 25).—This Lodge commenced its season on Friday, September 2nd, when a large number of brethren were in attendance. Bro. Watson presided as W.M., assisted by Bros. Le Gassick, (P.M. No. 95); S.W.; and T. Adams. (P.M. No. 206), J.W. The first ceremony was performed, and the seven sections in the lecture ably worked, Bro. Stacey acting as candidate. Bro. Watson, in addressing the meeting, said, he was glad to see so excellent an assemblage on their opening night, and he trusted that this, as well as other Lodges of Instruction, would meet with the support they deserved, during the season; for, although brethren were not expected to neglect business to attend these Lodges, yet it was

a bad compliment to those Past Masters who needed no instruction, but were willing to afford it to others, to find themselves frequently in a majority. Brethren at the West End cannot do better than attend this Lodge.

DOMATIC LODGE (No. 206).—A meeting of this Lodge was held on Tuesday, September 7th, at Bro. Ireland's, the Queen Elizabeth, King's Row, Walworth. Bro. Anslow presided as W.M., Bro. Farmer officiated as S.W., and Bro. Haydon as J.W. The ceremony of passing to the second degree was then performed most efficiently by the W.M., Bro. Hart, of the Lodge of Faith, being the candidate. The sections of the degree were also worked—the questions by Bros. Anslow, Farmer, Haydon, and Brett.

LODGE OF CONFIDENCE (No. 228).—A meeting of the members of this rapidly increasing Lodge was held on Wednesday, September 8th, at Bro. Wadeson's, the Bengal Arms Tavern, Birchin Lane. The offices were distributed as follows:—Bro. Baker (of the Domatic Lodge), W.M.; Bro. H. T. Thompson (of the Crystal Palace Lodge), S.W.; and Bro. Wadeson, J.W. The ceremony of passing to the second degree was worked by the W.M., Bro. Smith, of Lodge 1044, being the candidate. After which the sections were ably worked—the first by Bro. Brewer, the second by Bro. Baker, the third by Bro. Haydon; the fourth by Bro. Jackson, and the fifth by Bro. Brett. The following new members were admitted:—Bro. Smith, of the Crystal Palace Lodge (No. 1044); Bro. Chipsey, of the Egyptian Lodge (No. 29); and Bro. Lascelles, of the Royal Jubilee Lodge (No. 85). The fifteen sections will be worked in this Lodge on the first Wednesday in October, and a numerous attendance is expected.

UNITED PILGRIMS' LODGE (No. 745).—The usual meeting of the United Pilgrims' Lodge of Instruction was held on Friday, September 10th, at Bro. Wale's, the Manor House, Walworth. Bro. Halsey presided as W.M., Bro. Farmer officiated as S.W., and Bro. Braham as J.W. The ceremony of raising was performed by the W.M., Bro. Kenneth being the candidate. The sections of the degree were then ably worked by Bro. Thomas, Bro. Farmer, and Bro. Warren, and the Lodge was closed in the usual manner. On Friday next the fifteen sections will be worked in this Lodge, on which occasion Bro. Farmer will preside, and will be assisted by some of the first Craft Masons in the metropolis.

PROVINCIAL.

BRISTOL.

APPOINTMENT.—*Lodge*.—Wednesday, September 22nd, Royal Sussex (221), Freemasons' Hall, at 7. *Instruction*.—Friday, 24th, ditto, at 7½.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, September 22nd, Zetland (782), Monk's Ferry Hotel, Birkenhead, at 4; Thursday, 23rd, Unity (334), Macclesfield Arms, Macclesfield, at 7; Industry (465), Norfolk Arms, Hyde, at 7.

CORNWALL.

APPOINTMENTS.—*Lodges*.—Monday, September 20th, Phoenix of Honour and Prudence (415), Masonic Rooms, Truro, at 7; Wednesday, 22nd, Cornubian (659), Crotch's Hotel, Hayle, at 7.

DERBYSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 20th, Devonshire (908), Norfolk Arms, Glossop, at 7; Tuesday, 21st, Charity (270), King's Arms, Plymouth, at 7; Thursday, 23rd, Friendship (238), Lord Hood Hotel, Devonport, at 6.

DURHAM.

APPOINTMENT.—*Lodge*.—Monday, September 23th, Borough (614), Gateshead, at 7.

ESSEX.

APPOINTMENTS.—*Lodges*.—Tuesday, September 21st, Angel (59), Cups Hotel, Colchester, at 7; Thursday, 23rd, Good Fellowship (343), White Hart, Chelmsford, at 7; Saturday, 25th, Chigwell (663), King's Head, Chigwell, at 3.

GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 22nd, Foundation (97), Freemasons' Hall, Cheltenham, at 5.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, September 22nd, Phoenix (319), Private Rooms, Portsmouth, at 7; Thursday, 23rd, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, September 22nd, Limestone Rock (481), Brownlow Arms, Clithero, at 7; St. John's (268), Commercial Hotel, Bolton, at 6½; Friendship (344), Angel Hotel, Oldham, at 7.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, September 20th, Unity (889), Scarisbrick Arms, Southport, at 6; Tuesday, 21st, Sefton (980), Litherland Hotel, at 6; Wednesday, 22nd, St. George's (35), Adelphi Hotel, Liverpool, at 4; Loyalty (101), Royal Hotel, Prescott, at 6; St. John's (407), Rose and Crown Inn, Pendleton, at 6½; Harmony (845), Wheatsheaf, Ormskirk, at 5; Derby (1026), Derby Arms, Bootle, at 5; Thursday, 23rd, Downshire (864), Crown Hotel, Liverpool, at 6.

LIVERPOOL.—*St. John's Lodge* (No. 971).—An unusual number of the Brethren congregated at the above Lodge, on Wednesday the 1st instant, at the Caledonia Hotel, to assist at the presentation of an elegant Past Master's jewel to Bro. John Thornton, late W.M. of this Lodge. The W.M., Bro. Wm. Wadham, took the chair at half-past five, P.M. The Lodge having been opened, and the minutes of the previous regular meeting, and emergency, read and confirmed, Bros. James Robertson, Wm. Diaper, Edward Hughes, and Benjamin Jowlson, having given proof of proficiency in the former degree, were passed. Messrs. Christian Friederich Bruhn and Benjamin Godber were then balloted for, and initiated into the Order, the solemnity of which ceremony was enhanced by Bro. Wood's performance on the harmonium, which was much admired by the Brethren present—amongst whom were Bros. James Hamer, Prov. G. Dir. of Cers.; John Pepper, P.M., No. 310; Thomas Clarke, junr., W.M., No. 245; John Morton, S.W., No. 701; Thomas Lewen, J.W., No. 310; James Morrison, No. 368; Charles Leaham, No. 310; M. H. Williams, No. 245; Richard Lindford, No. 864; John Spain, No. 701; F. A. Marcassen, No. 24, and J. Anderson, No. 294. The W.M. then addressing Bro. Thornton, P.M., said, "It affords me a great deal of pleasure and gratification in being made the humble medium of conveying to you, in the shape of this very handsome present, the good feeling that the Brethren of St. John's Lodge have for you, and further, to show to you how your past services as W.M. during two years, have been appreciated and stored in the memory of the Brethren. When I come to facts, as furnished by our worthy Secretary, I find during that two years no less than 65 Brethren have been initiated, and 47 joined this our Lodge, making a total of 112, out of which I perceive no fewer than 49 have actually been proposed by yourself; and further, I would add, that out of that 112 (up to the 24th June last), we have only lost 9, through the following circumstances:—Resignations 5, dead 2, excluded 1, not subscribing 1. This must be very gratifying to you, especially now, to find your little band of '8, that commenced this Lodge, swelled, in a little beyond two years, to over 120 members. I assure you, Bro. Thornton, that I have ever seen evinced in you a wish for the progress of Masonry in general, and this Lodge in particular, and rest assured that I shall feel proud indeed if, at the termination of my year of office I shall have given the satisfaction that you have done, and can retire in so very laudable and commendable a manner, but I find the time is

advancing much more rapidly than my speech; and I must come to the more material part at once, that of presenting to you this very handsome P.M. jewel, which bears the following inscription:—‘Presented by the officers and members of St. John’s Lodge, No. 971, of Free and Accepted Masons, to Bro. John Thornton, P.M., for his valuable services as W.M. during two years, and being also one of its founders.—Liverpool, 1st Sept., 1858,’—which I do, with a great degree of pleasure; and I am also satisfied in my own mind, you will know how to value it, not for its intrinsic worth, but as a testimony of that good feeling that every Brother of this Lodge bears towards you. May you long live to wear it; and when that grim monster Death shall lay his cold hands upon you, and our Great Architect above receives you into heaven, may it be handed down to your posterity, to show the estimation in which you were held whilst living.” Bro. Thornton replied as follows:—“Worshipful sir, and brethren, words cannot convey my present feelings—it is, in fact, too much for me. Such a present, I do assure you, I never dreamt of, much less expected. What I have done—which has been so elaborately explained by our worthy Worshipful Master is nothing beyond what I consider the duty of every Mason, and nothing more than I would willingly do again, had I my time to come over again. There is one thing, however, I would impress upon your minds, Brethren, which is, the necessity of having a meeting of instruction attached to this Lodge; for it matters not from whom you glean your instructions—unless the officers, *particularly*, meet together and practise, they will never work in that way they ought to do, and that I should like to see them; and now permit me to thank you from my heart for this your very valuable present, and rest assured I shall ever wear it with feelings of gratitude to the much esteemed donors.” After several propositions having been made for the good of Masonry and this Lodge in particular, the Lodge was closed in due form. A large number of the Brethren subsequently sat down to a repast, served in excellent style by Bro. H. Mengedoht, the W.M. presiding, who proposed the health of the Queen, Prince Albert, and the rest of the Royal family; the M.W. Grand Master the Right Hon. the Earl of Zetland, and the R.W.D.G.M.; the Prov. G. Master for the Western Division of Lancashire, Sir N. G. Starkey, and his Deputy; after which, the remainder of the accustomed Masonic toasts were given and responded to in proper order. The entertainment was enlivened by a number of appropriate songs. The Brethren then separated, highly delighted with the evening’s proceedings. The jewel is a square surrounded by brilliants, in the centre or interior of which are the various Masonic emblems, raised in gold, round about the extremities of which there is some beautiful scrollwork. It is suspended by a blue ribbon, with clasps of brilliants, and the whole hangs upon the square and compass, in solid gold, the eye or hand of the compass being a splendid diamond; and altogether it is extremely rich.

NORWICH.

APPOINTMENT.—*Lodge*.—Monday, September 20th, Faithful (100), Exchange Rooms, Harleston, at 7.

NORTHAMPTONSHIRE.

APPOINTMENT.—*Lodge*.—Monday, September 20th, Fidelity (652), Talbot Hotel, Towcester, at 6.

NORTHUMBERLAND.

APPOINTMENT.—*Mark*.—Wednesday, September 22, Newcastle and Berwick (Time Immemorial), Freemasons’ Hall, Newcastle.

OXFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 21, Cherwell (873), Red Lion, Banbury, at 7; Tuesday, 22nd, Alfred (425), Masonic Hall, Oxford, at 7.

SHROPSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 22nd, Salopian Lodge of Charity (135), Lion Hotel, Shrewsbury, at 7.

SOMERSETSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 22, Brotherly Love (412), Yeovil, at 7.

STAFFORDSHIRE.

APPOINTMENT.—*Lodges*.—Tuesday, September 21, Abbey (907), Private Room, Burton-on-Trent, at 6½; Wednesday, 22nd, Sutherland (660), Town Hall, Burslem, at 6; Thursday, 23rd, St. Martin's (115), Freemasons' Arms Burslem, at 6; Friday, 24th, Sutherland of Unity (674), Castle Hotel, Newcastle, at 7. *Chapter*.—Tuesday, 21st, St. Peter's (607), Star and Garter, Wolverhampton, at 5½.

WOLVERHAMPTON.—*Lodge of Honour* (No. 769).—The monthly meeting of this Lodge was holden at the Star and Garter, on Friday, Sept. 10th. The W.M., Bro. F. Gough, presided. The Prov. G.M., Colonel Vernon, was ballotted for, and unanimously elected a member of the Lodge. Mr. Manton was initiated into the mysteries of Freemasonry. Bros. G. Ward and F. Sollom were passed to the second degree; and Bro. C. Matthews was raised to the degree of Master Mason. Three Brethren were proposed as joining members, one to rejoin, and eight gentlemen were proposed for initiation into the secrets of our Order and as members of the Lodge. The visitors were, W. Bros. Curran and Hollier, Prov. Grand Officers of Worcestershire, Bros. Wigginton, No. 819; Davison, No. 435; Fendelow, Cooke, Betts, No. 607; Humphreys, No. 786; and Forsyth. At the banquet, in responding to the health of the visitors, Bro. Davison said, he was sure that he expressed the opinions of each one of them, by saying how gratified they had been to hear the ceremonies so admirably gone through; for himself particularly he might add, he belonged to a Lodge that was noted for good working; but he must acknowledge that what the Worshipful Master had done that evening, would bear comparison with anything that they could do. Bro. Hollier proposed the Worshipful Master; in doing so, he remarked that he had visited many Lodges, but he had never heard the ceremonies and charges delivered in a more impressive and correct manner than they had been by Bro. Gough. The Worshipful Master performed the initiation, passings and raising, and delivered the three charges.

SUFFOLK.

APPOINTMENTS.—*Lodges*.—Friday, September 24th, Provincial Grand Lodge, Ipswich; Monday, September 21st, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 22nd, Apollo (383), White Lion, Beccles, at 7; Thursday, 24th, Virtue and Science, Lion Hotel, Hadleigh, at 7.

SUSSEX.

APPOINTMENT.—Friday, September 24th, Provincial Grand Lodge, Ship Hotel, Brighton.

BRIGHTON.—*Royal York Lodge* (No. 394).—The regular monthly meeting of this Lodge was held at the Old Ship Hotel, Brighton, on Tuesday, the 7th inst., the W.M., Bro. Woollven, presiding; supported by Bros. R. Cherriman, (P.M.) S.W.; A. Moppett, J.W.; A. P. Fabian, S.D.; W. Marchant, J.D.; W. R. Wood, (Grand Steward) Sec.; and E. J. Burn, I.G. The attendance was unusually numerous, on account of the official visit of the D. Prov. G.M. for Sussex, Bro. Captain Dalbiac, who was accompanied by nearly the whole of his Provincial Grand Officers, and honoured the York Lodge, by making his first official visit there. Several past and present Officers and Brethren of the South Saxon Lodge (No. 390) Lewes, and Bro. Crew also paid a complimentary visit. The usual salutation having been performed, and the minutes of the previous meeting read and confirmed, a ballot was taken for the admission of Messrs. William Challen and William B. Buckman, who were subsequently initiated by the W.M. Unanimous votes of thanks were awarded to the Mayor of Brighton, (Bro. Cordy Burrows,) for his personal kindness to the children of the Girls School, on the occasion of their late visit, and his excellent presidency; to the Mayor and authorities, for the use of the Royal Pavilion, Brighton; and to Bro. W. R. Wood, for his strenuous exertions in promoting the visit, and his services as Secretary. Previous to the closing of the Lodge, the D. Prov. G.M. addressed the W.M., expressing his pleasure at the welcome given him by the Lodge, his desire to be present at such meetings, and his approbation of the excellent working he had that evening witnessed, and alluding to the desira-

bility of the Brethren in the province countenancing by their presence the Brighton Lodge of Instruction, in order to the carrying out of one working. The Lodge being closed in due form, several of the Brethren adjourned from labour to refreshment (the D. Prov. G.M. being prevented attending by a previous engagement), when the usual toasts were given by the W.M., and a pleasant evening passed. The health of Bro. Crew met with a unanimous response, and in returning thanks, the worthy Brother addressed some excellent observations to the initiates.

WILTSHIRE.

APPOINTMENT.—*Lodge.*—Tuesday, September 22nd, Concord (915), Court Hall, Trowbridge, at 7.

WORCESTERSHIRE.

DUDLEY.—*Harmonic Lodge* (No. 313).—The monthly meeting of this Lodge was held in the hall at the Saracen's Head, Hotel, on Tuesday, the 7th inst., when it was presided over by the W.M., Bro. Clark; supported by the Rev. W. J. Herbert, P.M., and Prov. G. Chap; Bro. Masefield, P.M., and Prov. G. Treas.; Bro. Morris, P.M., and Prov. J.G.W.; Bro. Bristow, P.M., and Prov. Assist G.D.C.; and a number of other Brethren, including several visitors. Mr. Thompson, the son of an old P.M. of the Lodge—a Brother who passed the chair somewhere about the year 1812—was duly initiated, the ceremony being ably performed by the W.M., and the charge excellently delivered by the P.M., Bro. Bristow. The business of the Lodge having been brought to a close, after a short discussion as to the best manner of supporting the charities, the Brethren adjourned to refreshment. The supper, which was excellently served, being concluded, the usual loyal and Masonic toasts were given: the W.M., in proposing the health of the M.W.G.M., observing, that during the last two years there had been more difficulties and differences of opinion in Grand Lodge, during which, the noble earl had shown a firmness of purpose and conciliatory behaviour, which had endeared him to the heart of every Mason. The toast having been enthusiastically responded to, the W.M. gave the D.G.M. the Right Hon. Lord Panmure (a true Mason and most distinguished statesman), and the rest of the Grand Officers—a toast, which was followed by the health of the Prov. G.M., Bro. Henry C. Vernon, and the Prov. Grand Officers. Bro. Bristow as the junior Prov. Grand Officer present, returned thanks, and expressed the great gratification he should feel in seeing a numerous gathering of the Brethren at the then approaching Prov. Grand Lodge. Bro. Bristow also proposed the health of the W.M. That was the first occasion upon which Bro. Clark had had the opportunity, since his installation, of performing the ceremony of initiation, but from the admirable manner in which he had previously performed the third ceremony they had been all convinced that they were presided over by a most able master,—a conviction which was fully justified by the manner in which he had gone through the ceremony of initiation that evening. The toast was most rapturously received, and the W.M. in acknowledging the compliment, assured the Brethren that it would always be his endeavour to uphold the character of the Lodge, and promote the interests of the Craft. The Prov. G. Chaplain having obtained permission to use the Master's gavel, asked the Brethren to fill a bumper to the health of the visitors. Nothing gave them greater pleasure than to receive visitors at their board, and he was happy to see several worthy Brethren belonging to other Lodges amongst them that evening, many of whom they had the pleasure to meet before. There was, however, one Brother present whose name he should couple with the toast, who, if not so immediately known to them, was no stranger in the province, or he believed he might say, throughout the kingdom. Bro. Warren's name was well known in connection with the *Freemasons' Magazine*, which he believed had done some good in the Craft, and with proper management was yet destined to do much more. He proposed Bro. Warren and the visitors. Bro. Henry G. Warren, (Grand Steward's Lodge), assured the Brethren that it had given him great pleasure to be amongst them that evening; he had been equally pleased with their working, and the kind and hospitable reception they had accorded to him and his brother visitors. The W.M. had alluded to discussions and differences which had taken place in Grand Lodge, and as he had taken part in those discussions, he might be

allowed to say that they had only differed that they might the better agree how best they could serve the interests of the Craft. He believed that the discussions in Grand Lodge during the last two years had been productive of much good, and that not the least of the advantages they had obtained was the publication and circulation of the agenda of business to be transacted at Grand Lodge, so that the country Brethren had ample notice of the questions to be discussed in that body, and were the better enabled to express their opinions with regard to them. It had been his lot to stand for a considerable time in opposition, believing that there was not that degree of energy in transacting the business of Grand Lodge which there ought to be; but during the last two years there had been a material change for the better, and he had no hesitation in stating that he believed that the executive now honestly and earnestly exerted themselves for the interests of the Craft to the best of their ability. He had but a few hours to stop in Dudley; indeed, having visited it only for business, he ought to have left it that evening; but he found the Harmonic Lodge was to meet, and he felt that he could not leave the town without paying his respects to them; and he could assure them that he had no reason to regret his visit. Again he begged to return the most sincere thanks of his brother visitors and himself for their reception, and to assure every Brother present that he was sure they would one and all be glad to meet any brother present on any future occasion, either in this or in their own Lodges—and he begged them to remember that, as connected with the *Freemasons' Magazine*, he was a public man—that he could always be easily found, and that nothing would give him greater pleasure than to do his best to show them, should they visit London, how highly he valued the honour conferred upon him that evening by the reception he had received. The W.M. proposed the health of Bro. Thompson, who had been initiated that evening. He was glad to see the son of an old P.M. of the Lodge come amongst them—a circumstance, however, not rare with them, as they had now four members who were the sons of highly respected and valued Past Masters. The toast having been cordially responded to, Bro. Thompson acknowledged the compliment, and assured the Brethren that he had been highly pleased at the ceremony of initiation; he had long been highly impressed with the value and importance of Freemasonry by what he had heard from his late father; and a gentleman—a Brother he believed he ought to say—whom he well recollected as visiting his father, and whose portrait he saw then, hanging over the Master's chair—Bro. Penn. He could assure the Brethren that he could hardly explain how it was that he had delayed coming amongst them so long; but having done so, he should do his best to merit their esteem as a good and worthy Mason. A number of other appropriate toasts were drunk, which were interspersed with some excellent songs, and a pleasant and at the same time more truly Masonic evening, it has rarely been our lot to spend.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, September 23, Minerva (311), Masonic Hall, Hull, at 7; Friday, 24th, North York (876), Station Hotel, Middlesboro, at 7.—*Chapters*.—Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

NEW MASONIC HALL AT WHITBY.

WE announced a few weeks ago that the members of the Lion Lodge, No. 391, had taken steps for the erection of a New Masonic Hall on the West Cliff, and that it had been determined to lay the foundation stone on the 8th of September, that being the day fixed for the meeting of the Provincial Grand Lodge of the North and East Ridings of Yorkshire, in Whitby. For several weeks past the officers have been actively engaged in forming the preliminaries, and making the necessary preparations for carrying out the object, and as the day approached, the interest increased. Wednesday, September 4th, the long and joyously anticipated day, arrived, and the unusual activity that prevailed at an early hour indicated that the event was to be commemorated in a manner worthy of the occasion. Business of all kinds was entirely suspended. The shops were closed, flags and banners were displayed in every direction, and the streets presented an animated appearance, immense numbers of people having arrived by rail and steam boats from the

neighbouring towns. During the early part of the day the weather was rather unsettled, and threatened disappointment; but as noon approached, the heavy clouds dispersed, and the sun shone in all his splendour during the whole afternoon. In accordance with the arrangements, at one o'clock a Provincial Grand Lodge of the Freemasons of the North and East Ridings of Yorkshire, was held in the Lion Lodge, No. 391, when the Brethren, who amounted to upwards of 300, assembled, and transacted the ordinary business under the presidency of the Right Hon. the Earl of Zetland, Most Worshipful Grand Master of England, and Provincial Grand Master of the two Ridings. After the closing of the Provincial Grand Lodge, a procession was formed, the Brethren of the order appearing in full Masonic costume. They moved along Baxtergate, up Brunswick-street, and Skinner-street to the West Cliff, the whole of the thoroughfares being crowded with people, the windows and every available spot being thronged with anxious spectators, while a few more daring than the rest ventured upon the housetops. On arriving near the site of the proposed building, the Masons opened right and left, and formed an avenue, and inverting the order of procession, entered the appointed place, previously to which the two platforms that had been erected to accommodate a very large number were crowded principally by the fairer sex. The scene at this moment was most imposing and interesting, and only they who have witnessed the occurrence of such events can form any idea of the excitement and pleasure produced and manifested. We have never seen a larger and more fashionable audience drawn together in Whitby on any occasion whatever. All being arranged, a voluntary was played on the harmonium by Bro. H. Deval, Mus. Doc. and Provincial Grand Organist.

His Lordship was then presented with a handsome silver trowel with an ivory handle, and proceeded to lay the foundation stone in the usual form. Beneath the foundation stone was deposited a bottle containing a parchment, on which was detailed the names of the trustees, architect, builder, shareholders, the date of laying the stone, by whom laid, with a copy of the local journals, and a number of coins. Also a square of glass with the following embossed upon it:—"The foundation stone of this Masonic Hall, erected by and for the use of the Brethren of the Lion Lodge, Whitby, No. 391, was levelled in the presence of George Marwood, Esq., D. Prov. G.M., the rest of the Prov. G. officers and a numerous assemblage of the Craft by the Right Hon. Thomas Dundas, Earl of Zetland, the M.W. Grand Master of Masons, and Prov. G.M. for the North and East Ridings of Yorkshire, on Wednesday, the 8th September, A.L. 5858. A.D., 1858. Samuel Flintoft, W.M.; William Stonehouse, S.W.; Samuel Burn, J.W.; Bro. J. Dobson, of Newcastle-on-Tyne, architect; Bro. W. Falkingbridge, builder."

The M.W. Grand Master called upon the Prov. G. Junior Warden, Bro. Flintoft, and enquired if he had proved the stone with the plumb and rule; also to the Prov. G. Senior Warden, Bro. Lord Londesborough, if he had proved the stone by the level. Being answered in both cases in the affirmative, his lordship then proved it himself by the square, and stated he had found it correct, and the workmen had done their duty. His lordship then strewed corn and poured oil and wine upon the stone, saying: This corn, the emblem of plenty, the Masonic symbol of the giving of bread that came down from heaven, I scatter in the humble hope that the Most High will bless the inhabitants of this town with abundance of corn; the wine, as a symbol of joy and gladness; and the oil, of peace and comfort. After a few further remarks, he called upon the D. Prov. G.M., to address the Brethren.

The R.W.D. Prov. G.M., Bro. Marwood then said,—“By command of the M.W.G.M., and in his name and that of the Provincial Lodge, I address you Brethren of the Lion Lodge—I most heartily congratulate you on the auspicious commencement you have this day made towards the erection of a building to be dedicated to Freemasonry, in which building you will, I trust, for many a year to come meet together, and working in all brotherly love and harmony, enjoy many an hour of social intercourse, and by every means in your power encourage the practice of those precepts inculcated by our ancient and honourable institution. Surrounded as I am by so many good and experienced Masons, it would on any other occasion, be unnecessary for me to dilate on the ancient history of Freemasonry or the grand principles on which it is founded, but as I see here so many of the uninitiated who know little or nothing of the origin, the tenets, or the practical utility of Freemasonry

I cannot refrain from saying a few words to inform them, and remind you, that Masonry has existed from time immemorial, and that after the completion of King Solomon's temple, 2868 years ago, many of those who had for years been employed in the erection of that wonderful temple, formed themselves into companies, and travelling over the world, devoted themselves to the science of architecture, and erected many temples for the service of the Most High, which in grandeur, in beauty of design, and harmony of proportion, have never been surpassed, and will, I fear, never again be equalled. It is only natural to suppose that living and labouring together with one common object in view, the members of each community became to a certain degree a peculiar people, bound to each other by the tie of kind and brotherly feeling, dwelling together in love and harmony, and ever ready to relieve the necessities and sooth the afflictions of a brother. It is likewise only natural to suppose that labouring for years, as so many of them did, solely on works dedicated to the worship of the Most High, their hearts were filled with reverence for the almighty Creator, and obedience to his divine command. The constant practice of the arts and sciences would tend to refine their minds and manners, until by their good conduct, their brotherly love towards each other and general benevolence, they had gained the respect and esteem of the rest of mankind. In the course of time many good and influential men, though not architects or masons, were anxious to be members of so honourable a fraternity, and being admitted, became what we are now, Free and Accepted Masons. Although no longer a community of operative masons, we profess the same tenets and maintain the same principles as our ancient brethren. Our duties as true Masons are reverence and obedience to the Most High, brotherly love, charity, and truth to our fellow-men. On these grand principles, has our Order been founded, and limited to no sect, rank, or nation. Masonry has become diffused over the whole world, and endeavours, as far as human powers can effect, to bind man to man in one social bond of brotherhood. Although, when we consider the many conflicting interests and opinions that excite the minds and passions of men, it may seem impossible by any tie to bind the hearts of all men in peaceful unity, our Order endeavours to accomplish this, and strictly forbidding all topics of political discussion or religious controversy, offers in a Masons' Lodge neutral ground, on which men of all creeds and opinions may meet in friendly and social intercourse. In a Masons' Lodge the strifes and contentions of the world being strictly excluded after the most exciting periods of public life; the Brethren can again meet to compose all differences, to renew old friendships or form new ones, to give the hand of brotherhood to each other; and, parting in peace and harmony, with hearts warmed by sympathy for all their fellow-creatures, they can return to the world better fitted for the duties of their respective stations. We wish it to be fully understood by all here present, that we do not, as Masons, arrogate to ourselves the character of being better than other men are. Far from us be any such intention. There are many thousands who have not joined our fraternity who are as good and true men as many of us can be; but we believe that the true practice of Masonry has a natural tendency to refine and improve the hearts of all those who truly follow its precepts—that it awakens in our minds feelings of brotherly love and universal benevolence, thereby enabling us to become better members of society than we were before. The speculative Freemasonry of the present day has been justly denominated a peculiar morality—not the cold morality of the schools, but the genuine morality which springs from religious feeling, instilled into our hearts by the perusal of the volume of the sacred law, which holy book is ever in our Lodges the unerring standard of truth and justice—the one grand light to rule and govern our faith. That holy book teaches us every duty we owe to the Most High, and likewise to our fellow-men. It inspires us with awe and reverence for the Great Architect of the Universe. It orders us to practise truth, justice, and charity to our fellow-men, not merely the charity of almsgiving, but likewise the charity of opinion, of kindly sympathy and assistance to any one in affliction. It is our bounden duty to give relief to all who are in distress, ever remembering how it is recorded in one of the most beautiful passages of the holy volume—"Beware that thine eye be not evil against thy poor brother and thou givest him nought; and he cry unto the Lord against thee, and

it be sin unto thee. Thou shalt surely give unto him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Brethren, we profess, as Masons, a sincere desire to benefit our fellow-creatures. Let me strongly urge upon all to prove, by deeds of kindness and benevolence, that you practise what you profess. Be ever ready to assist the poor and needy; so that (as is stated in one of our ancient charges) when a man is said to be a Mason, the world may know that he is one to whom the burthened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended by benevolence. Let me likewise exhort you to be just and upright in all your actions, to be loyal subjects, and peaceable citizens, to be true to your Brethren and to the Craft, and by general good conduct maintain the honour and reputation of our ancient fraternity. And may the Great Architect of the universe ever continue to support our order, cementing and adorning us with every moral and social virtue."

After the invocation for the divine blessing, by the Rev. E. Gambier Pym, the anthem was sung, and the procession marched along George Street, North Terrace, East Terrace, down the Crescent, and New Road, to the pier, and thence to the Angel Hotel. As the procession passed the North Terrace, the Russian gun, which had been temporarily placed that morning on the West Cliff, was fired several times, to the great gratification of the thousands who were assembled on the cliff.

THE BANQUET.

At six o'clock, the Brethren, to the number of 150, sat down to a sumptuous banquet in St. Hilda's Hall, provided by Bro. Simpson, of the Angel Hotel. The hall, which is well adapted to such purposes, was very tastefully decorated with Masonic emblems, festoons, and artistic devices in evergreens, by Mr. Harland Readman. There were four tables running parallel the entire length of the hall, and one on the platform for the Right Hon. the Earl of Zetland, the D. Prov. Grand Master, and other officials. The doors of the hall were opened at five o'clock, and shortly afterwards the galleries were soon filled by ladies who were fortunate enough to obtain tickets, and it is needless for us to say that such an array of female beauty as was presented on this occasion contributed greatly to the gaiety and splendour of the scene, and gave an *éclat* to the proceedings which will not readily be forgotten.

The company having taken their places, rose and stood in silence whilst the Rev. E. Gambier Pym, the Chaplain, said grace.

The dinner was admirably served up, the greatest regularity and order being observed, and the wines were excellent. The musical arrangements during the banquet were under the direction of Bro. Mercer, who fully maintained his reputation by the efficient manner in which the various pieces were performed. Whilst the brethren were enjoying themselves with the creature comforts, the ladies in the gallery were not forgotten, for an abundant supply of fruit and wine were handed to them. The boys, sons of Master Masons, also fared well, and expressed their pleasure by rounds of lusty cheers.

At the conclusion of the dinner,

The Most Worshipful Grand Master was loudly cheered on rising to introduce the toasts of the evening. He said the toast he had to propose was one which was always received by every society with great enthusiasm, loyalty and affection, but he felt sure that none could drink the health of her Majesty the Queen with more real warmth and kindly feelings than Masons. He concluded by proposing the toast, which was received with great enthusiasm.

The M.W. Grand Master next proposed "The Prince Consort and the Royal Family." He was quite sure the Brethren would receive this toast with the same enthusiasm as they had done the last. When they saw the manner in which our gracious Queen was bringing up her children, they had a guarantee that the family would be what a nation could wish. (Loud cheers.)

The Most Worshipful Grand Master, then gave the "Army and Navy," observing there could not have been a day more appropriate for proposing it. They had at all times peculiar pleasure in drinking this toast, but much more so on that occa-

sion, as it was the anniversary of the fall of Sebastopol. When he mentioned that he need not say more to induce them to drink the toast with enthusiasm. (Loud cheers.)

The Most Worshipful Grand Master next proposed "The Ladies," which was received with repeated and hearty bursts of applause. He was sure there could be no mistake about that toast, and he hoped they would drink it with cordiality and thankfulness to those kind ladies who had honoured them with their company that day. Their presence gave a grace and a charm to their proceedings. He called upon the Brethren to join with him in full glasses and warm hearts to drink the health of the ladies, which was done in a manner that we cannot find words to convey to our readers.

The ladies then retired amid deafening and protracted cheers, so delighted with the evening's entertainment, that some were heard to say they would endeavour to prevail upon their husbands to join the fraternity.

Several other Masonic toasts were duly honoured, and glees and songs sung, amongst which was a song "Prosperity to the Lion Lodge," composed by Bro. Buchanan, the music by Bro. Henry Lawson, which was greatly admired.

The Brethren separated, having no doubt profited by the associations and proceedings of the day. It is but an act of justice to add that the officers, especially Bro. Flintoft, who have had onerous duties to perform, have discharged them willingly and efficiently, and with energy and perseverance, as the result of their labours testify, and while they adhered to the laws of their society, they extended the greatest courtesy to all. In short, we may say that the whole arrangements were admirably formed and carried out by these gentlemen, and they deserve the thanks of the fraternity, as well as of the ladies.

The cornucopia and the ewers used on this occasion belong to the Grand Lodge of England, and were greatly admired.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Thursday, September 23rd, Three Grand Principles, (251), Masonic Hall, Dewsbury, at 6; Harmony (342), Masonic Hall, Huddersfield, at 7; Fidelity (364), Freemasons' Hall, Leeds, at 7; Friday, 24th, St. George's (298), Town Hall, Doncaster, at 7; Holme Valley (937), Victoria Hotel, Holmfirth, at 7; Alfred Instruction (384), Griffin Hotel, Leeds, at 8.

ROYAL ARCH.

PROVINCIAL CHAPTER.

LIVERPOOL.—*Chapter of Harmony* (267).—This Chapter met at the Wellington Hotel, Garston, on Thursday, September 9th, the acting Principals being Comps. Hamer, Z.; Atherton, H.; and Edwards, J. The Chapter was opened for the installation of Principals and the usual business. Bro. Jonathan McManus was exalted to the degree of R.A.; four brethren were proposed for exaltation at the next convocation, and the M.E.Z. empowered to lend such of the furniture of the Chapter to the Chapter of Unity, Ormskirk, as he in his wisdom might think proper. Comp. Edwards, J., then addressed the M.E.Z. as follows:—"M.E., before the Chapter is closed, there yet remains a very pleasing duty to perform, and I am happy in being the humble instrument of expressing, however inadequately, the feelings and sentiments of the Companions of this Chapter towards you, and in presenting for your acceptance this beautiful P.Z. jewel and clothing, as a testimony of the esteem and regard in which you are held. It is at all times a pleasing duty to reward merit and abilities, and grateful to the feelings of a generous heart to bear testimony to worth and merit; but in this case the donors have been improved by your labours and have profited by your example—they have witnessed and enjoyed the deeds they now seek to acknowledge. The testimonial I have

now the gratification of presenting to you is richly merited. You found this Chapter limited in resources and few in number, but, by your zealous and indefatigable exertions, with the able assistance of those veterans in Masonry, Comps. Walmsley and Wylie, it now possesses ample means, and a goodly array of zealous and intelligent R. A. Masons. I beg, in the name of the Chiefs and Companions of this Chapter, to present to you this jewel and clothing, and feel confident they will be less esteemed for their money value, than for the kind good wishes that accompany them. Accept this sign of respect and affection in the spirit in which it is offered, and, whenever you behold them, let them remind you of Him who is the King of kings, whose name is Holy, and who inhabits eternity, and whom we pray will, when this transitory life shall have passed away, clothe you with the robe of His righteousness and the jewels of His holiness, meet adornments for the Supreme Grand Lodge above." To which the M.E.Z. responded in the most feeling and appropriate terms. The Chapter was then closed, and the brethren adjourned to banquet, and separated at an early hour.

MARK MASONRY.

CHESHIRE.

FLOWERY FIELD, HYDE.—*Fidelity Lodge* (No. 31, L.C.).—A preliminary meeting of the above Lodge was held under charter from the Grand Lodge of Mark Masters for England, granted, July 28, 1858, to Bros. John Zurker, W.M.; S. P. Leather, S.W.; John Brierley, J.W.; G. P. Cooke; J. Stoot, and W. Johnston, to be held at the White Hart Inn, Flowery Field, Hyde, on the 8th inst., for the purpose of appointing and installing the officers. Several Brethren were proposed as members; and the prospects of establishing this beautiful and important degree on a firm footing, under the Grand Lodge in the province, are highly flattering. For many years there has existed a numerous Mark Lodge here; but in consequence of its being constituted entirely as a funeral fund, the greater part of the Brethren who have taken the degree in that Lodge (and this includes Brethren from all parts of the country), who had no wish to subscribe to the funeral fund, have been debarred from participating in the privileges of the degree as members; and as there is no other Mark Lodge within twenty miles (there being one in Bolton under Scotch constitution), it is expected that a Lodge on a more liberal basis, and with a better system of working, will be highly prosperous, especially when it is called to mind that this degree is undoubtedly as much the completion of the F.C. as the R.A. is that of the M.M. The advantages of a union of the various Lodges under one head are also so self-evident, that we think we are justified in predicting for this Lodge a career of success.

SOMERSETSHIRE.

BATH.—*Royal Cumberland Lodge*.—(Time immemorial, now working under warrant from Grand Lodge, Leigh Constitution). The Brethren of this rapidly increasing Lodge met at the Freemasons' Hall, on Monday evening, the 30th inst. There were present the following Brethren:—Bro. E. L. Bagshawe (acting Prov. G. Dir. of Cers.), W.M.; Bro. C. Haseler, P. Prov. S.G.W. (P.M.); Bro. S. Hellier, I.G. No. 48 (Sec.); Bro. T. B. Moutrie (Steward, No. 48), M.O. and S.W. *pro. tem.*; Bro. E. T. Payne (I.G. No. 61), J.W.; Bro. G. Reynolds (No. 48), S.D. *pro. tem.*; Bro. C. F. Marshall (S.D. No. 61), J.D.; Bro. F. Wilkinson (J.D. No. 48), Sr.O.; Bro. J. George (No. 48), Jr.O.; Bro. T. Carter (P.M.), I.G.; Bro. C. J. Vigne, visitor. The Lodge having been duly opened, Bro. W. Henderson, of No. 367, and Bro. — Randolph, D. Prov. G.M. for Somersetshire, were duly advanced to the degree of Mark Master, the ceremony being ably performed by the respective officers—the lecture being delivered by Bro. Payne, J.W. After some formal business had been transacted, the Lodge was closed at half-past nine.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19, L.C.)—The first meeting of this new Lodge of Mark Masters were held at the Bell Hotel, Leicester, on Thursday last. The officers nominated in the warrant are Bros. W. Kelly, Prov. G.M. of the Mark for Leicestershire, as W.M.; F. Goodyer, S.W.; and Geo. Bankart, J.W. The charter of constitution having been read, and the W.M. duly obligated, &c., a ballot was taken for the following Brethren of the John of Gaunt Lodge of Craft Masons (No. 766), as candidates for the Mark, viz.:—Bros. T. Cooper, P.M.; J. J. Kinton, P.M.; E. Clephan, W.M.; W. B. Smith, P.M.; W. Millican, P.M.; J. D. Paul, J.W.; T. Sheppard, Sec.; W. Johnson, jun., S.D.; R. Brewin, jun., S.D.; T. Spooner, W. S. Bitterey, and George Hawkins as a serving brother by dispensation. Nine of these Brethren being in attendance, were duly advanced to the Mark Master degree by the W.M., assisted by Bros. Underwood (D. Prov. G.M. and W.M. No. 21), as P.M.; Goodyer, S.W.; Bankart, J.W.; Vindram (J.W., No. 21), as Reg.; Pettifor (S.W., No. 21), as D.; and Hardy, as I.C. A code of by-laws having been proposed and ordered to be further considered at the next meeting, the Lodge was closed in due form.

Howe Lodge (No. 21.)—This new Lodge was then opened, Bro. Kelly, Prov. G.M., presiding, who, after the charter of constitution had been read, proceeded to instal the W.M., Bro. Underwood, Mayor of Leicester, and D. Prov. G.M. of the Mark for Leicestershire. A dispensation for the advancement of a serving brother having been read, a ballot was taken for eleven members of St. John's Lodge of Craft Masons (No. 348), as candidates, all of whom were duly elected, and the following Brethren being present, were severally advanced as Mark Masters, viz.:—Bros. H. Kinder, P.M.; C. Morris, P.M.; J. Holland, jun., S.W.; A. Cummings, J.W.; W. Weare, H. E. Emberlin, and James Pennock (Tyler). The proposed by-laws having been deferred for discussion until the next meeting, and some further routine business transacted, the Lodge was closed in due form, and the Brethren adjourned to refreshment. It is proposed to establish a Lodge of Instruction for this degree, and for the Lodges to meet again shortly for the appointment of officers, and for the admission of a further number of candidates.

Both Lodges have every prospect of being strong in numbers and flourishing, and the revival of Mark Masonry in Leicestershire has certainly commenced under most favourable auspices. This degree, as well as the Knight Templar degree, was formerly worked in the old Athol Lodge at Hinckley (now the Knights of Malta Lodge, No. 58); but both degrees have lain dormant for some years past. It is, however, probable that the Mark Masters' degree will be again worked in the Lodge* ere long. We hear that is intended to hold a meeting of the Mark Provincial Grand Lodge in the course of the ensuing month, for the appointment of Provincial Grand Officers, &c.

[* We hope not; as under the present constitutions, it will be decidedly illegal, and may not improbably lead to the withdrawal of the charter. If the Brethren wish to be Mark Masons, they can become so without interfering with the Craft Lodges.—ED.]

SCOTLAND.

GLASGOW.

THE Lodge Shettleston St. John's, No. 128, held a special meeting a few days since, in their Lodge Room, Kirk House, Shettleston, where the Lodge has met since 1771—the date of their constitution; so that the Lodge has met in the same room these eighty-seven years. This was their first demonstration for twenty-five years. Present:—the R.W.M. Bro. Wilkie, office-bearers, and a number of the brethren

of the Lodge Union and Crown, No. 103, of the Glasgow province; also, the R.W.M. Bro. Servey, of the Cambuslang Royal Arch, No. 114. The Lodge was, according to masonic order, put in position, and the Rev. Bro. Leckie, pastor of Shettleston Church, pronounced the benediction. The brethren then repaired to the space of ground in front of the Lodge-room, and formed the line of procession, the Shettleston St. John's splendid band taking the lead. The Union and Crown Lodge in front of the Shettleston St. John's Lodge and Cambuslang R.W.M. The respected pastor of Shettleston Church was in the line of procession in full masonic costume; also, Brother M. Mather, *M.D.*, P.M., and the present W.M., Bro. James C. Russell, supported on the right by Bro. Archibald M'Donald, J.W., and on the left by Bro. Robert Brecham, S.W. The band moved off, playing the masonic anthem in most excellent style, the Lodges following in order. They proceeded about half way through the village of Eastmuir, then countermarched back to the church, where the Rev. Bro. Leckie preached an excellent sermon from the first epistle general of Peter, 2nd chapter, and 17th verse—"Love the brotherhood, fear God, honour the king." After the church service the brethren proceeded to their Lodge-room, where they partook of a slight refreshment, when they again formed in line of procession, the band, as usual, in front, the Union and Crown Lodge in rear, as senior Lodge, the St. John's taking the lead, who, in their masonic costume, with banners floating in the breeze, and their sister Lodge's masonic paraphernalia, had a gay and imposing appearance. They moved again through Eastmuir, thence to Tollcross, and on to Parkhead, where the brethren of the Union and Crown Lodge broke off for the city, receiving the hearty plaudits of the numerous villagers who attended, and the best thanks from their masonic brethren of No. 128, and Cambuslang R.W.M. No. 114. The St. John's then proceeded to their Lodge-room.—*Glasgow paper.*

COLONIAL.

NEW ZEALAND.

AUCKLAND.—*Lodge Ara* (No. 348).—This Lodge, which meets under the constitution of the Grand Lodge of Ireland, assembled in their rooms at the Masonic Hotel, Auckland, at high twelve on the 28th December last. Lodge being opened in ancient and solemn form, the Brethren proceeded to the business of the day. Bro. C. Patrick O'Rafferty was installed as W.M. for the ensuing year, and appointed his officers. The Lodge was then duly closed: but the Brethren reassembled at half-past six to celebrate their annual festival by a banquet, on which occasion there was a good attendance of the Brethren. The W.M. presided, supported by his Wardens, Bros. Stark and Henderson, and the following:—Bros. Graham, Treas.; Saville, Secretary; Duke, Dry, Brassey, Henderson, MacGregor, De Burgh Adams, Thomas Henderson, McFarlane, McKay, Plumer, Kelly, Campbell, Morton, Mould, Wood, Downing, W. Campbell, Carleton, Mayne, Shiells, and Ensign Hill, 58th regiment. The dinner was exceedingly elegant, and the Brethren passed a very delightful evening. By permission of Bro. Col. Wynyard, *C.B.*, the band of the 58th regiment was present, and performed a selection of music.

THE WEEK.

As we stated in our last, the Queen and Prince Consort, with a large portion of the royal family, have gone to their highland home, where they at present remain in quietude. Prince Alfred, who has been entered in the navy as a midshipman, has received two months' leave of absence, and is to visit his sister in Prussia, prior to entering upon active duties, and taking a trip round the world.—From India

we learn that the column under Sir Hope Grant reached Fyzabad on the 29th of July, just in time to see the last boats of the rebels crossing the river. No opposition was attempted by the rebels, either at Fyzabad or during the march of the column to that city. Rajah Maun Sing joined the British camp at Fyzabad on the 30th July. The great bulk of the rebels who had been besieging Shah Gunj have retired across the Gogra, and the Bareilly division, and have rejoined the Begum, who is with the Gondah rajah. A portion of the rebels have gone towards Sultanpore. General Roberts having come up with the Gwalior rebels, near Katura, totally defeated them, capturing four guns. The loss of the enemy in killed was very severe.—The Hon. F. Bruce is said to be on his way home as the bearer of the treaty concluded with the Chinese plenipotentiaries at Tien-sin, on the 26th of June. It was subsequently referred to the Emperor, and received his approval. The following are some of the stipulations of this important document—Christianity tolerated throughout the empire, and persons teaching or professing that religion, whether Protestants or Roman Catholics, to be entitled to the protection of the Chinese authorities. Diplomatic agents may reside permanently at Peking. British traders protected against excessive transit duties. Tariff to be revised. Several new ports opened to our trade, and the free navigation of the Yang Tze declared. British subjects may travel for pleasure or trade to all parts of the empire, when provided with passports from British authorities. The governments to act in concert for the suppression of piracy. Indemnity for losses by British subjects at Canton to be paid. The *Times* adds, that a Chinese ambassador is to be accredited to England, and an English ambassador received in Peking.—According to letters from Biarritz, the Emperor of the French derives so much benefit from the sea breezes there, that he intends to prolong his stay. The Empress and Prince Imperial also appear to be much benefited by the change. General Macmahon is preparing to leave Paris to take possession of his new post in Algeria, and to prepare for the reception of Prince Napoleon, who is expected to leave Paris for the colony on the 25th, and as he has been asked by the council general of the Herault to embark at Cette, on his way, it is thought probable that he will do so. The *Ocean* of Brest says that General Niel is engaged on a report which has been demanded by the Emperor Napoleon respecting the defences of the port, as it is generally thought that the defences of the French coasts and her first naval port, must be modified so as to respond better to the changes which have taken place in the art of war. A petition has been addressed to the Emperor of the French by the inhabitants and workmen of Givors (Rhône), complaining of the deplorable condition to which the people of that town have been reduced from the lowering of the duty on foreign iron. Two out of three establishments have closed, and between 1,500 and 1,800 men discharged from the want of sufficient employment in their trade. They also complain that the business of the port has been injured by the effect of railway competition on the navigation of the Rhône. The trade of Paris is said to be very brisk just now, and transactions are mostly for cash. A dreadful accident occurred on the St. Germain Railway, on Monday night, when three persons were killed; and the number of wounded amounted to twenty-two, of whom four were seriously hurt.—Advices from Vienna of the 2nd state, that the Emperor of Austria had on the previous day ratified the convention signed by the Paris Conference, for the new organization of the Danubian Principalities. They also state that powerful efforts are now being made by Austria and England at Constantinople, to support the Porte in its refusal to grant to Montenegro a port on the coast of the Adriatic. It gives as a reason that such a port would be principally used for the advantage of Russia, as it would be a permanent harbour for her navy, and that dangers might be caused by the continual presence of the Russian flag among the Sultan's Greek subjects.—A letter from Jerusalem of the 18th October says, that devout scheiks are endeavouring to excite the Mussulmans against the Christians, and for this purpose are forming societies, in which a number of persons have enrolled themselves.—The *Agram Gazette* publishes a letter from Dalmatia, announcing that Prince Danilo had ordered the Montenegrins to make restitution of the property they had plundered from the Turks.—Accounts from Tangiers state that the Emperor of Morocco, who is 80 years of age, is seriously ill.—The King of Greece has

arrived at Munich, where he intends to stay for several weeks.—The Belgian journals give minute details of the visit of the Duke of Brabant to the district of Charleroi, where he inspected the various factories in that busy quarter, and took great interest in all he witnessed.—It would appear that a petition having been addressed to the Federal Council of Switzerland, praying it to endeavour to enter into commercial relations with Japan, the council has expressed its readiness to do so, in the event of an ambassador being sent from that country to Europe.—A letter from Sweden, of the 30th ult., says that the Prince Regent had returned on the previous day from his tour in the northern provinces. His Royal Highness immediately dissolved the provisional government, and afterwards visited the King and Queen at Drottningholm.—The King and Queen of Holland, the Prince of Orange, Prince Alexander and the Prince and Princess Henry of the Netherlands, accompanied by a numerous suite, left the Hague on the 3rd for Amsterdam. The Prince and Princess Frederick and their daughter the Princess Maria met the royal train at Voorschoten, and proceeded with it to Amsterdam, where splendid *fêtes* were given on the 4th, on the occasion of the anniversary of the birth of the Prince of Orange, who came of age on that day. There was a grand review next day, and a diplomatic reception, and the King gave a state dinner at the place.—The *Madrid Gazette* states that there was an increase in the Spanish revenue of last July over that of 1857, amounting to 9,392,930 reals. The ministerial journals confirm the statements current for some time past of the intentions of the Government to chastise the Riff pirates for their aggressions on the subjects of Spain in that quarter. By news from the Basque provinces we learn that the anniversary of the convention of Vergara, by which their constitutional rights were preserved to them when they acknowledged Isabella as their sovereign, had been celebrated with great pomp. This is considered an answer to the pretensions of the son of Don Carlos to the Spanish throne, and also an expression of their resolution to enjoy their present prosperity in peace, and not seek to embroil themselves in civil war. The robbery of church ornaments in Spain, which we mentioned some time since as prevailing, but which had been checked by the vigilance of the authorities, has been again commenced; the last church plundered was that of Quintillana del Monte, which was completely gutted about a week ago.—A grand banquet was held in Killarney, on Tuesday evening, in honour of the laying of the Atlantic cable, to which his Excellency the Lord Lieutenant of Ireland and other distinguished guests were invited. The dinner was given in the principal apartment of the magnificent Railway Hotel. About 100 persons were present. The Right Hon. H. R. Herbert, M.P., was in the chair. On his right sat the Lord Lieutenant, and on his left Mr. Gurney, chairman of the Atlantic Telegraph Company. The Duke of Manchester, the Knight of Kerry, Lord Otho Fitzgerald, Colonel F. Dunne, &c., were present. The toast of "The Queen," was enthusiastically responded to by the company, as was that of "The Lord Lieutenant," who expressed how much he was gratified by the honour thus done him, and spoke in high terms of the zeal and skill with which the enterprise was carried out. The healths of Sir Charles Bright, Mr. Whitehouse, and the other scientific gentlemen connected with the laying of the cable, were received with loud applause. The communication between the two ends of the telegraph have been interrupted for nearly a fortnight, and it is feared that the injury which the line has evidently suffered may be at too great a distance from the shore to be repaired. At the Guildhall on Friday, William Thomas Barns, the son, and Lucy Barns, the wife of Mr. Barns, the auctioneer and picture dealer of St. Paul's Churchyard, surrendered before Alderman Wire to answer the charge of conspiracy to defraud Mr. Robert Herries Peter of sums of money amounting to about 1200*l.*, and a bill of exchange for 1,000*l.*, by false pretences. Mr. Sleight said that Mr. Peter was not present, and that a corrupt settlement must have been effected to put an end to the case. The solicitors and counsel on both sides denied any knowledge with regard to a compromise, and after some conversation, the case was again adjourned, the defendants being held to bail.

PUBLIC AMUSEMENTS.

AFTER an interval of the unwonted duration of nearly two months, the Haymarket Theatre was reopened by Mr. Buckstone on the 6th instant. The house has been entirely refitted and redecorated, and the comfort of the visitors duly consulted in the improved arrangements. Murphy's comedy, "The Way to Keep Him," a successful revival of last season, was selected for the opening of the new one, with Mrs. Sinclair, Miss Reynolds, Messrs. Buckstone and Howe, &c. The reappearance of Senora Pera Nena in a new ballet, with Mr. Compton in the after-piece, completed an evening's entertainment which was duly appreciated by a densely crowded audience. Several novelties are promised by Mr. Buckstone, especially a new comedy, by Mr. Bayle Bernard.—On the same evening, Miss Swanborough inaugurated her winter season at the little Strand Theatre, with a new and very agreeable *pétite* comedy, by Mr. Charles Selby, entitled, "The Last of the Pigtales," which, without the least pretension to either consistency or probability in the plot, is so pleasantly written and well acted as to leave the most fastidious nothing to complain of on the score of amusement. The principal parts were sustained by the author and Miss Swanborough, ably supported by Messrs. J. Bland and Clarke, and Mesdames Selby and Ternan. Buckstone's delightful comedietta, "The Rough Diamond," followed, and introduced to the visitors of this theatre Miss Oliver, who has been so long a favourite at the Lyceum and other theatres. The character of *Cousin Joe*, one of Mr. Buckstone's happiest performances, is played at the Strand by Mr. J. Clarke with considerable humour, and succeeds in keeping the audience in a roar. —Sadler's Wells, the last refuge of the legitimate drama, was re-opened on Saturday last with the tragedy of "Othello." Mr. Phelps being quite sure of appreciation by the audiences he always succeeds in drawing around him, never thinks it necessary to commence his season with the flourish of trumpets and general puffery which are but too much the fashion. All the advertising in the world, however, could not have filled his theatre any fuller than it was packed on Saturday night by an audience eager to greet their old favourites. The principal characters were filled, as usual, by Messrs. Phelps, Marston, and Robinson; *Desdemona* and *Emilia* being represented by Mrs. Charles Young and Miss Atkinson. This company has also received an addition in Mr. Charles Young, from the Strand Theatre, who made his first appearance in the farce of "Mrs. White."—At the Lyceum, Mrs. Charles Young has been succeeded by Mrs. Alfred Mellon (Miss Woolgar), who has assumed the former lady's character in the new comedy "Extremes." Comparisons are odious—and it would be hard to say which lady most delighted the audience, though their styles are essentially different. On Saturday a new farce was produced, which we fear is not a success. It is called "Too Much for Good Nature," and proved too much for that of the spectators; the dialogue wants point, and the piece altogether is far too much spun out. All that talent could do to make it successful was done by that excellent actor Mr. Emery, whose efforts were ably seconded by Mr. James Rogers, but we fear that not even their performance will suffice to keep this farce alive.

Obituary.

BROTHER LEWIS ARIA.

We regret to announce the death of Bro. Lewis Aria, which took place at Scarborough, on the 25th ult. Bro. Aria might be considered in the prime of life, being only 48 years of age, and those who have observed him in Grand Lodge might fairly have predicted for him a much longer lease of life. Bro. Aria was initiated in the Lodge of Emulation, No. 21, on the 19th December, 1842. Immediately after his initiation, Bro. Aria went to Jamaica and joined the Friendly Lodge, No. 291, in which Lodge he served the office of Master. On his return to England he resumed his membership with No. 21, paying eleven years' arrears of subscription, and continued a member until his decease.

NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C., not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the first volume of 1858 are now ready, price 1s.; or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

GRAND LODGE.—A Brother on the dais, and who, therefore, had a better opportunity of judging than our reporter, from the position in which he was placed, could possibly have, informs us that the motion of Sir Lucius Curtis for a vote of confidence in the Grand Master, at the Grand Lodge of the 1st instant, was formally put, and that every Brother present, with the exception of three who did not vote at all, appeared to vote for it; and that then followed the scene of enthusiasm described by our representative.

“A YOUNG MASON.”—It is not in accordance with the laws of Freemasonry for the Secretary of the Lodge, at the election of W.M., to cause voting papers to be circulated amongst the Brethren previous to their entering the Lodge, with the Brother's name inscribed thereon *he* wishes appointed. We should consider such a course of action as a most unwarrantable interference with the right of ballot.

“SYDNEY.”—A companion being a P.M. of a Craft Lodge, and having served the office of Assistant Sojourner for twelve months, is eligible for the Third Principal's chair. The immediate P.M. is not, strictly speaking, an officer of the Lodge.

CHANGE OF ADDRESS.—Bro. Morris has removed from Lodgeton, Kentucky, to Louisville, Kentucky. His correspondents will take notice of this change.

“S. W.”—It is difficult to define the rights of honorary members of a Lodge. In fact, not being acknowledged by the Book of Constitutions, they have no rights beyond those which may be accorded them by the Lodge bestowing the honour upon them. If returned to Grand Lodge as honorary members, they will not be registered; but the Lodge may, as a mark of honour, have a body of members paying less than the ordinary fee—no matter how small beyond the legal quarterage—and members elected to that class will enjoy all the privileges of ordinary members, or it would be otherwise no honour to belong to it.

No. XXXVIII.—SEPTEMBER 22, 1858.

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THE ANCIENT MYSTERIES.—V.

WAS ENOCH THE ORIGINATOR OF THE MYSTERIES?—THE CABIRIA.—  
THE DIONYSIA.

*(Continued from p. 395.)*

HAVING now described, or rather attempted to give a description of, the mysteries of Egypt and of Eleusis (for, considering the somewhat scanty materials and hypotheses we have to work upon, little more than a sketch or outline can be obtained—of the public shows or processions, indeed, pretty full accounts are to be found, but of the more hidden rites which were celebrated in the inmost penetralia of the temples with closed doors the records are few in number); let us devote a short space to the consideration of such other mysteries as we have not yet touched upon.

To revert for a brief space to Egypt, it may not be out of place to mention a tradition referred to in the first volume of the "Universal History," and quoted by Dr. Oliver, that in ancient times, before the deluge in fact (that is if any mysteries existed before that period, which, as our readers are aware, is an open question), those who practised the mysteries engraved their secrets upon pillars, and deposited them in a subterranean cavern. The tradition further says that they did this, foreseeing the coming of the deluge. We do not exactly see how they foresaw it, unless they took this precaution some time during the hundred and twenty years in which Noah was preparing the ark; and even then, we may surely suppose that if they foresaw the terrible calamity which was coming on the earth, and had so much anxiety for the preservation of their mysteries, they would have had more regard for their own lives, and would have taken warning by the preaching of Noah. This, however, we know that none but Noah and his own family did. The tradition, however, says that those who were skilled in the ancient rites, foreseeing the coming of the deluge, and fearing lest the memory of their ceremonies should be obliterated, built and contrived vaults, dug with vast labour, in several places, cutting on the walls many sorts of birds and beasts, and innumerable kinds of animals, which they called hieroglyphical letters. In these

vaults or caverns, accordingly, says the legend, the pillars above mentioned were found, in a place called Syringes, described to be certain winding apartments under ground, near Thebes, beyond the Nile, and not far from the sounding statue of Memnon.

We have already alluded to the origin assigned to the mysteries after the deluge by the Rev. G. S. Faber, and by Dr. Warburton, Bishop of Gloucester ; Dr. Oliver assigns it as follows.

The universal deluge, he observes, would doubtless produce a tremendous effect on the minds of the survivors ; and as a knowledge of this terrible event was propagated amongst their posterity, it would naturally be accompanied by a veneration for the piety, and afterwards for the persons, of the favoured few who were preserved from destruction by the visible interference of the Divinity. This veneration, increasing with the march of time, and with the increasing oblivion of the peculiar manner in which their salvation was accomplished, at length assumed the form of an idolatrous worship ; and Nimrod, the first open apostate, instituted a series of divine honours to Noah and his triple offspring, who were identified with the Sabæan worship, and gave the original impulse to the Helio-arkite superstition. Hence the sun and Noah, are said to have been worshipped in conjunction with the moon and the ark,\* which latter subsequently represented the female principle, and was acknowledged in different nations under the various appellations of Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Ceridwen, Frea, &c. ; while the former, or male principle, assumed the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Brahma, Odin, &c.—the various appellations which different peoples bestowed on the same divinity, the founder of their nation, male or female—which constitute the same false principles to which the mysteries were universally consecrated, and which, by degrees, introduced the abominations of the phallic worship. On these rude beginnings, says Dr. Oliver, the whole complicated machinery of the mysteries was formed, which completely banished from the political horizon of idolatry the true knowledge of God and of a superintending providence.

We must here join issue with Dr. Oliver. We do so with all respect, and in doing so fully acknowledge his great research, his voluminous writings, his extensive knowledge, and feel that we are doing, to say the least, a bold thing, in differing, however courteously, with him, who was but so lately, and for so long a time, our predecessor, as a contributor to the pages of this *Magazine*, (chiefly, we believe, in its “quarterly” time.)

Having premised thus much, by way of apology, we must observe that Dr. Oliver, although assigning a means of the continuation after the deluge of such mysteries as existed before that event, names two distinct periods for the institution of the mysteries, viz., one *after* the deluge, the account of which we have just given almost in his own

\* *Vide* former papers (on the ancient mysteries), on the worship of Isis and Osiris, in conjunction with the lunar vessel.



words, the other before the deluge, the paragraph containing which we quote :—

“The mysteries, after they were once instituted, which probably took place on the plains of Shinar, before the dispersion of mankind, spread over the world, with a rapidity which is truly astonishing.”

Here is surely the assignation of two distinct periods for the same event, nor can we sympathize entirely with the learned author, in another passage in the same work, in which he asserts that “Enoch gave to these rites (the rites of initiation, &c.), a decisive character, and added to the practice of divine worship the study and application of human science.” He then quotes the following passage (Bar Hebræus, cited by Wait, *Orient. Ant.* p. 182) :—

“Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare, that Enoch is the same as Mercury Trismegistus, and that he taught the sons of men the art of building cities, and enacted some admirable laws. In his days, a hundred and eighty cities were built; of these, that which was the least, was Edessa. He discovered the knowledge of the zodiac, and the course of the planets; and he pointed out to the sons of men that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings, and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the sun at each of the zodiacal signs, &c., &c.”

It will be observed, continues Dr. Oliver, that in the latter part of the above quotation, Enoch is converted into an idolator; but the author evidently blends into one, the characters of Enoch and Enos. According to our traditions, Enoch was a very eminent Freemason, and the conservator of the true name of God, which was subsequently lost, even amongst his own favoured people, the Jews.

Now, with regard to the above passages, both of Oliver and the author whom he quotes, we must observe some few manifest discrepancies. With respect to Enoch, in the first place, we may remark that there are mentioned in Holy Scripture two Enochs, and an Enos besides. Their dates are respectively (we will call them I. and II., for the sake of distinction, Enoch II. being, it will be remembered, the one most generally known), Enoch I., the son of Cain, B.C. 3875, or A.L. 129; Enos, the son of Seth, B.C. 3769, or A.L. 235; Enoch II., the son of Jared, B.C. 3382, or A.L. 622; leaving a space of 106 years between Enoch I. and Enos, of 387 years between Enos and Enoch II., and of 493, or nearly 500 years, more than half a lifetime of that period, between Enoch I. and Enoch II. Now, the Bible being the only book which gives any authentic record whatever of those who lived in these early times, we must be very cautious in coming to historical conclusions about persons therein spoken of; and inasmuch as it is only recorded of Enoch I. that he built one city named Enoch, and that he had a son named Irad; of Enos, that he had a son named Cainan and other children, and that he lived nine hundred and five years; and of Enoch II., that he had a son named Methuselah, and other children,

and that, after "walking with God" for three hundred and sixty-five years, "God took him," or, as St. Paul says, "he was translated that he should not see death; and was not found, because God had translated him" (Heb. xi. 5)—we are surely scarcely justified in coming to the conclusion of Bar Hebræus, that Enoch I. was an adept in scientific discoveries, or that he built cities, the reputation of which would seem to belong (if to either) rather to Enoch II., or that (knowing as we do that astronomical knowledge could scarcely have been said to have had a commencement at that period, inasmuch as in the time of Herodotus, who was born B.C. 484, or 2898 years later than the last of the above-mentioned periods, the bare fact of the rotundity of the earth was not known) the zodiac and the course of the planets were known to Enoch II.;—or, above all, that he was an idolator. The only places in the Bible in which either of the Enochs or Enos are mentioned, are in Gen. iv. 17 and 26; v. 7, 9–11, 18 and 19, 21–24; Luke, iii. 37; Heb. xi. 5; and Jude, v. 14. In no one of these passages can we see any ground for drawing any one of the above-mentioned inferences; and we must also join issue with our reverend brother on one point besides, viz. that Enoch was "a very eminent Freemason. Enoch, it is true, is mentioned by name in the Masonic ritual, but only, if we recollect rightly, as a good man, whose example in "walking with God" is to be followed by those who have the privilege of reading of it; but, surely, the mere mention of a man's name in a ritual, much of which (whatever may be the antiquity of the order of Freemasons) is comparatively modern, does not *per se* warrant the conclusion that that man was a member of the order to which that ritual belongs. Besides this, in the ritual itself now in use the origin of the order is dated from the building of Solomon's temple; and even in an allusion to the ancient Egyptians, whose nation was founded at a period posterior to Enoch, it is not said that the origin of the order is ascribed to them, but merely that there is an affinity between their customs and those of Freemasons. We propose, however, in a future paper, to offer some remarks on the origin and antiquities of Freemasonry. On the same grounds, then, on which we decline to identify Enoch as a Freemason, or with Enos, we beg, in all courtesy, to differ with our worthy brother Oliver as to Enoch's being a founder or propagator of the rites of initiation.

On another point, we are happy in being able to agree with the view of Dr. Oliver. The mysteries, he says, in all their forms, were funereal. They celebrated the mystical death and revivification of some individual (our readers will recollect the account we gave in April last, of the death and restoration of Osiris, although his death, as there described was rather literal, than mystical, in the sense of figurative. Doubtless however, the word "mystical" is here to be taken in reference to the word "mysteries"), and we fear we must also agree with Dr. Oliver in his next passage—by the use of emblems at once impious and disgusting. We may also give, as a matter of some interest

in connection with Osiris, a description of the caverns at Byblus (where the body of Osiris was cast up, after being tossed about on the waves), in which the ceremonies of initiation were afterwards solemnized. About half a mile to the southward of the court, say the authors of the "Universal History," are two towers, supposed to be sepulchral monuments, for they stand on an ancient burying place. They are about ten yards distant from each other, one in the form of a cylinder, crowned by a multilateral pyramid, thirty-three feet high including the pedestal, which is ten feet high and fifteen square; the other is a long cone, discontinued at about the third part of its height; and, instead of ending in a point, wrought into an hemispherical form: it stands upon a pedestal six feet high and sixteen feet six inches square, adorned at each angle with the figure of a lion in a sitting posture. Underground there are square chambers of convenient height for a man, and long cells branching out from them, variously disposed and of different lengths. These subterraneous chambers and cells are cut out of the hard rock.

The next mysteries which we propose to consider at any length, are the *Dionysia*, or the mysteries of Bacchus. We may however give a glance in passing at the mysteries of the *Cabiri* or *Cabeiri*, commonly called the Cabiriac Mysteries. Comparatively little is known of these mysteries, excepting that they were festivals or orgies, which were celebrated with much solemnity, in all places in which the Pelasgian Cabiri were worshipped, but especially in Samothrace, Imbros, Lemnos, Thebes, Anthedon, Pergamos, and Berytos. As with other mysteries, no one was allowed to divulge them; all the mysteries, indeed, as their name as now understood implies, though originally it did not bear this meaning, were kept secret for two reasons. In the first place, because nothing excites curiosity like that which retires from observation, and seems to forbid inquiry; a certain system, moreover, was to be kept up and supported, and had the mysteries been made absolutely public and practised openly, the people would have despised what was easy and intelligible; and it was therefore necessary to provide them with something which was withdrawn from the public gaze, something (according to our ideas), mysterious, in order to suit their taste and stimulate their curiosity. The ignorance of the mysteries preserved their veneration, and for this reason they were entrusted to the cover of night. They were kept secret to invite curiosity; they were celebrated in the night to impress the recipients with veneration and religious dread—a reason for their celebration at this time put by Euripides into the mouth of Bacchus. They were solemnized, moreover, with a variety of shows and representations, some of which we have already described in our accounts of the Isiac and Eleusinian mysteries, to fix and perpetuate those impressions. Hitherto, then, the mysteries, whether of Isis, Eleusis, the Cabiri, or of whomsoever they may be—for all, in this respect at least, were framed on this principle—are to be considered as invented not to deter but to invite the curiosity of the people.



But, in the second place, they were kept secret from a necessity of teaching to the initiated some things which it would have been improper to have communicated to all. There were, in the judgment of those in authority, in these matters as in ordinary public affairs, many truths which it would have been inconvenient both for them and for the state to have generally known, and many things which though false it was expedient that the people should believe (our readers will bear in mind that we are speaking of a system of heathen worship); and therefore the Greeks shut up their mysteries in the silence of their sacred enclosures.

Now to reconcile this seeming discrepancy, of supposing the mysteries to be instituted to invite the people to them, and at the same time to keep them from the people's knowledge, we must remember that they were for the most part divided into the two portions we have before mentioned, the *greater* and the *lesser* mysteries. The end of the lesser mysteries must be referred to the intention of the hierophants to invite the people into them; and of the greater, to their purpose of keeping some truths from the people's knowledge. Nor is this asserted without sufficient warrant; antiquity is very express on this point. We are told that the lesser mysteries were only a kind of preparatory purification for the greater, and might be easily communicated to all. Four years was the least term of probation for those greater mysteries, in which, as Clemens Alexandrinus informs us, the secrets were deposited, and to which comparatively few were admitted. As, however, it is very certain that one great object in the mysteries was the good of the state, it follows that the doctrines inculcated in both the greater and lesser mysteries were for the benefit of society—only with this difference, that without inconvenience some might be taught promiscuously, others could not. On the whole, the secret in the lesser mysteries was some hidden rites and representations, to be kept from the open view of the people only to invite their curiosity; and the secret in the greater, some hidden doctrines to be kept from the people's knowledge for the very contrary purpose; while the public representations and processions which took place annually, served to renew from time to time that popular excitement, so to speak, which was necessary for providing for the sacred rites a constant supply of new recipients; and these shows and processions, which were common both to the greater and lesser mysteries, were only designed to engage attention, and raise devotion.

The most celebrated of the Cabiriac mysteries, were those of Samothrace, which, judging from those at Lemnos, which were similar to them in character, were solemnized every year, and lasted for nine days. The Cabiri themselves were certain deities held in the greatest veneration in Thebes, Lemnos, Macedonia and Phrygia, but more especially the islands of Imbros and Samothrace. Their number is uncertain, and according to some accounts, there were only two, viz., Jupiter and Bacchus or Dionysus; according to others, three, and others again mention four, viz. Aschieros, Achiochersa, Achiochersus



and Camillus. It is most probable, however, that whatever the number was, Jupiter and Bacchus were of the number. It is unknown where their worship, under this title, was first established; it is alleged however, to have been in Phœnicia, and to have been taken thence and introduced into Greece by the Pelasgi. It was, as we have before said, at Samothrace that their festivals were celebrated with the greatest solemnity, and here the ancient heroes and princes were for the most part initiated, as their power was esteemed to be great in protecting recipients who were initiated here, from storms and shipwreck. They were also supposed to preside over metals. According to some accounts, the obscenities which prevailed in their celebrations have obliged the authors of all countries to pass them over in silence, and to say that it was unlawful to reveal them. These deities are sometimes confounded with the Dioscuri or Anaces (Castor and Pollux), the Corybantes, &c., and according to Herodotus, were the sons of Vulcan. This author mentions the sacrilege which Cambyses, the son of Cyrus, committed\* by entering their temple, turning into ridicule their sacred mysteries, and burning their images in a fit of madness; and in another place, he certainly mentions a fact which seems to bear out this view of the reason which has caused all particulars about them to be so much veiled in secrecy. Another account however, brings no such charge against them, and says that persons on their admission, seem to have undergone a strict examination respecting the life they had hitherto led, and were then purified of all their crimes, even if they had committed murder. This seems to imply as a necessary consequence, at least in intention, a life of honour and purity, or this examination and purification, would scarcely have been necessary. But there seems to have been an insuperable obstacle to a life of purity and holiness, viz., the vicious examples of their own gods.

“Ego homuncio hoc non facerem?” †

TER. *Eun.* iii. 5.

This was the self-absolving formula, whenever any one was resolved to give loose to his passions: and the licentious rites, in the open worship of their gods, gave still greater encouragement to these conclusions. Plato forbids drinking to excess, excepting during the festival of Bacchus and in honour of that divinity. And Aristotle blames all lewd and obscene images and representations, excepting those of the gods which religion has sanctified.

Now the mysteries professed to require nothing difficult of the recipients, which they did not themselves assist them to perform. It was necessary therefore to remedy the evil which we have just mentioned; and the aspirants were accordingly informed by the hierophants, that Jupiter, Mercury, Bacchus, Venus, or whatever deity it was to whose mysteries they were attached, and the whole conclave of

\* Herodotus, *Thalia*, 37.

† “Might not such a wretched fellow as I, be allowed to do this?”

licentious deities, were only mortals who had died, and who had been subject in their lifetime to the same passions and infirmities with themselves, but on account of the benefits which in other ways they had conferred on mankind, grateful posterity had deified them. Here now they should have stopped, or rather, they should have added, to complete this version of the story and hold them up as examples for imitation, that although from unchangeable custom, certain things in their mysteries were still retained, which might seem in themselves objectionable, yet the deified persons were now free from them, and that these flaws in their characters were commemorated in their mysteries to show what they once were in contrast to the perfection to which they subsequently attained. But, according to Warburton, they did not stop here, for he says that the mystagogues or hierophants were accustomed thus to complete the sentence which we broke off in the middle, to give our idea of what ought to have been its completion—"but on account of the benefits which they had otherwise conferred on mankind, grateful posterity had deified them, but with their virtues had indiscreetly canonized their vices."

Let us now, after this long digression, which has but little reference either to the mysteries of the Cabiri, or to the Dionysia or mysteries of Bacchus, in particular (though they do relate to the mysteries in general), turn our attention to these last-named rites.

The reverence in which Bacchus and his rites were held in Greece, may be seen from the following extracts from the choral songs of Sophocles. We quote from the spirited translation, or rather paraphrase (we believe by Bartholomew), set to music by Mendelssohn, comparing it with the Greek, however, as we write it down, and reserving to ourselves the liberty of making such verbal alterations as may render it more generally intelligible to our readers than it otherwise might be.

"Then came the fame giving Niké, the queen of victory,  
 Bearing the palm for the car-celebrated Thebæ;  
 The dread strife now is o'er,  
 Discord ceases,  
 War is no more.  
 Let the night revel ring,  
 Music awaking,  
 In the temples dance and sing,  
 Praises to Bacchus  
 Thebæ all shaking."—*Antigone*, 148—154.

In the next chorus which we quote, is described the violation of the Bacchic orgies by Lycurgus, the son of Dryas king of the Edones in Thrace. This monarch is said, in mythology, to have driven Bacchus out of his kingdom, and to have abolished his worship, for which impiety he was severely punished by the gods. This fable is explained by the belief that the aversion of Lycurgus for wine, over which Bacchus presided, arose from his hatred for the filthiness and disgrace of intoxication, and that he therefore cut down all the vines

in his kingdom to prevent the manufacture of wine, and even put his son to death, and cut off his own legs in a frenzy, mistaking them for branches of the vine. For this he is said to have been put to death by his subjects in a most cruel manner, who had been assured by the oracle that they would never taste wine again till Lycurgus was no more.

“ Dryas’s impious son, monarch of Thracè,  
Tore the wine-giving thyrsus\*  
And its orgies denied;  
Him Dionysus defied  
[And] fettered fast in a mountain.  
He whose impious proud soul desecrated  
The rod† that charmeth existence,  
By the vengeance of its god  
Atoned thus,‡ for presuming to defy his power.  
Awed by this wretch, the mystic throng  
Forebore the dance, refrained the song;  
The pipe was mute,  
The torch was extinguished.”—*Antigone*, 945—955.

The next quotation is a fair sample of the grand choral ode of triumph in honour of Bacchus :—

“ Fair Semele’s high-born son,  
Thou many-named one,  
Thou who callest thy father the Thunderer Jove—  
Object of beautiful Italia’s love—  
Thou who crownest what Ceres bestoweth on all—  
To thee now we call  
Hear us,  
Bacchus!  
In Thebæ thy bacchantes’ home,  
Where the bright Ismenus rolling his waters,  
Unites the dragon’s sons and daughters.§  
On thy mount’s double-crested heights  
Thy votive flames ascending,  
With Corycian nymphs attending,  
Grace thy mystic rites.  
Where pure Castalia laves the ground,  
Thy lofty Nysian summit sings,  
Ivy-crowned,  
Thy praise.

\* A rod or pole, terminated by the apple of the pine or fir-cone, that being a tree dedicated to Bacchus in consequence of the use of the turpentine which flowed from it, and which was used in making wine, and borne by the Moenades and others, in Bacchanalian festivities. The fabulous history of Bacchus relates, that he converted the thyrsi—carried by himself and his followers—into dangerous weapons, by concealing an iron point in the head of the leaves. Hence the thyrsus was called “a spear, enveloped in vine leaves,” and its point was thought to excite to madness.—*Smith, Dict. of Ant.*

† Viz., the thyrsus.

‡ That is, by being fettered as here described.

§ In allusion to the men who sprang from the dragon’s teeth sown by Cadmus, who founded Thebes.

Vine and tree  
 Warble to thee ;  
 Thy votive train chant thy lays,  
 Thy sacred chorus raises,  
 And Thebæ's fanes  
 Resound thy praises,  
 Hear us,  
 Bacchus !  
 Above all the rest  
 Thebæ thou hast guarded and blest,  
 She was his pride  
 Who clasping the Thunderer, died ;  
 And now seeking its last repose,  
 We pray thee to come and heal its woes.  
 O hither bend,  
 From thy Parnassian heights descend,  
 Or from over Eubœa's billows.  
 Thou whose power inspires  
 All our torch-lit star-vying choirs,  
 Guide our dance, and lead our song—  
 Son of Jove, for ever young !  
 Come with mirth and revelry,  
 Bring thy Naxian nymphs with thee,  
 Come, and let them bounding before us,  
 Chime and rhyme the tip-toe chorus,  
 To praise thee,  
 Adore thee,  
 Great Iacchus !”

The above choral odes may serve to show the esteem, and veneration indeed, in which Bacchus was universally held. Festivals or mysteries were celebrated in his honour in all parts of Greece, which were called the Dionysia, and were characterized by extravagant merriment and enthusiastic joy, as is indeed indicated in the foregoing choruses. Drunkenness, and the boisterous music of flutes, cymbals, and drums, were common to all Dionysiac festivals. These festivals were said to have been first introduced into Greece from Egypt by one Melampus, and were observed at Athens with more splendour and ceremonious observance than in any other part of Greece. The years were reckoned by their celebration, the archon presided at the solemnity, and the priests who officiated in the rites were honoured with the most dignified seats at the public games. At first we are told they were celebrated with great simplicity, and the time was consecrated to mirth. It was then usual to carry in procession a vessel of wine adorned with a vine branch, after which, followed a goat, a basket of figs and the *φαλλοί*. The worshippers imitated in their dress and actions the poetical fictions concerning Bacchus. They clothed themselves in fawn's skins, fine linen, and mitres or turbans, they carried thyrsi, drums, pipes, and flutes, and crowned themselves with wreaths of ivy, vine leaves, or fir. Some imitated Pan and the satyrs in the uncouth fashion of their dress, and in their fantastic movements. Some rode upon asses, and others drove the goats to



slaughter for the sacrifices. In this manner, both sexes joined in the solemnity (should we not rather say celebration, as a more general term, for solemnity it can scarcely be called in the usual acceptation of the word), and ran about the hills and plains, nodding their heads, dancing in ridiculous postures, and making the air resound with their shouts of "Evoe Bacche! Io! Io! Evoe Iacche! Io Bacche! Evohe!"

With such rites were the festivals of Bacchus celebrated in Greece, especially in Athens. In one of these ceremonies there came in procession a number of persons carrying sacred vessels, one of which contained water. After these came a select number of noble virgins, carrying little golden baskets filled with fruit of all kinds. Serpents were sometimes placed in these baskets, which crawled out and about them, giving an air of wild mystery to the proceedings; and this and the various other adjuncts, made the whole train represent a population inspired and actuated by the powerful presence of the god. Next in order came a company of men bearing representations of the *φαλλός*, the symbol of the fertility of nature, and singing together dithyrambic choruses or hymns, addressed to the god, in the freest metres and abounding with the boldest imagery, in which his exploits and achievements were extolled: these songs were called the *φάλλικα ᾄσματα*. These men who were called the *φαλλοφόροι*, were crowned with ivy and violets, and had other plants and herbs hanging about their faces. Next to them came the *ἰθυφαλλοί*, in women's apparel, with white striped garments reaching to the ground, their heads were decked with garlands, and their hands covered with flowers. In their gestures and actions, they too affected intoxication. Besides these, there were a number of persons called *λικνοφόροι*, who carried *λικνόν* or mystic van or fan, as it is sometimes called, of Bacchus.

It was also customary in some of the Bacchic processions, to carry a representation of the god. This was first of all, an image of bronze or other metal, carried in a chest, but afterwards a boy was substituted as the representative of Bacchus; he was borne along in triumph in a chariot drawn by men dressed in skins to represent panthers and tigers, animals sacred to him, while bucks and goats sported round him.

To this Horace doubtless intended an allusion, when he speaks (Lib. III. Od. iii. 13—15) of Bacchus as being drawn to Heaven by tigers—

" ——— Te merentem, Bacche pater, tuæ  
Vexêre tigres, indocili jugum  
Collo trahentes ———"

and the poet Dryden speaks of his perpetual youth, in his "Alexander's Feast."—

" Now give the hautboys breath, he comes, he comes,  
Bacchus, ever fair and young," &c.

The Attic festivals of Dionysus, were four in number : viz.—

1. The rural or lesser Dionysia.
2. The Lenæa.
3. The Anthesteria.
4. The civic or greater Dionysia.

The season of the year sacred to Dionysus, was during the months nearest to the shortest day.

1. The rural or lesser Dionysia (a vintage festival) were celebrated in the various demes of Attica, in the month of Poseideon, and were under the superintendence of the respective demarchs, or local magistrates. This was the most ancient of these festivals, and was celebrated with more universal revelling and merriment than the others, even slaves enjoying perfect freedom and indulging in the most boisterous gaiety during its celebration. It is said that from this festival comedy took its origin, in the jests which the peasants vented upon the populace from a waggon in which they rode about.

2. The Lenæa were celebrated in the month of Gamelion. This festival was so called from *ληνός*, the wine press, and was celebrated in the ancient temple of Dionysius Limnæus (from *λίμνη*, a swamp), with a procession, and scenic contests in tragedy and comedy. The procession went to the Lenæon (as the temple was called), where a goat was sacrificed, and the chorus standing round the altar, sang a dithyrambic ode to the god. As the dithyramb was the element out of which, by the introduction of an actor or speaker, tragedy arose, it is natural that in the scenic contests of this festival, it should have preceded comedy. The poet who wished his play to be brought out at the Lenæa, applied to the archon who had the superintendence of this festival, and who granted him a chorus if the poem or play seemed to him to deserve it.

3. The Anthesteria were celebrated on the 11th, 12th, and 13th days of the month Anthesterion. The second archon likewise presided at this celebration, and awarded prizes to those who were victorious in the several games which took place on the occasion. It is uncertain whether dramas were performed on this occasion. Some have thought that those which were performed on the occasion of the greater Dionysia, were rehearsed at this festival. The mysteries connected with the celebration of the Anthesteria were held at night.

4. The civic or greater Dionysia were celebrated about the middle of the month Elaphebolion, and were under the superintendence of the first archon, who awarded a prize to the dramatist who produced the most successful play. The prize consisted of a crown, and his name was proclaimed in the theatre of Dionysus. The worship of Dionysus (whom the Romans called Bacchus), or rather the Bacchic mysteries and orgies, or the bacchanalia, are said to have been introduced from southern Italy into Etruria, and carried from thence to Rome, where, for a long time they were carried on in secret, and, during the latter part of their existence, at night. The initiated, according to

Livy, not only indulged in feasting and drinking at their meetings, but when they were heated with wine, they practised the coarsest excesses.

The time of initiation lasted ten days ; on the tenth day the aspirant partook of a solemn meal, and after having undergone a purification by water, was led into the sanctuary. At first only women were initiated, and the mysteries were celebrated only during three days in each year. But Pacula Annia, a Campanian priestess, pretending, it is said, to act under the direct influence of Bacchus, changed the whole method of initiation : she initiated men, and transferred the solemnization from the day time to night, and held bacchanalia five days in each month instead of only three days in each year. From this time the excess and licentiousness of these orgies increased to so alarming an extent, that in the year B.C. 186, the consuls Spurius Posthumius Albinus, and Quintus Marcius Philippus, at the command of the senate, instituted an investigation into the nature and object of these new rites. Numerous persons were arrested and some put to death, and a decree of the senate was issued, ordering that no bacchanalia should thenceforward be held either in Rome, or in any other part of Italy, without special license from the *prætor urbanus*, who should not grant such permission without the authority of the senate. If this permission were thus granted, in an assembly of the senate of not less than a hundred members, the Bacchic rites might be celebrated ; but not more than five persons were to be present at their solemnization, and there was to be neither a common fund to support them, nor any regular priest or master of the sacred rites. A brazen tablet, inscribed with this important document, was found in 1640, near Bari, in southern Italy, and is now to be seen in the Imperial Museum at Vienna.

When the Bacchanalia were thus suppressed in Rome and throughout Italy, a more simple and innocent festival of Bacchus, called the Liberalia, took their place, and were celebrated once a year. Priests and priestesses, crowned with garlands and wreaths of ivy, carried in procession through the city wine, honey, cakes, and sweetmeats, together with an altar with a handle (*ara ansata*), in the middle of which there was a small fire pan (*foculus*), in which from time to time sacrifices were burned. This festival was celebrated on the sixteenth day of March ; and on this day those of the Roman youths who had attained their sixteenth year, received the *toga virilis*.

Some other festivals and mysteries may be mentioned (they were, in fact, almost innumerable), among the most remarkable of which were the *Νυκτήλια*, which were observed by the Athenians in honour of Bacchus Nyctelius. They were celebrated under the most fearful penalties to secure secrecy, and in the night, as their name implies. The secrecy, indeed, which seems to have surrounded all the Bacchic mysteries, is clearly pointed out by Horace in his eighteenth ode of the first book, which, as it is in praise only of Bacchus and the moderate use of wine, and is, moreover, a short one, we quote entire :—

" Nullam Vare sacra vite prius severis arborem  
 Circa mite solum Tiburis, et mœnia Catili,  
 Siccis omnia nam dura Deus proposuit; neque  
 Mordaces aliter diffugiunt sollicitudines.  
 Quis post vina, gravem militiam aut pauperiem crepat?  
 Quis non te potius Bacche pater, teque decens Venus?  
 At ne quis modici transiliat numera Liberi,  
 Centaurea monet cum Lapithis rixa super mero  
 Debellata; monet Sithoniis non levis Evius,  
 Quum fas atque nefas exiguo fine libidinum  
 Discernunt avidi. Non ego te candide Bassareu  
 Invitum quatiam; nec variis obsita frondibus  
 Sub divum rapiam. Sæva tene cum Berecynthio  
 Cornu tympana, quæ subsequitur cæcus Amor sui,  
 Et tollens vacuum plus nimio Gloria verticem,  
 Arcanique Fides prodiga perlucidior vitro."

We subjoin the following free translation, written literally *currente calamo*, and without any attempt at being more than not prose.

" Varus, in laying out the fertile soil  
 Of Tivoli, around the walls of Catilus,  
 Give honour to the vine above all trees,  
 The sacred tree of Bacchus, or from him  
 What can'st thou hope who lov'st not wine—alone  
 The refuge from the tedious cares of life.  
 Who, after wine, e'er feels the toil of war,  
 Or cares to own the craving pangs of want?  
 Who will not rather sing with joy thy praise,  
 Or revel in the sweet delights of love?  
 But with what warning voice do they yet speak,  
 Who though no longer under heaven's fair sky,  
 Yet charge us by their death to ne'er o'erstep  
 The bounds of moderation, lest the fate  
 Shared by the centaurs at the vengeful hand  
 Of Theseus and Pirithoüs, and no less  
 The fury of the god himself outpoured  
 On those who in Sithonia angered him,  
 Await us also. Ne'er, fair Bassareus,  
 May I offend thee, ne'er may I divulge  
 Thy mystic rites, now under holy leaves  
 Secured from public gaze. Yet keep, I pray,  
 Thy Phrygian horn and tabret far from me,  
 Lest at their sound that blind self love arise,  
 That vanity which raiseth above measure  
 The empty head of fools, that secrecy  
 As glass transparent, as Ixion false,  
 Which keeps not silence, and betrays its trust."

There were likewise the Dionysia ὁμοφάγια, so called, either because human victims were sacrificed, or because the priests imitated the eating of raw flesh. There were also the Arcadian mysteries, and others called the τριετήρεια, and the πενταετήρεια, from their celebration every three and five years, respectively. Few others are worthy of



notice, as all partook more or less of the character which we have above delineated.

We should observe, in conclusion, that the account which we now present to our readers cannot pretend to lay much claim to originality; in giving particulars of events of such remote antiquity, reference must necessarily be made to books, and we therefore give as our principal authorities, Smith's *Dictionary of Greek and Roman Antiquities*, and Bishop Warburton's *Divine Legation of Moses*.

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## OUR ARCHITECTURAL CHAPTER.

THE event to be first referred to by us under this head is the laying the first stone of the Masonic Hall at Whitby, by the M.W.G.M., as fully recorded by us. It was attended by a ceremonial of imposing character, tending to maintain a feeling of respect for the Order; the procession included upwards of three hundred Brethren.

Another foundation stone, laid with Masonic ceremonies, is recorded in another page. It was that of a new theatre and music hall, in the town of Greenock. The ceremonial was presided over by Bro. John Scott, senr., acting Grand Master, and in the presence of the Provincial Grand Lodge of West Renfrewshire, of the Port Glasgow Doric Lodge, of the Glasgow Thistle and Rose Lodge, of the Glasgow St. Clair Lodge, and of the Greenock St. John's Lodge, and attended by a great concourse of people from the neighbourhood. Two bands were present. Bro. David Crawford deposited the jars containing the coins and documents in the cavity provided in the stone, as also a plate suitably inscribed. Bro. Stephen Edmund Glover is the proprietor of the theatre.

The great Masonic celebrations in England, and that in Scotland, of the new Hall at Edinburgh, show conclusively that this part of the functions of Masonry is being revived, and is becoming of greater importance. We consider that, in several ways, the *Freemasons' Magazine* has had a great share in producing this result; for, by exciting a greater zeal for Masonry, and by recording the proceedings—not for the self-glorification of those concerned, but as an example to others—many a Lodge has been moved by a new spirit. Masonry has been strengthened, not by receiving new members, who are passed and raised, leaving their contributions behind for consumption in Lodge expenses, and then taking no care of Masonry; but the Order has been strengthened by the adhesion of many of its old members, who have felt they have now a new call in attending to the vital progress of the institutions they have at heart. Wherever a Lodge has been worked, in what the world believes is its normal state, as an occasion for social gathering and empty

ceremony, then, as it has contravened the moral constitutions of Masonry, its decay has been marked ; for, however some of congenial spirit may revel in banquets, yet the large number of those who have adhered to Masonry in the expectation of its affording them great moral results, have been disappointed and heartsick. A few men have been decorated with titles, which with them had no meaning, and gave them no power; their vanity was gratified for the day, and they emigrated from the Lodges at the stage of Past Master, as the main body do at Master Mason. If Masonry be not presented and practised in its moral, intellectual, and active aspect, it is a mere dead institution, and dies out more rapidly than new recruits can be brought in to be taught the same idle lessons. Thus it is that in towns of great population Lodges have languished and become extinct, while in other places new Lodges have sprung up and old ones been maintained. By creating a more enlivening spirit, the *Freemasons' Magazine* has already been the means of staying the decay of many Lodges, and of creating new ones, for it is in vain Grand Lodge essays to prevent the formation of new Lodges in the neighbourhood of old ones, and to drive converts into the old Lodges, if the old Lodges so attempted to be favoured have really lost their vitality.

By drawing attention to the proceedings of Grand Lodge and of the Provincial Grand Lodges, no one doubts that the degree of activity and real power communicated to those organizations has been very great. It is no mean thing to record the trivialities of those, who, by the favour of a clique, or of old associates, get into grand office, and in the full conviction of self-conceit parade their platitudes in assemblages of worthier men. There is many a grand dignitary, the death of whose power and influence is owing to the *Magazine*, and who will have to give way to those more capable of discharging the duties. Such is the inevitable result of giving the earnestness of record to words and acts, which, otherwise slurred over, too often degenerate into insignificance. On Grand Lodge we have produced a greater influence than on the Provincial Grand Lodges, but many of the latter, which have slept for years, are now coming to life, and Grand Officers who thought they had been indulged in very pretty titles, find, to their consternation, that they have responsibilities, as well as collars and aprons.

In the Lodges, too, although we have not been able to record the proceedings of all, we have caused, even among those whose names have not appeared in our pages, a greater zeal for ceremonial and a greater exactitude, more regard for the charities, and a stronger conviction of the duties imposed upon the Brethren. Masonic reports have been too often written, apparently only to preserve a record of how facetiously Bro. Chuffy sang his comic song with the accustomed grimace ; how Bro. Grimaldi astonished the Brethren by disguising himself as an intrusive guest at the banquet ; how fifteen shillings was given to some aged member of the Lodge, whose distressed circumstances and paltry relief are blazoned forth to the world, and how Bro. Publican provided the banquet with his wonted skill in

cookery and arrangement of the wines. These records will not be without good, for they do not pass without comment, and the bad taste which marks them is duly appreciated; and thus, many a Lodge which has allowed fooling, but has not yet printed it, is led to a more seemly behaviour; and many a worthy brother, whose mountebank tricks are more suited for one of the still subsisting country fairs, is restrained in the exuberance of his buffoonery, to the regret of a few admirers and to the satisfaction of a large body of brethren who have suffered the annoyance without liking to check the offender.

The progress of Lodges of Instruction, and thereby the improvement in working which has resulted, is in no small degree owing to the *Freemasons' Magazine*; for many a brother has been induced to join their ranks that he might ensure himself of his competency for the duties devolving upon him.

Of all the functions, those that we have recorded in this section of our work are the most public, and they present the Order before the public respectably. They have, however, for many years been greatly neglected, so that town after town could be named in which the public Masonic ceremonial of laying a foundation stone has never been witnessed, and where the private ceremonial in ordinary buildings has been invariably neglected. This is in a great degree owing to the laxity of the Grand Superintendents of Works. They have had nothing to do but to wear fine paraphernalia; they have escaped even from attendance at the Grand Lodges, and thought they did enough for the Order in giving their names to fill an office having a special professional attributive, like Grand Organist, and which could not, therefore, be supplied from the ranks as Grand Standard-bearers are. That the Grand Superintendents are most of them men of inferior professional standing, is well known; that they are men of no zeal, the state of affairs shows; and, therefore, it is essential that means be adopted by the Brethren to enforce a stricter responsibility upon them. This we are following out, and a measure no less effective will be to communicate such a spirit of emulation to individual Lodges, that no building shall take place in a town without its foundation being properly laid; and by a stricter union of co-operation between the Lodges, and architects, builders, and clerks of the works.

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LAWYERS' CONVERSATION.—Lord Grenville said that he never met with a lawyer at a dinner party but he felt certain the conversation would take a rational and improving turn. Sir Walter Scott says in his diary that, "a barrister of extended practice, if he has any talents at all, is the best companion in the world." The late Mr. Ward, in his admirable *Illustrations of Human Life*, makes one of his favourite characters complain that "he is never in the company of a lawyer but he fancies himself in a witness-box." This is hardly the case. Taking them as a body, lawyers see much of life, and are constantly brought in contact with the best society. Their pursuits give them a great insight into the springs of human action; indeed human character is as much their study as human laws.—*Law and Lawyers.*

## ANGLO-SAXON HISTORY ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

(*Continued from p. 496*).

### ON THE INTERMIXTURE OF THE WELSH POPULATION WITH THE ANGLO-SAXON.

It is the constitution of theories set up to serve a purpose that, while they seem to fit the occasion they do not fit any other. Thus, with the theory of Welsh intermixture, although it serves to make out a case, yet, when we apply the principle involved in it to the other cases, it breaks down. The great south-east region of Britain, within the chalk range, at least, was peopled during the Roman time, not by Welsh Celts, but by Belgians; and there is, consequently, no ethnological necessity for a population of Welsh Celts to be procured and propagated on that area. In fact, few will doubt that the Belgian population became extinct. So, the western population was Iberian, and that became extinct. In the same way the pre-Belgian population was extinguished and gave way to the Belgian population, the Belgian population was extinguished and gave way to the Romanized population; and the Romanized population was extinguished and gave way to the English population.

Within a comparatively limited period the Welsh Celts spread over all South Britain within the Roman wall; and it was with this new and thin population, in its newest settlements in the east, and not in its strongholds in the west, that the English invaders had to deal. It was thus easy, as the Chronicle relates, for the Germanic invaders to cope with the forces arrayed against them; and the progress of invasion was comparatively rapid till the old Welsh country in the west was reached; and then conquest became slow, till it was stayed at the boundaries of Wales.

The Welsh were, at the Roman decline, as much an intrusive population in south-east Britain as the English; they were, in every respect weaker, and they had to give way. In the mountains they were strong, and although politically subdued, they retain their nationality to this day.

### ON THE QUESTION OF MIXED RACES.

The theory of mixed races has become a favourite one in England, and its creed is this—that the English must be a mixed race, and that to account for the qualities of the English, a mixed race must be the best, and that a pure race is inferior to a mixed race.

To produce the best race in the world, physically, morally, and politically, a mixture of the Germanic and Celtic races is most effec-



tive. Of undoubted cases of mixture of the Germanic and Celtic races we may enumerate several. Thus, there is the border population of Cornwall—and yet, no one will class that above the main body of the population: then there is the border population of the Welsh Marches, and that has not distinguished itself: then there is the border population of Gower and Pembrokeshire; there is the border population of the Highlands, which has not proved the picked population of Scotland; there is the mixed population of the Pale in Leinster, and of Ulster, the *ipsis Hibernis Hiberniores*; and none of these can be brought forward, in politics, in literature, in science, in commerce, or in any other respect, as exhibiting a decided superiority over the rest of the population, or as constituting that part of it which which unequivocally exhibits its characteristics.

It is to the main body of the English population in England and the Lowlands that we must look as the real English nation. It is among them we find the highest material advancement—it is among them that we find the great names of our science, literature, and art, with the addition of those of English race who have been distinguished in Ireland; for, when we take from Ireland a few Irish names, the rest are English names, many of those of new immigrants.

Thus, in the defiance of facts, we are to assume that the bulk of the English population is a mixed race, deriving great advantages from the conjunction of Celtic blood. In Europe we find no better evidence to support the theory than in Britain. We do not find that the mixed Germanic and Celtic population in any part of Belgium exhibit a superiority, nor do we in the north or east of France, but rather the unmixed Germanic race which has a superiority over the mixed races. In Spain, we find no evidence of mixture of races affecting the population advantageously, neither do we in Italy, nor in Germany. The Celtic and Euskardian elements in Spain produce no better results mixed than they do alone.

In Europe there is no proof that a mixture of the Germanic and Celtic races produces a race superior to the Germanic; there is no proof that a mixture of the Germanic and Slavonian produces a race superior; there is no proof in the west or in the east, that a mixed race is superior to the unmixed races.

We cannot find, anywhere in Britain, that a mixture of the Germanic and Celtic races will constitute an English population or anything like it.

We do find that the races most akin to the English, as the Hollanders, the Frizians, and the Norse, are pure Germanic, unmixed with Celtic blood.

The ethnological prescription for producing an Englishman, or a man equivalent to an Englishman, would excite the greatest wonder in Germany or France, or indeed any country of the world, because no collateral evidence could be found to support it.

Travelling out of Europe, we are enabled to witness the effects of a cross between the English race and some others. In North America

we have a considerable number of half-breeds from Red Indian women, and they constitute an inferior race. In the United States, and the West Indies, we have a large body of descendants of English and negroes, and that they are an inferior race is acknowledged. In India, we have Eurasians, and no one affects to doubt their inferiority. In New Zealand we have the Anglo-Maoris, a race with many fine physical characteristics, but undoubtedly inferior.

Of French mixtures, we have half-breed *habitans*, mulattos, and Eurasians, of whom the like is to be said as of the English mixed races.

The mixtures of the Hollanders with negroes, Malays, and others, give the same results as the English.

The Spanish mixtures constitute the largest numbers of mixed populations of the Indo-European race. They include half-breeds, or mestees, mulattos, and Hispano-Malays. None of these races have proved superior to the Spaniards. Some of the so-called Spanish mixtures are Euskardian, being created by the Biscay population.

The Portuguese mixtures include half-breeds or mestees, mulattos and Eurasians, which include some of the most degraded populations of Africa and Asia.

No one believes the black Jews of Malabar better than the other Jews, nor is there any body of evidence in favour of a mixed race being superior to its best ancestors.

In consequence of breeds of animals and plants being produced by crosses which are more valuable for particular purposes, it is believed that these facts afford evidence of cross-breeding being permanently beneficial. The facts of breeding, do not however, bear out this; for hybridism does not constitute a permanent condition, and the breeder has to contend with the perpetual efforts of nature to restore the mixture to a pure stock, or to extinguish it.

This places the question of the supposed mixture of the English race on another footing; for, had the English population, as established in the eighth, ninth, tenth, or eleventh centuries been, as assumed, a mixture of Germanic and Celtic elements—then, on the cessation of Germanic immigration, the race would have reverted to the Celtic stock, or it would have become extinct.

In the animal kingdom, we have several great phenomena in connection with the promiscuous intercourse of races, which show how strong are the natural barriers for preserving purity. Thus, if we examine, as we may for instance on Egyptian monuments, some of the earliest ethnological records, we find that, even in periods of time so long as three thousand years, the characteristics of race are permanent. There we find the Semitic races, the Arab and the Jew, the Nubian races, and the negro races, of exactly the same type as in this day, and the like we find in every ancient carving or painting. The remains of animals give us records of the same facts, extending over larger periods. Then we have that well known fact of the nonprocreation of mules. Further we have the extraordinary phenomena connected

with the fouling of females. Strzelecki found that where a Papuan woman in Australia had intercourse with an Englishman she ceased to bear children afterwards to Papuan men, and it is this operation which has most powerfully contributed to the extinction of the Australians. This is a phenomena not as yet recorded in its full action upon various races, and the laws of which are not ascertained. A mare or she ass will bear successively to a horse or a he ass ; but if a mare has intercourse with a mule she ceases to bear to the horse. This is a fact well enough known to muleteers ; and a mule which has once attempted a mare, is shot to prevent him from injuring other mares. While, however, the whole laws of generation are as yet little known to us, because not fully investigated, there is evidence enough to show that a mixed race is difficult of maintenance.

In our own islands there is much evidence of this to be found.

The Norman invasion in its first onset and its subsequent operations, brought into the island a large body of foreigners called Normans. They included Normans of Norse descent, Normans and Bretons of Celtic descent, and Germani from many parts of the north of France, the Netherlands and North Germany. They may be divided into two classes—Celts and Germans. Many of the latter must have been strictly assimilable to the English population ; but in the later period of the immigration the Celtic element was the larger. Of the lower class of Normans or Norman soldiers, many died unmarried ; of the higher some returned to the continent, but a large body remained, who, after a time, intermarried with the English. The result is well known to genealogists. The baronial families are recognized as having become nearly extinct before three centuries. The like fate attended most of the lesser nobles ; and the descendants of Normans among the English gentry, in the present day, are comparatively few in number ; when these so designated Norman families come to be investigated, they are found to be mostly of the race of Weden, as the Harcourts, Fitzhamons, Hamiltons, &c., or otherwise of Germanic origin ; and all of them have received such an accession of English blood by successive intermarriages, in some twenty-five generations, that their share of Norman blood is fractional, and for the effect, they might quite as well have had a negro progenitor as a Norman one.

What became of the Normans in Sicily, where they were once so powerful, is not worth entering upon in detail.

In the time of Elizabeth, a large immigration of protestant refugees, called Walloons, but consisting of Netherlanders and Celts, took place ; and so great was it, that many of the towns in the east of England had a third of the population Walloons, and others a notable proportion, so that many Walloon churches were set up and long maintained. Of these Walloons the history has been written, and the result is this, that in the present day, hardly a Walloon is to be traced.

How large was the immigration of French protestants after the revocation of the edict of Nantes is well known, and that Spitalfields and



Soho were peopled with them. Of this immigration, the permanent result is small indeed. The population of Soho has been dissipated, but in Spitalfields we shall find yet many French names and find among the people evidences of French descent ; but within this half century it has been evident that the French element has been dying out. Where we have families of French names, like the Romillys, we have only to trace their genealogy, and we find that the amount of French blood left in them is small indeed.

Either of the immigrations here referred to would have been numerous enough to people Canada, South Africa, or New England, and yet hardly a wreck is left behind.

Of smaller populations, the tale is the same. The poor Palatines have left inadequate representatives in England or Ireland. Of the Jewish families to be found in England at the close of the last century, and representing the immigration of one hundred and fifty years, very few are now left, and evidence of extinction is upon them. The Gideons, Ricardos, Disraelis, Lopezes, Francos, Lousadas, Andenas, Bernalis, Mocattas, have intermarried with the English, and thus many branches are extinct, and Jewish fortunes are carried into English houses.

Of the vast mulatto population, which has been created in the English West Indies in two centuries, the existing population is chiefly the result of recent intercourse, or approaches the Sambo and the negro. From the mulattos of the nineteenth century alone a nation might have grown up ; as, in the like time, a nation of English has grown up in Massachusetts, New Hampshire, Connecticut, and Rhode Island.

The coloured population in the United States is but a fractional representation of the mulattos, resulting from the intercourse of Englishmen with negresses. It is to be observed of the American, as of other English mulattos, that very few have been brought back to whites ; though there are some families in England itself, which have black blood in them. Great numbers of the mulattos have, on the other side, gone back to blacks. No observant American or West Indian, believes that a permanent race of true mulattos, half white and half black, can be maintained.

The Eurasian population of India is very small indeed, and so new that it is the common opinion of Englishmen that no half-caste family goes beyond the fourth generation. The so called Portuguese, representing the conquerors of the Indies, are either black, or the recent offspring of the Portuguese of Goa, Damaun, and Diu.

The families of Netherlands descent in New York, which have intermarried with English, are dwindling ; so that as the Hollanders of that state do not, as a matter of caste, marry solely among themselves but intermarry, the Dutch population does not increase proportionally with the English.

That considerable populations have failed to establish a permanent mixture with the English, is a matter of history.



## TIDINGS FROM THE CRAFT IN THE UNITED STATES.

Prepared for the *Freemasons' Magazine*, by the R.W. Bro. ROB MORRIS, of Louisville, Kentucky.]

*Louisville, Kentucky, August 25, 1858.*

WE have but little this calorific weather to interest the Craft. Bro. E. R. Ives, of Alligator, Florida, has recently collected some valuable facts relative to the early establishment of Freemasonry in San Augustine, Florida, which he will communicate to the Masonic public soon. The death of Wilkins Jannehill, author, editor, and Past Grand Master, at Nashville, Tennessee, June 2nd, 1858, has called forth a fitting testimonial from his surviving comrades in that state. He was noted for an amiable and childlike spirit and great devotion to Masonic matters; and his circle of admirers was very large. Another of our Masonic veterans, more eminent, however, for his labours in the church than the Lodge, the Rev. Benj. T. Crouch, of Saltillo, Kentucky, died recently while on his knees in prayer! A glorious Bethel to depart from, was it not? The Masonic fraternity gave his funeral rites marked honours.

Dr. Mackey's work on Royal Arch Masonry is<sup>o</sup> published.\* It will, of course, pass under your critical eye; all that I need say is, that it appears to me to leave nothing wanting in chapitral Masonry. The elegant style of its presentation is a merit we bookmen cordially appreciate. For this it is indebted to the practical skill of R. W. Bro. Macoy, the publisher, whose other publications, "The Book of the Lodge;" "The Pocket Manual;" "The Master Workman;" and that *chef d'œuvre* of periodicals, "The Masonic Quarterly," speak his praises in tones equally exalted.

*The Signet and Journal*, discontinued since last December, will be resumed in October next. It will be published at Atlanta, Georgia, by Bro. C. R. Hanleiter.

The Masonic Hall at Mobile, Albany, was destroyed by fire July 25th; fully insured. The fraternity at Cincinnati, Ohio, laid the foundation stone of an edifice, July, 1858, which promises to be the most costly and elegant building, of a purely Masonic character, on this continent. The commencement of a new periodical at Rusk, Texas, under the title of *The Texas Freemason*, claims a notice. It is in newspaper form, monthly, very handsomely printed; and so far as the three numbers already issued authorize an opinion, will prove a worthy defender of the ancient system.

The resignation of the venerable and devoted Grand Secretary of the Grand Lodge of Wisconsin, Bro. William R. Smith, was accomplished through the following letter, which is in part historical:—

"M.W. Grand Master, Wardens, and Brethren,—In tendering to the Grand Lodge, whose servant and fellow-labourer I have been for many years, my desire to be excused from further duty as Grand Secretary, I am fain to express a portion of the affection which has animated our connection, and whose outgoings have been my richest reward. It is well for all zealous and loving Craftsmen to believe, that the wages of Freemasonry are ample and rich, and will infallibly ensue to

\* "The Book of the Chapter, or Monitorial Instructions in the Degrees of Mark, Past and Most Excellent Masters, and the Holy Royal Arch." By Albert G. Mackey, M.D., Grand High Priest of the Grand Royal Arch Chapter of South Carolina; author of a "Lexicon of Freemasonry," and "Principles of Masonic Law," &c.

those who disinterestedly, and from proper motives, give their labours to promote its cause. This assurance my own experience gives. I have been rewarded and over rewarded, in sharing year by year your brotherly esteem, for whatever labours I in my poor ability, but with honest heart, have been able to give you.

"In the year 1849, the Grand Lodge of Wisconsin, being then but five years in existence, I was elected your Grand Master. How feeble our numbers, how poor our encouragements were at that period, there are many of you yet left to testify. But it was good to bear a part in the work of Masonry, though our part of the work was comparatively insignificant; and I was proud that the gavel of the Grand Lodge was entrusted to me in that "day of small things," if only to enable me to prove my devotion to so good a cause.

"Three years before that time, viz., from 1846 to 1849, I had occupied the position which I am now, with so many happy reminiscences, to vacate; and to this position, after my two years' service as Grand Master, you re-elected me. In this position I have remained, wearing its jewel with whatever poor ability I could command, up to this time.

"It has been a marked and most important era in Masonry. Our own Lodges have increased from a handful to a mountain. Grand Lodges have nearly doubled in their own number, while the aggregate of their subordinates has advanced four-fold. Many and great changes have come over the Craft—some of a healthful and constitutional character, some, I fear, of a cast that will yet prove disastrous to the institution. In all the developments of the Order, at least in Wisconsin, I have endeavoured, in my sphere, to raise the voice of warning, to distribute good counsel, and to bear my testimony to the purity of Masonic principles, and the soundness of Masonic landmarks as they were taught and practised by our fathers.

"Of the older Grand Secretaries of the Mississippi Valley, I am the last to retire from office. Bros. Mellen, Dashiell, and Swigert have withdrawn, after long and devoted services respectively; while Bros. Austin, W. Morris, and Amand P. Pfister have gone down to that sleep which knows no waking. It is time that I laid down the pen, which has so often written up the records of other men, and await that hour, not far distant, when the pen will be used to write up mine. Threescore years and twelve claim their exemption from further labour in tones which cannot be disputed.

"I bid you, in an official capacity, farewell. Never will I forget the body of men whose companionship has rendered verdant so many of the days of the winter of my life, nor while I have breath will I ever cease to implore the Common Father to have you in his tenderest keeping.

' One last request permit me here—  
When yearly ye assemble a'—  
One round—I ask it with a tear—  
To him, your friend, that's far awa.

" WILLIAM R. SMITH."

So great has become the discrepancy in the rituals in use in our different Grand Lodge jurisdictions—each jurisdiction adopting and changing its own at the whim of the moment—that I anticipate a general and combined movement ere long, to put one into use that has some antiquity to recommend it. The manuscript notes of Thomas Smith Webb, the father of our present rituals, are still extant, and the work he taught is still, with no great alterations, in use in certain quarters; these will, of course, be made the basis of any movement that may be projected. It is extremely unfortunate that such extensive changes have been authorized in this country. While on this subject, I may add, that it is considered equally unfortunate that the (United) Grand Lodge of England, in 1813, should have adopted Dr. Henning's views, and thus placed an insuperable barrier to an uniformity of rituals in England and America. Certainly, whatever changes incautious Grand Lodges and aspiring lecturers have produced in America, they are as nothing to the ritualistic revolution in England in 1813.

## REVIEWS OF NEW BOOKS.

*The Life and Writings of William Paterson, Founder of the Bank of England; with Biographical Notices of the Author, his Contemporaries and his Race.* Edited by S. BANNISTER, M.A., of Queen's College, Oxford, formerly Attorney-general of New South Wales. In 2 vols. London: Effingham Wilson, 1858.—Scanty as are the materials for the composition of a biography of William Paterson, a life of him presented in any shape must possess a great degree of interest to the general public, and more particularly to the financial world. One of the ablest financiers of his time, he was the original founder of our noblest commercial institution—the Bank of England. Apart, however, from the interest which could naturally attach itself to him in this respect, his life, were it fully ascertained, would present features of romantic adventure which would scarcely be imagined to have happened to a man whose object in life was apparently to make money. We know nothing, however, of the feelings of his youth and his manhood, or of his adventures in America, where he was said to have been a participator in the enterprises of the buccaneers. In fact, we know less of his inner life than of his political and commercial successes and reverses, his financial schemes, and his reception at the courts of various sovereigns. Mr. Bannister has, therefore, a very slender basis upon which to found Paterson's biography; and very properly calls this portion of his work by its proper name—"a biographical notice." The hero of this agreeable book, William Paterson, was born in 1658, in Lochmaber, in Inwold, Dumfriesshire, and received, in a school in the south of Scotland, a very superior education. From this time till the year 1684 we hear little of his thoughts or his enterprises. He was engaged in several branches of commerce, however; and when he returned from America to England, he left behind him many friends, and carried with him an extensive knowledge of the country. His influence throughout the whole of the West Indies was very great, the people thronging to see him wherever he staid for any length of time; but it is easily accounted for in his active trade with these colonies, and his unbounded kindness of heart, which secured him a friend in every one with whom he came in contact. We have not space in this brief notice to recapitulate facts in connection with the colonization of the Isthmus of Darien—a scheme which Paterson conceived in 1684, and which failed only in consequence of the incapability of those to whom the command of the expedition was entrusted. The formation of the settlement, and its eventual destruction, are facts which are now matter of history; and the incidents which characterised the whole enterprise, show how grossly and shamefully it was mismanaged. Paterson's report of the proceedings of the seven councillors to whose command the colony was entrusted, which has been published by the Bannatyne Club, fully accounts for the occurrence of all the disasters. If Paterson had received the chief command, it is not to be doubted that a great ultimate success would have been achieved. The great merit of having founded the Bank of England has been universally attributed to William Paterson; and in the volumes before us, Mr. Bannister has brought forward unquestionable proofs of the truth of the supposition—proofs which are to be found in the writings of Paterson himself, and in the editor's notes. For more than forty years previously,



the desire of statesmen, as well as merchants, had been directed towards the formation of such an establishment; during the civil wars and the Commonwealth, it had been discussed, and at the early sittings of the first Council of Trade at Mercers' Hall a proposition was received and referred to a committee, for the introduction of "banks and Lombards among us as in Holland; the great advantages they would produce being evident." Besides the writings of Paterson and the short biography, Mr. Bannister gives us notices of some of his contemporaries—among whom we see Lord Middleton, Thomas Sheridan, Sir Robert Walpole, John Locke, Dampier, Wafer, and Duranda; and likewise a lengthened account of the Paterson family. The volumes are altogether extremely interesting; and much praise is due to Mr. Bannister for the manner in which he has collected and put together his materials.

*An Account of the Mutiny in Oudh, with Observations on the Causes of the Rebellion*, by E. GUBBINS, late Financial Commissioner of Oudh. London: Bentley.—This is the best work which has appeared this season about India. Mr. Gubbins had peculiar opportunities of examining the habits and feelings of the native population, and he used them well. In his position of financial commissioner of Oudh, he made a tour of that province in the cold season of 1856, with a view of investigating the working of the tax system, as applied by the inferior officers of districts. He mixed with the villagers;—he gained their confidence by entering their hamlets alone, or with one attendant; he sat with them, and examined carefully their wrongs and sufferings, and the result was, as he had anticipated, a great reduction of the land revenue. By mixing thus with the people, he became intimately acquainted with their notions, and particularly with their ideas in regard to the English supremacy. He very properly assigns the origin of the outbreak which at the present time has cast desolation over the whole of the great Indian continent, neither to Russian intrigue, a national revolt, nor the annexation of Oudh. He declares, with truth that the native mind had for a long time previously been alarmed on the vital subjects of caste and religion; the injudicious measures of government, with regard to education, and the laws they passed affecting the ancient rites of the Hindoos, increased this alarm; and the threatened introduction of the greased cartridge fired the mass, which was already on the point of kindling. That this was the truth there are many stories to prove, and among them, the following. When the greased cartridges were being made up in the presidency arsenal, a low caste workman who was employed in their formation, asked a high caste Brahmin sepoy to give him water. The Brahmin indignantly refused. "O!" said the low caste man, "you need not be so particular; there will very soon be no difference of caste when you come to put pigs' and bullocks' fat in your mouths." This feverish feeling was carefully fostered by the most absurd stories which were spread abroad, and almost universally believed, not only by the lower classes but among the zemindars, about the court and other functionaries. It was reported that in order to destroy the caste of the population, the British government had sent down large quantities of bone-dust to the several districts, in order that it might be mixed with the sweetmeats sold in the bazaars, and the whole nation lose caste at once! The belief in this rumour was so general at one station, that the panic was universal, and rich and poor—villagers, zemindars, and sepoys—threw away their food, and fasted for the day. This will scarcely appear surprising, when it is remembered, that upon one occasion at the station of Simlah, it was currently reported that the Governor-general had given an order to that district to have a certain quantity of human fat prepared and sent down to Calcutta, and that for this purpose, the hill men



were to be murdered and boiled down for their fat. Such a notion, it will be imagined, would scarcely have gained ground for one moment. But so it was. Universal was the belief, and universal the panic; so much so, that many of the hill-men who were employed to carry the ladies' letters, and in various domestic offices, ran away altogether, and could never be induced to return. Many other instances might be given if our space would permit. Their religious fears having been excited, the sepoys began to look around them, and at once saw the fatal and irretrievable mistake we had committed. Our provinces were almost entirely denuded of European troops. Allabahad, Cawnpore, Bareilly, and a great number of our most important stations were totally unprotected, or nearly so; while throughout the whole province of Oudh there was only one English battery. The sepoy saw this. He began to correspond, and to this first step soon succeeded conspiracy. The English residents, living in the midst of a turbulent and excited population, were unable to hide completely their natural alarm at the prospect of the advent of a crisis which would for many be the signal of a violent and bloody death. With all these evidences of weakness before him, the native soldier resolved to try his strength against ours; and the scenes of bloodshed and cruelty which have signalized the rebellion, show how terribly they, at the first onset, succeeded in their nefarious design. Mr. Gubbins's narrative of the events which characterized the siege and relief of Lucknow is exceedingly dramatic and interesting. We read here of the first mutterings of the storm—the despairing efforts of the authorities and the inhabitants to avert it—the outbreak, and the heroic and to some extent successful defence—the anxiety for the coming of relief, and the frantic joy at its arrival. Mr. Gubbins's house was in one of the portions of the city most exposed to the enemy's fire, its defences had been raised by his own hands and those of his attendants, and the attack upon it formed a prominent feature of the siege. Being to a certain extent a personal narrative therefore, it excites more intense interest, although the admirable manner in which all the events are told, casts a charm over every page—whether it be personal or otherwise. We recommend Mr. Gubbins's book, as we have said, as the best Indian book of the season.

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AN UNREHEARSED EFFECT.—Walls, the prompter, who was useful on the stage, happened at Edinburgh to play the *Duke* in the tragedy of “*Othello*,” having previously given directions to the girl of all work who attended on the wardrobe, to bring him a gill of the best whiskey. Not wishing to go out, as the evening was wet, the girl employed a little boy who was standing about, to execute the commission, and the little fellow (no person being present to stop him) without considering the impropriety of such an act, coolly walked on to the stage and delivered his message—the state of affairs at this ridiculous juncture being exactly as follows:—The senate was assembled, and the speaker was—

*Brabantio*.—So did I yours. Good your grace, pardon me,  
Neither my place, nor aught I heard of business,  
Hath raised me from my bed; nor doth this general care  
Take hold of me; for my particular grief  
Is of so floodgate and overbearing nature  
That it engulfs and swallows other sorrows,  
And is still itself.

*Duke*.—Why, what's the matter?

Here the little boy walked on to the stage, with a pewter gill-stoup, and thus delivered himself:—“It's jist the whusky, Mr. Walls, and I couldna get any at fourpence, so yer aw'n the landlord a penny; and he says it's time you was payin what's doon i' the book.”—*Behind the Scenes; by Peter Paterson.*

## Selections

FROM POETRY OF THE SEVENTEENTH CENTURY.

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### AFTER SENECA.

[TRANSLATED BY ANDREW MARVELL.]

“ Stet quicunque volet potens  
Aulæ culmine lubrico.” —SENECA.

CLIMB at court for me that will,  
Tottering favour's pinnacle ;  
All I seek is to lie still.  
Settled in some secret nest,  
In calm leisure let me rest ;  
And far off the public stage  
Pass away my silent age.  
Thus, when without noise, unknown,  
I have lived out all my span,  
I shall die without a groan,  
An old, honest country-man.  
Who, exposed to others eyes,  
Into his own heart never prys,  
Death to him's a strange surprise.

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### ON THE EARLY SINGING OF A LARK.

BY HENRY MARTIN.

ATTEND, my soul ! the early birds inspire  
My grovelling thoughts with pure celestial fire ;  
They from their temperate sleep awake, and pay  
Their thankful anthems to the new-born day.  
See how the tuneful lark is mounted high !  
And poet-like, salutes the eastern sky.  
He warbles through the fragrant air his lays,  
And seems the beauties of the morn to praise.

But man, more void of gratitude, awakes,  
And gives no thanks for that sweet rest he takes !  
Looks on the glorious sun's new kindled flame  
Without one thought of Him from whom it came.  
The wretch, unhallowed doth the day begin ;  
Shakes off his sleep, but shakes not off his sin.

HARRY MARTIN'S EPITAPH.

WRITTEN BY HIMSELF.

HERE, or elsewhere (all's one to you, to me)  
Earth, air, or water, gripes my ghostless dust,  
None knowing when brave fire shall set it free.  
Reader, if you an oft-tried rule will trust,<sup>a</sup>  
You'll gladly do, and suffer, what you must.

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THE INCONSTANT.

[BY SIR ROBERT AYTON, 1600—1638,]

I do confess thou'rt smooth and fair,  
And I might have gone near to love thee,  
Had I not found the slightest prayer  
That lips could speak had power to move thee.  
But I can let thee now alone,  
As worthy to be loved by none.

I do confess thou'rt sweet, yet find  
Thee such an unthrift of thy sweets—  
Thy favours are but like the wind,  
That kisses every thing it meets;  
And since thou can with more than one  
Thou'rt worthy to be kissed by none.

The morning rose, that untouched stands  
Armed with her briars, how sweetly smells!  
But pluck'd and strain'd through ruder hands  
Her sweets no longer with her dwell,  
But scent and beauty both are gone,  
And leaves fall from her one by one.

Such fate, ere long, will thee betide,  
When thou hast handled been awhile—  
Like sere leaves to be thrown aside;  
And I shall sigh, while some will smile,  
To see thy love for more than one  
Hath brought thee to be loved by none.

## CORRESPONDENCE,

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[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

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### RIGHT OF VOTING FOR W.M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Your correspondent, “S.W.,” at p. 507, has not gone far enough respecting the duty of the W.M. in calling the attention of the members to the qualifications of the candidates for the highest office in the Lodge—an appointment to which all zealous workmen fairly look upon as a point of Masonic honour to be attained—the fair reward for their assiduous and willing service.

Suppose the case be different to Hierophants (p. 175, *Magazine* for 1857, that the S.W. and J.W. of this year are both expert men and capable of performing the duties and conferring the different degrees—that should command the votes of the Lodge in favour of the S.W. (who traverses to that position through the chair of the J.W.), and the mantle of elevation should be placed on him, the aid and assistant of the W.M. in all cases, and upon whom devolves, in the absence of the W.M. and the P.M., the duty of summoning, ruling, and conferring degrees, as preliminary to the higher office; and this points out the further duty of the W.M., of appointing as his Wardens those only who in the assistant offices have given proof of their proficiency, and of the progress they have made in the science. Therefore, if members of Lodges have no appointments offered to them, they may surely attribute it to their own lukewarmness in the exercise of the established customs of the Craft, inattention to their respective duties, or absence from their Lodge.

Being a “jolly fellow” is no qualification for the honour of presiding over a Lodge of Freemasons. A thorough knowledge of the Constitutions and the by-laws of the Lodge, moral worth, merit, and ability, should be the guiding stars to the rank of J.W., S.W., and W.M., in regular rotation; and if the Lodge should deviate from that custom, they cast a vote of censure on the head of the retiring W.M., for appointing, as his Wardens, men whom they consider are unfit to follow him in the sovereignty of the Lodge.

The examinations before the Board of Installed Masters, if justly performed, are an ordeal that would produce much good, not only to the W.M. elect, but those who hope by good works to take the higher position. Rank or station should never operate in the choice of the W.M., nor should the S.W. be put aside, or passed over, to compliment those who may have previously occupied that position, and been loaded with the honours of the historic degrees.



It might flatter the vanity of such an one, but it would be practising a great wrong upon the labouring ascendants of the Masonic ladder, and create in the minds of those who do not possess noble blood or an antient escutcheon feelings of the greatest dissatisfaction; and men would be devoid of common honesty to leave moral worth, merit, and ability, to gratify any party feeling, or the cravings of a clique.

With respect to the right of voting in Lodge, no fear need be entertained of intrusting the power to newly raised M.Ms., if W.Ms. would be more cautious in conferring the several degrees; but, in most Lodges, candidates, after initiation, unfortunately expect a new degree at each subsequent meeting of the Lodge, not only as a matter of course, but as of right, before they have given proofs of their proficiency, or their knowledge of Masonic principles. A good W.M. will correct such improper notions by his firm yet conciliatory bearing, in supporting the antient landmarks by unerring steps strictly taken without severity; by repressing, at the onset, the slightest levity of conduct or inroad upon the accustomed usages of the Craft; and by requiring a perfect submission of every member to the approved Constitutions of the Order, and the by-laws of his Lodge in particular.

It is the W.M.'s especial duty to require this submission, and never to confer an advanced degree unless the candidate has given proof that he not only comprehends the nature, tendency, and import of, but that he does by his practice maintain and uphold the principles inculcated in the former degree, and has passed in open Lodge, without dictation, through the preliminary examination.

Much benefit would also arise if every opportunity be taken of working the sections appertaining to each degree, so that the Brethren may be instructed, improved, and rendered proficient not only to receive further marks of the W.M.'s favour, but for promotion to office, whenever such opportunity may occur.

I am, Sir, yours fraternally,

Dudley, 17th Sept. 1858.

P. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Your correspondent, "S. W.," has started a question publicly through your *Magazine*, that I have for years advocated privately; but, according to my notions, he does not go to the root of the evil. In many Lodges it is the custom unfortunately to promote, year by year, from I.G. to J. D.; J.D. to S.D., then, to both Wardens' chairs, and finally to W. M., without looking at all to the qualifications of the Brethren. Now I should like to see something like the following plan adopted—before the nomination of W. M. for the ensuing year, those who were qualified and anxious to fill the chair should be examined by a board of installed Masters, and without each candidate could, to their satisfaction, work the two first ceremonies, and open and close in all three degrees, his name should be struck off the list of candidates. After the W. M. is elected, he should hand into the Lodge the names of the Brethren who he intended to appoint to the various offices, who likewise should undergo an examination by the same board, and their claims set aside, unless they could pass the following or some such examination:—

Senior Warden to open and close in the three degrees, and work the first ceremony.

Junior Warden to open and close in the three degrees.

Senior Deacon           "           "           1st and 2nd degrees.

Junior Deacon           "           "           1st degree.

Inner Guard to answer the questions put to candidates in the three several degrees.

These qualifications should be in addition to their properly being able to perform their own duties in their respective offices.

I have very little doubt that many Brethren will strongly object to the tenets of this letter ; but a long and active experience convinces me that it is high time that some step should be taken to have properly qualified Brethren to fill the different offices in Masonry.

I am, dear Sir and Brother, yours fraternally,

S. D. FORBES, P.M., Nos. 59, 387, 717, 935,

P. Prov. G.S.B., Hants., P. Prov. G.J.W., Essex.

Colchester, Sept, 16th, 1858.

BRO. THE REV. ELEAZER WILLIAMS.—The Rev. Eleazer Williams, known as the "Dauphin," from his claims to being one of the Bourbon family, and the identical missing heir to the throne of France, died at Hegansburg, in the St. Regis reservation, on the 8th of August, after a protracted illness, of dropsy. The first public agitation of Mr. Williams's claim was in 1851, when numerous paragraphs went the round of the papers, setting forth the mystery which surrounded his birth, the resemblance which he bore to the Bourbon family, and various circumstances to establish his claim. Mr. Williams was at that time a missionary of the Episcopal church at Green Bay, Wisconsin. The first circumstance, however, which brought his claims prominently before the public, was an article published in *Putnam's Magazine* in September, 1853, entitled "Have we a Dauphin among us?" The author stated that Mr. Williams had always supposed that he was of Indian extraction up to the visit to America of the Prince de Joinville, in an interview with whom he had revealed to him the secret that he was heir to the throne of France. The story was constructed with ability, and well calculated to create a sensation, which it did. A point was made of the reputed recognition by Mr. Williams of the face of Simon, who was the jailor of the genuine Dauphin. So far was the excitement carried, that on his visiting New York, he was received with all the honours of a genuine Bourbon. He became so accustomed to being looked at and shown up, that immediately on being introduced to any one, he took off his hat for the purpose of showing, in a more advantageous light, his resemblance to the royal family. By most people he was considered as either a monomaniac on the point of his hobby, or else a downright swindler, though others who knew him long and intimately believed in the sincerity and justice of his claim. He was a member of the Order of Freemasons, and at his death, his brethren gathered to his obsequies from distant parts. Once, in Washington, he was assaulted with a dangerous weapon by some unknown person, who endeavoured to take his life. He called for assistance, and though help came in time to save him, his would-be assassin escaped unharmed. He and his friends considered this attempt as some little evidence of his importance. If he was what he represented himself to be, certainly some one had an interest to have him disposed of. He kept in his humble home a collection of sermons by French divines, and an elegant robe, which, he claimed, belonged to the Queen, his alleged mother, which, for the costliness of its fabric and manufacture, it is said, might well be taken for a royal garment. The Masons buried him with honours. Thus has Eleazer Williams "departed to that bourne from whence no traveller returns."—*New York Paper.*

# THE MASONIC MIRROR.

## MASONIC MEMS.

A DEPUTATION from the St. John's Lodge (No. 196), consisting of Bro. Hamilton, P.M.; Bro. Aldrich, P.M.; Bro. Adlard, P.M., and Bro. Dr. Winter, P.M., waited upon Bro. J. T. Smith, Mayor of Melbourne and Prov. G.M. for Victoria, under the Irish constitution, at Morley's Hotel, on Saturday, to invite him to visit the Lodge on the occasion of the installation of the new W.M. on the 5th of October. Bro. Smith, who appeared highly pleased at the attention paid him by his Masonic Brethren, courteously accepted the invitation, and promised to be present if possible.

THE election for the Boys School is fixed for the 18th of October, when eight boys are to be elected out of a list of sixteen candidates. It is stated that a proposition will be brought forward at the meeting to admit into the school-house an additional twenty-five boys, should there be so many amongst those on the funds of the institution desirous of entering it.

THE Scientific Lodge (No. 105), at Cambridge, will commence its meetings for the winter season at the Lion Hotel, on Monday, October 11th. Bro. Slade Gully, A.M., is the W.M.

## METROPOLITAN.

### APPOINTMENTS.

*Wednesday, September 22nd.*—Lodge, United Pilgrim's (745), Manor House, Walworth. Lodge of Benevolence, at 7.

*Thursday, 23rd.*—House Committee Girls School, at 4.

*Friday, 24th.*—House Committee Boys School, at 4.

*Monday, 27th.*—Lodges, Pythagorean (93), Globe Tavern, Royal Hill, Greenwich; Salisbury (630), 71, Dean Street, Soho.

*Tuesday, 28th.*—Lodges, Faith (165), Windsor Castle, Vauxhall; Industry (219), Dick's Coffee House. *Mark.*—St. Mark's (No. 1), Freemason's Tavern; Thistle (No. 3), Dick's Coffee House, Arnott (4), Seyd's Hotel, Finsbury.

*Thursday, 30th.*—General Committee of Girls' School, at 12.

*Saturday, October 2nd.*—General Committee of Boys' School, at 4.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

DOMATIC LODGE (No. 206).—The first meeting of this Lodge for the season took place on Monday night, at Bro. Ireland's, the Masonic Hall, Fetter Lane. Bro. J. Brett presided, as W.M. Bro. Wilcox was raised to the sublime degree of M.M.; the ceremony being performed by the W.M. in his usual impressive manner. Bro. Steel was then passed to the second degree; after which Mr. John Benjamin Osborne was initiated into the Order. The following brethren were admitted as joining members:—Bro. Mann, of the St. Luke's Lodge, Scotland; Bro. Jones, of

the Prudent Brethren ; and Bro. H. M. Arliss, P.M., Jordan Lodge (No. 237). This business having been disposed of, the Brethren adjourned to the banqueting hall, where about 40 sat down to dinner, prepared in Bro. Ireland's usual style, amongst this number being fifteen visitors. The W.M. gave the usual loyal and Masonic toasts, which were heartily responded to. The health of the newly-initiated Brother was proposed in appropriate terms by the W.M. Bro. Osborne, in returning thanks, expressed the great pleasure he had experienced in being admitted a member of that ancient and honourable society, and expressed his determination to devote his attention to making himself fully acquainted with the duties of the Craft. The W.M. then, in flattering terms, proposed "The health of the Visitors," which was responded to by Bro. Potter, P.M., of the Beadon Lodge, who expressed the delight he experienced at all times in visiting the Domestic Lodge, and said he would embrace every opportunity which offered itself for coming amongst the Brethren of it. Bro. Smith, G. Pursuivant, and Treasurer of the Lodge, proposed "The health of Bro. Brett, W.M.;" he bore testimony to his punctual attendance, both at Grand Lodge and at the Board of Benevolence, and said that the Brethren might rest assured they were well represented there by their W.M., who was also constantly engaged in Masonry by extending the information he possessed to their younger Brethren. The W.M. responded to the toast, and called the attention of the Brethren to the necessity of supporting the Masonic charities. "The health of the Past Masters of the Lodge" was then given, and Bro. Carpenter, in a very amusing and characteristic speech, returned thanks for the honour conferred upon them. Bro. Smith also acknowledged the compliment, and entered into a variety of details to show to the Brethren the necessity of their continued support for the wellbeing of the Masonic charities. Several other toasts were given and the evening closed in perfect harmony and good feeling.

WELLINGTON LODGE (No. 805).—The first meeting of this Lodge, for the season, was held on Tuesday evening, at Bro. Hayne's, the "Lord Duncan," Broadway, Deptford. Bro. Bailey, W.M.; Bro. Wadson, S.W., and Bro. Houden, J.W. The Worshipful Master initiated Messrs. Cole and Stevens. Some other business having been disposed of, a banquet was served up in good style. The loyal and Masonic toasts were given, and the evening was spent in a most agreeable manner.

BEADON LODGE (No. 902).—The last meeting for the season of this Lodge, took place on Wednesday, Sept. 15, at Bro. Rackstraw's, Star and Garter, Kew Bridge. Bro. Denyer, W.M., presiding. The minutes of last meeting having been read and confirmed, Messrs. Lubeck and Mountain were duly initiated into the privileges of the Order. Bros. Ray and Cooper were advanced to the second degree. The visitors were Bros. Copus, P.M., No. 572; Barnshaw, No. 572; and Simpson, No. 211.

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#### INSTRUCTION.

ST. JAMES'S UNION LODGE (No. 211).—This Lodge, held at Bro. Copus's, the Swan, Mount street, Grosvenor square, met on Monday evening, at 8 o'clock; Bro. Barnshaw, as W.M.; Bro. Taylor, S.W.; Bro. Underwood, J.W.; and amongst the members present we noticed Bro. Daly, P.M.; Bro. Copus, P.M.; Bro. Stacey, S.W.; Bros. Thoms, Sedgwick, Burt, and many other good working Masons. The ceremony of passing was ably rehearsed, and the five sections of the Second Degree were worked in a most praiseworthy style, the questions being put by Bro. Stacey, who officiated as P.M. It was proposed, seconded, and carried, that the fifteen sections of the lecture be worked on the 4th of October, at seven o'clock. Several Brethren immediately enrolled their names for sections, and it is expected there will be a goodly muster upon that occasion, and we would recommend all young Masons to attend who can conveniently do so, as this Lodge well deserves their support.



## PROVINCIAL.

### BRISTOL.

APPOINTMENTS.—*Lodges*.—Wednesday, September 29th, Royal Sussex (221), Freemasons' Hall, at 7. *Chapter*.—Tuesday, 28th, Beaufort (120), ditto, at 7.

### CESHIRE.

APPOINTMENT.—*Chapter*.—Saturday, October 2nd, Industry (465), Norfolk Arms, Hyde, at 3

### CORNWALL.

APPOINTMENTS.—*Lodges*.—Monday, September 27th, Boscawen (1000), Britannia Hotel, Chace-water, at 7; September 29th, Peace and Harmony (728), Dunn's Hotel, St. Austell, at 7.

### DEVONSHIRE.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—The regular monthly meeting of this Lodge was held on Monday, September 13. In the absence of the Worshipful Master (Bro. Lord Valletort), Bro. William Hunt occupied the chair, and was supported by Bros. Alfred Narracott, R. Robinson Rodd, Lord Graves, Rev. G. Knowling, Robinson Ridley, C. Spence Bate, and Samuel Cater—as P.M., S.W., J.W., Chaplain, S.D., J.D. and I.G. Bro. Kadri, a colonel in the Turkish army, was raised to the sublime degree of Master Mason by the officiating W.M.; after which Bro. Rodd, S.W., approached the W.M.'s pedestal, and addressing the W.M. *pro tem.*, spoke to the following effect:—"Worshipful Past Master Hunt, in the absence of our Worshipful Master, I am deputed by the members of this Lodge, as their Senior Warden, to present you with a Past Master's jewel. It is not so much for its intrinsic worth—not as a reward for past services—but rather as a mark of our appreciation of those services, that you are asked to receive this jewel. Those services have not been of an ordinary character. You, Worshipful Sir, during the period of filling the chair, have performed the duties of W.M., both in and out of the Lodge, with great zeal and attention, with courtesy and affability, and have earned for yourself the marked esteem of every member of our Lodge. I believe, during your year of office there were sixteen initiations, with a corresponding number of passings and raisings; the duties connected with which were all discharged by you with great care and ability. Let me therefore, in the name of Lodge of Sincerity, No. 224, place on your breast this jewel, as a memento of our regard. May the G.A.O.T.U. spare you for many years to wear it, and may He permit you to continue to afford to your Brethren that Masonic knowledge which, worshipful sir, you can so freely and usefully disperse; and when it shall please Him to summon you to the Grand Lodge above, this jewel will be a heir-loom in your family to show to them in what estimation you were held by the Brethren of this your mother Lodge. For myself, I can assure you, Bro. Hunt, it has given me great gratification to be the medium of thus conveying to you the opinion of the Brethren of our Lodge, not only from the fact that you and I were initiated into our venerable Order on the same day, now nearly six years ago, but also because, during that period, we have always pulled together in every matter to which we could set our hands, tending to promote the welfare of our Lodge or of Freemasonry." (Applause.) Bro. Hunt, in acknowledging the testimonial, said he felt much obliged to the Brethren for this handsome way of expressing their appreciation of his endeavours to faithfully discharge his Masonic duties. He could not, however, but feel that his Brethren, in their kindness, must have overlooked many shortcomings and defects. But regarding it as a tribute to a sincere and earnest desire to do what was right, and for the advantage of the Lodge and the Craft, he felt that it would be arrant prudery to pretend that he did not feel entitled to wear this mark of their favour.

During the period he had had the honour of being a member of the fraternity, he had used some, and not wholly fruitless exertions to understand Freemasonry in its more recondite teachings and esoteric principles, as well as its outward forms and ceremonies; he had endeavoured, whilst advancing from the outside to the centre of the temple, to combine with an ardent admiration of its fair proportions and pictorial effects a knowledge of its foundation, arrangement, fittings, and use; and the result was, that he had felt called upon by his sense of duty to do that for which his Brethren had praised and rewarded him. He rejoiced most heartily in the continued and increasing prosperity of Lodge Sincerity (No 224). In conclusion, he must ask them to add to their past kindnesses, forbearance, and a favourable construction of his endeavours to discharge the duties of the chair during the unavoidable absence, as on the present occasion, of their Worshipful Master. He hoped they would have the satisfaction of seeing that noble and worthy Brother, if not at the next, most certainly at their regular meeting in November. He, Bro. Hunt, most fully reciprocated the personal feeling expressed by Bro. Rodd. They had come into Freemasonry together, and had worked together with unbroken cordiality and mutual fraternal regard; nor did he anticipate any interruption or diminution of that feeling on either side. Bro. Rodd's zeal, and earnest devotion to Freemasonry, were such as could not fail, in due time, to secure for him a most honourable position in the order; and in his advancement, he might be quite sure no one would more sincerely rejoice than his twin Brother. (Applause). The P.M.'s jewel presented to Bro. Hunt, bears a suitable inscription,—is very handsome, and was supplied by Bro. S. Cave, of Plymouth, W.M. of No. 122.

#### DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, September 30th, St. Mary's (1009), Bull Inn, Bridport, at 7; Science (640), Private Rooms, Bourton, at 7.

#### DURHAM.

APPOINTMENTS.—*Lodges*.—Thursday, September 27th, Industry (56), Grey Horse, Gateshead, at 7, Thursday, 30th, Restoration (128), Town Hall, Darlington, at 7. *Chapter*.—Tuesday, 28th, Concord (46), Freemasons' Hall, at 7.

#### HAMPSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 29th, Economy (90), Black Swan, Winchester, at 7.

#### KENT.

APPOINTMENTS.—*Lodges*.—Tuesday, September 28th, Emulation (376), Bull Inn, Dartford, at 7; Friday, October 1st, Union (149), King's Head, Margate, at 7.

#### ISLE OF WIGHT.

APPOINTMENTS.—*Lodges*.—Tuesday, September 28th, Ryde (999), Freemasons' Hall, Ryde, at 7.

#### LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, September 27th, Tudor (698), Red Lion, Oldham, at 6½; Wednesday, 29th, Integrity (189), Cross Street Chambers, Manchester, at 6. *Chapter*.—Thursday, 30th, Strength (358), Green Man, Bacup, at 7; Virtue (177), Masonic Rooms, Manchester, at 7.

#### LANCASHIRE (WEST).

APPOINTMENT.—*Chapter*.—Wednesday, September 29th, Unity and Perseverance (845) Wheat-sheaf, Ormskirk, at 5.

LIVERPOOL.—*Mariners' Lodge of Instruction* (No. 310).—The members of this Lodge met at their rooms, Duke-street, on Friday, 17th inst., at 7 o'clock, p.m. After opening, and the usual preliminaries were gone through, the W.M., Bro. Pepper, called upon Bro. Harper, of the Minerva Lodge, (311, Hull,) who responded to his commands by delivering a lecture on the tracing board, and afterwards putting the questions in working the sections of the first degree. The Brethren were much edified by Bro. Harper's impressive manner, and the valuable information

he imparted to them. He is one of those remaining who received instructions from the late Bro. Samuels, one of the number deputed by Grand Lodge in 1818, to visit the provinces for the purpose of establishing a uniform system of working. Bro. Harper has been in the Order upwards of forty years, and we regret to find that he was an unsuccessful candidate for an annuity from the Benevolent Institution; but we most heartily wish him better success at the next election.

#### LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 29th, Lindsey (1014), Public Buildings, Louth, at 6.

#### NORFOLK.

APPOINTMENT.—*Lodge*.—Thursday, September 30th, Perseverance (258), Lamb Inn, Norwich, at 8.

#### OXFORDSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 29th, Apollo University (460), Masonic Hall, Oxford, at 7.

#### SOMERSETSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 29th, Sincerity (327), Clarke's Hotel, Taunton, at 7.

#### WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 27th, St. Paul's (51), Union Hotel, Birmingham, at 4; Wednesday, 29th, Abbey (625), Newdegate Arms, Nuneaton, at 7.

#### WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, September 27th, Hope and Charity (523), Black Horse, Kidderminster, at 7½; Tuesday, 28th, Stability (824), Talbot, Stourbridge, at 6½; Wednesday, 29th, Perseverance (838), Freemasons' Tavern, Dudley, at 6½.

#### PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge was held at the Dudley Arms Hotel, Dudley, on Tuesday, September 14, under the presidency of Bro. Henry Charles Vernon, the Prov. G.M. who was supported by his officers, by Bro. H. A. Bowyer, the Prov. G.M. for Oxfordshire; Bro. Col. Vernon, Prov. G.M. for Staffordshire; Bro. Randolph, D. Prov. G.M. for Somersetshire. The Prov. Grand Lodge was opened and conducted in strict conformity with the law, and was therefore not so numerously attended as on some previous occasions, but the R.W. Prov. Grand Master explained that it had been his intention to allow all Master Masons to be present immediately after the opening and transaction of the formal business, and such would be the course pursued in future. The usual reports having been presented, the R.W. Prov. Grand Master proceeded to appoint his officers for the ensuing year, as follow:—Bro. Royds, D. Prov. G.M.; Rev. A. Davies, No. 730, Prov. S.G.W.; Wood, W.M. 349, Prov. J.G.W.; Rev. J. W. Herbert, P.M. 313, and W.M. 1041, Prov. G. Chap.; W. Masefield, P.M. 313 and 730, Prov. G. Treas.; Bristow, P.M. 313, Prov. G. Reg.; W. Howells, 730, Prov. G. Sec.; C. Clarke, W.M. 313, Prov. S. G.D.; Hopkins, W.M. 772, Prov. J.G.D.; Morris, P.M. 313, Prov. Grand Supt. of Works; Brooke, W.M. 824, Prov. G.D.C.; Horton, W.M. 838, Asst. Prov. G.D.C.; W. Wigginton, J.W. 819, Prov. G.S.B.; J. Fitzgerald, P.M. 523, Prov. G. Orgt.; Clutterbuck, 72, Prov. G. Purst.; Bros. Davison, Poole, Wright, James, Pitt, and Russell, Prov. G. Stewards; Stanley and Smith, Prov. G. Tylers.

It was resolved that £50 should be voted from the funds of the Prov. G. Lodge to make the Prov. Grand Master a Life Governor of the Girls School, he having been in like manner made a Life Governor of the Benevolent Institution for Aged Masons and their Widows, on a previous occasion.

The other business having been disposed of, the Rev. Prov. G. Chaplain delivered the following address on "Faith, Hope, and Charity:"—

The Rev. Brother said—"Within the space of half an hour, I shall endeavour to occupy your attention by drawing from these words considerations which may be beneficial to us individually. These considerations I will put in such Masonic



form as shall, I trust, cause them to find a permanent resting-place in your hearts. The heart is the seat of life—reach it, and you gain the man; soften it, and it will receive what impressions you please. May the Great Architect of the Universe soften all our hearts to-day, and stamp upon them truths indelible of His divine will. I must be permitted, in one instance, to reverse the order of the text, commencing with Hope instead of Faith. Hope I believe to be the first emanation of the human mind; it is a star of great magnitude; its ray is cast upon our path even in our very darkest moments; it speaks to us of brighter days, and says, “desponding souls, hope on still.” Yes, to the eleventh hour, the voice of hope echoes upon the ear. Suppose we consider one of the outer world; he has some knowledge of a fraternity bound mysteriously together; he is assured that this link of union is one of power, over which mercenary or other unworthy motive has no influence whatever; he sees they stand by each other in every time of need: in a word, they render themselves more extensively serviceable to their fellow creatures than any body of men. He has a sincere wish to be really useful in life, of benefit to humanity at large; to be a Mason, he is persuaded is one step at least towards a great end—hence his desire after knowledge leads him to crave admittance to the secrets and mysteries of Freemasonry. Being found worthy, he is accordingly proposed, seconded, balloted for, and duly accepted; he is now a man of hope, he hopes at the appointed time to be initiated—he is initiated; he is a brother, a member of the Craft; he may born ’tis true to adversity, but nevertheless he is a brother; he has so far obtained the object of his aspirations, but still he is a man of hope. How delightful then to contemplate that which often supports us in human things, and to pass from them to things eternal. I ask, is there a heart so dead amongst us as not to feel after eternity? I affirm that the history of all nations calls upon us to acknowledge that even within the savage breast there is a conscience testifying that there is a God, a dread hereafter—a judgment to come. But that God is a holy being, while man finds himself unholy, and yet is convinced that he has to die, and go before that God to receive judgment for deeds done in the body. The beast that is led to the slaughter, we are satisfied, is not aware of its approaching end; but he that was made in the image of God is endued with that foreknowledge, and is thus blessed to make provision for his eternity. I say, then, that man viewing his frailty, his death, his judgment, and his God, knows well what it is to seek for the happiness of a better world than that which now is, and also to hope for it. But when we trace our pedigree from the created to the uncreate—even to the Great First Cause, and when we exercise rightly the desires that God has implanted within us, we can easily grant that our hearts confess that we hope (though at times it may be against hope) that we may be leniently dealt with by that holy God, and received as saints, though sinners, into a happiness among the immortal. Blessed be God that the Hope of Israel can afford us everything holy that sinful man need hope for. From the fall, we are right in saying that Jehovah has been propitiated by sacrifices which have been simply shadows of the true, even the offering up of Himself freely for us all. What, then, do we hope for? In worldly things we often hope for that which we have no right to expect. In fact, we often sin in hoping—we hope to accomplish some daring, impious, godless undertaking. The hope of the worshipper of the Creator is a hope sure and steadfast that all the promises of the Great Architect of the universe shall be made over to him through the unspeakable gift of an incarnate God. How, then, are they really made over to us? Not through hope, for hope has no substance. One who hopes to be some day a scholar, is not yet a scholar; the hidden mysteries of nature and science have not been revealed to him. Things we hope for, we are not in possession, if so, why do we hope for them? The first degree creates a thirst; and inspires the newly initiated with hopes of higher experience. In it he dedicates his heart, being purified from every baneful and malignant passion, to the glory of God, and the welfare of his fellow creatures. In the second degree there is a respect to the recompense of the reward; we enter the middle chamber to receive our wages—knowledge is increased—we have faith in those around us—they are brethren, we have learned to repose confidence in them—our hopes have been realized.



“ ‘ Never was a marvel done on earth but it had sprung of faith ;  
Nothing noble, generous, or great, but faith was the root of the achievement ;  
Nothing comely, nothing famous, but its praise is faith.  
Leonidas fought in human faith as Joshua in divine.”

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“ ‘ There is a faith towards men, and there is a faith toward God ;  
The latter is the gold and the former is the brass ; but both are sturdy metal.”

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“ ‘ It is not for me to stipulate for creeds : Bible, church, and reason,  
These three shall lead the mind, if any can, to truth.  
But I must stipulate for faith, both God and man demand it.”

“ What, then, is faith ? “ Faith is the substance of things hoped for, and the evidence of things not seen.” Faith is a sure evidence that things not seen do nevertheless exist ; but more especially in divine things, it substantiates the fulfilment of the promises of the Grand Geometrician of the Universe. There is a strong analogy between things human and divine—faith towards man and faith towards God. In the first, the object of our faith is fallible, in the other infallible. Through man, in his best estate, we may be deceived ; through God never. The nearer we approach to God, the inevitable consequence is that we are the more faithful to each other. The fraternity that lives beneath the shade of a system of morality that all must acknowledge to be divine, and lifts its heart and voice to the one Being, supreme over all, may justly and warrantably be trusted wherever they may be scattered over the face of earth or water. But I inquire again—What then is faith ? Faith is to trust, to confide in, to rely upon another. Have you ever experienced what it is to have faith in a friend ! This is what we treat of ; not historical faith, such as that Alexander the Great once lived, and was the conqueror of the world—not faith in testimony, such as that we believe there is a city in Italy called Rome, though we may not have seen it, yet we believe the testimony of others. It is the faith in connexion with the eternal destiny of man that I would impress upon your minds. A beloved friend is laid by the hand to Providence on the bed of sickness ; I am deeply anxious for his restoration of health ; I know a physician in whom I have implicit faith ; I send for him, believing that all that can be done by human skill he will do. Hence, knowing what it is to have faith in a physician, explains to us, though imperfectly, the nature of faith in the Physician of our souls. In the Bible, we find that when persons are rebuked for want of faith, it is simply for the want of trust, confidence, reliance. The same holds good in every place where we find faith commended. It was so with the Syro-Phenician woman, when she deigned to accept, nay, implored for, the crumbs that fell from the table of the Jew. What saith He, who spake as never man spake ?—“ Woman, great is thy faith, be it unto thee even as thou wilt.” Again, with the nobleman, when he was so importunate with the Saviour of man, exclaiming, “ Sir, come down, ere my child die.” Hear the gracious reply ; “ Go thy way, thy son liveth.” The man believed the word which was spoken to him, and he went his way—his son was restored, “ and himself believed and his whole house ;” or, in other words, himself had faith, and his whole house. To establish the sense of the noun is to fix the meaning of the verb likewise. When it is said, “ Believe and thou shalt be saved,” it is as literal a translation to say, have faith and thou shalt be saved. Wherefore, when we find the words “ believe,” and “ have faith,” used promiscuously in the sacred writings, we should bear in mind that it is the same word in the original. Indeed, to trust all we have, and all we hope for, to an Infinite Being who cannot err, and has promised to save us, is fully realized by the most learned of the Apostles, when he pronounced faith to be “ the substance of things hoped for.” The perfections of God are of such a nature as to render every promise so sure of fulfilment as to justify the man of God in acting, feeling, and speaking, as though he were already in possession. Faith is no phantom ; it lays hold upon realities. Noah by faith substantiated the promises of God, when he through a series of years was the willing instrument in preparing the ark, whereby he and his household were saved from the great inundation. David by faith triumphed, with a

sling and stone, over the Philistine, who defied the armies of the living God. The three children, through faith in the God whom they served, quenched the violence of fire. The faith of Daniel shut the lions' mouths that they hurt him not. Ay, time would fail to recount instances of its victories in those who believed.—

“ ‘ Who thus believed, being by the Spirit touched,  
As naturally the fruits of faith produced—  
Truth, temperance, meekness, holiness, and love,  
As human eye from darkness sought the light.  
How could he else? If he who had firm faith  
The morrow's sun should rise, order affairs  
Accordingly; if he who had firm faith  
That spring, and summer, and autumn days  
Should pass away, and winter really come,  
Prepare accordingly; if he who saw  
A bolt of death approaching, turned aside  
And let it pass; as surely did the man  
Who verily believed the word of God,  
Though erring whiles, its general laws obey,  
Turn back from hell, and take the way to Heaven.’ ”

“ Yes, verily, men of faith are men of action. In Masonry we have taken the first and second step—we are midway—we must, however, prove our work—we are to show to the world that we are just and upright men and Masons. Well, then, let us ascend the third principal round of Jacob's ladder, and prove to ourselves that we undoubtedly have hope of salvation—faith in the Grand Geometrician of the Universe to confer it, by practising “ that most excellent gift of charity, the very bond of peace and of all virtues.” Here, however, I must remind you that charity is not that which popularly bears the name—for we may give our bodies to be burned, and all our goods to feed the poor, and yet not have charity.—

“ ‘ Let me rehearse  
Thy praise, O charity! thy labours most  
Divine, thy sympathy with sighs, and tears,  
And groans; thy great, thy godlike wish to heal  
All misery, all fortune's wounds, and make  
The soul of every living thing rejoice.’ ”

“ A man may become liberal through selfishness, or some other unworthy motive. He may desire to exalt himself in the eye of the world; give to the poor, or contribute largely to charitable institutions through ostentation, but such is not charity. Neither is it the excellence of the institution that we support, nor the worthiness of the object we relieve, that testifies in the presence of the Most High that we possess the gift of charity. It is the motive that proclaims it in the Grand Lodge above. But it appears that it is a gift—it has been imparted to us. Doubtless we have sought it diligently. We have desired the best gift and wrestled for it with the angel of the covenant. In being raised to the sublime degree of Master Masons, we passed from things temporal to things eternal, as regards Craft Masonry. We had, however, to take step by step to arrive at this knowledge. To be advanced to the third, we had to take the first and second degrees. In the first we cherished the hope of being admitted to the plenitude of Masonry—in the second, by faith, we were in a position to invoke the Almighty to prolong our day that we might complete the overthrow of our enemies. When raised to the third, the selfishness of our own natural hearts was overcome, and (being imbued with the active principles of universal beneficence and charity), we sought the solace of our own distress by extending relief and consolation to others in the hour of their affliction. The heart seemed too large to be kept within its own breast; it overflowed with the milk of human kindness for the benefit of man in general, but more especially for the companions of our toil. The father's heart yearns towards his child, even though there is nothing in that child to recommend it to his affections; yet it is

his child, and he loves it; this is a species of charity. The Most High, when we were yet sinners, looked upon us with compassion and loved us, ay, and made a great sacrifice for us too. Such is charity. We are His offspring—He loves to do us good. By the same Incarnate One we are members of the same great family. O man, dost thou not earnestly desire this best of gifts, charity—love bond of union between man and man—between man and God? But O, thou member of the Craft, thou hast taken a double obligation upon thyself; thou art sacredly to behold thy brother as a Mason; thou art especially to show thy charity, thy love for him, in the day of necessity. Charity thinketh no evil; charity hopeth all things; charity beareth all things; nought but this charity, this love, can really look upon the brother in adversity. Brother Mason, your foot should be swift to unite with his in forming a column of mutual defence and support; the posture of your daily supplication should remind you of your brother's wants; your breast should be the safe and sacred repository of his secrets when entrusted to you as such; and you should support him in all his just and laudable undertakings. Take heed then, lest the displeasure of the Most High should at any time rest upon you through your forgetfulness in withholding the right hand from a brother to confer it upon one of the outer world. Our society is a sacred fraternity, and its obligations of a most holy nature. Art thou tempted to be severe? Do thy brethren fall around thee, violating the cardinal virtues; temperance, fortitude, prudence, and justice? Forget not that thou art not without fault; be charitable towards thy weak brother; be charitable towards thyself, lest thou shouldst fall. But, to conclude; while we observe the points I have brought under notice, we must be careful to be good stewards of all that the Most High has placed within our charge. Poor and distressed Masons should be objects of our deepest solicitude. Institutions for the aged I would especially exhort you to support. The Girls School in connexion with the brotherhood is of vital importance; young persons going out into the world, after being duly brought up in such an institution, must, more or less, contribute to the balance of society. The school for boys is undoubtedly an establishment that ought to be largely supported. For young Lewises to be educated in the principles of truth and justice, under the roof of an asylum bearing the Masonic name, cannot be overrated. It would be well that not only every Lodge in our province, but every individual member also, should have an interest in those works of charity. The Most High blesses the giver as he does the receiver. Would that time permitted me to recapitulate as I ought. I am, however, in the house of friends who will accept this lecture as it is meant: it comes from my heart, relying upon you in the spirit of charity, that you will strive for the mastery in things divine.

“ Let us walk together as friends, in the shaded paths of meditation,  
Nor judgment set his seal until he hath poised his balance;  
That chastenings of mild reproof may meet unwitting error,  
And charity not be a stranger at the board that is spread for brothers.”

At the close of business the Brethren adjourned to a very elegant banquet, when the usual toasts were given and duly responded to. The pleasure of the evening was much enhanced by some excellent singing from Bros. Bristowe, Wright Howell, and others. In proposing the last toast, “to our next happy meeting,” the Prov. Grand Master stated that, as it was not his intention to confine himself to the holding only of annual Provincial Grand Lodges, he hoped, within a very few months, again to meet the Brethren.

#### YORKSHIRE (NORTH AND EAST).

APPOINTMENT.—*Lodge*.—Friday, October 1st, St. Germain (827), The Crescent, Selby, at 7.

#### YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, September 29th, Philanthropic (382), Commercial Street, Leeds, at 7; Friday, October 1st, Alfred (384), Griffin Hotel, Leeds, at 7; Instruction, at 8.



## SCOTLAND.

## GREENOCK.

## LAYING THE FOUNDATION STONE OF THE NEW THEATRE.

THIS ceremonial was appointed to come off on Tuesday, September 7. By three o'clock, the various Lodges mustered in the New Town Hall. These consisted of the Provincial Grand Lodge, West Renfrewshire; Port-Glasgow Doric; Glasgow Thistle and Rose, St. Mary's, Patrick; Glasgow Thistle; Glasgow St. Clair, and Greenock St. John. The latter body met half an hour previously in their own hall, at the Assembly Rooms, from whence they marched in open Lodge to the place of general rendezvous at the Town Hall. Bro. Glover, the proprietor of the new theatre, was present, and brought with him a splendid instrumental band from Glasgow, and the Greenock Thistle brass band was present. The day was unpropitious, heavy showers of rain falling, with the exception of short intervals, during which the sun shone out. Whilst this considerably marred the pleasure of both those who took part in the ceremonial and the spectators, there was a very large turn out of both. Tickets had been issued admitting holders to a platform at the new building to witness the laying of the stone.

Shortly after three o'clock the heavy rain left off, and the procession started, issuing from the New Town Hall entrance in Hamilton-street, the bands playing the Mason's Anthem. The windows and streets along the line of march on to the new building in West Blackhall-street, were immensely crowded on both sides, and the scene, notwithstanding the adverse weather, was very grand. Arrived at the scene of action, the members of the Provincial Grand Lodge took their places in the inside. The rain had again begun to fall heavily.

Bro. David Crawford having deposited the jars containing the coins and documents into the cavity in the stone, a plate was next deposited, on which was engraven the following:—"The foundation stone of this building, to be called the Greenock Theatre Royal and West End Music Hall, was laid in presence of a large assemblage of the inhabitants, by John Scott, Esq., Dep. Prov. G.M., assisted by the Provincial Grand Lodge of Renfrewshire, and numerous other Lodges, on the 31st day of August, MDCCCLVIII., in the 21st year of the reign of our most gracious Sovereign Queen Victoria. Stephen Edmund Glover, Esq., proprietor; Messrs. John Potts and Son, architects; Messrs. Adam, Brown, M'Lachlan, Swan, and Broadfoot, contractors; Mr. Thomas Tomlinson, clerk of works. Which undertaking may the Supreme Architect of the Universe bless and prosper."

Bro. John Scott, sen., Acting Prov. Grand Master then, with the silver trowel, proceeded to spread the mortar, after which the stone was lowered to its position, corn, wine, and oil being thrown over it in the usual way, amidst great and enthusiastic cheering.

The Acting Grand Master then addressed the Brethren and the assembly generally. He said that the town was indebted to Bro. Glover for his spirit in providing this new theatre for their gratification, and added that the worthy Brother had their best wishes for his success. After thanking the several members of the sister Lodges for their assistance and attendance on the occasion, Bro. Scott declared the ceremony at an end, but first claimed attention for Bro. Glover.

Bro. Glover, who was received with great cheering, said, in reply—"Right Worshipful Provincial Grand Master, Worshipful Grand Wardens, and Brethren all, let me beg of you, this day, in place of the eloquence of the tongue to accept the silent but sincere eloquence of the heart. I can truly assure you, dear Brethren, I feel much, very much more than I can express, when I look around me and see, despite the unfavourable weather, so much youth and beauty—so many enlightened and high class townsmen—so many that have done and are doing noble service to their Queen and country—so many respectable and intelligent Craftsmen—all thus assembled to do honour to the inauguration of this my single



undertaking. I may well be pardoned the expression if I say I feel proud of the high position such a demonstration must give me with the general public. (Cheers.) You may fairly say, 'We have done all in our power to give you a fair start; now, Brother Glover, let us see how you will deserve it.' And to this charge I would answer, in the words of our inimitable bard—'My deeds upon my head.' I crave—not the law (Heaven keep us all out of it!)—but your kind sympathy, support, and encouragement. (Cheers.) Judge not unseen, condemn not unheard. Ere I conclude, brethren, let me offer my very warmest acknowledgments to our Right Worshipful Provincial Grand Master, for his cordial and kind support of our ceremonies to-day. The request for his presence here was no sooner made by me than it was granted. To our worthy Secretary of the Provincial Grand Lodge, I am under the deepest obligation, and I take this public opportunity of tendering him my warmest thanks, as I do to all the Right Worshipful Grand Masters and Brethren of the Craft here present. That the Great Architect may enable us to carry these undertakings to a safe conclusion, without accident or misfortune, and bless us all, our wives and families, with health, prosperity, and happiness, will be my constant prayer."

Three enthusiastic cheers were then given, after which the Brethren re-formed and proceeded in procession westward, turning in front of Mr. Laughton's church, and coming back in the same line of march into Cathcart Square, round which the procession passed, and returned to the starting point in the New Town Hall.

In the New Town Hall Acting Grand Master Scott addressed a few more congratulatory observations to Bro. Glover.

Bro. Glover acknowledged the same; and again expressed his sincere gratitude for the kind feeling which had brought so many Brethren forward to aid such an humble individual as himself in his new undertaking. The various Lodges then separated; and Bro. Glover and a few of the office bearers of the Provincial Grand Lodge proceeded to the Council Hall in the same building, where the Lodge was closed, and success to his new undertaking was pledged in champagne.

The Lodge Greenock St. John, and a number of members of the other Lodges, proceeded to their hall for refreshment; and Bro. Glover and his lady, and a select circle of friends, dined in the White Hart Hotel; and thus passed off this ceremony, which, in the interest taken in the proceedings, and the imposing appearance of the splendid turn out, despite the wet day, equalled anything of the kind which has taken place in Greenock for a long time, and is fruitful of happy auguries for the future success of Bro. Glover's undertaking.—*Glasgow Sentinel*.

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## COLONIAL.

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### CANADA.

#### MASONIC CELEBRATION.

A NOVEL celebration, arranged by the Brethren of the Golden Rule Lodge, Stanstead, came off at Lake Memphremagog, E. T., on Thursday (St. John's Day), the 24th June. The following account of the celebration we copy from the *Canadian Times* :—

"On Thursday last, the 24th ult., St. John's Day, the Brethren of Golden Rule Lodge, Stanstead, having invited the neighbouring Masonic Lodges to unite with them in celebrating this event, met at the Mountain House, on Memphremagog Lake. Delegates were present from some eight or ten different Lodges, numbering in all about three hundred.

"After opening the Lodge in the Hall at the Mountain House, the Brethren marched in procession to the foot of the mountain, preceded by the Richford cornet band, when, the path becoming narrow and rugged, the procession broke up, and the Brethren proceeded to climb the mountain, where in due time, having

arrived at the summit, the Lodge was again opened, and the rites and ceremonies pertaining to the first degree were solemnized. The place selected for the occasion seemed to have been especially designed for this purpose by the G.A.O.T.U., being a beautiful ravine surrounded on every side by lofty peaks, while beneath the feet nature had provided a carpet of soft and downy moss.

"Having concluded the ceremonies, the Brethren again descended the mountain, at the base of which they were joined by some 150 ladies, who came out in procession to meet them, where having again formed in order, they marched to the Mountain House, headed by the band.

"Shortly after, the gentlemen having arranged themselves on seats fronting the piazza, while the ladies occupied the gallery, an able Masonic address was delivered by the Rev. H. Ballou, of Montpelier, Vermont, which was listened to with marked attention throughout.

"After the lecture, the Brethren sat down to a sumptuous dinner.

"At about six o'clock, P.M., the ladies and gentlemen embarked on the beautiful little steamer, *Mountain Maid*, and proceeded to Newport. On the way a storm arose, which, although not very severe, caused some alarm to the more timid; but under the efficient management of Capt. Fogg, the boat bravely weathered the storm, and all arrived safely at Newport.

"The Brethren having donned the Masonic regalia, formed in procession, and in company with the ladies, marched around the hall to the sound of music. The older and more sedate having retired, those who wished had an opportunity to 'trip it on the light fantastic toe.' Dancing was kept up until approaching daylight warned them that it was time to prepare for departure.

"Having partaken of refreshments, the company at seven o'clock re-embarked, and all proceeded to their respective homes, highly delighted with all the proceedings of the previous day and evening."

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## THE WEEK.

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HER MAJESTY and the Prince Consort, and some of the younger branches of the Royal Family still remain at Balmoral, where they were joined in the course of the week by the Prince of Wales. The Duke of Cambridge and Prince Alfred arrived in Berlin on the 10th, the latter being on a visit to his sister, the Princess Frederick William.——The Emperor and Empress of France are still at Biarritz, and make occasional excursions in the neighbourhood, which are taken advantage of by the inhabitants to exhibit their affection for their majesties. The Emperor, contrary to what was intended, will pass the winter at St. Cloud, the Elysée being too confined. Rumours are again current that Count Walewski is about to resign, and that he will be succeeded by either M. De Morny or M. De Persigny; but there appears to be no foundation for these rumours. A commission has been nominated by the Emperor of the French to report upon the advantages of decentralization, having as its leading members, M. Billault, predecessor of General Espinasse at the ministry of the interior, and M. Le Play, a staunch advocate of self-government and an able political economist. Another military chieftain, Marshal Canrobert, is about to follow the example of the Duke of Malakoff, by enlisting in the ranks of Hymen. The partner of his choice is the young widow of the late Spanish Duke of Sotomayor, and by this marriage he will, in accordance with the Spanish law, become a duke and a grandee of Spain. The *Debats* has an elaborate article to explain the late rises in the rente, which it ascribes to the increase of the public fortune. It says the comparison between the prices of the public funds, shares, and bonds quoted at the Paris Bourse, on the 7th of June and the 10th of September, 1858, shows on the capital an increase of 818,310,802f. Although the weather in Paris is oppressive, it is very favourable to the vintage, and good judges affirm that the *vin de la comète* of 1858, will rival that made at

the time of the comet of 1811. It is said that a company of French capitalists are purchasing all the journals they can lay hold of in Belgium. They have already bought some of the more obscure prints, and it is rumoured that their views extend to the purchase of some papers in London, which have long been in the market. The *Union* professes to be assured that the French government intends to keep all their gun-boats and marines in the China waters until the execution of the treaty of Tien-tsin. The Chinese indemnity to France is stated to be 600,000*l.*, payable by instalments.—According to the statements in a Paris paper, it appears that there are two kinds of voters in Moldo-Wallachia; first, primary electors to be Moldo-Wallachians by birth, over twenty-five years of age, and who have an income derived from land of 100 Austrian ducats; and, secondly, direct electors, who must have an income of 1000 ducats similarly derived. The primary electors will choose three in each district, who will, in their turn, elect one deputy, whose qualification will be 6000 ducats annually.—The King of Prussia has, it appears, after long delay, consented to appoint the Prince of Prussia regent, with unlimited power. The disease of his Majesty has been declared incurable.—The St. Petersburg journals announce a decisive defeat of Schamyl in the Caucasus. He is stated to have been routed, with the loss of 370 men, besides ammunition and tents.—Abdallah Pacha, ex-Minister of Finance, the three Beys, and eleven Arabs, who were arrested for conspiring against the Viceroy of Egypt, have been condemned to the galleys. Other arrests have been made. The Mussulmans are excited against the Viceroy for the energetic measures he has adopted to protect the Christians.—The steam ship *Canada* reached Liverpool on Saturday night, bringing intelligence from the United States to the 9th inst. The Staten Island rebellion had assumed a serious aspect, the rebels declaring they would not permit any one to leave the quarantine grounds. A collision was apprehended. Governor King had declared the county of Richmond (in which Staten Island is situated) in a state of insurrection. Yellow fever was still raging at New Orleans. There was no change in the money market.—A letter from St. Petersburg, in the *New Prussian Gazette*, hints that the Emperor of Russia only waits for a report from his brothers, who are now inspecting the army in the Caucasus, to determine on the course to be pursued there; for it appears that the sacrifice of money and men in carrying on the war has been far greater than the results gained would justify.—A letter from Constantinople, of the 4th, states that the commission, under the presidency of Riza Pacha, to regulate the expenses of the Imperial Palace so as to suit the revenues of the state, was busily engaged in the verification of the old accounts, and the examination had led to the discovery of the most incredible facts.—A letter from Copenhagen, of the 10th, mentions that the solemn inauguration of the monument erected to the memory of King Frederick VI., took place that day with great pomp.—According to a letter from Stuttgart, a report had been circulated that the King of Wurtemberg was about to change his religion, his Majesty summoned all the Protestant prelates of the kingdom to his palace, and assured them that the rumour was utterly unfounded.—The *Madrid Gazette* of the 10th, contains a telegram stating that the Queen was then in Santiago, in good health, and that the Royal family would return with her next day to Corunna.—According to a letter from Naples, there are rumours of a change of ministry in that country about to be effected, in consequence of the conditions exacted by France and England, as the basis of a renewal of diplomatic relations with Naples; but there was nothing known officially.—A telegram from Marseilles, dated September 14th, confirms the news that Said Pacha, of Alexandria, had intimidated the fanatical Mussulmans there by his energetic action.—Two serious losses in Davis's Straits have been made known at Lloyd's, by their agent at Lerwick. The vessels were the barque *Heroine*, 387 tons register, belonging to the Dundee and Union Whaling Fishing Company, and the barque *Eclipse*, 283 tons, one of the fleet of the Peterhead and Lerwick Whale and Seal Fishing Company, and both appeared to have been wrecked about the same time, the crews, numbering nearly 150 individuals, experiencing a very narrow escape.—The inquest on the bodies of the unfortunate sufferers, by the accident to the excursion train on the Oxford, Worcester, and Wolverhampton Railway, on the 23rd August,



is not yet brought to a close. At the sitting of Thursday last, Mr. Homer, solicitor, said he must object to the conduct of the foreman of the jury, because he had, since the commencement of the inquiry, been assisting in settling cases of compensation on behalf of the company. Mr. Bailey (foreman) said he had not in any way acted discredibly either as foreman of the jury, a Gospel minister, or an Englishman. Some conversation ensued, and Mr. Bailey ultimately retired from the jury, having first explained that he was present, by accident, when Mr. Walker, the surgeon of the company, settled with one of the sufferers, named Harley, for £100, and that he had recommended another, a member of the Baptist connexion, of which Mr. Baily is a minister, to settle with the company, rather than go to law, which he did, to the great disappointment of some local solicitor.—A serious accident, by which five persons lost their lives, has taken place at the Surrey Music Hall, Sheffield, a place of popular amusement, owing to a false alarm of fire, and it is stated the firing of a pistol in the gallery, whilst others state it arose from an explosion of gas, of which however no trace can be found.—A dreadful explosion of gas took place on Tuesday night, at Albert Gate, Knightsbridge. The accident occurred at the house of Colonel Fulke S. Greville, M.P. for Longford. The family having left town the day before for Ireland, some repairs were doing to the gas pipes, and a strong smell of gas having attracted the attention of the female servants, who had gone to bed, they went down stairs with a light, when a terrific explosion took place, knocking down and dreadfully scorching Elizabeth Foot, Margaret Scoles, and Elizabeth Bramfield, who were immediately conveyed to St. George's Hospital, where they remain in a dangerous state.—A destructive fire broke out on Wednesday, in the house and shop of Mr. Roper, corn chandler, Royal Hill, Greenwich, which unfortunately resulted in the loss of life to two children. The premises were totally destroyed, and the rest of the inmates with difficulty escaped by the roof of the house.—A man, described as a journeyman carpenter, was fined £5, by Mr. Elliott, at Lambeth Police Court, on Saturday, for an offence which is happily of rare occurrence—damaging property in the Crystal Palace. The prisoner had been found with eight oranges and several branches taken from one of the fine orange trees, which was injured, it was said, to the extent of £10. The defence was that it was done under the influence of drink. Isaac Hammond, a powerful man, has been remanded from Westminster Police court, for attempting to murder Sarah Farrell, a woman with whom he lived, by throwing her out of a window on the second floor in York-street, Westminster, a height of between thirty and forty feet. William Manby, who lived next door, heard the prisoner, who had been drinking, lock his room door, and soon afterwards heard him say, "She is now out of the window, and I'm off." The woman is in too precarious a state for her depositions to be fully taken, but she states that she threw herself out of the window. Alfred Hanlon, a portrait painter, has been sentenced by Mr. Selfe, to four months' imprisonment, charged with stealing a lady's gold watch-chain from the house of Mr. Robert Cook, butcher, of Commercial-place, Commercial-road-east. The prisoner being in great distress, he was employed out of a kindly feeling to paint Mrs. Cook's portrait, when he availed himself of the opportunity to steal the chain. At Thames Police-court, Mr. Davis, clerk to Mr. Joseph Smith, a solicitor, applied to Mr. Selfe for summonses against Captain Pavey, for refusing to pay the wages of his ship's crew on a voyage from London to Rangoon. Mr. Selfe granted the summonses, but expressed a hope that there would be no necessity for hearing them. Angel Hyam Cohen, metal merchant, has been committed by the Lord Mayor, charged with having unlawfully in his possession, two casks of naval stores, the property of her Majesty. After hearing all the evidence, his lordship accepted bail in sureties to the amount of £400.—At the Court of Bankruptcy, on Friday, Charles James Dillon, the late lessee and manager of the Lyceum Theatre, and also described as a bookseller and commission agent, of 12, Delamere crescent, Upper Westbourne terrace, Paddington, passed his last examination. His bankruptcy appears to have originated in his having taken the house whilst already in difficulties. On Thursday, a quarterly court of the proprietors of the Bank of England was held in the bank parlour. The governor said, the net profits for the half-year ending on the 31st of August, were £628,770 0s. 6d., making the amount of "Rest" on that day £3,676,868 16s. 9d.,



and that after providing for a dividend of £4 10s. per cent. for the half-year, the "Rest" was £3,021,983 16s. 9d. Some discussion took place, after which a dividend of £4 10s. was agreed to — At a Court of Common Council, on Thursday, a letter from the Belgian minister to the Corporation, asking for information relative to the rules and tariff on coals or metage dues and street tolls in the City of London, was read. It was ordered that the necessary information should be furnished.

### PUBLIC AMUSEMENTS.

DRURY LANE has been opened with English Opera, by Mr. Harrison and Miss Pyne, who had a successful season last year at the Lyceum. We cannot help thinking that it would have been better had they confined themselves to the smaller house, though, so far, Drury Lane has been well attended. The season opened with "The Rose of Castille," which was so eminently successful at the Lyceum last year. Miss Louisa Pyne and Mr. Harrison, who resumed their original characters, were received with the most cordial welcome when they first came upon the stage. The lady was in her best voice, and sang with that fluency and adroitness which, it is hardly too much to say, belongs to her alone. Mr. Harrison also sang with his usual good taste, and received, in conjunction with Miss Louisa Pyne, great applause, and more than one *encore*. Mr. F. Glover enacted *Don Pedro* in lieu of Mr. Weiss, to whom, however, he is not at all equal. Mr. George Honey, who is rapidly improving as a buffo singer, amused the audience by his personation of the principal comic character; and Miss Susan Pyne and Mr. St. Albyn also deserve commendation. The chorus has been well selected, and, though not large, is highly effective. A small ballet company has been engaged, including Mdle. Pasquale, Mdle. Morlacchi, and Mdle. Michelet. Among the novelties of the season, an opera is promised by Mr. Bristow, an American composer, not hitherto known in this country excepting by reputation; and an English version of Flotow's "Martha." — Messrs. Robson and Emden reopened that favourite little theatre, the Olympic, on Saturday night, after a brief recess, during which the exterior of the house has been newly painted, and interior "smartened up." There was no novelty in the performances, the pieces selected being the popular ones of "A Doubtful Victory," "A Dash of Money," and "Ticklish Times," in which Mrs. Stirling, Miss Hughes, Mrs. Emden, Mr. G. Vining, Mr. Lewis Ball, and the inimitable Robson, appeared, and severally received a most cordial welcome from their audience. — At Sadler's Wells, Colman's "Jealous Wife" has been successfully produced. Mrs. Charles Young, in the most natural manner, gave a clever picture of the jealous *Mrs. Oakley*; and the quiet submission and philosophical forbearance of *Mr. Oakley* under his trials, until, aroused by the excessively violent conduct of his wife, he asserts his prerogative and effects her reformation, received from Mr. Phelps the most careful artistic touches. Miss Mitchell, the representative of *Harriet Russet*, is a young lady whose personal qualifications are decidedly in her favour, and who promises to fill her position with great credit when the nervousness of the novice has entirely worn away. Miss M. A. Victor is to be commended for her *Lady Freelove*. The bluff *Major Oakley* was capitally embodied by Mr. H. Marston; the rough and impulsive *Squire Russet* was rendered with genial heartiness by Mr. J. W. Ray; and the repentant *Charles Oakley* was played in gentlemanly style by Mr. Frederic Robinson. The coarse humour of *Sir Harry Beagle* found a clever interpreter in Mr. Charles Young, who has been transferred to this stage in the place of Mr. Lewis Ball, gone to the Olympic, and who likewise does good suit and service in the after-piece of "Mrs. White." — At the Strand, a new farce, entitled "Nothing to Nurse," has been produced, but is not likely to have a run. — Mr. James Anderson and Miss Elsworthy, having taken farewell of their friends at the Standard, prior to making a transatlantic tour, Mr. Sims Reeves has appeared, and is at present drawing crowded houses to witness "Guy Rattling," which through out is well cast.

## NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C., not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the first volume of 1858 are now ready, price 1s.; or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

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 TO CORRESPONDENTS.

"P.M."—It is impossible to please all our readers, though we try our best to do so. You complain that our Magazine is not sufficiently Masonic,—others that it is too much so.

WILTSHIRE.—We are requested to state that it was Bro. James, Prov. G.S.B. and P.M. of 420, who stated that his Lodge had voted £10 to the Freemasons' Benevolent Institution, and not Bro. Budd, of Lodge 961, as we erroneously supposed.

"A CHRISTIAN MASON."—A writer who does not give his name, sends a letter under this signature, complaining of the *Freemasons' Magazine* inserting communications inconsistent with Christian Masonry. He names a passage at page 493 in the Notes on Anglo-Saxon History, as obnoxious, stating that the latter speaks of the "fatal influence of the Christian system which had spread over these islands." If he takes the trouble to read and quote the whole page, or in fact the whole article, or the whole Magazine, he will find nothing obnoxious to Christianity—for the author is simply speaking of the system of an unmarried clergy and of monks and nuns, which was established during the latter period of the Roman time, and of its acknowledged effects in checking the growth of population in Britain and other provinces of the empire; an influence which certainly may be called "fatal." His misconception of the author's meaning certainly does not justify us in printing his tirade against ourselves and our correspondents. We may confidently refer to our conduct as Editors in preserving respect to Christianity, and we hope, too, in doing our duty as good Masons, by maintaining the great principles of religious truth, regardless of sect.

"S.W." is thanked, but the lines are not sufficiently poetical for our pages.

## No. XXXIX.—SEPTEMBER 29, 1858.

### SONGS OF THE CRAFT.

(Continued from vol. iv. p. 808.)

“ THOU fairest type of excellence divine,  
Whose social links the race of men combine,  
Whose awful mandates cowerd vice control.  
And breathe through nature one enlighten'd soul ;  
From thy mild sway benignant virtues rise,  
Pour on the heart and emulate the skies ;  
From thy sage voice sublime instruction springs,  
While knowledge weaves her many coloured wings,  
And star ey'd truth, and conscience, holy rest,  
Enthron'd true feeling in the glowing breast.  
Then deign the labours of thy sons to guide,  
O'er each full line in nervous sense preside,  
Adorn each verse, each manly thought inflame,  
And what we gain from genius give to fame !

*Ode to Masonry, by Dermody.*

In our former article in this miscellany, under this title, we offered some gossiping remarks upon one of our songs, that of “ The Entered Apprentice,” considered in a paper by itself on account of its importance as *the* Freemasons’ song. In the present paper, we propose to deal with our materials in another manner, and to draw from the Freemasons’ songs of a past age, some slight sketch of the prevailing notions of the history, uses, and manners of the Craft, leaving our Masonic laureates to tell their tale in their own way.

As Masons, we should be false to our principles did we not assign to our Order a very high antiquity; but some of our poetical brethren have gone a little beyond our ideas of antiquity, and have ascribed to the G.A.O.T.U. himself the foundation of Masonry. We are not disposed to quarrel with this view of the matter, whether taken in a material or symbolical sense, and therefore we shall content ourselves by showing extracts from their productions, in which those views are maintained.

One of the ancient Masons writes thus :—

“ Hail, mighty art ! thou gracious gift of heaven,  
To aid mankind by our Creator given ;

'Twas thou alone who gav'st the ark its form,  
Which sav'd the faithful from th' impending storm.  
When sinful cowans were grov'ling in the tide,  
The Masons' ark triumphantly did ride  
O'er mighty waves, nor cared they where it steered,  
'Till floods abated and dry land appeared.  
On Ararat, after the dreadful storm,  
These stood their ark, and open'd lodge in form."

Thus it would appear that the first lodge was held on the departure of Noah and his family from the ark ; but another writer gives us a still earlier ancestry ; he says—

" When earth's foundation first was laid  
By the almighty Artist's hand,  
'Twas then our perfect laws were made,  
Which soon prevailed throughout the land"—

And that this author was not singular, we have the testimony of Bro. James Eyre Weekes, who wrote the libretto of " Solomon's Temple," an oratorio the music to which was composed by Bro. Richard Broadway, organist of St. Patrick's Cathedral, and performed in Dublin, towards the close of the last century, for the benefit of sick and distressed Freemasons. In one of the recitatives Uriel sings :—

" The Lord supreme, Grand Master of the skies !  
Who bade creation from a chaos rise,  
The rules of architecture first engrav'd  
On Adam's heart."

And we are also told, in a recitative—

" Adam, well vers'd in arts,  
Gave to his sons the plumb and line ;  
By Masonry, sage Tubal Cain  
To the deep organ tun'd the strain."

In a song by Bro. Samuel Porter, P.M. of St. John's Lodge, Henley-in-Arden, he also deduces our origin from the time

" When our Grand Architect above  
An arch soon rais'd by his decree,  
And plac'd the sun the arch key-stone,  
The whole was form'd by Masonry."

Bro. J. Bisset, Steward of St. Alban's Lodge, and Prov. G. S. for the province of Warwick, wrote an imitation of the old ballad, " A Sailor's life's a life of woe," altering it to " A Mason's life's the life for me ;" in the fourth verse he adverts to the origin of Masonry in the following strain :—

" Th' Almighty said, ' Let there be light,'  
Effulgent rays appearing,  
Dispell'd the gloom, the glory bright  
To this new world was cheering :  
But unto Masonry alone  
Another light so clear and bright  
In mystic rays then shone."



In the Book of Constitutions, by Bro. Anderson, a Presbyterian minister, is inserted the "Fellow-Craft's Song," by Bro. Chas. De La Faye, and in that its heavenly origin is thus alluded to :—

"Hail, masonry, thou craft divine!  
Glory' of earth from heaven reveal'd!"

Another anonymous brother commences a song, to the air of "Rule Britannia," in the following style :—

"When heaven designed that man should know  
All that was good and great below,  
This was the happy, choice decree,  
The blessings of Freemasonry."

We have not yet done with our examples of this kind, for we find the following to the tune, "From the East breaks the Morn"—

"When the Deity's word  
Thro' all chaos was heard,  
And the universe rose at the sound,  
Trembling night skulk'd away,  
Bursting light hail'd the day,  
And the spheres did in concert resound.

"Then the Great Architect,  
In omnipotence deck'd,  
In order the mass did compound,  
Deem'd the sun king of light,  
Crowned the moon queen of night,  
And the earth with an atmosphere bound.

"Mighty man was then form'd,  
With five senses adorn'd,  
Which the noble five orders expound :  
With the birth of the sun  
Architecture begun,  
And till nature expires 'twill abound."

Numerous other examples of this kind might be adduced, but our readers will doubtless think enough has been quoted to show to what lengths our brethren of the eighteenth century went in their zeal for Masonry, although it must be borne in mind, that in the literature of that date it was the rule to invoke the name of the G.A.T.O.U., to appeal to Heaven, and mix up sacred and secular ideas and subjects in a way that to us of the present generation appears positively irreverent, and little short of blasphemous. At the same period it was quite the rage to affect classical attainments, and the writers of that day vied with each other in producing compositions entirely deficient in heart and reality, mere echoes of school learning, devoid of any foundation in truth; so that the Lesbias, Chloes, and Phylises of the time, originated in the college exercises of youths and not in the heart-feelings of men. To keep up this character, our great grandfathers seldom sang of wine without introducing the name of Bacchus, whom they degraded into a Silenus; of war, without Mars; or of love, without allusion to, or celebration of, Venus and Cupid. We shall now

proceed to give some few extracts from the classical and mythological songs of the Craft. The first of these is by Bro. Dr. William Perfect, and was sung at the grand provincial anniversary meeting at the Ship tavern, Feversham, to the tune of "The Mulberry Tree;" and here it should be noted, that, contrary to the usual practice of Masons, a lady attended the gathering, for the song runs,—

"Behold a cloud breaks, and Urania descends,  
The sky-mantled nymph our convention attends;  
It is for the Craft that she sweeps the loud strings,  
And science attunes her sweet notes as she sings—  
'All the arts inform'd by me,  
Bow to thee blest Masonry!'"

In another song, "Fidelity once had a fancy to rove," and alighting on earth she took such a long tour that Jove despatched Mercury in search of her. He wandered in Paris, Portugal and Holland; and at last got to London and sought the fair dame in Westminster Hall, but finding her there, applied to Cupid to direct him, which the young god did, as follows:—

"In only one place you can find her on earth,  
The seat of true friendship, love, freedom, and mirth;  
To a lodge of Freemasons then quickly repair,  
And you need not to doubt but you'll meet with her there."

So that makes lady Freemason number two who came visiting the fraternity. It would seem by another ditty, that,

"In times of old date, when (as stories relate)  
Good men to the gods had admission,"

they offered a petition to build a retreat, and shield themselves from the contamination of the world. The gods were propitious, and behaved very kindly to them, for we read,

"Fair Wisdom began first to sketch out the plan  
By which they were all to be guided;  
Each order she made was exactly obey'd,  
When the portions of work she divided.

"The great corner-stone was by Charity done,  
But Strength was the principal builder;  
When for mortar they cried 'twas by Friendship supplied,  
And Beauty was carver and gilder."

For various reason we shall decline to give a specimen by Bro. J. F. Stanfield, of Sunderland, for he makes a lady Muse be *raised*, while sitting on a rainbow (!), and takes her, in that position, through the most affecting part of the third degree. Gavin Wilson, however, shall have a place here, as he tells us, Venus in a whimsical frolic invited the gods to a ball—Apollo declines on the following score,—

"When Merc'ry presented his card,  
Apollo smil'd at the occasion,  
But, friend Merc'ry, said he, I'm debarred,  
You don't recollect I'm a Mason:

“ And this night, by express invitation,  
I go to the feast of St. John,  
Let the gods quaff their goblets of nectar,  
And strum o’er a song as they can.”

Our Brother Charles Dibdin, too, must needs bring us in connection with some of the aforesaid classical personages thus,—

“ The sun’s a Freemason, he works all the day,  
Village, city, and town to adorn ;  
Then from labour at rest,  
At his lodge in the west,  
Takes with good Brother Neptune a glass on his way.”

As we have had goddesses visitors to our Lodges, it is quite right we should have some chronicle of a god’s honouring us with his presence ; in a cantata we are told,

“ Once on the earth immortal Jove  
Descended from the realms above,  
To seek the virtues, and to find  
Their estimation ’mongst mankind.”

He sought the court and the cottage, but all to no purpose, and the poet intimates that he might have continued to do so for any amount of time but that he chanced to light on Morality, “bright virtue’s queen”—and it is somewhat strange that all the ladies of the upper world appear to be Masons—she took him to a Lodge where

“ He heard their lectures, saw their glee,”

and was very much pleased with it.

Urania seems to have been a very much desired visitor in some Lodges, for in an anonymous ode we find her thus apostrophized,—

“ Urania, hail ! to thee we sing,  
And all with pleasure own the lay ;  
Come ! from thy sacred fountain spring,  
To gladden free-born sons of day ;  
O, still attend our meetings here,  
With peace serene, and joy sincere !”

Not content with making her a kind of supernatural Moses and Son, living in a fountain and undertaking to clothe the Masons, we have her invited under another character, with a musical welcome, perhaps the old fashioned musical honours before “For he’s a jolly good fellow” came into fashion. Be that as it may, preparation was made for her, and the brethren had to—

“ Wake the lute and quiv’ring strings,  
Mystic truth Urania brings.  
Friendly visitant, to thee  
We owe the depths of Masonry ;  
Fairest of the virgin choir,  
Warbling to the golden lyre,  
Welcome ! here thy arts prevail.  
Hail ! divine Urania, hail !”

Before closing this part of our subject, we have much pleasure in

adding a really sensible reason for the origin of our Craft ; it is the production of Bro. Gavin Wilson, to the tune of "Sweet are the charms of her I love," and although disfigured by the third verse, the first and second, all we shall give here, are so apposite that we could not overlook them. He writes—

"While arts and sciences did lie  
In embryo in the human mind,  
'Twas then the rough inclement sky  
Made men employ their wits to find  
A shelter from the piercing cold ;  
Hence caves, and dens, were dug of old.

"But Masonry, with generous skill,  
Bade cities, castles, temples, rise ;  
With influence superior still,  
Form'd Masons in societies,  
Where friendship in perfection shines,  
And harmony unceasing reigns."

We have now done with the historical portion of our subject for the present, and turn to the manners and customs of the Craft as exemplified by our deceased poetically inclined brethren. And first of the greatest, and best, attribute of our Order—charity. In the anonymous song, "Arise and blow thy trumpet, Fame!" how true and beautiful is this sentiment?—

"We help the poor in time of need,  
The naked clothe, the hungry feed,  
'Tis our foundation stone :  
We build upon the noblest plan,  
For friendship rivets man to man,  
And makes us all as one."

There is another entitled, "An Allegory on Charity," to the tune of "How happy a state does the miller possess ;" and we are sincerely sorry, that in the copies before us the name of the author is omitted, for it is worthy, from its flow of genuine feeling, to be handed down to posterity, and the writer's name to be had in remembrance of all men, whether Masons or not, whose hearts ever throbbed with a love of their kind. There are such touches of true poetry—not the jingle of rhyme, but the warm, heart gushing swell of the hand that is ever ready to help the suffering, that we cannot refrain from giving it in its entire form. It is old, but, like old wine, has lost none of its fragrance from its age, and deserves to be stored in the memory of every Mason. It runs thus :—

"As Poverty late in a fit of despair,  
Was beating her bosom and tearing her hair,  
Smiling Hope came to ask—what her countenance told—  
That she lay there expiring with hunger and cold.

"Come, rise ! said the sweet rosy herald of joy,  
And the torments you suffer I'll quickly destroy ;  
Take me by the hand, all your griefs I'll dispel,  
For I'll lead you for succour to Charity's cell.



- “ On Poverty hobbled, Hope soften'd her pain,  
But long did they search for the goddess in vain ;  
Towns, cities, and countries, they travers'd around,  
For Charity's lately grown hard to be found.
- “ At length at the door of a lodge they arriv'd,  
Where their spirits, exhausted, the tyler reviv'd,  
Who, when ask'd, as 'twas late, if the dame had gone home ?  
Said, ' No; Charity always is last in the room'.
- “ The door being open'd, in Poverty came,  
Was cherish'd, reliev'd, and caress'd by the dame :  
Each votary, likewise, the object to save,  
Obey'd his own feelings, and cheerfully gave.
- “ Then shame on the man who the science derides,  
Where the soft beaming virtue for ever presides.  
In this scriptural maxim let's ever accord—  
' What we give to the poor, we but lend to the Lord.' ”

Bro. John Richardson of the Royal Brunswick Lodge, Sheffield, in a song, “ Oh ! what a happy thing it is,” to the air “ A rose tree in full bearing,” winds up with—

- “ But, chiefest, come, sweet Charity,  
Meek, tender, hospitable guest ;  
Aided by those, inspired by thee,  
How tranquil is the Mason's breast ! ”

In an anonymous song we read—

- “ An edifice we're proud to own,  
Of wood not made, nor yet of stone ;  
Whose angles, squares, and symmetry,  
Are emblems of Freemasonry.
- “ 'Tis founded on a brother's love,  
Relief and truth its pillars prove ;  
Its corner-stone is charity ;  
The building's then Freemasonry.”

The song called, “ Ye sons of fair science,” has a verse which follows the scriptural phrase, “ It is more blessed to give than to receive,” in a very happy way ; it is expressed thus :—

- “ Inspir'd by his feelings he bounty imparts,  
For charity ranges at large in our hearts ;  
And an indigent brother, reliev'd from his woes,  
Feels a pleasure inferior to him who bestows.” •

Among the anthems common to the Craft is one commencing “ Let here be Light,” in which the following passage occurs,—

- “ The widow's tear, the orphan's cry,  
All wants, our ready hands supply  
As far as power is given !  
The naked clothe, the prisoner free ;  
These are thy works, sweet charity !  
Reveal'd to us from heaven ! ”

We cannot part from this section of our task, and the most pleasing

portion of the whole, without enlisting in our cause the numbers of one of the noted poets of this country. Whether he was actually one of our brotherhood, we know not; that he must have been a Mason at heart, we are certain, from the way he has treated that blessed privilege of ministering to another's wants. Our extract, though rather long, is from Matthew Prior, and with it we shall quit this portion of our subject. It is a paraphrase of St. Paul's eloquent description of the three christian graces—faith, hope and charity.

“ Did sweeter sounds adorn my flowing tongue  
Than ever man pronounc'd, or angel sung;  
Had I all knowledge, human and divine,  
That thought can reach or science can define,  
And had I pow'r to give that knowledge birth  
In all the speeches of the babbling earth;  
Did Shadrach's zeal my glowing breast inspire  
To weary tortures, and rejoice in fire;  
Or had I faith like that which Israel saw  
When Moses gave them miracles and law;  
Yet, gracious charity! indulgent guest,  
Were not thy pow'r exerted in my breast,  
Those speeches would send up unheeded pray'r;  
That scorn of life would be but wild despair:  
A cymbal's sound were better than my voice:  
My faith were form; my eloquence mere noise.

“ Charity, decent, modest, easy, kind,  
Softens the high, and rears the abject mind;  
Knows with just reins and gentle hand to guide  
Betwixt vile shame and arbitrary pride.  
Not soon provok'd, she easily forgives;  
And much she suffers, as she much believes:  
Soft peace she brings whenever she arrives;  
She builds our quiet as she forms our lives;  
Lays the rough paths of peevish Nature even,  
And opens in each heart a little heaven.

“ Each other gift which God on man bestows,  
Its proper bound and due restriction knows;  
To one fixed purpose dedicates its power,  
And, finishing its act, exists no more.  
Thus, in obedience to what Heaven decrees,  
Knowledge shall fail, and prophecy shall cease;  
But lasting charity's more ample sway,  
Nor bound by time, nor subject to decay,  
In happy triumph shall for ever live,  
And endless good diffuse, and endless praise receive.

“ As thro' the artist's intervening glass  
Our eye observes the distant planets pass,  
A little we discover, but allow  
That more remains unseen than art can show:  
So, whilst our mind its knowledge would improve  
(Its feeble eye intent on things above),  
High as we may we lift our reason up,  
By Faith directed, and confirm'd by Hope:  
Yet are we able only to survey  
Dawnings of beams, and promises of day.

Heaven's fuller effluence mocks our dazzled sight ;  
Too great its swiftness, and too strong its light.

"But soon the mediate clouds shall be dispell'd ;  
The sun shall soon be face to face beheld,  
In all his robes with all his glory on,  
Seated sublime on his meridian throne.

"Then constant Faith and holy Hope shall die,  
One lost in certainty, and one in joy ;  
Whilst thou, more happy pow'r, fair Charity,  
Triumphant sister, greatest of the three,  
Thy office and thy nature still the same,  
Lasting thy lamp, and unconsum'd thy flame,  
Shalt still survive—  
Shalt stand before the host of heav'n confest,  
For ever blessing, and for ever blest."

Having cursorily glanced at the greatest use of Freemasonry—the power of being serviceable to our Brethren and fellow-men—we naturally come to the festive character of our meetings ; and here, we must say, the poets have been warmed into geniality when chronicling the conviviality of Masons ; and, perhaps, it were to have been wished that they had adopted a little more subdued tone on this point, for it has given rise to much abuse of our principles by the outer world, who have classed Masons a set of boon companions. Now although the opinion of mankind is one not likely to affect our Craft, yet we are not insensible to the respect due to our society, which has been somewhat fiercely assailed on the points alluded to ; still we are of opinion that the ends for which we unite are of that paramount importance that were they fully understood by our assailants they would be found to command universal esteem. Neither must it be forgotten that we, of the present age, are in our habits more circumspect and refined than were our most temperate Brethren of the time of which we are writing ; for it cannot be denied that the fact of an individual becoming intoxicated after dinner would now prove his exclusion from good society, and in contrast with this, the time is not so far distant when your three bottle man was the rule and not the exception. Bearing this in mind, to qualify some of the expressions of the Masonic poets, we shall turn to them for their evidence in regard to our convivial customs.

In a song, before quoted, we have the following description of Masonic festivity :—

"But when the glass goes round,  
Then mirth and glee abound,  
We're happy ev'ry soul ;  
We laugh a little, drink a little,  
Work a little, play a little,  
And quaff the flowing bowl."

A burthen such as the foregoing, may be justly taken as an illustration of the old proverb "All work and no play makes Jack a dull boy"—a character which but few can give our brethren in general ; and certainly in the few lines following, the singers must

have acted up to the full measure of that belief, for they tell us, in chorus,—

“ Let ev'ry man take glass in hand,  
 Drink bumpers to our Master grand,  
 As long as he can sit, or stand,  
 With decency.”

“ Not a very enviable position to be Master of that lodge !” we hear many a brother truly say. In a song entitled, “ Here's a health to each one, from the king on the throne,” there is a proposition in the last two lines,—

“ Let's drink his health round that is secret and sound  
 And a faithful and accepted Mason,”

which, if our Brethren carried out literally, they must have each been in a worse predicament than the Master before alluded to, because all Masons are secret and sound.

There is an excellent song by Gavin Wilson, partly on the present portion of our theme ; and as it is applicable, in more cases than one, we present it here for the benefit of our readers. It is written to the tune of “ A cobbler there was, and he lived in a stall : “ our Bro. Wilson's song is as follows :—

“ There once was a Mason who lov'd a long drink,  
 And a fop of a cowan, who fondly did think,  
 Could he get him fuddled and find out this wonder,  
 He'd make all the Masons of England knock under.  
 Derry down, down, down, derry down.

“ He went to the Mason and told him his tale ;  
 A bargain was struck for six dozen of ale ;  
 He told him some nonsense, and gave him in fine  
 What the cowan thought truly the Freemason's sign.  
 Derry down, &c.

“ Brimful of his learning, next day in the street,  
 With two or three Masons he happened to meet,  
 And, impatient to be recognized as a Freemason,  
 Gave signs, words, and tokens, without hesitation.  
 Derry down, &c.

“ They saw he was bubbled ; but, wanting some fun,  
 They adjourn'd to a tavern, where being set down,  
 They told the young brother it was not discreet  
 To expose Masons' signs as he walked in the street.  
 Derry down, &c.

“ And for this indiscretion he must pay a fine,  
 If I rightly remember, three bottles of wine ;  
 Which he willingly did, and e'en call'd for another ;  
 For he firmly believ'd he was now a true brother,  
 Derry down, &c.

“ So, presuming on this, to a Lodge he did go ;  
 When, alas ! he soon found he was in *statu quo* :  
 For they told him, to his no small mortification,  
 That he'd neither the face, nor the heart of a Mason.  
 Derry down, &c.



The writer of the present article was once in company with an old brother Mason when a man calling himself a gentleman, but who, being totally devoid of truth had no claim to that character, thought to practice on our inexperience. Our elder brother however introduced us to one another as Bro. — of — Lodge, and Bro. — “the spurious Mason,” after which the fellow slunk away; but as if this rebuff was not impressive enough, he had the cool impudence to try and gain admission to the Lodge banquet. This is mentioned, not for any share the writer had in the business, but to show that the race of cowans is not yet extinct, and that all young Masons may be on their guard as to whom they address masonically, without a proper knowledge of the individual.

The burthen of “The Steward’s Song” is certainly of a copious character, for he thus intimates his desires,—

“Then, landlord, bring a hogshead,  
And in the corner place it.  
Till it rebound  
With hollow sound  
Each Mason here will face it.”

We feel rather thankful that our Stewards have a little more regard for the funds of their respective Lodges than to indulge in such huge draughts.

We might have exhausted the list of subjects, such as loyalty, morality, virtue, secrecy, art, and the other various matters of peace and good-will which go to make up a true Mason’s character, but we shall leave these open, to return to them at a future day, if convenient, supposing that our readers have had enough, of the “Songs of the Craft,” for the present.

AMANUENSIS.

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THE MAYOR OF MELBOURNE.—The Worshipful J. T. Smith, mayor of Melbourne, Prov. Grand Master for Victoria, under the Grand Lodge of Ireland—who comes to England with a congratulatory address to her Majesty on the marriage of the Princess Royal; who also brings with him £4,000 for the India Mutiny Fund, beside other munificent donations—gave an interview to Bro. Wm. Darley, Measurer of H. M. Dockyard, Sheerness, who waited on him to acknowledge the great kindness shown to an unfortunate sister who had been taken by her husband to Australia with four children, one an infant in arms. After stripping her of every thing with which he could decamp, this man left her to elope with a strange woman. Our R.W. Bro. informed Bro. Darley that as many as a thousand of such cases had come under his notice and care. Bro. Smith bears a very handsome introduction to the Grand Lodge of Ireland, from the Brethren at Victoria; he is about to present £50 to the fund for General Purposes. His worship has received £600, from the citizens of Melbourne and colonists of Victoria, for the purchase of a service of plate in London, to be kept in his family as a testimony of their high estimation. He appears a man of superior intelligence, presenting a bright example in the exercise of the active principles of benevolence. He is about to pay the port of Sheerness a visit, where no doubt he will receive the fraternal respect of the Brethren. It is expected he will receive the honour of knighthood before leaving England. He has the hearty congratulations of his brethren at home, who wish him a safe return to Melbourne, and the utmost prosperity.

## JOSEPH II. ON FREEMASONRY.

THE Emperor Joseph II., of Austria, succeeded to the imperial throne in 1765, but did not acquire independent authority until the death of his mother, the famous Maria Theresa, in 1780. Joseph's political opinions were far in advance of his time, and indeed have been supposed to contribute in an indirect manner to the development of the revolution in France. He effected numerous changes in the system of government in his own dominions, some which were unsuited to the circumstances of the times, but the majority were reforms, displaying wisdom and benevolence. It was this monarch who first tolerated all denominations of Christians in Catholic Austria: the condition of his Jewish subjects also received his attention, and their civil rights to a certain extent were recognized by the emperor. He was not uniformly successful in accomplishing the objects of his policy; his interference with religious ordinances in Flanders, which he considered to be useless, bigoted and obstructive, eventually cost him his Belgian dominions.

In the year 1786, great indignation and alarm were excited amongst the priestly party in Austria, by the spread of the Illuminati and kindred secret societies who were accused (whether justly or not) of propagating doctrines tending to the overthrow of the altar and the throne. By the ultra Catholics the society of Freemasons was denounced as participating in the worst errors, and even crimes, of the revolutionary propaganda; and petitions were by the former, addressed to the emperor, demanding the suppression of the Order as subversive of all order and religion. Joseph II., however, far from countenancing in the slightest degree the bigoted and obviously unprincipled designs of the papal party, as exhibited in these one-sided counsels, after mature deliberation, issued a decree evincing a spirit of discerning and paternal interest in what he rightly considered to be a highly deserving and loyal class of his subjects:—

## “ DECREE.

“ Joseph II., by the grace of God, &c.

“ The Freemasons of my dominions are so numerous, that there is now scarcely a village in which we do not find a Lodge; it is, therefore, an imperative necessity to establish order for their continuance.

“ I am not acquainted with their secrets, never having had curiosity enough to penetrate them; it is sufficient for me to know that they always do some good; they sustain the poor, and cultivate and protect literature. But as the security of the state and of good order demand that we should not leave the people entirely to themselves, I propose to take Freemasonry under my protection, and give it my especial favour (if the Masons conduct themselves well), subject to the following conditions:—

“ 1. There shall not be in the capital but one, two or three Lodges, if it be possible in them to receive all the Brethren; at the utmost three. In

cities which are the seats of provincial governments, one, two or three Lodges. In provincial towns where there is no resident governor, Lodges are strictly forbidden, and any innkeeper who allows a meeting at his house shall be rigorously punished.

"2. Lists of the Lodges, with the names of their members, and days of meeting, correctly described, are to be sent to the government; and every three months an exact account must be rendered of all the members who have been received into the Lodge, and of those who have left it. Likewise must be forwarded particulars of the titles, dignities and grades, which each holds in the Lodge.

"3. The name of the Master of the Lodge must annually be returned to the government.

"In return for their compliance with this ordinance, the government accords to the Freemasons welcome, protection and liberty; leaving entirely to their own direction the control of their members and their constitutions. The government will not attempt to penetrate into their mysteries.

"Following these directions, the order of Freemasons, in which body are comprised a great number of worthy men who are well known to me, may become useful to the state.

"This ordinance shall be communicated to all governors of provinces.

"JOSEPH.

"The execution of this ordinance is to commence on the 1st of January, 1787."

A BURMESE LEGEND.—In the olden time, during the era of Thoo-moyd-ha, a potter conceived an evil design against a washerman, who lived with considerable ostentation; and being unable to bear the sight of the wealth which the latter had acquired by washing clothes, he determined to come to an open rupture with him. With this view he went to the king, and said, "Your majesty's royal elephant is black; but if you were to order the washerman to wash it white, would you not become lord of the white elephant?" This speech was not made from any zeal for the king's advantage, but because he thought that if the order was given to the washerman according to his suggestion, and the elephant should not turn white after all, the fortune of the washerman would come to an end. The king, on hearing the representation of the potter, took for granted it was sincere, and being deficient in wisdom, he, without consideration, sent for the washerman, and ordered him to wash the royal elephant white. The washerman, seeing through the potter's design, replied, "Our art requires that, in order to bleach cloth, we should first put it in a boiler with soap and water, and then rub it well. In this manner only can your majesty's elephant be made white." The king considering that it was a potter's business, and not a washerman's to make pots, called for the potter, and said to him, "Heh, you potter, a pot is required to lather my elephant in; go and make one large enough for the purpose." The potter, on receiving this order, collected together all his friends and relations; and, after they had accumulated a vast quantity of clay, he made a pot big enough to hold the elephant, which on completion he laid before the king, who delivered it over to the washerman. The washerman put in soap and water; but as soon as the elephant placed his foot upon it, it broke in pieces. After this, the potter made many others, but they were either too thick, so that the water could not be made to boil in them, or too thin, so that the first pressure of the elephant's foot smashed them to pieces. In this manner, being constantly employed, he was unable to attend to his business, and so he was utterly ruined. Therefore, such as aim at the destruction of others will find that their weapons will fail to reach those whom they intended, and will only recoil upon their own heads. Although a person be ever so poor, he ought not to design evil against others. Those who are guilty of treacherous actions should be avoided.—*Winter's "Six Months in Burmah."*

## OUR ARCHITECTURAL CHAPTER.

WE are barren this week of masonic news of architectural import; and this puts us in mind to urge correspondents to forward information of this kind—for in the growing zeal of the order for their architectural privileges, every example of a ceremonial of laying a first stone is an encouragement to Lodges, and to architects, builders, and others, to follow a like course. Many omit such celebrations, because they do not think of it; many persons are timid of asking Masonic authorities to discharge this duty; and thus a foundation is hurried over in huggermugger, or celebrated with considerable expense, without any Masonic rites being performed. Were the practice better known, many a builder who is not a Mason would appeal for the assistance of the Craft if he knew he was asking for the discharge of public functions; and more intimate relations would spring up with the trades and professions connected with architecture. There is hardly a small country town which has a Lodge, in which, in these days of progress some new building is not yearly begun, and wherein a Lodge would not find scope for practical business. Now, what is a small country Lodge to do—beyond initiations, passings, and raisings, few and far between, there is often nothing; no distinguished visitor honours the Lodge and casts a light on its doings; there is seldom a decayed member whose cause has to be advocated with the central authorities. Thus an occasional banquet is held, and passes coldly off; the Lodge is kept alive; it passes a few men into the order, who are equally listless—and there is all it does. A zealous Provincial Grand Master may visit it, and preserve it in ritual solemnity, but the same dozen men, or the occasional score, who meet in the high street or at the market cross every day, have nothing new to learn of each other in a place where intellectual exertion has little scope. The case is none the better where the Lodge is of a higher class, and the solicitor, the surgeon, the clergyman, and the few professional men, are regular attendants or officials. The chance Master of the year does his duty decently, because he has been fairly drilled in every office, and there is a Past Master and Past Provincial Grand Officer who discharges some accustomed duty with a dignified bearing, and enjoys the respect of the brethren. The want of life and vigour is however the canker of the small Lodges in the country.

It is easy to conceive a very different system with a Provincial Grand Superintendent of Works active and ready to do his duty. There are few of the provinces so very large, and with such a number of Lodges dispersed apart, but that in the course of the year the Grand Superintendent of Works could visit each and call the attention of the brethren to the discharge of their duties, giving at the same time some practical instruction in architectural matters having



reference to their own town. From his own sphere of knowledge he would by correspondence often be able to give a Lodge information of some intended building, and his assistance in the arrangement of the ceremonial would be useful. In the discharge of these duties a young professional man would find occupation and obtain a reward; for it would bring him more before the influential members of the province, and lead thereby to greater professional occupation. We fear, however, that too many old builders, and surveyors, architects only in name, are endowed with the dignity of Provincial Grand Superintendent, and the proposition to deliver an address on an architectural subject would strike them with horror, as they have no real knowledge of the higher learning of their profession. A good many of these boobies are to be found; and as the Lodges are, by means of the *Freemason's Magazine*, awakened to the importance of the office and the necessity for a proper discharge of its duties, there will be less disposition on the part of the provincial authorities to put forward such nominees, or for the Provincial Grand Master to appoint and instal them. In some cases there are Provincial Grand Superintendents of fair professional attainments, but with sufficient practice to occupy much of their time; and to attend the efficient and punctual discharge of the duties of the office would be very irksome—but as they have the dignity so they must have the responsibilities.

We have no doubt that next year the provincial appointments will be of a better class, because some of the dummies will be frightened and leave their posts, and because some of the Provincial Grand Masters and Officers who read our pages will begin a reform; but it will be a work of time, and every exertion is necessary, particularly on the part of the Lodges and of zealous Brethren. Wherever there is an opportunity they should correspond with the Provincial Grand Superintendent, and thus waken him up. There is many a Lodge which has never seen the Provincial Grand Superintendent or heard of him; and if he found he was really expected to do something, he would do it, or leave his post for better men. As a general rule it may be said that the Provincial Grand Superintendents are utterly without professional distinctions. There is we believe, not one of the same professional distinction as the Grand Superintendent of Works sitting in Grand Lodge, or of the past holders of that office; and yet there are provincial cities, such as Liverpool, Manchester, Bath, Newcastle, and Plymouth, which are great schools of architecture. We should like very much to have some account of the architectural labours of the Provincial Grand Superintendents. We need scarcely say that such a representation of the Order is calculated to bring it into contempt in the eyes of educated men.

What indeed can be thought of the administration of the Order, when it is perfectly well known that men of high intellectual attainments are ranked among the members, and hold office—and yet they allow the representation of the Order in its Craft relations to be in the hands of men utterly inefficient. If the Provincial Grand

Organists could not perform the musical ceremony or touch an organ, it would be less degrading to the Order. With the many zealous architects in this day, it is sad indeed if Masonry has so small a hold on their sympathies that no better men than those now enrolled can be found to hold office. We do not believe it, and we therefore press for a reform. If the Provincial Grand Superintendency were a reward of professional distinction it would soon be eagerly contended for ; and we should not merely have able men holding the office, but many zealous architects would be found in the Lodges ministering to the service. Surely there are some of those who write papers for the architectural societies, the archæological and ecclesiological institutes, and the professional publications, and who give lectures at institutions, who could give lectures in our Lodges.

Once stimulate a man's zeal, and let him know that a high reward awaits exertion, and a great amount of zeal will be developed. Thus in a small metropolitan hospital or dispensary, if, instead of appointing the physicians and surgeons from acquaintances or relatives, the office is given to men who have shown a desire for professional distinction—then, as each medical officer resigns because he has got a better appointment, a long list of superior candidates is filled up most earnest to obtain an appointment which they look upon as a stepping stone to something better ; and these may very well be conceived unremitting in the discharge of their duties.

The Lodges will under a better system consider it an obligation to maintain the claim to provincial dignity of some able and zealous architect among them, and the architect will thus have marked out for him a field of exertion. We hope too to stimulate the zeal of some of our architectural readers to retrieve the position of architecture as a Craft institution.

There are so many occasions on which architectural relations interest the Craft, that there will never be wanting opportunities for exertion. Besides foundation ceremonials, there are visits of archæological societies, and excursions of architectural societies to provincial towns, where the members of the Lodge might very well co-operate. With a zealous Provincial Grand Superintendent the proceedings of the provincial architectural and archæological society, would be very much promoted. In each town there would be an additional body ready to join in the proceedings ; and we have no doubt that in some towns, where a distinguished archæologist or ecclesiologist appeared, he would receive a welcome from Masonic friends.

We observe that, in the Provincial Grand Lodge of Worcestershire, Bro. Morris, P.M. of No. 313, has been appointed Provincial Grand Superintendent of Works. We hope he will be found zealous in the discharge of his duties, and that the Worcestershire brethren will find work for him.

## CORRESPONDENCE.

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*[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]*

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### SHALL MASONIC DOINGS BE REPORTED OR NOT?

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER.—The few remarks I am about to make, resolve themselves into these questions:—

I. Is it desirable that there should be a recognized channel, by which metropolitan, provincial, and distant Brethren, should be made acquainted with what is intended to transpire, or has transpired at Grand Lodge; the doings of the metropolitan, provincial, and every other Lodge; their method of conducting business; their appointments; brief accounts thereof, with the names of the Brethren associated in a labour of love and philanthropy, with whom we might daily wish to come in contact,

II. Can any discredit be thrown on the Order, by occasional notices in the London and provincial papers (though not officially recognized as Masonic journals), so long as they continue to confine themselves to the simple announcement of intended, and opening of new Lodges; a brief sketch of a Masonic banquet, with the names of the Brethren present; mention of a jewel or some other compliment being paid to a past and deserving officer; a sincere tribute (consequent upon a Lodge resolution), to the memory of an old, tried, and valued Brother, and past officer; or the record of the provincial appointment of officers.

I am induced to make these remarks consequent upon the observations of Bro. —, No. 338, (the Brethren will recognize to whom I allude, it having become a topic of discussion), Brighton, who, so lately as Friday last, sought, in Provincial Grand Lodge, to debar all publication of Masonic doings.

With regard to No. I, I am not given to flattery, but I must add, that your journal is looked for and recognized; and the manner in which it is conducted, highly appreciated. Your representative was present at the Lodge; he has had long experience, and therefore I can safely anticipate that the question of "publicity or no publicity" will not, on your part, pass unnoticed.

With regard to No. II, allow me to observe that Freemasonry is spreading in this province, and that it is occupying the attention of the younger blood, men of equal standing and respectability. Rightly is it deemed, and rightly will it ever be deemed, a high honour to join the Craft, and in



Brighton and elsewhere in the province there is the material. The material for what?—may naturally be asked. For the dispersion of exclusiveness; for the promotion of a better understanding between Lodges; less rivalry; a kindlier feeling, without the portals of the Lodge, between brother and brother, man and man; and a recognition of merit and usefulness apart from position or worldly wealth. Would that Sussex, in this respect, may take a pattern from many of the provinces, but the happy day must assuredly quickly dawn. I have slightly digressed from the actual question, whether the London and country papers, having direct or indirect information of meetings, &c., should withhold the same? Here I would remark (leaving comments to your valuable advocacy), that, as far as Brighton is concerned, no mention has ever been made in the local journals to the injury of any Lodge, the Craft in general, or any brother in particular. On the contrary, its assistance has been requested and cheerfully granted.

In conclusion, let me suggest that if Bro. ——— or any other brother is ashamed of his attendance being recorded at our meetings and banquets (the former for usefulness, the benefits of which are daily experienced from clime to clime; and the latter a friendly assemblage, upon which, with truthfulness, censure from the uninitiated, can not, in any respect, be passed)—that the course is open of abstaining from attendance, or requesting through your journal and the local press, omission of his or their names.

I had not the opportunity of making these remarks at the Provincial Grand Lodge of Sussex, or most assuredly would I have supported “the freedom of the Press.”

I have abstained, as natural, from any direct allusion or attack, and trust that the observations of the respected D. Prov. G.M. (Captain Dalbiac) on the subject, which I presume will be reported in your journal, may not be lost on the Brethren at large.

Brighton,  
Sept. 27th, 1858.

I am, dear Sir and Brother,  
Yours fraternally,  
ALPHA.

## GRAND LODGE OF SUSSEX.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER.—Being present at the Provincial Grand Lodge of Sussex, held at the Old Ship Hotel, at Brighton, on Friday last, I was much surprised and amused at the liberal views of Bro. Stuckey, P. Prov. G.P., and you, sir, must have felt highly complimented with the remarks he made. I think if Bro. S. would more frequently look into your journal, he would perhaps not give way to such absurd remarks, when it is well known it is so far recognized by the Grand Lodge of England, that it publishes the proceedings, with the sanction of the Grand Master. Surely, on the same ground, Prov. Grand Lodges and private Lodges may enjoy the same privileges.

I am pleased to say I am a subscriber to your journal, and make it a rule to peruse it on all occasions, as well as other journals that contain any Masonic intelligence, and what with the information contained in your leading articles, and the pages of interesting matter from all parts of the world, I can assure you I consider it worthy of any Brother's study, and I think it would do away with those narrow-minded notions entertained by some parties. I cannot understand when Bro. S. states that the reports



in public journals have sometimes annoyed him ; has he been compelled on some occasions to attend Lodges where he is afraid his name will appear ? I cannot think he has, but do imagine his zeal for Masonry has misled him, and for the future should advise him to study those journals that sometimes herald forth to the public our words and actions ; I think therein he will be taught the duty he owes to his Lodge, his Brethren, and the press.

I am, Dear Sir and Brother,

Sussex,  
Sept. 27th, 1858.

Yours fraternally,  
JUSTICE.

### CONFIRMATION OF MINUTES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—There is a piece of absurdity frequently performed in Grand Lodge, which I think it high time should be exposed and put an end to, namely, the submitting to Grand Lodge a motion, or, more properly speaking, an amendment to the motion “That the minutes of the last Grand Lodge be confirmed”—to the effect that the minutes be not confirmed, or confirmed only in part. In order that the grounds of my objection to this proceeding may be fully understood, it will be necessary to point out the regular mode of procedure in reference to the minutes of meetings. In the first place, notices are given of motions, and when the motions are given publicly, notices of amendments are also often given immediately after. These notices and amendments form the *agenda* at the next meeting ; and the decisions arrived at, together with the motions and amendments, constitute the minutes of the proceedings at that meeting—and when such minutes are put for confirmation at a subsequent meeting, the appeal is as to the correctness of the minutes so entered, whether they truthfully represent the proceedings of the meeting recorded. No one can, when the minutes are correct, with any regard to truth, move that such minutes be not confirmed, nor can any amendment be entertained on the question that the minutes be confirmed which tends to alter or erase a minute correctly entered on the record. Such amendment, *i.e.*, any motion to alter or erase, what has already been legally decided on, can only be brought forward as a substantive motion, of which legal notice must be given. I shall be told that it has always been the custom in Grand Lodge to allow such amendments. But what of that ? The custom is wrong, and the sooner it is amended the better.

Again, as to reports of committees ; when presented, they are presented for either reception or adoption, and therefore the motion for reception or adoption admits of an amendment. If, again, a report be presented, and the reporters recommend such report to lay upon the table, such recommendation is open to an amendment. If letters be read in Grand Lodge, or anywhere else, the very fact of reading them brings their contents legally under the consideration of the Grand Lodge, and therefore renders them the subject of motion without previous notice, if the mover of such motion thinks fit. The necessity of quick or slow action thereon has nothing to do with the matter. If the question be one admitting of delay, then a motion may be made to consider it at a future period, but the power of making any motion thereon is not excluded.

Whatever the Book of Constitutions may rule to the contrary, the above

is the business view, and therefore the proper view, of the questions I have touched on.

The elasticity of certain proceedings in Grand Lodge recently have called forth these remarks.

Sept. 21st, 1858.

I am, Sir, yours fraternally,  
P. PROV. G.S.W.

## LORD CARNARVON AND THE "MASONIC OBSERVER."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—It occurred to me, on reading a "Country Mason's" letter, that the writer is not so ignorant of the *Masonic Observer* as he pretends; if he be, it must have been by some instinctive faculty he ascertained the "currently received opinion" regarding it—seeing he had, according to his own statement, no antecedent acquaintance with the publication "before leaving London, on September 2nd, (the day, by the way, his letter is dated), when he made it his business to see a copy of it." Then, again, the writer exhibits his clairvoyant attribute in a still more remarkable manner. The Brethren in the neighbourhood where he resides, he confesses, do not know the *Masonic Observer*, "even by name" (I deeply commiserate their ignorance), and the writer has read one number only; and yet in utter darkness he gropes his way to a variety of facts concerning Lord Carnarvon, an "unquiet spirit," and the *Masonic Observer*, unknown before, I will venture to assert, even to the editor—which he details in terms perhaps not so grammatical and edifying as they might be. When next the "Country Mason" has an "exposition" of prophecy upon him, I pray the spirit may not lead him into such a labyrinth of inconsistencies as characterize his last effort. He who complains of violence, should at least himself observe moderation; when a "Country Mason" therefore condemns the *Masonic Observer* for unfounded charges against the M.W.G.M., he would do well to avoid the evil of which he complains. He declaims indignantly about "anonymous libels," "base and scurrilous slanders," &c. And yet, writing anonymously, with dogged inconsistency, he seeks to associate the Earl of Carnarvon with a "vile course of proceeding," a "vile conspiracy," and as being influenced by a "reverend and litigious prompter," &c., &c. The writer here exhibits his *practical* adherence to the declaration with which he closes his letter, viz.—"That any further attempt against the fair fame of a Brother Mason, will be jealously watched, and will meet with a prompt, general, and indignant repulsion." I think this very impertinent and silly writer would do well to confine himself and his lucubrations to the neighbourhood where the *Masonic Observer* is "not known," and leave the defence of the Grand Master to more judicious advocates. Lord Carnarvon, and the "unquiet spirit" at his lordship's elbow, need no defender; not only can they take care of themselves, but they will do their best to preserve the vital interests of the Craft, I have no doubt. Much the noble Brother has achieved, and I feel perfectly sure that, when the first cloud of discontent appeared which portended the coming storm in Canada, if his lordship's warning had been heeded, and his counsels adopted, we should be able to point to Canada as our most attached and loyal province.

Bath, Sept. 21st, 1858.

I am, Sir and Brother, yours fraternally,  
S. G. W.

# THE MASONIC MIRROR.

## MASONIC MEMS.

THE Prov. G.M. for Durham, Bro. John Fawcett, has convened a Provincial Grand Lodge, to be held at the Skinner's Gate, Darlington, on Tuesday, the 5th of October, at two o'clock. The notice states that "this also being a Masonic festival, the company of all Master Masons is requested."

THE Prov. Grand Lodge of Warwickshire will hold its annual meeting on the 13th of October, at the rooms of the Howe Lodge (No. 857), Newhall-street, Birmingham.

At the meeting of the Board of Benevolence, on Wednesday the 22nd inst., six petitions were relieved with various sums, amounting together to £87; and one Brother resident at Hyde, in Lancashire, having been a member of Lodge No. 465 for thirty-six years, was recommended to Grand Lodge for £30.

THE R.W. Prov. G. Master, Earl Howe, has fixed the annual meeting of the Prov. G. Lodge for Leicestershire for the 5th of October, when it is to be held in the Lodge room of the St. John's Lodge (No. 348), at the Bell Hotel, Leicester.

WE learn by an announcement in the *Masonic Observer*, that "at a meeting held at the Freemasons' Tavern, on Tuesday, 14th September, it was resolved to form a club, to be called "The Grand Lodge Club," one of the principal objects of which is "to maintain the constitutional supremacy and principles of Grand Lodge," whatever that may mean. Will any of our readers inform us how the meeting was convened and who attended it? We have heard that it was composed of Bros. the Rev. G. R. Portal, Whitmore and Binckes, with, our correspondent says, *perhaps* one more. Was this the president of the new club Bro. Udall?

A Prov. Grand Lodge for West Yorkshire, is to be held at the Masonic Hall, Sheffield, on the 6th of October. The idea of a Prov. Board of General Purposes has been abandoned on the suggestion of the Right Worshipful Prov. G. Master.

## METROPOLITAN.

### APPOINTMENTS.

*Wednesday, September 29th.*—Lodge, United Pilgrim's (745), Manor House, Walworth. Lodge of Benevolence, at 7.

*Thursday, 30th.*—General Committee of Girls' School, at 12.

*Saturday, October 2nd.*—General Committee of Boys' School, at 4.

*Monday, 4th.*—Lodges, Robert Burns (25), Freemasons' Tavern; Unity (82), London Tavern. Royal Jubilee (85), Anderton's Hotel; St. John's (107), Radley's Hotel; St. Luke's (168), Commercial Hall. Chelsea; Joppa (223), Albion Tavern. *Chapter.*—Old King's Arms (30), Freemasons' Tavern.

*Tuesday, 5th.*—Lodges, Albion (9), Freemasons' Tavern; United of Prudence (98), Albion Tavern; Temple (118), Ship and Turtle; Old Concord (201), Freemasons' Tavern; Euphrates (257), White Hart Tavern, Bishopsgate Street; Stability (264), Green Dragon, Bishopsgate Street; La Tolerance (784), Freemasons' Tavern. *Mark.*—Florence Nightingale (S. C.), Crown and anchor, Woolwich; Audie Committee of Girls' School, at 12. Colonial Board, at 3.

*Wednesday, 6th.*—Lodge, Camden (1006), Assembly House, Kentish Town.

*Thursday, 7th.*—Lodges, Egyptian (29), George and Blue Bear; Strong Man (53), Falcon Tavern, Fetter Lane; Good Report (158), Radley's Hotel; Lion and Lamb (227), Bridge House Hotel; Ionic (275), Ship and Turtle; Yarborough (812), George, Commercial Road East.

*Friday, 8th.*—Lodges, Caledonian (156), Ship and Turtle; Union (195), London Tavern.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

UNITED PILGRIMS' LODGE (No. 745).—On Wednesday, Sept. 22nd, the Brethren of the United Pilgrims' Lodge held their first meeting this season, at their Lodge of Room, Manor House Tavern. The W.M. Bro. Keats, presided, and performed the ceremony of initiation in a manner that did credit to the Lodge, being ably supported by his two Wardens, Brothers Webb and Battley. The first section was worked in first rate style, by Bros. Farmer and Thomas, after which the Brethren sat down to an excellent banquet. After the usual Masonic toasts, the visitors, Bro. Francis, of the United Strength Lodge, and Bro. Cozin, W.M., returned thanks, and the Brethren departed, highly pleased with the prosperity of the Lodge.

WELLINGTON LODGE (No. 895).—This Lodge commenced its season at Bro. Haynes's, the Lord Duncan Tavern, Deptford, on Tuesday, Sept. 23rd, Bro. Bailey, W.M., who was ably assisted by Bros. Wadeson, and Howden, S.W. and J.W., and others. Messrs. Stevens and Cole, who had been properly proposed in open Lodge, were now balloted for, accepted, and initiated into the early portion of the mysteries of Freemasonry. The newly made Brethren acknowledged the honour vouchsafed them on being admitted to so excellent and ancient an order, and trusted that their conduct would be sufficiently Masonic, in and out of Lodge, to warrant further favours. The other business being disposed of, the Brethren sat down to an excellent banquet, which was followed by the usual loyal and Masonic toasts.

PANMURE LODGE (No. 1022).—The closing meeting of this Lodge was held at Bro. Wardell's, the Swan, Stockwell, on Monday last. Joseph T. Warren, W.M., supported by Bros. Charnock, S.W.; Braham, J.W.; Garrod, S.D.; Green, J.D.; and Stevens, I.G. P.Ms. Thomas, Farmer, Garrod, and J. R. Warren. During the evening the W.M. ably worked the first, fourth, and fifth sections of the first lecture. The lodge was opened and closed in the three degrees, and Bro. Farmer gave a beautiful illustration of the tracing board, in the second degree. A banquet closed the proceedings, at which the greatest harmony prevailed.

PRINCE FREDERICK WILLIAM LODGE (No. 1055).—The second meeting of this Lodge was held under the presidency of Bro. Caulcher, W.M., at the Knight of St. John's Hotel, St. John's Wood, on Wednesday, Sept. 22nd, when Mr. J. T. Moss and Mr. W. Sanderson were duly initiated into the Order. Bro. Wood Banks was elected a joining member from Lodge 360, Scotland, and Bros. Stiles, Shirley, and Tindale, passed to the second degree, the whole of the ceremonies being admirably performed by the W.M. A splendid rosewood harmonium has been purchased by Bro. Stiles for the use of the Lodge, and Bro. Banks presided at it with great taste. At the conclusion of the business, the Brethren adjourned to an elegant banquet, and passed a very pleasant evening.

HIGH CROSS LODGE (No. 1056).—This Lodge held a meeting on Friday last, at the Railway Hotel, Northumberland Park, Tottenham; Bro. D. S. Potts, presiding, supported by Bros. Wilson, S.W.; Wright, S.D.; Arliss, J.D.; Hart, Secretary; Dominy, and others. Lodge was opened in due form. Bros. Wilden, Smith, Chapman, and Stedman, were introduced, and passed to the second degree. The result proving satisfactory, they were favoured with the advanced degree; after which the election for Treasurer took place, when Bro. Dominy, having disposed of



the lease of the Railway Hotel, was unanimously elected. The W.M., in acquainting Bro. Dominy with the fact of his being again elected, drew his attention to the Book of Constitutions, and said that although the Brethren of the Lodge might be satisfied of his present eligibility to hold office, still, it was proper as well as courteous for Bro. Dominy to wait upon the Grand Secretary, and satisfy that officer that he was, prior to confirming the minutes at the next meeting; for no society could possibly prosper without strict attention to the code of laws, which had been constructed with great care for its guidance. He (Bro. Potts) had had the honour of presiding over many Lodges as W.M., and felt a pride in saying that not one of those Lodges had ever been questioned for violating in the slightest degree, the laws by which they were bound. Bro. Dominy thanked the Brethren for the honour they had conferred upon him, also for the suggestion thrown out, to which he should pay proper attention. Several propositions were then made for the good of the Lodge, which soon after closed in solemn prayer.

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### INSTRUCTION.

KENT LODGE.—(No. 15).—The weekly meeting of this Lodge was held on Friday night, at the Halfway House, Webber Street, Blackfriars Road. Bro. Hayden presided as W.M., Bro. Jackson officiated as S.W., and Bro. Stewart as J.W. The third degree, and the sections of it, were worked in Bro. Haydon's usual able manner. Bro. Jackson was elected W.M. for the ensuing week.

CONFIDENCE LODGE (No. 228).—The usual weekly meeting of this Lodge was held on Wednesday evening, at Bro. Wadeson's, the Bengal Arms Tavern, Birchin Lane. Bro. J. Smith, of the Crystal Palace Lodge, presided as W.M., supported by Bro. Sibley, S.W., and Bro. Brewer, J.W. The ceremony of initiation was worked by the W.M., Bro. Cohen being the candidate. The first section of the lecture was then worked by Bro. Austen; the fourth, by Bro. Brett, W.M. of the Domatic Lodge; the fifth, by Bro. Jackson; the sixth, by Bro. Moss; and the seventh, by Bro. Anslow. Bro. Candlish, of Lodge No. 959, was elected a member of this Lodge. Bro. Moss was elected W.M. for the Lodge to be held on that day fortnight, when the fifteen sections will be worked. Some other business having been transacted, the Lodge was closed in the usual manner.

DOMATIC LODGE (No. 206).—The meeting of this Lodge was held on Tuesday at Bro. Ireland's, the Queen Elizabeth, King's Row, Walworth. Bro. Francis presided, supported by Bro. Brett, S.W., and Bro. Brewer, J.W. The ceremony of initiation was ably worked by the W.M., Bro. Henry Thompson being the candidate. The fourth section was then worked by Bro. Farmer; the fifth, by Bro. Brett; the sixth, by Bro. Haydon; the seventh, by Bro. Ireland. A vote of thanks was ordered to be recorded to Bro. Francis for his able services in the chair, who acknowledged the same in appropriate terms. Bro. Brett was elected W.M. for the ensuing week.

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## PROVINCIAL.

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### BRISTOL.

APPOINTMENTS.—*Lodges*.—Tuesday, October 5th, Beaufort (120), Freemasons' Hall, at 7; Wednesday, 6th, Moira (408), ditto, at 7; Friday, 8th, Instruction, ditto, at 7½. *Chapter*.—Thursday, 7th, Hospitality (221), ditto, at 7.

## CHESHIRE.

APPOINTMENTS.—*Chapter.*—Wednesday, October 7th, Fidelity (701), Angel Hotel, Birkenhead, at 6.

## PROVINCIAL GRAND LODGE.

THE annual gathering of the Craft took place this year at the Town Hall, Crewe, by appointment of the Provincial Grand Master, Field Marshal the Viscount Combermere, to transact the business of the province. In accordance with this summons, the Brethren assembled in large numbers on Wednesday, 22d Sept., at 11 A.M., when Lord Combermere opened the Provincial Grand Lodge, assisted by the Prov. G.M., Bro. G. C. Antrobus: the Hon. Major Cotton, Prov. S.G.W.; Bro. Willoughby, J.W.; the D. Prov. G.M. for East Lancashire, Bro. Royds, and the following Provincial officers: Bros. Rev. — Tanner, Rev. — Folliott, Lord de Tabley, Cruttenden, Bennett, Bully, Sherlock, Bland, Griffiths, Moss, Dakin, Dutton, Davenport, Smith, and Twiss.

The minutes of the last Provincial Lodge were read and confirmed. The annual accounts were then presented by Bro. Bland, audited, and passed.

Lord Combermere then proposed, in complimentary terms, the re-election of Bro. Bland as Prov. G. Treas., mentioning his valuable services to the Craft for so many years, with reference to the care of their funds, convinced they could not have a better Treasurer. This was seconded by Bro. G. C. Antrobus, and carried unanimously.

The Provincial Grand Lodge then marched in procession to Christ Church for divine service. The Brethren appeared in full craft masonic clothing and jewels. Full cathedral service was performed, under the direction of Bro. John Twiss, assisted by the choir of the church and Bros. Edmondson, Moxon, Sandy, and Wrigley. The sermon was preached by the V.W. Prov. G. Chaplain, the Rev. J. W. Newell Tanner, M.A., from Job xxxii. 10, "I also will show mine opinion." He observed that ever since he had the honour of meeting the Brethren, under the direction of their venerable and worthy superior, he had felt two particular points of the ministerial functions press themselves forcibly on his attention on the incumbent duties of the day—1st, To remove from the mind of all those strangers, who honour the service with their presence, some part of those prejudices against the order which naturally attach themselves to the uninitiated; and 2nd, To warn, admonish, and advise his Brethren, that they should by their good conduct in the world, aid and assist him, by so letting their Masonic light shine before men in aid of Christian religion, and by such good works and conversation become wiser, much better, and consequently, much happier men. He then asserted that Masonry was the excellency of Christianity, and that if a man is really a Mason he is a true Christian, whether he be Jew or Christian; that Masonry naturally teaches the fear of God in all its institutions, rules, and orders. The secrets of Masonry, properly attended to, were the secrets of the Lord; that a Masonic Lodge, whether travelled from the east or west, north or south, has no point or corner, has neither foundation nor summit, where God is not recognized and had recourse to in all His holy perfections—the pedestal of a Lodge is unfurnished without the Book of books—the Bible. Masonry is then the excellency of the fear of God, and by the practice of its principles and the fear of God's commandments, every member of the society who makes a proper use of them becomes a better neighbour, a better father, and a better Christian. If the principles tend to produce such a character, one who looks to God's providence, to his mercy and grace, to his hopes both here and hereafter—will such a man join issue with those who deny the existence of God, and scoff at all future hopes both of religion and eternity? He then stated it was the strict bond of Masonic union, the invariable doctrine of all Masonic lectures, still the unimpeachable secrecy and solemnity of all the most pious obligations, to love the brotherhood with all true Christian affection, to fear God and keep his commandments, to honour the Queen and defend the council, to abide by the laws of our constitution, and, if required, fight for her life, her family, and throne. He then exhorted the Brethren to act up to their principles, and the Masonic order would be the praise of the whole earth.

The Brethren returned in procession from church again to the Town Hall, when a vote of thanks was carried to the incumbent of Crewe, the Rev. J. Nadin, for the use of the church.

A petition for the Prov. Grand Lodge to be held at Hyde next year, was received.

The brethren assembled at the banquet at the Crewe Arms Hotel, presided over by the R.W. Prov. Grand Master, having on his right Bro. G. Crawford Antrobus, Dep. Prov. Grand Master; Bros. Albert Hudson Royds, P.D. Prov. G.M.; Cruttenden, Dutton, Moss, Bennett, Dakin, and Twiss; on his left the Rev. J. N. Tanner, the Hon. Major Cotton, Lord de Tabley, the Rev. J. Folliott, Bros. Bland, Davenport, Griffiths, Willoughby, Sherlock, and Smith. After dinner, *Non nobis Domine* was sung by Bros. Edmondson, Moxon, Sandy, and Wrigley; Bro. Twiss presiding at the pianoforte in his usual masterly manner.

The Prov. G. Master then proposed "The health of the Queen." The toast, he said, required no preface from him, as she reigned in the hearts of her people, and set so good an example to all crowned heads as the best wife and mother. He hoped all the good people of England would follow her bright example.

The Prov. G. Master then said—All Englishmen enjoy the benefit and feel gratitude to her Majesty for having selected a prince for her husband who has made the best of fathers, and who has devoted so much care to the education of his children. No one, he believed, had equalled him in that difficult charge. He proposed the health of the Prince Consort.

The Prov. G.M. proposed the health of the Prince of Wales. Until of late years, he said, some of the royal family had been old enough to preside over the Craft. He remembered George IV. did so when Prince of Wales; afterwards the Duke of Sussex. He hoped his Royal Highness would become a Mason and ultimately be Grand Master.

The D. Prov. G.M. Bro. G. Crawford Antrobus rose and said—Though no ladies were present, it would be painful to every Brother if the health of Lady Combermere were omitted, a lady who is at the helm of everything that is good—one who esteemed the Craft so much, and contributes annually to the benevolent fund; to omit her health would be a profanation to the Craft.

"The Earl of Zetland, M.W. Grand Master," and "Lord Panmure, R.W.D.G.M., were then given from the chair.

Bro. Lord De Tabley then rose and said, had he known that he should have been called upon for the toast of the evening, he should have endeavoured to have been somewhat prepared. However inadequate he might feel for the task, he most cheerfully obeyed the call, especially as it was his first visit to the Prov. G. Lodge. No words of his could picture the enthusiasm with which at all times the health of the noble lord was received by the Craft. Much indeed might be said how the attention of the world had been directed to the exploits and great achievements of his noble Brother in the army, as well as the immense benefit resulting from his patronage to the Craft. We had heard of the deeds and glories of the Crimea, the wonders achieved at Sebastopol, but we cannot forget the successes of Torres Vedras, Talavera, Seringapatam, and Burtpoor, where the gallant nobleman at the head of the table acted so distinguished a part, and for which his fellow men and country have ever been grateful: time can never erase his great deeds and actions. They all were proud to see him there and looking so well; long may he continue to enjoy the same rude health, and delighted they shall be to see him presiding again and again as their Provincial Grand Master.

Lord Combermere, Prov. G. Master, in rising, said, he could not do justice to his feelings for the enthusiasm with which his name had been received, and for the manner in which Lord de Tabley had named his services as a soldier and Freemason. He hoped in the former situation he had zealously done his duty; in the latter appointment as Prov. G. Master, he had done all in his power to revive Masonry since the Duke of Sussex did him the honour to install him, with the assistance of his distinguished Brethren. He recommended uniformity of working, constant and persevering attention, and the non-admission of unworthy persons. So far, he must say, they had been properly acted upon. One great pleasure had occurred to him after the lamented death of Bro. Finchett Maddock, in having written to Bro. Antrobus, offering the appointment of D. Prov. G. M.; two days afterwards he received



communications from almost every Lodge in the province, urging his elevation to the office. This was indeed gratifying to him, and he felt sure was flattering to Bro. Antrobus, in whom he had great confidence. He was glad that Bro. Lord de Tabley had joined the Crewe Lodge, under Bro. Antrobus's able supervision, and he had great pleasure in proposing Bro. Antrobus's health, with Masonic honours.

Bro. Antrobus in returning his warmest thanks to the Brethren said,—That if the recommendation to his lordship for the appointment had come from his immediate neighbourhood, Macclesfield and Congleton, he could have understood the feeling displayed, but arising from the whole of the province, was indeed highly flattering and overpowering. He again begged to return his thanks to them for their very kind wishes, and to his lordship for the honours thus conferred.

Bro. Willoughby returned thanks to the toast of the Provincial Grand Officers.

The Prov. G. Master then proposed "The health of Bro. Lord de Tabley," in very complimentary terms, assuring him how delighted he and the Brethren were to have him in the province.

Bro. Lord de Tabley said he thanked them from the bottom of his heart for the honour just conferred. It was with great pleasure he found himself enrolled as a Freemason in Cheshire. He was not a young man. Upwards of twenty-four years ago he was initiated in the Apollo Lodge at Oxford; since then he had resided much abroad. After his return he again desired to belong to the Cheshire Craft, and accepted the invitation to be present at the Crewe meeting, under the presidency of the W.M. Bro. Antrobus, and the government of the Provincial Grand Master. He hoped to derive practical lessons in the working of the Lodge, and no exertions or efforts on his part should be wanting. He trusted it would not be the last time he should meet the Cheshire Masons in Provincial Grand Lodge.

The Prov. G. Master then said, "Brethren, I have some distance to go and I must beg your kind indulgence. I have known some of your fathers and grandfathers. May the Great Architect of the universe bless you all."

The noble and venerable lord then quitted the room amidst the respectful cheers of the Brethren.

The Lodge was then left under the Dep. Prov. G. Master, who afterwards ably occupied the chair.

#### DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Fidelity (280), Three Tuns, Tiverton, at 7; Bedford (351), Private Room, Tavistock, at 7; Harmony (182), Swan Inn, Plymouth, at 7; Tuesday, 5th, St. John's 83), Masonic Hall, Plymouth, at 7; Wednesday, 6th, Brunswick (185), Masonic Hall, Plymouth, at 7; Perseverance (190), London Hotel, Sidmouth, at 7.

TOTNES.—*Pleiades Lodge* (No. 1012).—This Lodge held its regular meeting on Thursday, the 23rd, at the Masonic Rooms, Totnes. The minutes of a former Lodge, held August 19th, were confirmed. Bro. Haydon was examined and passed to the second degree. Bro. Came was examined and raised to the third degree. The election of a W.M. for the ensuing year took place, and the Rev. W. G. Daykin was declared duly elected. Bro. S. F. Shairp was unanimously re-elected Treasurer. A report was made of the proceedings of the Provincial Grand Lodge held at Exeter, and the Lodge was closed in due and ancient form, and with solemn prayer.

#### DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, October 6th, Amity (160), Masonic Hall, Poole, at 7; Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6; Unity (542), Town Hall, Wareham, at 7.

#### DURHAM.

APPOINTMENTS.—*Lodges*.—Tuesday, October 5th, Marquis of Granby (164), Freemasons' Hall, Durham, at 7; Thursday, 7th, Tees (749), Black Lion, Stockton-on-Tees, at 7.

#### GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, October 5th, Sherborne (1004), George Hotel, Stroud, at 5½; Wednesday, 6th, Royal Union (307), Freemasons' Hall, Cheltenham, at 6.



## HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Oakley (995), Black Boy, Basingstoke, at 6; Thursday, 7th, Panmure (1025), Royal Hotel, Aldershot, at 6. *Chapters*.—Wednesday 6th, Southampton (555), Freemasons' Hall, Southampton, at 7; Thursday, 7th, Royal Gloucester (152), ditto, at 7.

## ISLE OF WIGHT.

APPOINTMENT.—*Lodge*.—Wednesday, October 6th, Yarborough (809), High Street, Ventnor, at 7.

## KENT.

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Peace and Harmony (235), Royal Oak, Dover, at 7½; Tuesday, 5th, Adams (184), Masonic Hall, Sheerness, at 6; Wednesday, 6th, Royal Naval (621), Royal Hotel, Ramsgate, at 7; Invicta (1011), George Hotel, Ashford, at 8; Thursday, 7th, United Industrials (34), Freemasons' Tavern, Canterbury, at 8.

## LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Cheetham and Crumpsall (928), Crumpsall Hotel, Manchester, at 6; Thursday, 7th, Affability (399), Cross Street, Manchester, at 6½. *Mark*.—Thursday, 7th, St. John's (S.C.), Commercial Hotel, Bolton, at 6.

## LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Harmony (267), Wellington Hotel, Garston, at 3½; Tuesday, 5th, Alliance (965), Stanley Arms, Roby, at 4½; Wednesday, 6th, St. John's (971), Caledonian Arms, Liverpool, at 6; Ellesmere (1032), Red Lion, Chorley, at 6; Thursday, 7th, Mariner's (310), Hank's Buildings, Liverpool, at 6; Friday, 6th, Mariner's Instruction (310), ditto, at 7. *Chapter*.—St. John's (245), Royal Hotel, Liverpool, at 6.

HEYWOOD.—*Naphtali Lodge* (No. 333).—On Tuesday evening, Sept. 21st, the members of the Naphtali Lodge, No. 333, held their first meeting since the removal of the Lodge from Heap Bridge, at the house of Bro. Westcoe, the Brunswick Hotel, Heywood. The Lodge being opened in the first degree by Bro. Jas. Howard, W.M., five joining members were proposed and accepted by the Lodge, and six candidates proposed for initiation. The visiting members present were Bro. Roberts, of the Harmony Lodge, No. 375, Rochdale, Prov. G. Pur. for East Lancashire; Bro. Wm. Binns, W.M. of the Lodge of Relief, No. 50, Bury; Bro. John Redfern, D.C.; and Bro. George M. Tweddell, of the same Lodge. A Lodge of emergency was agreed to for initiating three of the candidates on Wednesday afternoon, Sept. 29th, at five o'clock. The Lodge having been duly closed, the Brethren were called from their labour to refreshment, when the usual loyal and Masonic toasts were given. Songs and recitations were given by Bros. Howard, Barnes, Frankland, and Binns; after which the Brethren separated, well pleased with the arrangements of Bro. Westcoe, who is evidently determined to do his utmost for the comfort and respectability of the Lodge. Lodge Naphtali, since its warrant was granted in 1788, has been more than once removed; but there is good reason to believe that it has at last found a permanent resting place—it being the only Lodge of Free and Accepted Masons in the populous manufacturing town of Heywood, midway between Rochdale and Bury.

## LEICESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, October 6th, St. John's (348), Bell Hotel, Leicester at 7.

## NORFOLK.

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Friendship (117), Duke's Head, Great Yarmouth, at 7. *Chapter*.—Tuesday, 5th, Perseverance (258), Lamb Inn, Norwich, at 7.

## NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Northern Counties (536), Freemasons' Hall, Newcastle, at 7; St. George's (624), Commercial Hotel, North Shields, at 8; Tuesday, 5th, Northumberland (985), Central Exchange, Newcastle, at 7; St. David's (554), Salmon Inn, Berwick, at 7; Thursday, 7th, Newcastle (24), Freemasons' Hall, Newcastle, at 7.

## SUFFOLK.

APPOINTMENT.—*Lodge*.—Wednesday, October 6th, Dorice (06), Private Room, Woodbridge at 7.

## SUFFOLK.

## PROVINCIAL GRAND LODGE.

THE annual Provincial Grand Lodge was held at the Assembly Rooms, Ipswich, on Friday, September 24th, under the presidency of the R.W. Bro. Francis Roxburgh, Grand Registrar, who has been appointed by the M.W.G.M. to superintend the province until the appointment of a Prov. G.M. The chair was taken by the G. Reg. shortly after one o'clock, Bro. W. P. Mills being the Prov. S.G.W., and Bro. N. Tracy the Prov. J.G.W. There were also present Bro. John Havers, P.G.D., President of the Board of General Purposes, Bro. W. Pulteney Scott, S.G.D.; Bro. the Rev. F. W. Freeman, D. Prov. G.M.; Bro. Robert Martin, P.D. Prov. G.M.; Bro. W. L. Fox, Prov. G. Sec., Norfolk; Bros. Jonn, P. Prov. G.W.; B. Head, P. Prov. G.W.; John Pitcher, P. Prov. G.W.; John Franks, P. Prov. G. Reg.; Jas. Richmond, P. Prov. G.D.; W. J. Jack, Prov. G.D.; Rev. W. French, P. Prov. G. Chap.; Chas. Shellen, P. Prov. G.D.C.; C. T. Townsend, P. Prov. G. Purst.; John Golding, P. Prov. G. Purst.; W. Stagg, P. Prov. G.S.B.; Dallenger, W.M., 96; W. C. Randall, W.M. 272; A. Fleming, P.M. 131; H. Luff, S.W. 522, &c., &c. Amongst the visitors were Bro. Cockle, No. 4; Aldrich, P.M. 196; R. G. Crookshank, Mount Olive Lodge, West Indies; W. Cuckoo, St. John Lodge, Alloa; Cameron Geddes, Albany Lodge, I.W., &c., &c.

The Prov. Grand Lodge having been opened in strict conformity with the law as laid down in the Book of Constitutions,

Br. Dorling, Prov. G. Sec., read the minutes of the last Prov. Grand Lodge—which were confirmed—the patent from the M.W.G.M. placing the province under the superintendence of the R.W.G. Reg., and the patent appointing the Rev. W. F. Freeman, D. Prov. G.M.

A very favourable report was then read from the finance committee, who recommended the grant of £10 to a distressed Brother, to assist him in emigrating, which was agreed to unanimously.

On the list of Lodges being called over, it was found that all excepting (No. 84), Lowestoft, were represented; this being the second year that that Lodge has been unrepresented at the Prov. G. Lodge.

On the motion of the R.W.D. Prov. G.M., a committee of five was appointed to revise the by-laws of the Prov. G. Lodge.

The R.W.D. Prov. G.M. had great pleasure in proposing that a vote of thanks be recorded on the minutes to the R.W. Bro. Robert Martin, for his great services and uniform courtesy during the five years he had filled the office of D. Prov. G.M. Their respected and R.W. Bro. had conferred the greatest benefits on the cause of Masonry in Suffolk; and though he had resigned his distinguished office, he, (Bro. Freeman,) trusted that he would not be lost to them in Masonry, but that he might long live to benefit the province and the Craft, by his valuable advice and assistance. (Applause.)

Bro. Benj. Head, P. Prov. G.W., was much pleased at the opportunity afforded him of seconding the resolution, well knowing how valuable had been the services to the province of their distinguished Brother. (Applause.)

The R.W.G. Reg. said that though he had not hitherto had the honour of the personal acquaintance of Bro. Martin, never having seen him until that morning, he had the greatest pleasure in putting the resolutions, as from what he had heard he was convinced that the province was under the deepest obligations to Bro. Martin, and that he was fully worthy of the encomiums passed upon him by the R.W.D. Prov. G.M., and Bro. Head. (Applause.)

The motion was then put and carried by acclamation.

Bro. Martin, who was loudly cheered, assured the Brethren that he was highly gratified by the compliment just paid to him, though he had been perfectly unprepared for it, not imagining that such a resolution would be proposed. He could assure them, that in resigning the distinguished position he had had the honour to fill, as D. Prov. G.M., for the last five years, he had only done so in order that he might not stand in the way of preferment. He remembered that when he was at school he learned a lesson in algebra,—in equation—“that if A was equal to B, and B was equal to C, C was equal to either of the others (laughter), and acting

upon that principle he thought it but due that others should have the opportunity of enjoying the honours of the Craft as well as himself (cheers), knowing as he did that there were many Brethren in the province who, by their position and abilities were fully entitled to them. (Applause). He could further assure the Brethren that he had no intention of retiring from Freemasonry, and that nothing would give him greater pleasure than to witness its continued and increased prosperity in the province of Suffolk. (Applause).

The Prov. S.G.W. wished to ask a question of the R.W.G. Reg. which he deemed of the highest importance. It had been a custom in their province for Brethren, upon being appointed to Prov. G. office, at once to place upon their aprons the levels worn by a P.M. There was a division of opinion in the province as to the propriety of such a proceeding, and he therefore wished to be authoritatively informed whether it was correct.

The R.W.G. Reg. said if he understood the question put by the Prov. S.G. Warden, he took it to be this:—"Whether a brother on being appointed to office in Prov. G. Lodge had a right to assume the Master's emblem, without having been duly installed into the chair of a Lodge; was that so?"

The Prov. S.G.W.,—"Yes."

The R.W.G. Reg. could at once answer that question, his reply being—certainly not. (Hear, hear). No brother had a right to wear, under any circumstances, emblems of a Master or Past Master until he had been regularly installed into the chair of a Lodge. (Cheers).

Bro. Dorling, Prov. G. Sec., then read a letter from Bro. Symonds, requesting him to bring the circular relative to the two schools, signed by himself, Bro. Lyall and Bro. Binckes, under the notice of the Prov. G. Lodge; and at the same time calling attention to his (Bro. Symonds's) letter at page 465 of the *Freemasons' Magazine* of September 8th.

In reply to a question, the R.W.G. Reg. stated that there could be no doubt that the object of the circular and of the letter was, to serve the institutions, in which he knew the worthy brothers took the greatest interest, by obtaining the appointment of a committee in each province to secure to them greater support. The schools were most useful institutions, and recommended themselves to the support of every Mason.

Bro. Benj. Head having been appealed to upon the subject, stated that he was a member of the committees of all the charities, and he might observe that the circular was not issued by the authority of those bodies; but it was the act of the three brothers who had signed it, whom he knew to be actuated by the very best motives in issuing the circular, and as being most zealous in their endeavours to promote the interests of the various charitable institutions of the Order.

Bro. Ellis, Prov. G. Treas. was then unanimously re-elected, but being unavoidably absent was not re-invested.

The R.W.G. Reg. then proceeded to appoint his Grand Officers as follows:—

Rev. F. W. Freeman, (No. 757) D. Prov. G.M.; Spencer Freeman, (No. 757) Prov. S.G.W.; J. S. Gissing, (No. 96) Prov. J.G.W.; Rev. J. Sanderson, (No. 522) Prov. G. Chap.; J. K. Sidgwick, (No. 757) Prov. G. Reg.; E. Dorling, (No. 522) Prov. G. Sec.; J. Richmond, (No. 272) Prov. S.G.D.; J. Ludbrook, (No. 544) Prov. J.G.D.; T. Downes, (No. 417) Prov. G. Supt. of Works; J. Tracy, (No. 131) Prov. G. Dir. of Cers.; J. Harding, (No. 417) Asst. Prov. G. Dir. of Cers.; J. H. G. Ball, (No. 522) Prov. G. Orgt.; W. H. Sams, (No. 910) Prov. G. Sword Bearer; W. C. Randall, (No. 272) Prov. G. Purst.; Alexander Robertson, Prov. G. Tyler. Prov. G. Stewards:—Bros. Bowles, (No. 417); Jennings and Turner, (No. 522); Harris, (No. 131); Breckles, (No. 96); Cade, (No. 272).

A collection having been made for the benefit of the Provincial Benevolent Fund, which amounted to about £8, the business was concluded, and the Lodge closed in due form.

The Brethren then formed in procession, and proceeded to St. Mary's Tower Church, where divine service was performed (no collection being made). The musical portion of the service was arranged by Bro. Bowles, P. Prov. O. Organist, and performed by Bro. W. Norman, Prov. G. Organist for Norfolk.

An elegant Masonic sermon, which press of matter compels us to postpone till



our next, was then preached by Bro. the Rev. R. N. Sanderson, Prov. G. Chaplain, from Genesis, chap, 28, v. 16, "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not."

#### THE BANQUET.

At the conclusion of divine service, the Brethren returned to the Assembly Rooms, where, shortly after five o'clock an elegant dinner was served by Bro. Guiver, the host of the White Horse Hotel. The chair was taken by the R. W. G. Reg. (acting Prov. G.M.), who was supported by his officers and the various Brethren whose names we have given as present in Provincial Grand Lodge.

On the removal of the cloth, the R.W.G. Reg. said the first toast he had to propose was the health of "Her Majesty the Queen," who by her many virtues had endeared herself to the whole of her subjects, and who by the recent alliance of her daughter to their royal brother, Prince Frederick William of Prussia, had become more closely connected with their order than hitherto, though he could not add more dear to the hearts of Masons. (Cheers).

The next toast given was the "Prince Consort and the rest of the Royal Family," the Grand Registrar saying that he was sorry Prince Albert was not a Mason, and was consequently in a darkness from which he might perhaps emerge at no distant day, to partake of the light and advantages enjoyed by his illustrious son-in-law. Those who had heard Prince Frederick William speak on the occasion of his visit to Grand Lodge must have been struck with the interest he displayed in the Craft, and which could not have been exceeded by any English Mason; and he hoped before the close of another year, should he visit this country, that the illustrious Prince would again do them the honour to appear amongst them in Grand Lodge. (Cheers).

The Grand Registrar next said that, having discharged their duties as loyal subjects, to the Queen and royal family, it was now his pleasing duty to propose to them the health of the sovereign of the Craft, the Right Hon. the Earl of Zetland, M.W.G.M., and in doing so, he must preface it with a few observations. The Earl of Zetland had filled the office of Grand Master for many years, and he would venture to say that it would have been impossible for the duties of his high office to have been better discharged by any Grand Master. Not only did he pay the utmost attention to the various reports and correspondence laid before him, but he deemed no sacrifice too great to make when he believed he should be thereby serving the interests of the Craft; and he often travelled nearly 200 miles to and from Grand Lodge to preside over its meetings. The many years which the Earl of Zetland had served the Craft, ought to have been a sufficient guarantee when taken in conjunction with the high personal character which his Lordship bore, of the integrity with which he had conducted the business, to have protected him from any attack upon his honour (hear, hear). He regretted that it had not been so, and he could not forbear from calling their attention to an attack which had been made upon his Lordship in a publication which was probably unknown to the majority of the Brethren present, and which he trusted would continue unknown. To reply to that attack might be unnecessary where his Lordship's character was known, but it was understood that the *Masonic Observer* was gratuitously circulated in the colonies and other districts where his Lordship's qualifications for his office and high honour are comparatively unknown; but amongst the Masons of England generally, he was sure that such attacks would have no weight. That publication, notwithstanding the honourable character of Lord Zetland, had presumed to accuse his Lordship of having prostituted to party purposes the powers with which he was invested, in the appointment of Grand Officers. He (Bro. Roxburgh) thought it but right, as the poison had been spread, to take every opportunity of applying the antidote, believing that it would be impossible throughout the breadth and length of the land, to find a nobleman more distinguished for his impartiality than Lord Zetland. He ventured to assert, that no appointment made by Lord Zetland had ever been dictated by political motives—indeed, many of the highest appointments had been conferred upon his lordship's political opponents—whilst in the majority of instances, he believed his lordship had no knowledge of their opinions. Could the Grand



Master have been capable of the conduct attributed to him, he would, as he had himself stated in Grand Lodge, be unfitted to fill the office he held, and his election would reflect on the Grand Lodge itself, which had year after year unanimously re-elected his lordship as Grand Master. (Hear.) The noble lord had felt that these attacks upon his conduct and honour could not be passed over in silence—he felt that charges so groundless and scandalous should be brought before Grand Lodge; and having done so with that manliness and straightforwardness which always distinguished him, the Grand Lodge repudiated with one voice the impertinent and scandalous charges which had been made through that trumpery publication. He could only imagine that the charges had been made with the view of casting a firebrand amongst the Craft. He looked upon the publication, however, as only fitted to light a cigar; and he was sure, that if such attacks were continued, such would be the feeling of the Craft—that it would only end in smoke. There were publications of a different class in the Craft—publications which honestly and independently reported the proceedings in Masonry—to which there could be no objection—but this paper assumed to itself the title of being the Grand Lodge Chronicle, as though it were authorized by Grand Lodge, whereas it held no authority whatever from the Grand Lodge, or from any member of the executive. (Hear, hear). He would not further detain them, but conclude by proposing the health of the M.W. Grand Master the Right Hon. the Earl of Zetland, feeling sure that so long as the noble earl continued to hold the high office to which the Brethren had called him, he would, as he had hitherto done, continue to receive the cordial support of every true and well thinking Mason. (Cheers.)

The Grand Registrar next had the pleasure of proposing the health of the Deputy Grand Master, Lord Panmure. He was sure that the manner in which Lord Panmure had discharged his duties as D.G.M. was too well known to the Brethren to require any words from him to recommend the toast to their acceptance. (Hear, hear). But with that toast he proposed to couple the names of the rest of the names of the Grand Officers of England, two of whom—Bro. Havers, the President of the Board of General Purposes, and Bro. Wm. Pulteney Scott, S.G.D.—had done him the honour to accept his invitation to meet the Prov. Grand Lodge of Suffolk, the members of which he was sure would be pleased at the opportunity of making their acquaintance. (Applause). It must be well known to every Brother that it would be impossible for the Grand Master to carry on the business of the Craft by himself, without the advice and assistance of Grand Officers. Amongst those officers there must of course be some of greater importance than others, but there was certainly no more important office than that of the President of the Board of General Purposes. That Board was vested with extraordinary powers. It had to hear and adjudicate upon all complaints affecting the Lodges and the Craft which might be brought before it—to lay down and define the law—and it was therefore necessary that it should be presided over by a Brother of great experience, and who was competent to give a sound opinion upon the constitutions. He ventured to assert that upon no occasion had the axiom of placing the “right man in the right place,” received a better application than in the appointment of Bro. Havers. (Hear, hear). He was afraid to say all that his partiality and intimate acquaintance with Bro. Havers might lead him to desire, lest he should lay himself open to the charge of flattery; but this he would say—there was no man in the Craft who had given more thought to the constitutions, or who could bring more general knowledge to bear on the affairs of the Craft than Bro. Havers. He was always at his post in Grand Lodge—first at the boards—and on every committee was ready with his advice and assistance whenever it was required. For himself, he was bound to acknowledge that he was deeply indebted to Bro. Havers for the assistance and advice he had afforded him, though he could never hope to rival him in Masonic knowledge, which was strengthened by his retentive memory and the great attention which he devoted to everything bearing on the interests of the Craft. He gave them “The Deputy Grand Master and the rest of the Grand Officers, coupled with the name of Bro. Havers, President of the Board of General Purposes. (Cheers).

Bro. Havers said—“In rising to return thanks to you for the toast you have just drunk, let me first beg of you to forget at least one half of the complimentary remarks which your acting Prov. G.M. has been pleased to make upon me; and

next let me, adopting the example of your eloquent Chaplain, in his discourse to-day, divide the observations I have to make under three heads.—First, let me thank you on behalf of my Lord Panmure—initiated many years ago, when with his regiment in Canada. He has successively filled high office in the Grand Lodge of Scotland—that of Prov. G.M. for Forfarshire, and representative to the G. Lodge of England. On the continued illness of our late respected D.G.M., the Earl of Yarborough, and when Lord Panmure occupied the arduous post of one of Her Majesty's ministers, he did not hesitate to evince his interest in Masonry, by taking upon himself the office of our D.G.M. In all his former offices he won golden opinions from his brother Masons; we know how well, how firmly, and how efficiently, he has discharged his duties amongst us. Every one must be gratified by the cordial reception of his name by so intelligent and influential an assembly as this; permit me, then, to thank you on behalf of my Lord Panmure, and to assure you that he is ever anxious to obtain and to secure the good will of his brethren. (Cheers). On behalf of the rest of the Grand Officers I have next to speak: Had it not been for some of the observations which have fallen from the acting Prov. G.M.—observations with which I find no fault, because I think there should be no mincing of matters which concern us all—I should hardly have referred so much to Masonic politics. You are probably most, if not all of you, aware that a most unwarrantable, unfounded, and wicked attack has recently been made upon our M.W.G.M., the Earl of Zetland. Those who have taken the trouble to examine into the merits of this charge, know it to be but a silly refurbishing up of an old lie. It has been sufficiently contradicted—and thus much I will say, that England's peerage, amid all its proud names, does not possess one nobleman whose honour is more pure and spotless, and whose integrity and singleness of purpose is more unquestionable, than the nobleman whom we hail as our chief. Brethren, the Grand Master is not the only one amongst us who is held up to obloquy by the writers of a certain publication; the Grand Officers generally, and the executive especially, are doomed to find that they can do nothing right—not their judgment only, but their motives are impugned, and that with no sparing hand. We may, however, assure you, and our brethren generally—that, regardless of taunt and insinuation—indifferent alike to the praise or blame of those who work for themselves and not for Masonry—we shall pursue our course steadfastly and patiently, feeling perfectly confident that the Craft generally will do justice to those who endeavour faithfully to serve them. Seeing the manager of the *Freemasons' Magazine* present, I cannot help saying that he deserves great praise for the manly, straightforward, and Masonic course which he has lately adopted. The editor of that Magazine has not failed to animadvert on that which has appeared to them improper. I, for one have never complained of criticism; I do not expect that any man or body of men can always avoid error. But when he has seen the exertions of earnest and practical men to remedy past shortcomings, he has not failed to acknowledge those exertions, and to recognize improved administration—above all, he has offered a bold and honest opposition to the dissemination of slander. Conducted as it now is, it appears to me that the Magazine is for the Craft, and not for a party, and that being so, it deserves the support of the Brethren generally. I again thank you for the Grand Officers generally, and I believe that their desire is simply to do their duty fairly and well. For myself, individually, let me offer you my cordial acknowledgments for the very kind reception you have given me. This is the first occasion on which I have ever attended a Prov. Grand Lodge. That I should first have that pleasure in a county endeared to me by the recollections of childhood, close to that spot where

my family and my ancestors have resided for some hundreds of years ; that I should meet so many old friends, and receive their cordial welcome to what I almost consider my native county—is to me a great satisfaction. I can only hope that if the occupation of any of you bring you to town, you will not fail to meet me at No. 5, and give me an opportunity of proving to you that I retain a strong feeling of the welcome I have met here. (Loud cheers).

Bro. Martin, P.D. Prov. G.M., felt happy that the duty had devolved upon him of proposing a toast which must meet with a cordial reception, but to which he regretted he could not do justice. The toast he had to propose was the health of the R.W. Grand Registrar of England, the acting Prov. Grand Master for Suffolk. (Cheers.) He had by his presence favoured them with a scintillation of light from the Grand Lodge—or he might say was a kind of second Donati's comet come to enlighten the eastern hemisphere. (Laughter). Though this was the first time the Suffolk brethren had had the happiness to meet with him, he was sure that they hoped his connection with them might not be of a transitory nature, but that they might long enjoy the pleasure of seeing him at their meetings. (Applause.)

The Grand Reg. would not detain them at any length in returning thanks for the great honour conferred upon him. He could assure them, that day had been one of great pleasure to him—one which he should remember through life. He had taken the chair with considerable diffidence, feeling the difficulties and responsibilities of that important position ; but these difficulties had been removed by the great assistance and advice which he had received from their excellent D. Prov. G.M. the Rev. Bro. Freeman. He had felt it his duty to be amongst them, feeling bound always to discharge the duties of any position in which he was placed ; and the reception accorded to him had been most gratifying, and demanded his warmest acknowledgments. (Cheers.) This was his first appearance in Masonry in Suffolk—and he trusted it would not be his last—though he hoped, for the sake of the Brethren, that it would be the last occasion upon which he should be called upon to perform the duties of the office which was temporarily placed under his charge. He again thanked them for the flattering reception they had given him, and having endeavoured to discharge his duties to their satisfaction, he hoped the meeting had been one of equal satisfaction to them as it had to him. (Cheers.) He would now recall their attention to something which had occurred in the course of the day—and he was satisfied that every Brother in the room would be happy to do honour to the name he should bring before them. In the appointment of Prov. Grand Officers, he had selected such Brethren as he was satisfied would efficiently discharge their duties to the Craft ; but there was one of those officers—the manner of the performance of whose duties they had already had an opportunity of judging—and he could fairly say that he had discharged his duty so as to make a deeper impression upon him (the G. Reg.) than had any thing he had heard since he became a Mason. He had been in the habit, both in London and the provinces of hearing many admirable discourses, but he had never heard anything which had given him greater pleasure than the eloquent discourse of their Prov. G. Chaplain that day. (Cheers.) The happy elucidation of his text, and the truly Masonic feeling which he exhibited throughout his address, had given him, as he was sure it had the Brethren, the greatest delight—(applause)—and he hoped their rev. brother would give them the benefit of being enabled to read his sermon, for it was too good to be lost. (Cheers.) He, therefore, in proposing the health of the “Prov. G. Chaplain,” would ask him to allow it to be printed, so that it might be read and preserved, not only in that province, but throughout the Craft—and he could assure them, he should look forward with pleasure to having the opportunity of again hearing their brother Sanderson. (Cheers.)

The Rev. Bro. Sanderson, Prov. G. Chap. assured the R.W. acting Prov. G.M. and the Brethren that he felt deeply the honour which had been conferred upon him as a young Mason, very young as regarded Suffolk, having only been connected with the province about nine months. He was much gratified by the position which had been bestowed upon him, and he should ever endeavour to merit the good



opinion and confidence of the Brethren ; and if they desired to read his sermon he would most willingly have it printed, trusting it would prove acceptable to the Craft in general, and the Brethren of Suffolk in particular. (Cheers).

The Grand Registrar said that from what he had seen and heard, it was evident that the province of Suffolk had been well served by Prov. Grand Officers, and he need only refer to what had taken place in the morning to convince him of the estimation in which they held their late D. Prov. G.M., Bro. Martin, (Cheers). They had heard him say that he had only resigned office in order to make way for other Brethren, as offices ought not to be held in perpetuity by one person to the exclusion of others. He fully concurred in that opinion, and he trusted that in future it would be acted on in Grand Lodge to a greater extent than it had hitherto been, as for one Brother to continue to hold office year after year, was to shut the door against the preferment of others. To obtain preferment was and ought to be justly one of the objects of ambition of every Mason, and if one Brother continued to hold office longer than was fair to the Craft, he was shutting the door against others who had a right to receive the honours of the Craft. They could not too highly honour a Brother who felt and acted as Bro. Martin had done in considering the interests of the Craft, and the feelings of others ; and he should therefore ask them to join him in drinking the health of that worthy Brother, (cheers), and the P. Prov. G. Officers. (Cheers).

Bro. Martin, P.D. Prov. G.M. rose amidst loud cheers and said—"Many thanks to you, Right Worshipful Sir, for the flattering terms in which you have brought me under the notice of the Brethren, and to you, Worshipful Sirs and Brethren of every degree, for your cordial reception of the toast. If on any account more than another I have deserved these tokens, I believe it is from my earnest desire that the good of Masonry should be considered identical with its social standing and moral excellence. In its original institution its Lodges or meetings were centres from which radiated all knowledge, theological and philosophical, but now, although the avenues to science are thrown open to the uninitiated, there is yet in Masonry, as our worthy Chaplain has this day declared, much to be learned and cherished, which should prevent our descent to mere convivialism. Masonry calls into existence the best feelings of our nature ; of this Holy Writ affords a brilliant example in the 20th chapter 1st Book of Kings, in the history of Benhadad, and it is interesting to observe how anxiously but abortively, the attendants watched the proceedings of the brother kings. Alas ! Brethren, such scenes may be again enacted, for as Cowper wrote,

“ ‘ Sure there is need of social intercourse,  
Benevolence and peace, and mutual aid  
Among the nations, in a world which seems  
To toll the death bell of its own decease.’

In transmitting my jewel of office to the custody of a successor, I have acted according to my own conviction of right, and opened the road to Masonic promotion to younger and aspiring Brethren. On this subject I explained myself in Provincial Grand Lodge this morning. I regret, however, to find this exercise of my own discretion has caused me the censure of two or three highly valued Masonic friends. Difference of opinion should never alter friendship ; on my part it will not, and as Masonry is a peculiar system of morality, veiled in allegory and illustrated by symbols, I will close these remarks by repeating an allegory, illustrated by the square as the symbol of sincerity :

“ ‘ Once upon a time an emperor, a wise man,  
No matter where—in China or Japan—  
Decreed that whosoever should offend  
Against the well known duties of a friend,  
Detected once, should ever after wear  
But half a coat, and shew his bosom bare ;  
The punishment denoting this, no doubt,  
That all was naught within, and all found out :  
Oh, happy Brethren, we have not to fear  
Such harsh and arbitrary measures here ;



Yet, could a law like that which I relate  
Once gain the sanction of this triple state,  
Some few that I have known in days of old,  
Would run most dreadful risk of catching cold,  
While you, my friends, whatever wind may blow,  
Might safely travel England to and fro:  
All honest men, close buttoned to the chin,  
Broad cloth without, and warm true hearts within.' " (Cheers).

The Grand Registrar had already borne testimony to the great advantages he had derived from the advice and assistance he had received from the R.W. Bro. Freeman, whom the kind consideration of Bro. Martin had given him the opportunity of appointing as D. Prov. G.M. Bro. Freeman was better known to the Brethren of the province than to himself, but from the short acquaintance he had with that Brother he had formed the highest opinion of him, and hoped that the acquaintance might be strengthened and long continued. The Prov. G. Officers appointed that day he believed would all do honour to the province, and he had great pleasure in proposing "The health of the D. Prov. G.M. and the Grand Officers." (Cheers.)

The D. Prov. G.M., Bro. Freeman, said, it was most difficult for persons new in office to properly acknowledge a compliment so kindly proposed and responded to, as all they had to offer were promises; but he could assure them that it would only be from lack of ability if they did not efficiently perform their duties to the Craft, as there would certainly be no want of desire to do so. He congratulated the Brethren of Suffolk on the events of the day, and on their having been presided over by so eminent a Brother. He was perfectly aware that one of the most important duties of a D. Prov. Grand Master was, to visit the various Lodges, in order to see that they were kept in a state of efficiency, and to offer them any advice and assistance which they might require; and that he should do to the best of his ability. (Cheers). He should be most happy to have the company—on the occasion—of the Prov. G. Wardens and as many of the Prov. G. Officers as could make it convenient to attend, and more especially of the Prov. G. Secretary—than whom a more valuable officer was never possessed by any Grand Lodge. He should propose to them the health of that worthy Brother, to whom they were all deeply indebted, and he was sure he need not detain them, as the Prov. G. Sec. would, if they required, furnish them with ample statistics as to their position. (Cheers and laughter).

Bro. Dorling, Prov. G. Secretary, acknowledged the toast, but expressed his conviction that that was hardly the proper time for statistics, and urged the Brethren to remember that, in order to enable him to perform his duty properly, the Brethren should furnish him with any returns that might be required as promptly as possible—a duty which the secretaries of Lodges appeared too often to forget. He was happy at all times to exert himself to the utmost for the benefit of the Craft, and he was sure that he need only give a hint to the Brethren to receive from them their earnest support in his endeavours efficiently to perform the duties of his situation. (Hear, hear).

The Grand Registrar had now to draw the attention of the Brethren to an institution, which in a country like England, was of the greatest importance, and which had been not unjustly denominated the fourth estate in the realm. It was a great blessing to any country to be possessed of a free press, in which all subjects might be fairly discussed, and criticised freely, honestly, and independently. No country except England and America was in possession of such a press, and he was happy to say that there was a Masonic journal which, for independence and ability might fairly take a position by the side of any other journal published in the kingdom. He drew a wide distinction between a journal such as that to which he had alluded in the early part of the evening, as making unfounded accusations against the Grand Master, and one which gave full, faithful, and honest reports of the proceedings of the Grand Lodge, and fearlessly, honestly, and independently criticised in a just spirit those proceedings, without acrimonious or party preju-

dice. It was a fate to which all public men must submit, to have their acts criticised—indeed, it was the penalty which they paid for the position which they held. At the same time, all such criticism should be conducted in a spirit of fairness, and they ought not to be subjected to having their motives maligned and misrepresented, and still less should the head of a body like the Freemasons of England be subjected to such imputations as those to which he had already alluded from a journal professing to represent the opinions of the Craft. To a Magazine published fairly, and conducted with honesty and independence, there could however be no objection, and he spoke his own opinion boldly when he stated that he considered that they were bound to support—so as to render it a permanent success—a Magazine which was honestly and fairly conducted. Masonry ought to have its organs as well as any other class of the community; for it was not necessary, because they had such organs that any thing should be published that would betray their secrets. And here he might observe that the *Freemasons' Magazine* was allowed to publish the proceedings of Grand Lodge, on the responsibility of the proprietor to see that nothing appeared at all inconsistent with the principles of their Order. That that had been done honestly and independently no one could doubt, and he was glad to see Brother Warren present on that occasion, and to give him a welcome to Suffolk, he was sure he might say in the name of the Brethren—(cheers)—as well as of himself; and he would ask them to drink the health of that Brother, coupled with an honest and independent press, which it should ever be their duty to support, whilst they scouted all libellous and scurrilous publications.(Cheers).

Bro. Henry George Warren felt some difficulty in acknowledging the toast which had been so kindly proposed and responded to. He was proud of his connection with the press, and of the position which he had the honour to hold in Grand Lodge, and so long as he continued to hold his position, it would be his utmost endeavour, whilst speaking boldly and independently, to abstain from anything bearing even the semblance of anonymous slander. (Applause.) It had been his lot upon more than one occasion to find himself in opposition to the Grand Master and the executive, but when he had occasion, or thought he had occasion, to complain of the proceedings of the Grand Master, he had not hesitated to do so boldly and straightforwardly in Grand Lodge, when the Grand Master had the opportunity of at once replying to him, thus placing both sides of the question at once before Grand Lodge and the Craft. (Cheers.) Now he would ask them if there was anything inconsistent in such a course of proceeding with that of defending the Grand Master against anonymous attacks. He had heard it was—and he had seen the question put in print, “Whether Warren and the *Magazine* had jumped Jim Crow?” He should leave the pages of the *Magazine* to answer for themselves, and as far as he was personally concerned, he believed the Brethren of Suffolk were as well able as any body of men could be to form their own judgment on the subject. (Hear, hear.) He could confidently appeal to them, because he had had the honour of addressing them about twelve months since, and he believed they would bear him out that he then stated, that though he believed great grounds of complaint had existed against the executive of Grand Lodge, with regard to the non-answering of communications and on other subjects, he was bound to admit that within the last few months an alteration had taken place in the *personnel* of the executive, through which all grounds of complaint would most probably be removed in the future. (Hear, hear.) That they had heard him state before the *Magazine* had been honoured with such encomiums as they had heard that evening—and in the fair and independent expression of his own opinions. (Cheers.) He thanked Bros. Havers and Roxburgh for the manner in which they had spoken of the *Magazine* that evening—and the brethren for the way they had responded to the toast—and could assure them that so long as he had the honour to continue connected with the *Magazine* he should use his best endeavours to secure its being so conducted

as to meet with the general approval of the Craft—at the same time that he would never compromise his own independent opinion. (Cheers).

The Grand Registrar had great pleasure in proposing "The Visitors," whom he was sure they were glad to see amongst them. He had not the honour of the acquaintance of the whole of those visitors, but amongst them he observed Bro. Scott, S.G.W.; Bro. Cockle, of No. 4; Bro. Aldrich, No. 196; Bro. Fox, Prov. G. Sec. for Norfolk; and others. He should therefore ask them to drink to the health of the visitors, coupled with the name of Bro. Fox. (Applause).

Bro. Fox acknowledged the compliment, regretting that the duty had not devolved upon Bro. Scott, who was a older Mason. He could not deny, however, that it gave him great pleasure to have to acknowledge the toast, and he had thereby the opportunity of testifying the great gratification he had experienced from the proceedings of the day, marked as they had been by a spirit of Freemasonry which he had never seen excelled. He recognized several of the Brethren present as having done them the honour to be present at the recent Grand Lodge of Norfolk, at Yarmouth; and he was proud of the opportunity of reciprocating the compliment, as he considered nothing could better tend to cementing the Craft into one brotherhood, and extending the benefits of the order than the occasional visiting the Lodges of neighbouring provinces. (Applause).

The Grand Reg. then gave "Prosperity to the various Lodges in the province," which was acknowledged by Bro. Gissing, No. 96, Woodbridge; Bro. Harris, No. 131, Ipswich; Bro. Randall, No. 272, Ipswich; Bro. Fenn, No. 383, Beccles; Bro. Hart, No. 417, Hadleigh; and Bro. Turner, No. 522, Ipswich; the latter Brother stating that his Lodge now numbered eighty-five members, including twenty-three P.Ms, of whom twenty had passed the chair of their own Lodge. As Master of No. 522, feeling it was the duty of every Master of a Lodge to visit the United Grand Lodge at least once in his year of office, to make himself acquainted with the manner in which the business was conducted—he had done so, and had been much gratified in observing the admirable manner in which the business was conducted by the Grand Master, and in hearing Lord Panmure, Bro. Havers, Bro. Roxburgh, Bro. Warren, and others, address Grand Lodge.

The toast to "All poor and distressed Masons," closed the proceedings.

Bro. Ball, Prov. G. Org., assisted by Bros. Bowles, Prov. G. Org.; Stubbs; Dorling, G. Sec.; and other Brethren, contributed much by their musical talent to the enjoyment of the evening.

## SUSSEX.

### PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge was held at the Old Ship Hotel, Brighton, on Friday, September 24th, under the presidency of the Right Worshipful Bro. Captain George Charles Dalbiac, Deputy Provincial Grand Master. The Lodge was opened at three o'clock. Present—Bros. B. Vallance, as Prov. S.G.W., John Bacon, Prov. J.G.W., other officers and several Brethren of the province.

The minutes of the preceding Grand Lodge having been read and confirmed, the report of the finance committee was brought up, showing a handsome balance in hand.

Bro. William Verrall was unanimously re-elected Prov. Grand Treas.

The roll of the Lodges was then called over by the Prov. Grand Sec., who also read a statement of the progress of Masonry in the province during the past year, which showed that in the Lodge of Union, No. 45, at Chichester, there had been five initiations and two joinings, making in all forty-six members; in the Derwent, at Hastings, three initiations and two joinings, in all thirty-four members; in the Clarence, at Brighton, eleven initiations and four joinings, in all eighty-nine members; in the South Saxon, at Lewes, five initiations and nine joinings, in all thirty-seven members; in the Royal York, at Brighton, six initiations and five joinings, in all seventy-four members; in the Wellington, at Rye, twelve members; in the Brunswick, at Brighton, eleven members.

The R.W.D. Prov. G. Master then addressed the Provincial Grand Lodge as follows:—"Brethren,—I beg most warmly to acknowledge your kind greeting and reception,



and to assure you how gratified I am to-day to see such a numerous gathering of Brethren under the respective banners of the various Lodges of the province; as well as of the honour I feel at the attendance of several distinguished visitors. Little did I anticipate, at our last annual meeting, that I should this day be in the proud position of addressing you as the Provincial Deputy Grand Master. Gratified and proud as I am to preside over this province, under the authority of our R.W. Prov. G.M., his grace the Duke of Richmond, I cannot but feel there is one deep regret, one heavy drawback to my elevation, in which I know you will all sympathise with me; I mean the necessary retirement, on account of ill health, of our most respected Brother Colonel McQueen. I feel I should be unworthily filling this chair, did I not at once endeavour to pay a high tribute of respect to that worthy Brother, by stating, and your re-echoing, the very high esteem he was universally held in, and the deep obligations we owe him for the manner in which he so ably carried out the duties of D. Prov. G.M. during the last four years, and for the consequent high position in which we now find ourselves. Brethren, the resuscitation of this Provincial Grand Lodge, after twenty-seven years' abeyance, was no ta light task; the details of the re-organization of it have already been before you, and the names of those zealous brethren who laboured in our cause, and to whom we are deeply indebted, are well known to you. Our Brother McQueen, the first appointed Deputy Grand Master, at once put his shoulder to the wheel; he had very many difficulties to contend against, and we know with what perseverance he overcame those difficulties, and with what success he brought the Provincial Grand Lodge of Sussex to the high and flourishing condition it now enjoys through his exertions. His kind behaviour, his high sense of right and justice, his unflinching discipline, always tempered with kindness, his urbanity and truly Masonic spirit, have have us under a deep debt of gratitude to that most excellent Brother. I sincerely trust that a record of this and the high esteem universally felt for him by the Brethren of this province, may be duly registered during the course of this day's proceedings. In consequence of my appointment as D. Prov. G.M. occurring so near the close of our Masonic year, I have not considered it desirable to make any alteration in the appointment of provincial officers this year beyond filling up those vacancies which the events of the year have occasioned. The past has in several instances been an eventful year to us, and like our chequered flooring, and the moral it teaches, we have had the dark as well as the bright squares to contemplate. And here I think a most fitting opportunity occurs of reminding the Brethren of the irreparable loss our province has sustained by the decease of our highly esteemed and deeply lamented Bro. Folkard, the eminently talented and zealous Prov. G. Reg. It is, I am sure, the hearty wish of every member of this Prov. Grand Lodge that some tribute of his worth should also stand recorded on our minutes. He was one of those zealous Brethren to whom is mainly attributable, and who laboured so hard in, the reorganization of the Sussex Prov. Grand Lodge. Bro. Folkard had, indeed, a head well stored with Masonic knowledge, and he had a heart to dispense that knowledge for the benefit of the Order. He was looked upon latterly as the father of Masonry in this town; he was ever ready to extend the right hand of fellowship to his Brethren, and he practised to the fullest extent those truly Masonic virtues—brotherly love, relief and truth. Kind, dignified and affable, he was ever mindful of the wants and woes of othe Such, my Brethren, was our late Bro. Folkard as a Mason—in civil life he was equally respected; the various records of his usefulness, his good deeds, and the great respect in which he was universally held by his fellow townsmen of every grade in society, have been so lately testified to in private, in public, and by the press, that I will dwell no longer on our and on his family's painful bereavement, beyond saying, that no brother Mason, no friend to the distressed, no benefactor to his fellow-men, ever enjoyed more universa esteem, or lived more respected, or died more regretted, than our late worthy brother Folkard. And now Brethren, in congratulating you all on our prosperity, and the steady advance of Masonry in the province, it is a most pleasing part of my duty to allude to the *clat* which attended the recent consecration of the Loyal Brunswick Lodge in this



town. It was, I assure you, a deep source of regret to me that I was personally, by unforeseen circumstances, prevented being present on that memorable occasion. To the W.M., the officers and brethren of No. 1,034, the greatest praise was due for the way in which the arrangements were carried out, and for the liberality displayed on that occasion. To Bro. John Hervey, Prov. G.D., the best thanks of the province are due for the impressive way in which he performed his important duties. Commencing under such favourable circumstances, with so zealous a Master and such experienced craftsmen, I feel certain the Royal Brunswick Lodge will not only prosper, but be the joint means with the sister Lodges in this town of advancing the interests of the order, and diffusing those glorious principles which Freemasonry teaches. May all success and prosperity attend the efforts of the Worshipful Master and Brethren of the Royal Brunswick Lodge. There is one subject, Brethren, to which I wish to draw your particular attention—it is the necessity of correctness in all returns to the Provincial as well as to the Grand Lodge of England—it behoves the Masters of Lodges before they transmit to Grand Lodge any return, document or certificate, to well satisfy themselves of the accuracy of the same. I am led to these remarks by the number of complaints against various Lodges in England received and adjudicated on by the Board of General Purposes at the beginning of last month. Before requesting the Provincial Grand Officers to deliver up their collars and jewels of office, let me offer them my warmest acknowledgments for their services, and the mode in which their duties have been performed, for their kind co-operation, their regular attendance to all signs and summonses, and the faithful discharge of the various duties entrusted to them. We have worked together in harmony, and this, coupled with the zeal evinced by all, has led to the happiest results. I trust the way in which the Prov. Grand Lodge has been conducted, the report of the finance committee and Treasurer's account have given general satisfaction. To the Prov. G. Treasurer our best thanks are due for the solicitude with which he has taken care of our funds and the admirable way in which the accounts have been kept. To Bro. Gavin E. Pocock, Prov. G. Sec., since the re-organization of this Prov. Grand Lodge, in 1854, I really feel quite inadequate to thank him sufficiently for his valuable services. Believe me, that worthy Brother has no sinecure; I cannot imagine that the Brethren in general have any possible idea of the multiplicity of correspondence, the number of returns and other documents which he has to prepare. I am sure that but few are aware of the labour it costs him and the amount of his valuable time that he devotes to our service. It is only among those who have access to his Masonic *sanctum* who can at all realize the arduous duties devolving upon him. Bro. Pocock is indeed pre-eminently entitled to my and your warmest acknowledgments for the assiduity with which he performs the duties of Prov. G. Sec., for the admirable way in which the minutes and records are kept, for his prompt attention to every correspondent, for his zeal for the Order, for his solicitude to maintain inviolate our ancient landmarks, and for the personal sacrifice of time, labour, and attention, which he devotes to our service. In conclusion, Brethren, I feel I may confidently rely on the same support and co-operation this next year from the officers present and past that has been vouchsafed so kindly to my worthy predecessor and to myself. I beg to assure you that it shall be my earnest endeavour to perform all my duties—without partiality, favour, or affection, but with freedom, fervency, and zeal for the benefit of our Order—to the satisfaction of you all, and I hope with credit to myself. Our R.W. Prov. G.M. having intrusted me with powers not vouchsafed to every D. Prov. G.M., I shall even feel it doubly incumbent on me to appreciate that confidence by fulfilling that trust in the way I am sure most pleasing to his grace, namely, by jealously guarding against any inroad upon our ancient landmarks, by enforcing a strict adherence to the Book of Constitutions, by allegiance to the Grand Lodge of England, and by supporting in every way our Most Worshipful Grand Master the Earl of Zetland, who is so pre-eminently entitled to our support.” (Loud applause followed this address.)

Bro. Henry Verrall, after making a few observations on the loss that Masonry had sustained in the decease of the much lamented Bro. Folkard, moved—“That this Prov. Grand Lodge desires to express its deep regret at the lamented decease of Bro. Folkard, Prov. G. Reg., and to record its testimony to his virtues, and its

sense of the great zeal which he had displayed in behalf of Freemasonry, especially in this province, where his exertions mainly contributed to the regeneration of the Provincial Grand Lodge."

The resolution was seconded, and carried unanimously.

The D. Prov. G.M. then appointed and invested the following officers for the year ensuing:—Bro. John Bacon, (No. 394 and 1034), Prov. S.G.W.; James Powell, (No. 45), Prov. J.G.W.; Wm. Watkins, (No. 45), re-appointed Prov. G. Chaplain; Wm. Verrall, re-elected Prov. G. Treas.; Henry Verrall, (No. 338), Prov. G. Reg.; Gavin E. Pocock, (No. 338 and 390), re-appointed Prov. G. Sec.; Wm. R. Wood, (No. 394), Prov. S.G. Deacon; C. Woolven, (No. 394), Prov. J.G. Deacon; E. E. Scott, (No. 338), re-appointed Prov. G. Supt. of Works; H. Schilling, (No. 338), re-appointed Prov. G. Dir. of Cers.; G. Wellerd, (No. 47), re-appointed Prov. G. Assist. Dir. of Cers.; Bowmer, (No. 47) Prov. G.S.B.; Kuhe, (No. 338), re-appointed Prov. G. Organist; Butcher, (No. 390), re-appointed Prov. G. Purs.; Bros. Ridley, (No. 394 and 1034); Goodeve, (No. 45), Burchell, (No. 47), Collins, (No. 45), re-appointed Prov. G. Stewards; Penfold, (No. 390), re-appointed Prov. G. Tyler.

Bro. John Bacon, Prov. S.G.W., then moved the following resolution, which, being seconded by Bro. Powell, Prov. J.G.W., was carried unanimously:—"That the best thanks of this Prov. Grand Lodge be presented to the Right Worshipful Bro. Colonel James MacQueen, upon his retirement from the appointment of D. Prov. G.M., for the ability, impartiality, and courtesy at all times shown by him during the period of his presiding over the Freemasons of this province, as the deputy of his grace the Duke of Richmond."

Bro. Pocock, the Prov. G. Sec. then rose, and after dilating on what the Masons of Sussex had already done in aid of the charities, proposed—"That two governorships for fifteen years in the Royal Masonic Benevolent Institution for aged Freemasons and their widows, be purchased from the funds of this Provincial Grand Lodge, at a cost of £20, and that the privileges of one be given to the Worshipful Master (for the time being) of the Lodge of Union, (No. 45), and of the other to the Worshipful Master (for the time being) of the Derwent Lodge, (No. 47)," which was carried unanimously.

The D. Prov. G.M. said he desired, now that the business was disposed of, to convey to the R. W. Bro. Hall, Prov. G.M. for Cambridge, the thanks of himself and the Prov. G. Lodge, for the honour of his presence on the occasion.

Bro. Hall acknowledged the compliment, and said he considered it was offered rather to the position he held in Masonry than to himself, as it was the first occasion of his visiting the Masons of Sussex; he trusted, however, he might have other opportunities of meeting them.

Bro. Stuckey begged to call the attention of the D. Prov. G.M. to the subject of reports of meetings of Lodges which appeared in the press, in which the conviviality and conversation at the banquets were commented upon, and asked whether it could not be prevented.

The D. Prov. G.M. said that he did not see any necessity for noticing the matter; he was friendly to publicity, and considered that Masons need not be ashamed to see their acts and deeds recorded; he only wished that in the reports complained of, the Brethren who contributed the information would, with the jokes and convivialities, tell of the good deeds of the Masons—the bane would then carry the antidote with it. (Applause).

The D. Prov. G.M., having announced that the next Prov. Grand Lodge would be held at Hastings, the Prov. Grand Lodge was closed in ancient and solemn form.

#### THE BANQUET

took place in the ball-room; the D. Prov. G.M. presided.

On the removal of the cloth, after doing honour to the toasts of "Her Majesty the Queen," and "The Prince Consort, and the rest of the royal family,"

The D. Prov. G.M. called on all present to join in a toast to the health of one whom it was impossible for them too much to honour—the M.W.G.M., the Earl of Zetland. Every one knew how well his lordship was fitted for the high position he held; that during the period of his government the charities of the Order had

steadily advanced in prosperity, and their Lodges and members largely increased. His path had not been without thorns, but he had nobly made his way through all difficulties. He (the D. Prov. G.M.) asked them to show the noble earl how highly his conduct was appreciated by the Masons of Sussex, and how capable they considered him of carrying out the great principles which Freemasons advocated.

The D. Prov. G.M., after a short pause, then proposed the R.W.D.G.M., Lord Panmure, and the rest of the Grand Officers—saying that if they were fortunate in their Grand Master, they were equally felicitous in his Deputy. The published records of the proceedings of Grand Lodge informed them how diligent and attentive Lord Panmure was on all occasions to the business of the Craft; and to his lordship, and the other officers of the Grand Lodge of England, their thanks were justly due.

Bro. W. R. Wood, Grand Steward, being called upon by the D. Prov. G.M., as a representative of Grand Lodge, acknowledged the toast, assuring the Brethren that the Grand Officers would at all times maintain the integrity and best interests of the Order.

The D. Prov. G.M., in proposing "The Duke of Richmond, the Grand Master of the Province," said that, although his grace was unable to give much personal attention to Masonry, he endowed his Deputy with large powers; and, as regarded the business, made himself acquainted with the proceedings of his province, and doubtless, if his grace saw any deviation from the Book of Constitutions, he would exercise his prerogative to remedy it. In Sussex the Duke of Richmond was well known by his liberal patronage of every useful and benevolent institution.

The R.W. Prov. G.M. for Cambridge said, he had undertaken the pleasing duty of proposing the next toast, which was to do honour to the very estimable Brother who presided over the Prov. Grand Lodge. This duty should properly have fallen to some member of the province, but he could perceive there was a flame slumbering within the bosom of all around him, which required but a breath to call it into life. He (Bro. Hall) had had considerable experience in Masonry, and could, therefore, readily form some notion of Bro. Dalbiac's ability, and he was sure, from what they had seen that day, they would be enabled to judge of his efficiency in discharging the duties of his station. He could only say that the Duke of Richmond would well deserve their thanks, had he never done any act in Masonry, other than that of appointing so excellent a Brother as his Deputy. (Applause.)

The D. Prov. G.M. said, he did not possess a sufficient command of language to acknowledge in fitting terms Bro. Hall's eulogium, or the kind and warm reception the Brethren had given to his name, or the way in which he had been greeted. He trusted that the harmony of the province would increase, and he hoped to obtain the cheerful co-operation of all his officers in carrying out its business. He should always consider it his duty to attend to the wishes of the Brethren, when properly conveyed to him. It would ever be his desire to discharge his duties without favour or affection; but with freedom, fervency, and zeal. (Cheers.)

The D. Prov. G.M. next said, that gratitude was one of the attributes of Masonry, and he thought the province of Sussex would be neglectful of that virtue, did the Provincial Grand Lodge not again acknowledge the services of his predecessor. He therefore proposed the improved health of "Bro. Col. MacQueen."

The D. Prov. G.M. again rose and said, that Masons were always delighted to be honoured with the presence of visitors; they had but few that day, and he requested the Brethren to give a hearty welcome to Bro. Hall, the Prov. G.M. of Cambridge, and Bro. How.

Bro. Hall said it was very beneficial that there should be intercourse between the Brethren of London and the different provinces. For himself, he could say, he was much gratified in seeing the order and regularity of their proceedings in Sussex, and he was grateful for the hospitality extended towards him. He hoped that harmony would be preserved in the province; as they could not shut their eyes to the signs of discontent that existed elsewhere. He trusted that what passed in the last Grand Lodge would be the means of restoring harmony in that body. It was unreasonable to expect entire perfection, but he was sure it was the Grand Master's desire to discharge the duties of his high station with the utmost



integrity of purpose. He asked the Brethren not to pay any attention to reports they might hear, but go into Grand Lodge themselves and exercise their own judgment on the Grand Master's proceedings. If the jars between the powers that were in and the powers that were out were to be continued, he should bid adieu to Masonry; and would recommend those who desired peace and unanimity to retire into their own Lodges till quieter times arose. Fearing that his observations were extending to an unreasonable length, and that he should forget the purpose for which he rose, he concluded by thanking the Brethren of Sussex for the kindness and hospitality himself and brother visitor had received. (Cheers).

The D. Prov. G.M., after begging the Brethren to bear away in their minds the admirable remarks of the Prov. G.M. of Cambridge, proposed "The Grand Officers of Sussex," appointed that day, which was acknowledged by Bro. Bacon, S.G.W., who hoped that they would, at the end of their year of office, be enabled to render a good account of their conduct.

"The Past Prov. Grand Officers" was responded to by Bro. McGee, who said himself and other Past Prov. G. officers, were always ready at command to promote the interests of Masonry.

"The W. M. of the Royal York Lodge," under whose banner the meeting was held, and "The Prov. G. Stewards" were then drunk, the latter toast being acknowledged by Bro. Ridley.

The toast, "To all poor and distressed Masons" concluded the day's proceedings.

The exertions of Bros. Fielding, Edney, and Kuhe, much enhanced the harmony of the evening.

#### WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Semper Fidelis (772), Crown Hotel, Worcester, at 9½; Tuesday, 5th, Harmonic (313), Freemasons' Tavern, Dudley, at 6½; Worcester (340), Bell Hotel, Worcester, at 6½.

DUDLEY.—*The Vernon Lodge* (No. 819).—The installation meeting of this Lodge was held on the 15th inst., at the Old Town Hall, Dudley, a fair number of the Brethren being present, and several visitors. Lodge was opened at four p.m. by the W.M., Bro. G. H. Deeley. Several matters of business were transacted, including the election of Sir E. Lechmere, Bart., P.D. Prov. G.M., as an honorary member, and a resolution to present a P.M.'s jewel to Bro. Deeley. In pursuance of an intimation to that effect from the Prov. G. Lodge, it was unanimously resolved to strike Bro. Sheridan's name from the circular as joining member, that Brother not having yet backed the memorial of this Lodge to the Board of General Purposes. Bro. E. H. Hollier, P. Prov. G.D.C., was then duly installed by the Rev. E. A. Gwynne (Prov. G.C., Staffordshire), the Chaplain, as W.M. for the ensuing year. Brother Hollier then invested his officers as follows:—Bros. B. B. Smith, S.W.; W. Wigginton (Prov. G.S.B.), J.W.; Rev. E. A. Gwynne, Chaplain; G. B. Lowe, Treasurer; E. Poole, Secretary; J. Ketley, S.D.; J. Westley, J.D.; E. H. Stringer, D.C.; J. Wright, Steward; H. Peart, I.G.; and J. Jeffs, Tyler. Lodge having been closed, the Brethren adjourned to Bro. Deeley's, to celebrate the festival of St. John, and the installation of the W.M., a most sumptuous banquet having been prepared by that Brother. The usual toasts were drunk and responded to, and the harmony of the evening was greatly enhanced by the admirable singing of Bro. Francies, who accompanied himself on the pianoforte. The Brethren separated at an early hour.

#### YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Union (287), Masonic Hall, York, at 7. Tuesday, 5th, Camolodunum (958), Crescent, Selby, at 7.

#### YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, October 4th, Paradise (162), Music Hall, Sheffield, at 7. Thursday, 7th, Sincerity (874), Freemasons' Hall, Bradford, at 8.

HUDDERSFIELD.—There is a growing interest in the province of West Yorkshire, on the subject of the Freemasons' Schools, which has been evidenced by increased efforts



for the last year, when a few active Brethren commenced a canvass in their immediate locality, and obtained several subscriptions. The report and circular issued recently on behalf of the schools have again awakened the attention of the Yorkshire Brethren, and the prevailing opinion seems to be that an effort might be made through the whole country on behalf of the Boys' School, to place it on an equal footing with the Girls' School in point of accommodation for inmates. It appears some £2000 would require to be raised to effect this object, and the Yorkshire Brethren will not be behindhand in this laudable work. Notice has already been given that at the next Prov. G. Lodge, to be held at Sheffield, on 6th Oct., the subject will be brought forward for consideration. The Lodge of Harmony, No. 342, Huddersfield (one of the most influential of the Province, and which engaged most heartily in the canvass for subscriptions), has passed the following resolution in reference to the report and circular as to the Masonic Schools, issued by Bros. Lyall, Bincks, and Symonds.—“That in the opinion of this Lodge, the Boys' School is the institution which most requires an immediate effort on the part of the Brethren.” “That this Lodge prefers the scheme of provincial committees to that of corresponding secretaries.” “That inasmuch as notice has been given, that at the next Prov. G. Lodge for this province, to be held at Sheffield in October, the subject of the Masonic charities will be brought forward for consideration, this Lodge considers it desirable that a deputation should attend from London on that occasion.”

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## ROYAL ARCH.

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### PROVINCIAL CHAPTERS.

**SOUTH SHIELDS.**—*Chapter Saint Hilda* (No. 292).—The Companions of this Chapter held an emergency convocation, the first since the consecration of the Chapter, on Wednesday evening, the 22nd ult., Comps. R. B. Ridley, in his capacity as Z.; Geo. Potts, as H.; John Toshach, as J. (two ex-mayors of the borough); assisted by Comps. H. Hewison, E.; J. N. Buckland, P.S.; Franklin and Stockdale as Assist. S.; J. J. Oliver, N.; and Evans, Janitor; Comp. J. G. Tulloch, E., of the Ogle Chapter, No. 292, North Shields, was also present, accompanied by Comp. Dennison. Six Brethren of the Craft were exalted to the sublime degree of R.A. Masonry, the exaltation being conducted by Comp. R. B. Ridley, Z., in a very impressive manner, ably assisted by Comps. Potts, Toshach, Hewison, Buckland, and Oliver; the musical arrangements being confided to Comp. J. Watt, on the harmonium, which enhanced considerably the beauty of the ceremonies. After the exaltations had been got through, a code of by-laws for the government of the Chapter were read and adopted. Comp. R. B. Ridley appointed Comps. J. Watt, Organist, and J. Roddam, Assist. Treas.; Comp. J. N. Buckland, P.S., nominated as Assist. Soj. Comps. J. Hinde, and T. Stockdale, who were duly invested, and with the marked approbation of Comp. R. B. Ridley, Z. The Chapter having been closed, the Companions retired to an excellent supper, which reflected great credit on the taste and arrangements of Bro. Carman, the worthy host. From an anxious desire on the part of a number of the Brethren of the prosperous St. Hilda Lodge, No. 292, to be exalted to the R.A., there is every prospect of the St. Hilda Chapter taking a conspicuous place in Arch Masonry in the province of Durham.

**WOLVERHAMPTON.**—*St. Peter's Chapter* (No. 607).—A meeting of this Chapter was holden at the Star and Garter, on Tuesday, Sept. 21st. The Prov. Grand Superintendent was present, the officers present were—Comps. Lewis, M.E.Z.; G. Hudson, H.; Gwynne, J.; Harris, Treas.; Warner, Scribe E.; Gough, Scribe N. (for R. Hudson, absent); Pendleton, P.S.; King, 1st A.S.; Stanway, 2nd A.S.; Jones, Janitor; Caswell, Dir. of Cers. Bros. Owen and Fendelow were exalted to this degree. The M.E.Z. proposed Bro. Walton as a candidate for exaltation at

the next meeting. Colonel Vernon, the Grand Superintendent of the Province, said he could not permit the opportunity to pass without expressing to the M.E.Z. his hearty congratulations on the prosperity of the Chapter, his admiration of the ability with which it was conducted, and the efficient manner in which every officer discharged his duty.

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## THE WEEK.

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HER MAJESTY continues to enjoy the quiet of Her—Highland residence: while the Prince of Wales and the Prince Consort go out daily grouse-shooting and deer-stalking. On the 20th Her Majesty gave a ball in the new ball-room. Her Royal Highness the Duchess of Kent was present, and about fifty of the nobility and gentry were invited. The Queen, we hear, will visit Oxford University and city, at the opening of the museum, at the grand commemoration in June next. Prince Alfred is still in Germany; and is about to visit Gotha.—The Emperor and Empress of the French are still at Biarritz. The Emperor passes several hours every day in the open air. The Prince Imperial is as well as can possibly be desired. The Empress bathes every morning. The Imperial Government has yielded to the outcry the protectionists raised at the rumour of intentions on the part of Prince Napoleon to introduce free trade, and has publicly promised that nothing is to be altered in the present state of things. The Emperor was to have arrived at Saint Cloud yesterday, and is to proceed to the camp of Chalons to-morrow. Marshal Canrobert is not, as was reported, to be married to the Duchess de Sotomayor, but to the daughter of an iron-master in the Haute Marne. The new railway from Paris to Vincennes, which is of great importance in a military point of view, is being completed. The *Moniteur* has published a statement of the results of the Chinese expedition contained in the treaty with China. It concludes by attributing the happy results to the good understanding between England and France, and the bravery of their forces. The *Moniteur de l'Armée* describes the preparatory steps already taken for the French, or rather French and Spanish, expedition against Cochin-China. The French had always this more at heart than the war against China itself. Accounts from all parts of France speak of the vintage being in full progress, and that the result will be from a third to a fourth beyond the hopes of the growers. Prince Ghika has been killed, exactly in the way the late Duc d'Orleans perished, at the Rond-Point in the Champs Elysées. He was returning to Paris from a drive in the Bois de Boulogne, when the horses of his phaeton took fright; the coachman was thrown, and the Prince seized the reins, when he himself was flung head foremost, and was taken to a shop, but expired in a few minutes. The expected alteration in the rate of discount at the Bank of France took place on Thursday. It was fixed at three per cent. No improvement on the Bourse occurred in consequence. The Prince Napoleon was to leave Paris on Saturday for Warsaw where he was to be the guest of the Emperor of Russia, and to assist at the great review which is to astonish all Europe.—The Queen of Spain had arrived at the Escorial on the 20th from her tour, and arrived at Madrid on the 22nd. The journals express the opinion that the new Cortes will be Progressist, and therefore hostile to O'Donnell. It is said that the government purposes to act energetically against Mexico; and that it has determined on sending 3,000 men to the Isle of Cuba as a reinforcement to the garrison. Two war steamers are about to proceed to the Havannah station. The semi-official *Correspondancia* says that the government is about to carry out the measure for the sale of civil property. The elections are to take place in October. The state of siege in Catalonia, is immediately to be raised. The first law to be proposed by government will be a new, extremely liberal, law on the press.—A large meeting of the French refugees is about to be held in Brussels, if the government consent, with a view of consulting as to the means of obtaining work for a great number of them who are suffering much distress.

The three glorious days of Belgium, the anniversary of the revolution, began on Thursday and there was as much enthusiasm kept up as by the Americans on the 4th of July.——St. Petersburg journals announce a decisive defeat of Schamyl. According to them, on the 2nd ult., a large detachment of his forces attacked a Russian column in the gorge of Acho, but was repulsed with considerable loss; whereupon Schamyl, with a part of his troops, resolved to make a diversion at Wladikankas. He there found a column under General Mischchanko, who manœuvred to entice him into the place, and then, dividing his force into two columns, attacked him right and left, and routed him with loss. This engagement took place on the 11th ult. The reports of agrarian disturbances in the interior of Russia are confirmed. The destructive fires in the country also continue with the most disastrous results. General Mouravieff Amourski is to be *chargé d'affaires* at Pekin.——It is again in contemplation to reduce the Austrian army, which is considered too large for the financial resources of the country. It is affirmed that the Emperor has acquiesced in this measure. Letters from Vienna state that Austria thinks of raising a loan in London to the amount of ten millions sterling.——The accounts from Prussia are very contradictory. The King has as yet signed nothing. The *Hanover Gazette* reports an important change for the better in his health. The departure of the Prince of Prussia for Hanover has been delayed. The *Opinione*, of Turin, of the 22nd, in an article on the Villafranca affair, declares that “in making a concession to Russia, Sardinia has no intention of alienating her independence, and that she cannot do otherwise than gain by the presence of Russian steamers in her ports, as she did by the Americans at Spezia.”——The Queen-Regent of Greece has decreed the recent establishment of the ancient Olympic games. They are to be held at Athens, in the ancient stadium, which is still in a very perfect state of preservation, and requires very little more than a good cleaning out. They are to take place on all the Sundays in the month of October, 1859. There will be wrestling, boxing, throwing the quoit, racing, dancing, music, and singing, as in olden times, also prizes for works of art, and manufactures.——The concession for laying down the submarine telegraph to Alexandria has been agreed to Mr. Gisborne, who represents an English company with a capital of £800,000. The line will start from Cape Hellas, and will have a branch line on Malta and Corfu, uniting with Great Britain.——The riot at Staten Island, is the principal item in the American news. The destruction of the buildings and the brutal treatment of the sick, elicited a very strong proclamation from the governor of New York State. A number of persons occupying high positions were arrested. The frigate *Sabine* anchored near the shipping at Quarantine to afford any protection which might be required. A large military force was ordered to the scene of riot. The advanced guard of the Governor's army arrived on the 10th, and were well received by the rioters, marching to their camping ground amid the cheers of the insurrectionists. There is no abatement of the yellow fever at New Orleans and Charleston; the disease was beginning to spread into the country. Several persons have been killed on the Hudson River Railroad. The laying down of the Atlantic Telegraph cable was celebrated with great pomp on the 2nd instant. In the evening there was a grand banquet, at which Lord Napier was present and delivered a speech characterized by admirable good taste. The excitement in regard to the electric cable had, however, nearly died out, though the news of its temporary failure had not reached the States. The United States have suspended negotiations with the Mexican Government. Tampico had surrendered to the Liberal forces, and Vidaurri at the head of a large force, was on his march to the capital. Mexico is in a most disorganised condition. Mr. H. B. Tebbetts one of the earliest submarine telegraphic cable projectors, is at Washington, preparatory to proceeding to Madrid to consummate a privilege granted by the Captain General for laying a cable from Cuba to Florida. The governor of the Cape of Good Hope has left Cape Town on a journey to mediate between the Boers and Basutus. Great hopes are entertained that his excellency's endeavours to restore peace will be successful.——At the inquest on the two children burnt at Greenwich, evidence was submitted of a character to justify the suspicion that the crime of arson had been committed.——The investigation into the circumstances of the late accident on the St. Germain's Railway is at an end. The station-master and the telegraph director on the line have been charged with homi-



cide.—A shocking accident occurred to a station-master on the Midland line. While recrossing the rail, after adjusting the signals, he was overtaken by a passenger train, by which he was killed on the spot.—A wooden bridge on the Trent Valley railway has been entirely destroyed by fire. The traffic between Stafford and Rugby, is stopped by the calamity. The origin of the fire is not known.—Two houses fell down near Ludgate Hill, on Thursday. We have not heard of any person being injured.—The cause of the panic in the Sheffield Music Hall, which resulted in so terrible a loss of life, has not been satisfactorily made out though it seems to have proceeded from an unimportant explosion of gas, caused by a young man who lighted a match for his cigar.—A fire took place in the sugar stores of Messrs. Leitch and Co., of Blackstock Street, Liverpool. The sugar melted and blazed like oil; and the casks, with the sugar-saturated floors, sent up a glare that was seen a long distance off. The stock and building (which were quite destroyed) were valued at about £6,000.—There are distressing accounts from Limerick, Cork, Kerry, and Galway, of heavy floods, which arose on Friday and Saturday. There was great damage done by the overflowing of the river Feale, which forms the boundary between Kerry and Limerick. Five or six persons were drowned.—A man named Tole has been arrested on a charge of deserting from the 7th regiment in the trenches before Sebastopol. He is said to have given information to the Russians which resulted in an attack costing the English the loss of Captain Browne and thirty men. Another rascal deserted with him who did not long survive his infamy. Satisfactory evidence having been given before the magistrate, Tole was handed over to the military to be tried by court-martial.—The convicts at Portland, 1500 in number, projected an outbreak, when they had arranged to murder their guards, to burn down their prison buildings, to plunder the villages in the neighbourhood, and then to escape as they best might. The authorities, put on their guard by one of the convicts, made such arrangements as enabled them to overpower the conspirators at the moment of their rising; but their chance of escape has been a very narrow one. The cause of the threatened *émeute* was some fancied difference in the relative punishment of prisoners convicted under different modifications of the law in 1853 and 1857.—The civic persecution of the street fruit-sellers still continues. The Lord Mayor gives an illustration of his ideas of justice, by fining each of these poor creatures a shilling, or committed them in default to three days' imprisonment. At the Central Criminal Court, Thomas Ferryman and his wife were tried for coining on an extensive scale. The woman was acquitted, but the man found guilty, and sentenced to eight years' penal servitude. On Thursday, Robert L. Wilson, Samuel Beale, and John Bushell, three Post-office letter-carriers, who had pleaded guilty to indictments charging them with stealing letters containing moneys, were placed at the bar to receive judgment. Mr. Baron Watson said the integrity of letters passing through the post must be protected; and sentenced the prisoners to be kept in penal servitude for four years. A lad named James Trench, was convicted of the offence of arson, committed apparently from a feeling of revenge against his employer in consequence of his having dismissed him from his employment. He was sentenced to be kept in penal servitude for four years. Angel Hyam Cohen, surrendered to take his trial, for having in his possession Admiralty stores. The same evidence given lately at the Mansion House was produced, but the court considered it insufficient to support the charge, and the jury acquitted the prisoner.—In the New Court, Joseph Ruscovitch, was found guilty of forging a bill of exchange for £460, with intent to defraud the Messrs. Gillespy, and sentenced to six years' penal servitude. A brute, named William Saville, was sentenced to fifteen years' penal servitude, for an assault on his own daughter, the result of which was the birth of a child. William Steinthal, by profession sorcerer and commission agent, was charged with obtaining £18 from Andreas Mag, by fraudulent pretences. The dupe was led to believe that by paying certain sums of money, using certain magical manœuvres, and performing several mummeries, a valuable prize in the German lottery would be secured to him. Mr. Yardley sentenced the man of magic to six weeks' hard labour.—On Friday W. Barns and Mrs. Barns, again attended before Alderman Wire, to answer the charge of conspiracy to defraud Mr. Peter, by the sale of certain pictures.



Evidence was given to show that the prosecutor was insane, or at least, labouring at present under extraordinary delusions. The inquiry was again adjourned.—— Isaac Hammond, charged with the murder of Sarah Farrell, by throwing her out of the window of a house in York Street, Westminster, was brought up on Saturday for further examination, and committed for trial. The Coroner's jury, after mature deliberation, brought in a verdict of "wilful murder" against the prisoner. At the Court of Bankruptcy, the examination of the Directors of the London and Eastern Banking Corporation was adjourned *sine die*, as under the order by the Court of Chancery no funds are provided for any inquiry in this Court.——The inauguration of the Newton statue took place at Grantham on Tuesday with great pomp, in the midst of a large concourse, including men of science from all parts of the country. Lord Brougham presided, and delivered a learned and eloquent oration, in which he passed in review the many and wonderful discoveries of Newton, whom he eulogized as the most surprising genius the world ever knew.——The Marchioness of Londonderry has given her annual entertainment to her Irish tenants, at which she congratulated them on the progress they had made in the last few years, and encouraged them to fresh efforts for improvement.——A scheme is on foot to form a new company to complete the Great Eastern steam-ship. The capital proposed to be raised is £330,000, which it is calculated will suffice to fit her for sea.——The entire stud of Lord Derby has been put up to public auction at Doncaster. Toxophilite was the lion of the sale. Two thousand five hundred guineas were bid for him, but this offer was refused. The horse was bought in for three thousand guineas. The *Times* and other journals have scurrilously attacked the noble lord for having reserved and bought in the best of the horses offered for public competition.——The Bishop of Winchester has been engaged in his triennial visitation to the clergy of his diocese. His charge appears to have been a very elaborate document and especially strong in its denunciations of private confessionals.——The inquiry into the charges against the Rev. Richard Temple West, curate of Boyne Hill, on the subject of pressing poor women into improper confession, was concluded on Friday. The commissioners after examining the evidence, declared that there was not sufficient ground for any further proceedings against Mr. West, and closed the ment will enable the Secretary for India to communicate with the Governor-General.——Mr. William Weir, editor of the "Daily News," and one of the most accomplished and conscientious journalists of the day, died last week, and was buried in Kensal Green Cemetery.

#### PUBLIC AMUSEMENTS.

At Drury Lane the "Rose of Castille" continues so attractive, that we have not to chronicle the expected production of Flotow's "Martha" in its English dress. We are happy to say that this spirited undertaking which Mr. Harrison at first considered hazardous, is likely to turn out a complete success.——The Lyceum has obtained a great accession to the strength of its very excellent company, by the appearance of Mr. Leigh Murray, whose performance of the hero in "Extremes," is one of his happiest conceptions, and was almost all that was wanting to render the cast of the comedy perfect. Miss Woolgar also, and Mrs. Weston by their judicious acting have contributed greatly to the excellence of the general effect. On Thursday night a new ballet was produced, entitled the "Rendezvous," in which the well-known Lauri family were the principal performers. The plot is as vague as usual; we will just say that the interest turns upon the confusion of a multitude of lovers, who have assembled at one place to worship one damsel. The piece altogether is very droll. There is some very excellent dancing by Miss Jenny Lauri, and Mr. John Lauri. The remaining members of this clever family, Charles, Henry, Frederick, and Louisa, went through several clever dances. The ballet was entirely successful. A new drama is underlined as in preparation.——Mr. Charles Selby has another new comedietta at the Strand Theatre which has proved equally successful with "The Last of the Pigtales;" the run of the latter trifle still continuing. The new piece is exceedingly fast and funny, and as a consequence natural in these slow-going days, it is exceedingly improbable as to plot. [The hero, played by Mr. Parselle is desired by his father (Mr. Selby) to put an end to his youthful

follies by marrying a Devonshire heiress (represented by Miss Oliver) whom he has never seen. The young man dislikes the arrangement, and starts for the Highlands, where he falls desperately in love with a little fishwife. Once hooked, the fish is admirably played to the landing net. The fishwife has two terrible "parents" who insist upon knowing the man's intentions. They are soon, however, brought to give their consent, and we now learn that the "Bonnie Fishwife," which is the name of the farce, is *Miss Thistledown* herself, that the formidable parent is *Sir Hicory Heartycheer*, disguised, having transformed his valet into an ugly old woman, to represent his wife. The *denouement* may be guessed. Miss Oliver was full of vivacity, and sang "Caller Herrin," in such a manner as to obtain an encore from the audience: Mr. Selby, as *Sir Hicory Heartycheer*, played with spirit and effect; Mr. J. Clarke's representation of the ugly old woman was irresistably funny.—At the Olympic, Mr. Oxenford's admirable little comedy, "The Doubtful Victory," with the ever popular Mrs. Sterling, "Hush Money," and "Ticklish Times," continue to form the bill of fare provided by Mr. Robson. This well-established favourite, who seems to have brought back with him a fresh stock of physical and mental energy, is nightly received with every manifestation of delight by crowds of visitors whose comfort has been greatly increased by several improvements, especially the arrangement of the seats in the pit.—Mr. Phelps, at Sadlers Wells has reproduced Bulwer's "Richelieu," in which this eminent actor has always reaped new laurels. The part of *Julia* was confided to Miss Grace Egerton, a *débutante* of decided capabilities.—Mr. Sims Reeves continues the star in the east, at the Standard Theatre.—At the Crystal Palace the principal novelty has been the display of the waterworks by moonlight. Taking advantage of the harvest moon being nearly at the full, it had been announced on Tuesday, that the fountains would play at 7 o'clock, and considerable curiosity was manifested to view the effect by moonlight. This exhibition was certainly very beautiful, and the success of the experiment was so complete that it was announced for repetition. Madlle. Piccolomini's farewell concert took place yesterday; she proceeds this day to make the tour of the United States.

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## NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C., not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the first volume of 1858 are now ready, price 1s.; or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

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## TO CORRESPONDENTS.

ANGLO-SAXON HISTORY.—The great extent to which our provincial report reaches this week, compels us to postpone the article on this subject.

### CHESHIRE.

"HUDDERSFIELD."—We can very well understand that a gentleman might be objected to in one Lodge, and his nomination withdrawn, and yet that there should be no objection to his initiation in another Lodge; it would, therefore, be impossible for us to give an opinion on the propriety of the admission into one Lodge of a candidate withdrawn in another, without knowing all the circumstances under which the proposal, withdrawal, and subsequent initiation took place.

