

THE  
FREEMASONS'  
QUARTERLY MAGAZINE.

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DECEMBER 31, 1853.

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THE BOARD OF BENEVOLENCE.

It is universally believed that Freemasonry is a system in which charity largely abounds. Freemasons themselves invariably insist upon this as a fact. They give proof, too, that it is so for the most part. They support the Institutions of the Order with earnestness and zeal. They encourage the inculcation of the duty to bestow relief to the needy, and assistance to the distressed. A considerable portion of the fees, paid annually by all Lodges to the United Grand Lodge, is devoted to the purposes of benevolence. Every month a Board is formed at Freemasons' Hall to dispense this fund, and to take into consideration the afflicting circumstances of those Brethren,

"Who, once in Fortune's lap high fed,  
Solicit the hand of charity;"

who, from no fault of their own, but in the dispensations of T. G. A. O. T. U., are reduced from affluence to beggary, and are compelled to throw themselves upon the good feeling and generosity of those, with many of whom they once worked in peace and harmony.

It is impossible that any fault can be found with the provision which the Grand Lodge has made for this purpose. But we have a word to say as to the manner, in which the Fund of Benevolence is distributed. A few months since, several influential Brethren, doubtless induced by the same motive which leads us to take up this subject, endeavoured to prevail upon the Grand Lodge to make a considerable change in the constitution of the Board of Benevolence. They failed. Many Grand Officers, who scarcely ever attend the monthly distribution of the Fund of Benevolence, except when called upon in rotation to preside, opposed the proposition most vehemently, and showed by their observations that they were thoroughly unacquainted with the

working of the present system. The Brethren below the dais also took alarm. They considered, whether rightly or not we are not disposed to argue, that an attempt was being made to infringe their privileges, and therefore they almost unanimously gave an adverse vote to the proposition.

That the constitution of the Board of Benevolence may be altered, is clear and conclusive. But two years have passed since a new element was introduced into it. Up to that period the Board was composed of all Present and Past Grand Officers, and W. M.'s of all Lodges, under the English constitution. Twelve P. M.'s were then introduced by annual election in the Grand Lodge, held in the month of December. This change arose out of the circumstance of several Brethren, who had taken a prominent part in the transactions of the Board during the period of their Mastership, being no longer eligible after they had passed the Chair. Although so short a time has elapsed since this change was made, it has already become apparent, that the nomination of the P. M.'s, thus added to the constitution of the Board, is degenerating into a job. This year, for instance, especial care was taken that there should be no contest in the Grand Lodge of December, just a sufficient number of names having been put forward at the Board of Masters, and sent up, to prevent the necessity of a ballot.

Whilst the Board of Benevolence was free of the presence of the twelve P. M.'s, there was often occasion to complain of the manner, in which the suppliants for relief were interrogated. We have ourselves wished, whilst such interrogatories were going on, that the floor of the Lodge would open and hide us from the presence of our suffering Brethren, who had to endure the ordeal of a cross-examination by one or two officious Brethren, and who must have lamented the hour in which they entered the Order, if such were the *practical* consequences of the sentiments they had then heard inculcated. In those times, however, such conduct was but occasional. *Now it has become proverbial!* Several of the Brethren, who pursued this course when W. M.'s, are now amongst the twelve P. M.'s. They are also the most constant and regular in their attendance at the Board. The consequence is, that the state of things heretofore only occasional, and which we have no terms strong enough to denounce, is perpetuated. Questions are now invariably put to our poor and needy Brethren that would disgrace the Board of Guardians of an Union workhouse.

It is asserted that the applications to the Board of Benevolence by poor Brethren, who, from residence within the precincts of the metropolitan districts, must attend for personal examina-

tion, are gradually diminishing. We know that this is hailed as a matter of congratulation by some, who, with a cheeseparng expediency, desire to keep up a good balance with the Grand Treasurer, and seem not to care what suffering may originate from such an un-Masonic feeling. If these were really the evidences of the principles of the Order, we hesitate not to say, that we would no longer rank under its banners. But as we know that such conduct is a violation of every Masonic O. B., we avail ourselves of this means to urge the immediate correction of an abuse, which ought not to be tolerated, and which will not be tolerated, if those, who are in their lives the true exponents of the principles of the Order, will make a point of attending regularly at the Board of Benevolence, and enforce the recognition, in their full extent and purpose, of Brotherly Love, Relief, and Truth.

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#### THE SAD AFFAIR OF THE YEAR.

WITH sorrow, but not in anger,—with how much more sorrow than anger those who know us intimately can well vouch for,—we advert to the subject that is now producing feelings of great irritation throughout our noble Order. We allude to the removal of the R. W. Prov. Grand Master of Dorsetshire, William Tucker, from the chair of that Province. We should be consulting our private feelings much more in trying to bury everything connected with that act in oblivion; but holding the position which we do, as the public journalist of the Order, we cannot vacate the duty imposed upon us for private or personal considerations. That dismissal, we unhesitatingly declare, appears to us to have been harsh and unwise, and entirely unwarranted by the reasons assigned for it in the letter signed by the Grand Secretary's name. In saying this, let us not be mistaken; we do not justify the act of the R. W. Brother, friend and beloved by us as he is, and has ever been. The act was one of irregularity, and contrary to the strict discipline, as to clothing, laid down in the Book of Constitutions. The R. W. Brother ought to have kept himself within the letter of the law; he failed to do so, and was for such act amenable to rebuke. But is the offence in any way commensurate with the punishment? Was he contumacious when applied to on the subject? Did he defy the law, or the Grand Master? Quite the contrary. Hear what he says:—"I have myself, before receiving the G. S.'s letter, well considered the matter over, and I had determined never more to mix anything with Craft and Royal Arch Ma-

soury than what was sanctioned by the Grand Lodge and Grand Chapter." This, let it be remembered, for it seems hardly credible, was *before* the dismissal of the R. W. Brother. What could he have done more to put himself right with the Masonic authority that questioned his act?

We cannot believe that this harsh and unwise proceeding, as we shall ever characterize it, was the spontaneous work of the M. W. Grand Master, or his Grand Secretary. There has been some under-current at work, with which we are not made acquainted, but which time will bring to light.

We should now leave this sad affair, but there are some things in the letter of the Grand Secretary, which cannot be passed over in silence. The Masonic world is there led to believe that the universality of the Craft means the admission into the Order of all persons, whatever their creed or belief. We deny that this is so, and most emphatically state, that no Brother, unless he be a hypocrite, can be a Master Mason, or a Royal Arch Mason, as sanctioned by the Grand Lodge and Grand Chapter, without he be a believer in revealed religion as found in the Old Testament. What! we who have reared the Temple, and had King David, King Solomon, and Zerubbabel, for our Grand Masters! and Ezra and Nehemiah for our Scribes!—not believers in revealed religion! The idea is preposterous. The cant of the words alone it is that has made the meaning of the thing obscure. The universality of the Craft means the eligibility of those to admission into the Order, who admit the moral law,—that Decalogue revealed to Moses on Mount Sinai,—as part of their belief, and the foundation of their morality. The Grand Lodge and the Grand Chapter acknowledge no universality in the Craft beyond this.

We now take leave of this subject as we began, more in sorrow than in anger. We trust the performance of our public duty has lost us no friends; but however that may be, there are some things holier than friendship,—stronger than the grave. With us our belief and duty form part of these; we should have violated both had we said less than we have done. Many will think we ought to have said much more. We may say, however, that our R. W. Bro. Tucker has nothing to regret in having candidly admitted that he was in error; and we feel that he has deservedly earned the sympathy of reflecting Masons for so doing. Perhaps, also, the all-trying hand of Time will lead those, who have been induced officially to dismiss him, to the conviction that a confession of their error in having done so, would be of the nature of that repentance that needs not to be repented of.

A SKETCH FROM COLOGNE,  
WITH A PEEP INTO HOLLAND.

BY MRS. WARD.

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The sun was glowing brightly as we drove under the arch of an ancient gateway into the streets of Cologne. Over the arch was a grating, and soldiers were at work within the iron bars. They were prisoners; I longed to build up their window, that looked upon the crowded town, and open one on the other side, where trees waved in the soft summer air.

Where towers and fortifications "deep and wide" now cumber the ground, the Romans had their camp, when Rome was to the world what Great Britain is now.

But once fairly in the streets of Cologne, every classic thought vanishes; it is an unsightly, filthy place; and to make matters worse for us, there had been a religious procession some days before, and the narrow thoroughfares were still strewn with the dead leaves of faded garlands and cut paper, which had been scattered in the pathway of the cavalcade; flags hanging heavy and dark in the hot air shut out the light from the sky, and acted as fans on the pestiferous atmosphere; wreaths of egg-shells, neither picturesque nor odorous, were slung across from the tall houses, on the door-steps of which, people, thoroughly *idled* by the *fête*, stood gossiping, unmindful of the children who swarmed in the gutters, and revelled in the "verdant mud."

We made our way to the cathedral; the floor seemed paved with precious stones of magnitude, for the rays from the setting sun shone through the gorgeous windows, and shed such a glory of purple, crimson, blue, amber, and scarlet, that it was thoroughly dazzling; the pillars of the seven aisles literally glowed like gold, and here and there the shadows falling, the illuminated points between them were thrown out with indescribable brilliancy.

We passed up these aisles of light, and reaching an archway deep in shadow, were startled by a gigantic figure of St. Christopher; it looked awfully real in the gloom, with its massive limbs and huge head; and it was a relief to turn from this deadly travestie of the human form, to the chaste grandeur

of the alabaster tombs enriching the eastern end of the building.

Nothing in architecture can be more exquisite than the dome of this east end; here as we faced the window, all the colours of the rainbow streamed in through the painted glass, and one of the columns had literally the appearance of burnished gold; then the amber beam faded away, and left the lofty shaft in its original purity and grace.

From all this splendour we passed with whispering voices to a dim corner of the church, and the sacristan, opening a rickety door, ushered us in to the ecclesiastical plate-closet, the contents of which must be familiar to many of our readers. Having duly admired the superb casket containing the relics of St. Englebert, and Pio Nono's gift of the chalice, we were conducted to a darker nook. An old oaken door swung back, and a blaze from two gas-lights flashed across a splendid casket of gold and gems. In this are enshrined what are called the relics of the three kings of Cologne, and I must own that till the moment I was told this, I never could make out who the said "three kings" could be.

The gorgeous casket of relics is of silver gilt, and the forms filling the niches surrounding it, stand out from the background in strong relief. On the door of the *chasse* (casket) flying open, behold the skulls of the "three kings," each crowned with a diadem of mock brilliants. The original jewels were sold to buy bread for the unfortunate priests, in their days of banishment and disgrace. The "original" skulls, we were told on good authority, have been replaced by very poor imitations. Some say that those now shown are made of a composition.

We left the casket and its ghastly relics to their darkened shrine again; with gentle tread and hushed voices moved through one of the seven aisles, now dim and still, and emerged with something of a shock to the nerves, from the solemn, lofty temple, upon the streets filled with sickly vapours, unsoldier-like soldiers, idle women, and squalid children.

Right glad were we to find ourselves next day, "at early morning prime," on board the steamer, bound "down the Rhine" for Holland. There had been heavy rains some days before, and the "divine river" was not in beauty; indeed, it is not much to be admired between Cologne and Holland; but there was part of a Prussian regiment crossing the bridge of boats between Cologne and Deutz, and, at that distance, with the sun glinting on their helmets, and their meagre forms strongly defined against the bright sky, they gave a picturesque

air to the scene; after all, however, that we had heard of Prussian troops and the grenadiers of Frederick the Great, I must say the specimens of soldiers we saw at Aix la Chapelle and Cologne were anything but creditable, either to the military race or—its tailors!

The steamer took a wide sweep to swing her head towards Holland, and in a few minutes, the bridge of boats parting in the centre, and apparently collapsing on either side of us, we were well on our way, and the towers of Cologne stood high and clear in the increasing glow of early day. We were but a little group of passengers, and soon formed ourselves into cliques. Of our party was a tall graceful Greek, a Dutch advocate, handsome and intelligent, and a young girl and her brother from Rhenish Prussia; now and then an intelligent American dropped in a sensible reflective remark; anon we had an amicable word or two on the differences of religious and political creeds, and this led to the Dutchman speaking of the banished Jews, who, driven from Belgium, had established their commercial head-quarters in Holland.

So we whiled the time away with conversation, not mere *talk*, till our attention was drawn to a busy scene on the water; for soon there came floating by great rafts of timber, that had been worked for hundreds of miles without sails or steam. Skilful men, as wise as river gods in the navigation of the mighty stream, conducted these huge fabrics in and out of the paths of the deep waters; for there are dangerous currents to be avoided in the way, and it needs a clever pilot to steer the course through the smooth channels intersecting the dangerous and deceitful eddies of "King Rhine."

We were passing the Prussian frontier. I looked for some well-defined boundary; they showed me two trees, unpicturesque in shape and colour. I smiled, and turned round to the young girl, who had interested me. Her eyes were full of tears; for her those ugly trees had a sacred charm, and she only uttered her thoughts aloud as she said, "Adieu, my own dear home; oh! when shall I return!" And then, as an apology for intruding her thoughts on me, she said, "I am going among people who will be glad to have me with them; my brother knows them, but to me they are *strangers*." She spoke in English, and there was an indescribable charm in her accent as she uttered the word "*strangers*," and fixed her swimming eyes on the stunted landmarks between *her* people and those strangers.

"I, too," said a gentleman of our party, "have pleasant thoughts associated with those landmarks: not far from them

there lies a border town, to which circumstances once led me in company with a friend. As we entered the principal street, a gay scene presented itself; for each side of the way was lined with booths and temples, filled with those gewgaws which give such a glittering look to fairs in commercial countries on the continent. But you must see a fair in Holland to understand what such things really are. At first we were delighted to find ourselves in the midst of so novel a scene, but soon discovered that our amusement was likely to be obtained at the cost of great inconvenience.

"We entered the principal hotel; it was small and crowded with people; the landlady, fair, and plump and merry, with a cap of marvellous whiteness, ear-rings, and 'chain o' gowd,' came forward to ask our will. She laughed gaily at our suggestions touching board and lodging, and pointed to the space at the back of the hostelry. There, and in the street, vehicles of all descriptions were filled with revellers, who, prepared for all contingencies, had brought their baskets of provisions with them, and were now making substantial meals before beginning the evening's entertainment. In one old-fashioned 'family coach,' father and mother, and a series of 'steps and stairs,' feasted from a veritable pannier of good things; sundry long-necked bottles and capacious flasks passing 'from hand to mouth,' without need of 'table land' on which to rest. A few yards from this was a great waggon, wherein the feast was just begun, for little was heard save the clatter of knives and glasses; ere long, however, one spoke, then another, then came a man's laugh, unmusical as the breaking of a heavy wave against a rock; then women's voices chimed in like to a ripple on the pebbly shore, and soon no one voice was distinguishable from the other. The meal over, they descended from the waggon, and fell into groups; the men lit their cigars, and the women led off the children.

"The 'family coach' had also emptied itself of its occupants, and only some 'odds and ends' of old women and their grandchildren were left in the yard; the rest were hurrying through the gateway to the street, where we could see the temples gradually lighting up; and turning towards my friend, who by this time I hoped had made some satisfactory arrangement with our blooming hostess, I saw the place of the dame in snowy cap and golden ornaments, occupied by a stout, comely, round-faced, fair-haired German: he was the dame's husband; and all the time he listened to my companion's history, he shook his head in silence.

"Still my friend persevered, and still the grave landlord listened. The hostess came into the doorway, evidently waiting



for her husband's assistance in some household matter; for what space there had been to spare, was now thronged with people and little dinner-tables—tempting indeed to us hungry fellows, who could see them through the doorway, well-lit, and steaming with savoury vapour.

“Our host was just moving off, politely regretting his inability to assist us, when I felt sure that some mystic word or sign was expressed on the part of my friend. Light came at once into the stolid face of our German landlord, and beamed through the ‘windows of his soul:’ the wide mouth parted, and every feature smiled; they shook hands, too, did my friend and the man who not a minute ago seemed only desirous of getting rid of us as civilly as he could; then they laughed—laughed with downright gusto and glee and cordiality—and looked in each other's faces, as much as to say, ‘God bless you,’ and shook hands again; the dame in the doorway staring, and I no less amazed.

“While the hands of the pair were yet united, my friend turned to me,—‘All right, W.,’ said he, ‘I have found a Brother!’

“Still I was puzzled. What connexion *could* there be between my companion, tall and lithe, with hair as black as night, and eyes as dark as an Indian's, and the oily, broad-chinned, sunny-haired landlord of the hostelry?

“‘Why,’ said I, ‘you must be old friends; and have you only just found it out?’

“‘We have never met before in our lives,’ said my friend.

“Our host understood a little English, and to this he replied by putting his hand on my friend's shoulder, looking pleasantly in the young Englishman's face, and smiling on me after a fashion that said as plainly as smile could say, ‘You see we understand each other.’ I, however, could understand nothing till my friend turned to me and said, ‘We shall do now, W.; we shall have good refection and some kind of a bed; ‘mine host’ is a Freemason and—so am I!’

“Charmed with the promise, we set out from the hotel, leaving host and hostess in deep confab in the doorway. She, doubtless, like a good Mason's wife, attending to her husband's hospitable directions with a heartiness worthy of all connected with the Craft; he evidently quite prepared to make a festal of such a meeting.

“As, good friends, we are about to take a peep into Holland, I need not dwell on what we saw in the streets of the border town, where holiday folks and venders from both sides of the Rhine, from Belgium, and from innumerable Dutch cities,

trafficked, with a blended taste for business and pleasure that brought both together in such amicable fashion as I had never seen before. Here the women of Friesland, in head-gear of gold and jewels, showed in lovely contrast with the squat wives and daughters of Cologne and *Rhené Prusse*; there a Flemish peasant girl, in ample cloak, displayed the slender ankles and superb dark eyes of the old Spanish race, from whence she sprang. Now came by a Prussian nurse, shaped like a huge pillow with a cord round its centre, and bearing in her arms a babe swathed like a little Egyptian mummy; and following her were the brothers and sisters of the babe—bullet-headed things, but with pleasant countenances. Groups of ladies were there too: the Belgians without their husbands, the Dutch decorously escorted by the fathers of their families; and as for young men and maidens, booths, pavilions, temples, and merry-go-rounds, rang out in peals of uncontrollable laughter, the ebullitions of boyish and girlish glee.

“Downright hunger, however, drove us from this joyous scene to the inn, where an excellent dinner and some capital *Rhein* wines awaited us; winding up with a cup of coffee and a *chasse* of *Schiedam*, we asked the fair-haired waiter, a blue-eyed girl, for information touching our domicile for the night. Thither the landlord determined on conducting us himself, deeming that it needed some apology. To us weary fellows the sight of an airy room, with clean sheets spread over fresh straw, was a treat, after the stuffy beds in which we had from night to night sought repose, but found it not, in noisy inns. The window of this retreat looked into a bit of garden; the public apartments were far away in the lower part of the inn; and thanking our host earnestly for our welcome accommodation, we were soon sound asleep.

“We were awoke next morning by a gentle tap, and the pleasant voice of a child bid us descend and take breakfast with her ‘father,’ and in half an hour we were seated at mine host’s private table, at which sat several guests, his comely wife, and sundry children.

“How the coffee steamed! how light was the bread! how delicious the Dutch herrings, and what a flavour these last gave to the *Rhein* wine!

“I candidly own, my friends,” continued the speaker, “that my enjoyment of these good things was not without alloy. I was travelling with due attention to economy; my friend and I were determined to spend a certain sum and no more,—to go so far and no farther. Ah! thought I, by payment for such cheer now, we shall have to shorten our tour by and by; never-

theless, here goes! and I drank a second health to our landlord's eldest daughter.

"We rose to depart. I left the financial matters to my friend, while I returned to our domicile for his knapsack and mine. He was at the foot of the staircase waiting for me,— 'Come, W——, and shake hands with our host,' said he; 'he will not take a sous from us, and I know it would only offend him to press the matter.'

"Very much surprised, and it must be owned, pleased—chiefly with the dictates which had so unexpectedly promoted our welfare—I followed my friend to the doorway. There stood the landlord all smiles, and there too stood the dame and her pretty daughter of fourteen. A noble flask of liqueur filled one fair fat hand of the hostess, a tray with two or three gilt glasses was in the other, and we were challenged to take the parting cup, which we did in all loving-kindness. There was a heartier shaking of hands than ever between my friend and our host, and, to my thanks, the latter replied, 'I have merely acted up to my calling, sir, and I have had a rare pleasure in doing so, for your sakes; know, sir, that, independent of my own feelings on this occasion, a Freemason only fulfils his duty to his Craft when he assists a brother in distress. You were in need; you, unacquainted with the exigencies of the hour, were unprovided with refreshment, and you wanted a place of rest; it has been my happy fate to make you welcome.'

"We looked back towards the great gateway, for host and hostess and little daughter had conducted us to the threshold of their home, and there prayed 'God's blessing on us.' The shining eyes of mother and child seemed to light us on our way, and the landlord's cap was yet uplifted in token of a kind farewell, as we gave one glance more, ere we turned the corner of the street leading to the country. We stepped on smartly, but in silence, till, on emerging from the ancient gateway upon the open plains, I stopped, and laying my hand on my friend's shoulder, just as the landlord in his hour of good fellowship had done, I said, 'I too will be a Freemason.' I have kept my word, and have ever found reason to rejoice in the Order to which I have the honour to belong!"

He concluded the relation of this incident just as the vessel stopped at a little jetty, and the clean, smiling, fresh-faced, civil *douaniers* of Holland came on board; opening our trunks and bags, they courteously took our word of assurance that they contained nothing contraband, begged us "to excuse the trouble they had given us," and lifting their caps, bowed with

better grace than many an Englishman of higher caste would have done, and left the deck.

There were soon marked evidences on the banks, of Dutch industry and foresight; above the sedges rose the *digues* (dykes), which may rank among the wonders of the world. Day and night these *digues* are watched, lest the waters should try their strength successfully against the barriers which man has raised against the mighty waves. In times of strife, when unwelcome neighbours have sought to obtrude themselves upon the fertile plains of Holland, the inhabitants, preferring death and ruin to the advance of a conqueror, did not hesitate to flood the country with the waters, involving themselves and their foes in one common fate; and instances are on record, where, when the men have hesitated, the women have advised and assisted in the gloomy sacrifice.

At intervals we glided past quaint towns with their variegated houses! Some green with pink window-sashes, some pink faced with green, and rising in the midst of one was a leaden-tinted church, with staring windows in white frames; and thus it had something of a negro air. Next we came to a temple at the edge of a little peninsula, and in the temple window a sedate Dutchman in a smoking-cap sat fishing, and looking extremely like a Chinese in costume and expression. Women belonging to the humble cottages were scouring their brazen household utensils in the Rhine, while grave, pretty children sat knitting on the bank beside them; mothers, fathers, girls and boys, were all busy, and in the great boats that swept past us, there were family parties, apparently settled for life on the decks; some sewing, some knitting or otherwise employed; the stand of flower-pots arranged as carefully as for a lady's boudoir, and up against the mast, in a gilded or gaily-coloured cage, sang the favourite bird. The steersman, in his wide trousers, felt hat, and snowy shirt-sleeves, smoked the pipe of peace; for from the absence of steam, these barges wend their way along the Rhine with a comfort unknown amid the rush and roar of steam-boat traffic, and was just such a being as you see in Teniers' pictures. All were so occupied, and healthy, and pleasant-looking, that we longed after seeing the "land that owned them," to embark and dawdle up the river with them. At length, on a rising ground, quite a hill for Holland, we saw groups of magnificent trees, then a waving wood, next the "great church" tower, and in a few minutes we had landed under the rising walls of Arnheim.

We had hardly been an hour in Arnheim, before we discovered a happy difference between the domestic arrangements

of Holland and those of Belgium and Germany. Here there were no *estaminets* (drinking-houses), standing side by side along a whole thoroughfare, and cumbering the way with their crowds of men lounging over the tables, with pipes and beer, and that everlasting game of dominoes! Here at Arnheim, through the white-draped windows, shaded by brilliant pyramids of plants, we could see family-parties of smiling men, and women, and children, sitting round the tea-tables; where the doors were open, we got pretty peeps of miniature gardens, and if there was not space for these, a screen of geraniums, oleanders, rhododendrons, and roses, hid the dead walls, and turned the narrow court into a bower.

We sauntered down to a grove of forest trees, that threw their shadows across a clear stream; these were the plantations of the military infirmary; here were aged couples, husbands and wives, or mayhap, brothers and sisters, or old friends, some sitting, some walking arm in arm in the evening shade; and innumerable pretty children stood with their parents watching the regal swans as they swept proudly by, beneath the willows which hung their long tresses over the water.

While in Belgium and Holland we had some trouble to ascertain why the figure of the swan, which generally adorns the public buildings, was introduced into armorial bearings, and was to be found intermingled with the architecture of many private houses; moreover, we learned that these birds, which are a beautiful relief to the monotony of the canals in Bruges, are protected by the authorities, it being punishable by the law to be convicted of injuring one. To this day you may at times see a policeman bearing a dead swan, with the respect due to a human body, to the Hôtel de Ville, with another official in attendance, and a witness or witnesses accompanying them, to prove the facts connected with the bird's death. Even in England, the swan, with its golden coronet-shaped collar and chain attached, is a common inn-sign. Now this golden collar and its chain attached are, as we learned, emblematic of the death which a person wilfully injuring a swan in olden time was to suffer. If the bird was killed, the destroyer was executed; if merely injured, the delinquent was deprived of liberty.

The town of Arnheim, backed by wooded slopes, is surrounded by avenues of stately trees; the drive we took into the open country was most congenial, after being "bricked up" in the old Flemish towns for two months. The first part of our way lay through bleaching-greens, where laundresses in their pretty costumes were spreading their linen on the grass,

the men assisting them in their labours by showering fountains of spray right and left. How fresh and cool the air of such a neighbourhood was! Then came by the hay-waggons, and then great wains staggering under their weight of corn for market; the milk-women, some carrying their brazen vessels on their backs, some wheeling the burnished barrels before them, were pictures in themselves; and in contrast with this country population, an open coroneted carriage, with four high-stepping horses of elegant and powerful shape, swept past, and within it such pretty faces, under the light tasteful bonnets and airy parasols! There was many a *char à banc*, too, filled with families of the humbler grade, all cheerful and well-looking, and the more picturesque from the peculiar costume, which marks the difference between the classes. Soon the corn and hay-fields and cottage gardens were passed, and great trees closed over us. To the right, on an eminence, rose a mansion with lawns, and fountains, and swans sailing along the silver streams intersecting the groves; and finding that, by the courtesy of the proprietor, it was permitted to walk through the lovely glades, we alighted and made our way to a rustic lodge, where such a sweet-faced cottage girl came forward as our guide, as made the scene complete.

She led us through a path lit in bright patches with the farewell glory of the sun. We could hear the rushing of waterfalls; and at every opening of the glade, some new point in the landscape, each prettier than the last, was presented. Now a little prairie, with shadows lengthening on the emerald grass, and a pale statue standing solitary in the midst; now a winding grove, dim and still, save for the cooing of the happy doves; and now a group of copper beeches, burnished like bronze with the glow from the skies, and in fine contrast with the young oaks and feathery larches. Here a vast cedar, rising from a mound, stretched its arms abroad, like the protecting genius of the spot; and passing this giant, we saw the flashing water, but lost it again till we were in a grotto behind the cascade, which fell between us and the crimson sun like a veil. The background, a mass of shade, threw out the huge grey rocks in the grotto in such strong relief, that they looked like men in armour; and the contrast of the girl in pink bodice, lilac petticoat, and little cap, with these grim guardians of the waterfall, was charming. She would fain have led us through the woods, peopled with nightingales, to the orangery, but there was not time.

At the inn *Le Grand Soleil*, where we learned that a Dutch gueldre (in value two francs) goes scarcely so far as its half in

another country, we found groups of ladies and gentlemen in the well-lit public room; a few uniforms were sprinkled among the pretty toilettes—for in Holland, though not generally in Belgium, the military officers are held to be gentlemen—and an old lady in the coiffure of Friesland made a striking figure in the throng. She must have been a beauty in her youth, and perhaps could not forget it. Her cap was of rich lace, and under it a band of pure gold bound her head; a head-stall—so to speak—of gold and diamonds uniting the circlet on either side.

The peasants of Fries, who are very wealthy, have these head-dresses; some of them are plain, some of great value, and set with jewels; they are heir-looms, passing from mother to eldest daughter through succeeding generations. A Friesland woman *en grande toilette*, seated at the door of a temple or pavilion on a fair-day, is a pleasant object, worth going some miles to see.

We left Arnheim well impressed with our first peep into Holland: the pretty houses, so exquisitely clean, and gay with flowers, the sweet-faced, gentle-voiced women, the merry children, the family groups, the rich pastures and laden wains, the villas and châteaux, with their elegant pleasure-grounds; all were totally unlike what we had expected to see in a land described as so formal and unattractive, that some of our friends had prepared us for disappointment by repeating Voltaire's adieu to "canards, canaille, and canaux!" But Voltaire had no taste for morality and industry, and—Holland had no taste for Voltaire.

To the English traveller, Arnheim is in a manner hallowed from being associated with the dying hours of Sir Philip Sidney. We think of him, first, as the talented Shrewsbury boy; next, as the elegant scholar of Christchurch; then, with keener interest, as the young tourist, taking refuge from the wrath which incited the massacre of St. Bartholomew, and even in this hour of awe and peril doing homage to his first love, the daughter of the English ambassador at Paris, Sir Francis Walsingham, who gave him shelter in this political strait.

The scholar, the gentleman, the courtier, the soldier, the statesman, the poet, the lover, each phase of character was filled gracefully in its turn by the "gallant Sidney." Queen Elizabeth crowned his muse with her applauding wreath: did she love him for his uncle Leicester's sake? She even listened to his "Remonstrance" against her proposed marriage with Henry of Anjou; but was obliged to yield to public opinion when Sidney's spirit betrayed him into a humour, which led to that quarrel at tennis with Lord Oxford, and for which Sir Philip

was banished from court, only to be rendered more famous still by the publication of his "Arcadia," the result of his retreat. We know how Cowley and Waller delighted in this; and more than this, it was the companion of the prison hours of Charles the First.

Is the beauty of the "Arcadia" due to the bitter disappointment its author experienced when he first began to doubt the love of the fair lady Penelope Devereux? or did he believe her true till her marriage with another shook his faith in woman for a time. Ah! he went back to his first love, Frances, the daughter of his old friend Sir Francis Walsingham, and married her; but his desire for fame led him to offer his services to Drake, when the second expedition was undertaken against the Spaniards. Elizabeth would by no means risk the loss of "the jewel of her dominions," and Sir Philip stayed to please her majesty. But—to please himself—he refused the crown of Poland.

He was doomed to fall a sacrifice to Spain. Appointed governor of Flushing by Elizabeth in 1585, he fell in accidentally with three thousand Spaniards, marching to relieve Zutphen; under the very walls he dropped, wounded by a musket-ball. Who does not know the anecdote connected with the dying soldier, who, on looking at Sir Philip's attendant, as he presented his master with a draught to allay his feverish thirst, expressed his agony of desire for the relief, that none brought him: "Take it," said Sir Philip, passing the untasted chalice from his lips; "thy necessity is greater than mine."

From Zutphen they bore him to Arnheim, where his gentle wife, afterwards the bride of Essex, received, with his faithful secretary Temple, his suffering frame; and there, in the prime of life, at the age of thirty-three, he died.

For him the first general mourning was worn.

I was beginning to fall into a dream of Arcady, as I thought upon the dying warrior and his wife—she almost a bride—when the post-horn of the railway-guard startled me. The engine uttered a piercing yell, and away we sped to Amsterdam.

There was heather on the banks bordering the iron road, and goats were browsing among the purple tufts. Emerging from the narrow line into the open country, wide moorlands spread on either side; bare as they were, they were grand evidences of man's industry and reliance on the gifts of Providence. They were peopled with sheep, as first occupants of the desert territory; these sheep were afterwards to be fattened in England, and meanwhile the pasturage, though scanty, was wholesome, and the moorland air healthy. Beyond these wastes rose noble



woods, "famous for nightingales." Soon cottage gardens began to dot the plains; these habitations looked poor, but bore about them the national signs of industry and forethought, such as well-scoured tubs, brazen vessels, and neat stacks of wood, laid up ready for winter; and, where, on a bit of cherished earth, flowers grew in rich profusion, there were ranges of beehives, sheltered by clipped hedges.

Then rose dark, odorous fir plantations, to be better cultivated when the land should be improved by its first growth; next, miniature forests of young oaks, successors to the firs; after this a rich carpet, stretching far and wide, gay with patches of buck-wheat, purple clover, and yellow corn, with reapers just beginning the harvest work. Then came the farm gardens, gaudy with nasturtiums and dahlias, and scarlet beans wreathed on poles, and shaped into bowers. What signs of peace and plenty in the well-stocked farm-yards, and in the meadows teeming with cattle, lazily dozing in the long grass! More cottage gardens; no more moorlands now, but acres and acres of buck-wheat, and clover, and beans, of which last the scent was wafted into the carriage. More busy people, where the corn had ripened early. What charming groups in gipsy hats, and bright petticoats, and trim jackets, resting against the great sheaves, and eating their mid-day meal at leisure; and what a relief to the eye when it fell on bright pools, where children were at play on the banks among the spiral foxglove—pink, yellow, blue, lilac—and the tall feathery grasses, that would have rejoiced the eyes of a botanist!

What a grove of horse-chestnut trees, waving their green boughs over the brows of tired reapers sleeping in the shade! What silvery rills, parting the buck-wheat, and the clover, and the corn! These rills mark the boundaries, they receive the waters that might otherwise flood the earth, refresh the parched lips of the cattle in summer droughts, and irrigate the land. They are better than hedges in every way, and save time, labour, and expense.

As we approach the towns, stately mansions rise at the end of long avenues. Here are no stiff parterres, as I expected. The lawns are trimly kept, but their flatness is relieved by lakes winding along beneath the graceful willows, and the temples, where ladies are sitting, are wreathed with flowers. What grace there is in those vase-shaped baskets, pendent between the pillars of the colonnades, with creeping plants streaming from them in profusion! and mark the contrast of that mill breaking the soft outline of the wood. Now what a pretty farm! a bit of it would make a picture; take, for in-

stance, the window at the end, with the vine hanging over it, and the loaded apple-tree, stretching its boughs across the roof; sketch the girl leaning out, with the brass-clamped bucket, fresh cleaned, which she is turning down to dry upon the sill, where the cat sits watching the unconscious blind bullfinch, the bird singing, perhaps, as many of us do, unmindful of treachery close by!

What an orchard, with purple plums, and yellow pears, and scarlet cherries, gleaming like jewelled fruit in fairy-land; and another peep through a long vista of a stately chateau, and its *pleasaunce*.

\*            \*            \*            \*            \*            \*

Oh, to have paused at Utrecht, where, in olden time, the warrior-bishops used to lay aside the crosier for the sword, and hold councils of war against the princely prelates of Liege! but summer days, like life's first bloom, go by too fast for eager aspirations; and—lo! a sudden halt in our thoughts, for here we are at the station: a picturesque rendezvous, however, with ornamented walks, statues and summer-houses, and a group of handsome children, in large hats and rose-coloured ribbons; their merry blooming nursemaids, in the snowy caps of their order, long earrings, smart brooches, chains, and showy kirtles.

There descended from the train a motley group of priests, young soldiers, some peasant girls of Fries, in their peculiar coiffures, and a tradesman with his freight of herring-tubs, which he piled up forthwith into a compact pyramid; with him were some commercial travellers, thoroughly Dutch in appearance, and with tremendous long pipes in their mouths. The children, the nurses, the priests, the soldiers, the girls, and the smokers, made as odd a group, under the limes and acacias of the pleasure-ground, as can well be imagined; but while we were contemplating it, with equal interest and surprise, the blast of the horn again sent us whirling off: and what we saw at Amsterdam, and Zaandam, which is as primitive now as it was when Peter the Great took up his temporary abode there—and at Haarlem, where traces yet remain of the Spaniards' fiery footsteps—and at Leyden, with its academic groves—and at the Hague, and many a pleasant place besides, I must tell you, my reader, when you and I, 'an you will,' shall meet again.

## A CENTURY OF FREEMASONRY.\*

BY KENNETH R. H. MACKENZIE.

## No. 2.

WE closed the last article † with a notice of a few of those societies which, fungus-like, sprang from the ground where the fertilizing blood of true Masonry had sopped and penetrated the soil. Like the seed which fell upon the rock they sprang up suddenly, and after a brief and unhealthy blossoming they perished, and were no more heard of.

The same story has still for a short time to be continued. Persecution, cruelty, and authority had failed in turn to do away with the Society, so the aid of ridicule, a means employed (most inefficiently) even to the present hour by the opponents of Masonry, was called in. Clément de Genève (under the assumed name of Vincent) produced a drama in 1737 on the subject, which was represented in 1739, and printed in 1740. On the 2nd of August, 1741, the scholars in the Jesuit college of Dubois at Caen, after performing the play of Rhadamistus and Zenobia, "got up" a pantomimic initiation, and we even find the marionette theatres of Paris introducing (in 1744) a "stock" character, Punch Freemason, who speedily became as familiar to the *gamins* (there must have been *gamins* in those days, although giants had become a fiction), of a hundred years ago, as the beadle and the ghost are to the London *gamins* of 1853. But such attempts had, of course, no greater results than making the people ridiculous in the eyes of the Masons, for the idea was not even witty.

The police itself now openly gave assistance to an opposing society. The Abbé Pierre Louis Voisin, perpetual chaplain of his majesty, had, as far back as the February of 1735, petitioned Hérault, the lieutenant of police, for his official countenance and authorisation to a society he was desirous of forming. The application was renewed on the 12th of June, 1742 (very likely at the suggestion, *sub rosa*, of the police authorities themselves), and the thirty-seven articles of its constitution (obviously

\* "Geschichte der Freimaurerei in Frankreich, aus ächten Urkunden dargestellt (1725—1830), von Georg Kloss." [History of Freemasonry in France, eliminated from trustworthy Documents.] 2 vols. Darmstadt, 1852.

† See pp. 431—440.

framed under the eye and instigation of the anti-Masonic faction\*), were submitted for consideration, and the title assumed provisionally by the society was:—

*“Institution Académique des Sciences et Beaux Arts de l’Ordre immortel et respectable du bon Père et Patriarche Nôé.”*

This “immortal and respectable” Order arrived just at the nick of time for the purposes of government, and its ordinances were speedily authorized in the official quarter. “Now,” the government could exclaim, “now, you see, we have provided you with a secret society which you have every encouragement in our power to join. Leave the pernicious and incomprehensible band of Freemasons, and come into our immortal and respectable association.” They might have added, “Come back into your bonds; leave the certainty of ultimate liberty, for the certainty of official despotism; leave a heaven-born institution, whose ordinances are inspired by a Grand Master who cannot err, and join our gilt simulacrum of an institution, where you may play at Knights and Grand Commanders, instead of working continuously and usefully as humble Brethren.”

From this society—to which we have given more prominence than its importance would at first appear to warrant,—we may date the alienation of the minds of Masons from true Masonry, as contained in the three degrees of Entered Apprentice, Fellow Craft, and Master Mason (in which last we would expressly include the Arch), to what we would rather denominate Supplementary Masonry, being the higher Degrees, which, we must again insist, are not absolutely necessary for Masonic life.† Kloss evidently has the same feeling when he observes, in giving a slight review of the initiatory ceremony, that “this society possessed the complete aspect of the subsequent higher Orders of Knighthood in Masonry, although it was founded for the express purpose of excluding Masons.”‡ The probability is, that the Orders of Knighthood, in other words, the higher Degrees, were simply a modification instituted for purposes of self-defence by the Masonic Fraternity itself. §

\* The second article demands a written assurance from all aspirants “that they do not belong to any society prohibited by his majesty’s command,” and a subsequent condition provides that unless the candidate professes the “orthodox” Romish religion, his application will fall to the ground *per se*.

† Perhaps I may be permitted to refer to my first article, p. 438, where I already expressed this opinion.

‡ *Geschichte der Freimaurerei*, vol. i. p. 43.

§ As to the higher grades, I may also be permitted to refer to Rebold

"Indeed," Kloss continues, "however slight the resemblance between the forms of this society (concerning the existence and progress of which there is nothing further preserved) and the ceremonies of Freemasonry at that period, it cannot but be evident, either, that the love of the French for the most high-sounding titles was already more general, or *that the impulse given by these French Noachites, soon re-acted upon Freemasonry [in France], and in Germany gave rise to the Strict Observance and its followers. Besides this, it may be remarked, that throughout the documents of this anti-Masonic, purely Romish society, there cannot be found the least allusion to the legend introduced into Masonry by Ramsay since 1740, concerning the origin of Masonry during the Crusades.*"\*

We may here observe, that this is not the only one of the anti-Masonic societies used as a cat's paw by the governmental and Romish authorities, but it has been instanced since its name is not to be found in the registers of Pérau † and Thory, ‡ who have, on their part, given considerable lists of such institutions. Everything appears at this time to have combined to try the firmness and temper of the French Masons, for just about this period (1740) the celebrated oration of Ramsay was held. Kloss remarks upon this occasion, with honesty and pride, that—

"Through this speech, the straightforward Freemasonry of England, consisting of the three Degrees, was irremediably injured. It opened the way for the introduction into Freemasonry of the infinite series of so-called higher Degrees, from which, notwithstanding all the endeavours of true Masons, it has not up to this hour been freed; on the contrary, the spirit of invention is ever at work in contriving new forms of high grades." §

(*Histoire Générale de la Franc Maçonnerie*, p. 141), where (under the year 1758) the adoption of these higher degrees by the Grand Lodge of Scotland, is mentioned, a movement evidently induced by the ambition of the members, jealous of the Grand Lodge of England, an ambition in which they may be said to have succeeded, since some of the higher grades are comprehended under the title of Scotch Masonry, a fact which vouches for their early adoption of the new degrees. In 1760, we find another precedent for distorting Masonry, in the opening of the Swedenborgian Lodge by the Benedictine Dom Perneti and the Pole Grabianca at Avignon, and in the same year the officers of the army of Broglie introduced the higher degrees into the Lodges of Germany, "and," says Rebold, "caused the same disorders there that had been already caused by them in France" (*et y engendrent les mêmes désordres qu'ils ont déjà produits en France*), p. 142. The degree Rosecroix was also founded about 1760, at Strasburg, under the title of "Le Chevalier de l'Aigle Souverain de Rosecroix," and it then was reckoned the eighteenth degree.

\* Under 1762, Rebold, in his admirable summary (p. 143), mentions that Baron Hund introduces the Strict Observance into Germany, having been initiated into it at Paris, in the Clermont Chapter. Hund was subsequently elected Grand Master of the Templars, at Altenberg, near Jena, in 1765.

† *Secret des Francmaçons*, 1742.

‡ *Histoire du Grand Orient*, p. 209.

§ Vol. i. p. 45. The Clermont Chapter was not, however, established until 1754.

The inducement of referring Masonry to so important an era as that of the Crusades, and so directly connecting the Fraternity with all that is dear to the mind of the Christian, whether Romish or Protestant, was very great, and we find that it was soon made use of.\* Now, if any connection be attempted to be proven between the Crusades and Freemasonry, it must necessarily fall to the ground, if it be considered for one moment that the Freemasons of that era were operatives, whose business was to build rather than fight for churches. Besides this, as Mahometans and Jews were not then or now excluded from the Fraternity, any defence of the religion of Western Europe by Occidental Christian Freemasons would have led to dissensions between their body and the Orient, in which case we should probably have seen an Oriental form of Masonry established, had it been possible for Masons, whose fundamental doctrines forbid all political movements, to have combined with such a political body as the Knights of St. John. The interests of the latter body were staked in the issue of the Crusades, while those of Masonry never were.†

We will not dwell upon the oration of Ramsay, the statements concerning which could scarcely be sifted without much labour and more materials than are at present in our possession. We will rather pass on to the subject of reform, which was now beginning to be agitated. Persons of doubtful or unhappy character were beginning to be admitted to the Lodges of Paris, and very reprehensible as these initiations were, they could not be avoided, although it was seen, that they not only brought the Fraternity to a low state by neglect in respect of the work, but stamped it as a society where bad characters might, if they chose to study, become expert (though never *good*) Masons. It is indeed a bad time for any institution, when its serious obligations and intentions are forgotten, or wittingly slurred over for the more pleasant duties of refreshment and recreation. Expressly as the institutions of the Society provide against such casualties, how often have they been transgressed in the case of this or that person, for the sole reason ‡ that “he was such good company!”

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\* *Specu rompu*, 1745. Q. To whom is your Lodge dedicated? A. To St. John. Q. Why? A. Because the Freemason Knights at the time of the Holy War joined themselves to the Knights of St. John.

† The addition to the ritual quoted in the last note is to be found neither in Pérau nor in the *Franc-Maçon trahi*, 1745. It is also not in the first edition of Travenol.

‡ “The persons admitted members of a Lodge, must be good and true men, freeborn, and of mature and discreet age, no bondsmen, no women,

Certain propositions which, if adopted, would have been great improvements, as far as the admission of candidates was concerned, are mooted about this time, and they were printed both in 1741 and 1742. Their position immediately after Ramsay's oration caused them to be ascribed to him, whether truly or otherwise is matter of doubt, still, as Kloss remarks, "these articles would have been energetical propositions against the crowding of the Lodges with unprofitable and injurious members."\*

It is a singular fact, however, that a non-Mason should be the first to call for reform in the Craft; that a comparatively unprejudiced and disinterested bystander should be the first to point out the abuses worthy of reformation, is not so singular. Free from the influence of any obligation, he might unhesitatingly come forward with his suggestions, and, as he came forward in a kindly spirit, he might expect that he would be met in a straightforward manner. This non-Mason was the Abbé Pérau, in his book, "Le Secret des Francmaçons," 1742.† He even proposes that the signs and passwords should be modified, after the exclusion of those unprofitable and undesirable persons who had been wrongly and unadvisedly admitted into the order. "This great business," he says, speaking of reformation, "completed, it will be necessary to agree upon new signs; for of what little use would it be to add to the old ones, when a mistake might be easy. Indeed, why should anything be spared, when the cost is so trifling?"

Pérau had the satisfaction, so seldom accorded to mankind, of seeing his suggestion acted upon. On the 30th of November, 1744, the Lodge of the Three Globes, at Berlin, sent to the Lodge of Unity, at Frankfort, and to the Hamburg Lodge, proposing such changes. And while such changes are to be regretted, as giving a precedent for introducing the ceremonies of

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no immoral or scandalous men, but of good report."—Anderson's Constitutions, 1777, p. 312, Charge III.

"You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony and defeat our laudable purpose."—Anderson, p. 316, II. of Behaviour, 2.

\* Vol. i. p. 47. Among these articles is included one pledging the candidate to a recognition of the belief of the Crusaders, conceived in anything but a Masonic spirit.

† The *Seau rompu* couples this work with Travenol's *Catéchisme*, and says of them, that a Masonic library is complete in these two works alone.

the high grades, yet that, at the time, they were made with an honest feeling of reform, and were evidently necessary, can scarcely be doubted. That reform was wanted, and indeed was intended by the Duc D'Antin is certain, but his plans were frustrated by his death, which occurred on the 9th of December, 1743.\*

On the 11th† of the same month, Duc Louis de Bourbon, count of Clermont, was chosen Grand Master for life, sixteen Lodges being represented on the occasion by their Masters. The installation took place on the 27th of the same month, when the Loge de la Concorde was constituted, and it may be observed, that on this occasion, an English brother, who had been robbed on the highway, was relieved with sixty louis d'or, which he subsequently returned. On the day of election, France also received its first Masonic constitution and laws.‡ It is little more than an adaptation of Anderson's Constitutions, and the last and twentieth article is the only one which need be further noticed here, and then only with reference to Scotch Masonry.§

The Lodges whose delegates assembled to elect the new Grand Master thus first constituted a Grand Lodge, which may thus be now considered fairly opened in France. It assumed the title of *Grand Loge Anglaise de France*,|| which it retained

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\* The first funeral Masonic ceremony held in France, was held in memory of the deceased Grand Master, at Rouen, in the Jacobin Church, where the members of the seven Rouen Lodges appeared, with as much of the ceremony as could openly be practised.

Jarrhetti denies that this was the first occasion of the Masonic ceremonies being used, saying, that the first was held in his lodge, in 1749.

† Kloss expresses his surprise at the new Grand Master being chosen two days after the decease of the old one. Perhaps the Duc de Bourbon could not be got hold of as patron subsequently, and it was a matter of great importance to the Freemasons then to get a prince of the blood to preside over them. Besides, the Grand Master of Masons should immediately be elected, as no one not endowed with his authority can act with like firmness and certainty.

‡ Kloss remarks, that its nature appears to be little known, as it has never been printed. It was translated into German in the *Zeitschrift für Freimaurer*, 1836, pp. 151—186.

§ Without farther remark, I may abridge the article, and observe that it ordains, that "certain Brethren who have assumed the designation of Scottish Masters, and who demand peculiar privileges in the Lodges, for which no warrantry can be produced, shall not be held in higher estimation than the other apprentices and workmen, whose clothing they are to wear."

|| Kloss, vol. i. p. 53. Bègue Clavel affirms that the request made in 1735 for a Prov. G. L., was now (in 1743) first granted, but this is doubtful. This might have been alleged by the English Masons at the time, in order to conceal the true state of the matter, which was not calculated to add to the dignity of the English Lodge.



until 1755, when it declared itself independent, and took the name of *Grand Loge de France*.

No sooner had the new Grand Master entered on his office, than he was assailed on every side with demands for the reformation of Masonry. Any squeamishness that there might have been in addressing the Duc D'Antin on the subject, was quite removed now that a new Grand Master presided over the movements of the society. It is very certain that although the Freemasons of France acknowledged the supremacy of the London Grand Lodge, they paid very little court to it, and did pretty well as they liked. Nor are the points which were chiefly complained of devoid of interest at the present moment, when the Craft, even in England, is admitting so much that is sad to think upon.\* I shall cite, without further preamble, an address which the student will find in the *Françmaçonne*, published in 1744:—

“My brethren ! I can no longer conceal from you the grief with which my heart is filled at the contemplation of the system of robbery now degrading Freemasonry. Scarcely has this beneficent star risen above our heads, scarcely have we rejoiced in its penetrating rays, than it begins to darken. With how many stains has it not been soiled since then ! At the very moment when it should shed around it the utmost glory, it suffers, alas ! an eclipse, the end of which I do not so immediately foresee. Let us speak without metaphor ! It seems as if we were working hand in hand with our enemies for the estrangement of all hearts from us. The profane are rightly angry : 1st, *with our carelessness in the selection of subjects* ; 2nd, with our dishonourable mode of dealing with the initiated ; 3rd, *with the expense of our banquets* ; 4th, with the little unity there is between ourselves and the provincial lodges ; 5th, *and finally, with the shameless deceit of hermaphrodite and secondary Masonry, which will soon be made the assembling place of crime, and in the ruins of which we are threatening to bury ourselves.*

“These are the evils with which the public is only too well acquainted. There are others which are not so well known :—

“1. Those beautiful regulations of England, so calculated to reform us, are never read in the Lodges. Is it perhaps because these regulations are too humiliating for us ?

“2. The majority of our brethren know almost nothing of our Art, because it has been neglected to instruct them regarding its tenets.

“3. The number of Masters is incommensurate with that of the Masons. Several Masters have more than five hundred Masons in their Lodges ; how would it be possible for him to assemble them all at one time ? Nine-tenths would have to wait until their turn came, which seldom occurs even every half year.

“4. Ignorance is so common, that the majority of the Masters and Wardens do not know that Masonry consists of seven degrees,† and the

\* I refer especially to the letter of P. J. W., in No. III., p. 525, of this volume.

† This is the grain of salt which we are obliged to swallow in this address. The resolution alluded to is evidently that in the French Constitution, Article 20.

Loge Générale,\* in its blindness, resolved on the 11th of December, 1743, to regard the Masons of the fourth degree, that is to say, the Scotch Masters, only as common apprentices and fellow-Craftsmen.

“5. The management of the finance is neither according to rule nor precept. The income and expenditure are carried on without control, without any rendering of account; the money passing, perhaps, through careless or unfaithful hands. What extravagancies, what robberies, may then not result therefrom? How many Masons are left in incompetence, in want, in consequence of the waste of the money destined for benevolent purposes! How many of the profane fly from an institution, whence, in case of need, they will get as little assistance as from the non-Masonic world! These are the abuses which will soon draw down upon us the contempt of the people and the interdict of the government, if we delay to make ourselves better. I lay them before you with tearful eyes, and leave it to your wisdom and your zeal to bring forward the remedies which are required, so that it may not be said, one day to our shame, that by our neglect the most perfect institution for the human race, in the world, has fallen into disrepute and ruin!”†

So deeply had Masonic institutions fallen in France at this time, at any rate at Paris, that a neglectful Mason and careless man, we are told, was soon proverbially spoken of as a “Paris Mason.”‡ O! let me ask the great body of Masons in this present year of 1853, may there not be much to correct, much to alter, even now under those heads which I have italicized in the preceding address, both in London and in other parts of the Masonic fraternities? Why is reform delayed at any moment, reform which is so salutary, so simple, so healthful, so divine?

Another work of this period has an important passage. §

“It is thought that in order to bring the Royal Art in France, back to a part of its eminence and credit, the entrance to it must be made more difficult, by diminishing the number of Lodges, and by giving the direction of those which are permitted to continue, only to such persons, who, besides the advantages of education, possess the best spiritual qualifications, and especially that of tried probity. A work of this importance is undoubtedly reserved for the highest chief of the Freemasons. It is therefore necessary that the truly zealous members, and chiefly the officers of that which is called Grand Lodge, should strive to the utmost with this prince, in order to obtain from him such a reformation, without which the Order of Freemasons would gradually fall into disgrace, and at the same time would for ever lose the esteem of the public and the protection of its Grand Master.”

Here was, indeed (as Kloss observes), a mighty task and difficult problem!||

\* It is instructive to observe that the Lodge which elected the Grand Master is here only mentioned as a general Lodge, and not according to the title it had itself assumed. Probably the writer adhered to the supremacy of England on this point.

† Kloss, vol. i. pp. 55—57.

‡ *Défense apologétique des Franc-maçons*, 1747.

§ *Le Parfait Maçon*, 1744.

|| I forbear to criticise or comment upon any of the numberless pam-

The police authorities had all this time refrained from insulting the fraternity by domiciliary visitations. The new Grand Master, although he does not seem to have done anything of importance up to this time, had at any rate sheltered the Society by the *prestige* of his belonging to it. In 1744, however (after remaining inactive since 1738), the police recommenced their persecution, and on the 5th of June, 1745 (after a year's warning), they broke into a Lodge where forty members were assembled.\* Le Roi, the owner of the hotel, was seized and interrogated, and he pleaded that although the company had indeed assembled there for six months, he himself was only a serving brother.† This, however, seems to have been the last aggression of the police, for evidently the position of the new Grand Master gave him influence to stay these proceedings, as, except with the clergy, opposition now ceased. An author of this period has observed that,

“Times have now changed considerably. Now-a-days there is no more doubt attached to the Freemasons, as it was some years since. We know that the Prince of Condé, this incomparable hero, considers it an honour to be a Mason, and sometimes he lays down his arms to don an apron, and to employ himself in the great work with surpassing zeal.” ‡

I just now mentioned the priesthood as the chief assailers of Freemasonry. It was actually about this time agitated among the clerics, whether a parishioner, who belonged to the Society, should be permitted to receive the sacrament, and six doctors of the Sorbonne (although it was, subsequently, ascribed to the whole body) passed some resolutions in the November of 1748, declaring Masonry, as usual, to be pernicious and bad.§ Be-

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phlets which appeared at this time. They were either forms of rituals of a distorted, though possibly truthful, nature, and while they reacted upon the times, we cannot say that they continued worthy of notice at a time when their object has either been attained or frustrated. I may, however, remark that it is *Franc Maçon érasé*, 1747, which first gave rise to the fable about the political influence of Masonry during the English revolution, and at the time of the Stuart rebellion. See Kloss, vol. 1. p. 59.

\* This was the Lodge held at the hotel de Soissons, rue de Deux Ecus, in the parish of St. Germain l'Auxerrois.

† He was condemned to pay three thousand livres, and, Oh! official liberality! the informer got six livres!

‡ Steinheil, *Le Francmaçon dans la République*, p. 4, 1746.

§ It is about this time (May 28th, 1751), that Benedict XIV. reiterated the bull of Clement XII. It has been frequently reported that this pope was himself a Mason; indeed, the document at the end of Naudot's *Chansons Notées* (quoted in No. I. of these papers, p. 438) says that he was honorary Master of a Lodge, and elected by the English (1740). Very likely to propitiate him, this dignity was bestowed on him, just as princes and ex-members of protectionists' cabinets get doctors' degrees at Oxford.

sides this movement, we have only to note one more work against Freemasonry, which appeared at Brussels, in 1752, and was entitled *Les vrais Jugemens sur la Société des Francsmaçons*. A supplement was added in 1754. Probably the nobility of the new Grand Master, who obtained a sanction from the king for the Society in 1747 (indirectly, it would seem), acted as a shield of protection against any farther aggression.\*

I may here mention an abuse, bitterly complained of at the time, and as much regretted by far-seeing Masons, as it was a subject of laughter with the opponents of Masonry. This was the mode by which certain Masters became the owners, as it were, of the Lodges over which they presided. Lalande certainly gives a reason for such institutions, which is worthy of attention, for he states that,

“Masters perpetual and immovable (*perpetuels et inamovibles*) were named in Paris for the Lodges, in order that the frequent transmission of the administration of the power in Grand Lodge at Paris, from one hand to the other, might not render the Order too unsteady and lame. The Masters of Lodges in the provinces are annually elected.”

But it is very sad to find so much dissension in the Lodges and their administrations at this time. Hear the words of Thory, before we see how the evil itself arose : †—

“Masonry was then in such disorder that there were no minutes or protocols taken at the meetings. There was no organized body, similar to those of England and Scotland, assembled in Grand Lodge. Every Lodge in Paris, or in the kingdom, was the property of an individual, named the Master of the Lodge; this person governed the Lodge of which he was the representative, according to his own heart. The Masters of Lodges were independent of each other, and acknowledged no authority above their own. ‡ They granted permission to establish new Lodges to whosoever presented himself, and thus new Masters were added to the old ones. It might be said, that up to the year 1743, Masonry in France, under the Grand Masters Derwentwater, Harnouster, and Antin, presented nothing but the most frightful scene of anarchy.”

Nor were there persons wanting who scrupled to attribute the falling off and confusion to carelessness on the part of the Grand Masters, who appointed substitutes for themselves, and neglected every duty that more intelligent men would have

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There is, however, great doubt as to the whole subject. The Chevalier de Lussy (Baron Theodore Henry de Tschoudy) asserts that Benedict was a Freemason, and more may be found in Köppen's *Epistre* (1768). The oldest authority, perhaps, is the *Lettre de Marie Bonbec*, 1747.

\* It is about this time also that Deputy Grand Masters first appear to be instituted. See Kloss, vol. i. pp. 63—65.

† A. D. 1742.

‡ This feeling is very apparent in the historical synopsis given in Naudot's *Chansons Notées*, and quoted in Art. I. p. 437.

deemed it an honour to perform. In fact, they attributed it to the delegation of authority to the Deputy Grand Masters.

In a document of the period, we find these words (alluding to M. Baure, the first Deputy Grand Master) :\*—

“This inactivity resulted in the most frightful abuses. Some Masters of Lodges dared to issue warrants, which was the sole prerogative of the Grand Lodge. Restaurateurs, who had fitted up their houses for Masonic purposes, and had been admitted as serving Brethren, desired to gain farther profits from the banquets, and assumed the position of Masters. It may be easily understood that such Masters would not exercise the utmost circumspection in the choice of their candidates. They only considered the numbers, without accurate inquiry into their rank, education, character, or carriage. This inconsiderate fertility produced an infinite number of Lodges,—Masons bought the privilege to hold Lodges, privileges which belonged to them once and for ever,—the mysteries and the constitutions became articles of commerce; and in this anarchy it was resolved, as a fundamental principle, that three Masters of a Lodge had a right to constitute a fourth. Soon the taverns re-echoed with their shameless orgies, where they held large Lodges with much noise, and dispensed our distorted mysteries to any one who came,—to the lowest condition of citizens, to artists, mechanics, day-labourers, even to servants.”

But, as Kloss hints, the cause of the fall of Masonry lay yet deeper,—the passion for the high grades lay at the bottom of it. The French mind, so volatile, and the German mind so fantastical, was not satisfied by the pure, quiet, unobtrusive working of English Masonry. As soon as there was the slightest excuse for it, the ancient precepts were neglected and the new ideas were caught up greedily. The French character always strives to connect itself with everything that is grand, noble, or haughty, in the world's history. No wonder, then, that the knightly Orders of the Middle Ages attracted their attention. The riddle of their secret ceremonies might be loosed, they felt, and accomplished swindlers soon unveiled this for them. Thus it is that the high grades, springing from an anti-Masonic soil, obtained such a mastery over them. Who, indeed, would care to be an Apprentice, a Fellow-Craft, a simple Master, when it was possible to be a Grand Commander, an Elect, or a Knight at the very least! And so it must be in every nation that takes up a science as a bauble, and casts it away when the next best notion comes uppermost. †

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\* Kloss, vol. i. pp. 65, 66.

† Be it understood, in the most distinct manner, that I desire not to have what I say applied to this country, nor to offend English Masons by my remarks on the so-called high grades introduced into France. The words I use are solely to be applied to the inventions of the numberless and often nameless adventurers who abounded at that time in Paris, and who but seized, for their own purposes, the opportunities that the unhappy state of French Masonry at that time presented.

It was therefore a fortunate occurrence that in 1755, the *Grande Loge de France* was erected. The necessity of the measure was obvious.

But the evil of the high grades was now too deeply seated, and even the Supreme Council of the Masons in France could not obviate it, as their Statutes will show in Articles XXIII. and XLIII.

The document is entitled,—“Statutes agreed by the Honourable Lodge of St. John of Jerusalem, of the Orient of Paris, governed by the Very High and Very Mighty Lord Louis de Bourbon, Count of Clermont, Prince of the Blood, Grand Master of all the regular Lodges of France, to serve as rules for all those of the Kingdom.”

The first article recognizes the supremacy of the Divine Master and T. G. A. O. T. U., and enjoins continual prayer, and a very watchful guard over the tongue and heart. The second article enjoins submission to temporal authority, and makes a due respect for them imperative upon all good Masons. Article Fourth exhorts to humility, as regards riches, honours, and birth, and declares that in order truly to deserve the goods with which T. G. A. O. T. U. has endowed man, he should love the poor and support them, “as a true Mason ought to do.”

“Art. V.—The true Mason should be decent, obliging, humane, and highminded in society, and an enemy of the false and the slanderous.”

“Art. XI.—Only such persons are to be admitted as possess honourable birth, strict character and habits, who fear God, AND WHO ARE BAPTIZED.”

Compare this with the first charge in Anderson: \*—

“1. *Concerning God and Religion.*—A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid ATHEIST nor an irreligious LIBERTINE. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honour and honesty, by whatever denominations and persuasions they may be distinguished; whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.”

This eleventh article and some other of these, when collated with the institutions and charges of England, evince the bias that there was to dissent from the ancient institutions, rather because they came from a foreign country than from any other reason. To return:—

“Art. XIII.—Such persons shall only be initiated as are free and

twenty-five years of age. The sons of Masons are excepted from the obligation of majority, but they, nevertheless, remain Apprentices and Fellow-craft, until they have arrived at such majority."

This article would seem to settle some things that have hitherto remained open questions. Amongst others, that the degree of Master Mason was a much more rare and solemn degree, that peculiar ideas of reverence were connected with it, and that Master Masons were evidently of the Arch degree, while the common workmen of Masonry, whose attainments were not so great, whose work was not so accurate, remained on the threshold of the Arch.\* The age in England, as every one knows, is twenty-one,† that being the English majority, but it is a sad thing to consider how frequent dispensations have become! The rule of limitation does not, however, exist in England, a fact which is calculated to confirm the supposition concerning the Arch degree.

"Art. XVIII.—The admission fee is 120 livres, and 12 livres for the apron, &c. The annual subscription is 6 livres."

In England no upward limit is set to the fees (beyond the three guineas provided by law), which indeed varied considerably at one time in France also,‡ a fact which is rather to be regretted, since it causes many men of small means to join mean and inconsiderable Lodges, where the opportunities of instruction are not greater, instead of well-worked and spirited Lodges, such as, it is said, are the University and Town Lodges of Oxford.

I will here quote, for the sake of completeness, the article in Anderson.

"Art. III.—That no Lodge shall ever make a Mason for a less sum than one guinea, and that guinea to be applied, either to the private fund of the Lodge, or to the public charity, without deducting from such deposit any money toward the defraying the expense of the T—r, &c., under the forfeiture of their constitution.§ But this not to extend to the making of waiters, servitors, or menial servants, who may be instituted by the Lodge they are to serve; provided such making or institution be done without fee or reward."||

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\* See the New Book of Constitutions, pp. 7, 8.—"N.B.—In antient times no Brother, however skilled in the Craft, was called a Master Mason until he had been elected into the chair of a Lodge."

† Anderson, Constitutions, p. 343.

‡ See Art. I. p. 435.

§ But see the New Book of Constitutions, p. 79, Art. III.

|| Page 343. It becomes necessary to quote these admirable rules *totidem verbis*, for it is much to be feared that many of the Craft have but an indefinite idea of them. See Art. XLIII. of the French Constitutions below.

Article XXXVII. requires no comment:—

“If a Brother have unfortunately committed any sin, either against religion, or the laws of nature, or any open treachery to the Order, and is convicted, he shall be excluded for ever; his name shall be erased in all the documents, and burnt in the usual manner.”

Article XLIII. is far less kindly in tone and feeling toward the serving Brethren than the English regulation:—

“The serving Brethren shall never have other light than the degrees of Apprentices and Fellow-craft, and no other office. They are admitted gratis, with a halter round their necks. They have a place at the banquet assigned to them, when the last toast is drunk.”

This is, perhaps, the most singular of all the articles of this French constitution. Its unwonted severity is, no doubt, the consequence of the number of cases where serving Brothers had elevated themselves into Masters of the Lodges held at their taverns; and we find in Anderson a somewhat similar article, providing that—

“No master of any public house shall be suffered to own, or purchase, such jewels and furniture, for the purpose of having a Lodge constituted or held at his house, under the penalty (if discovered) of forfeiting such constitution.”\*

But the extreme measure was not found necessary in England. The halter used at their initiations is evidently a relic of the old slave-dealing times, and inapplicable to pure Masonry, which is as progressive as Christianity, or any other vital institution. The last provisions of this article somewhat remind us of the detestable system of oppression and insult yet suffered by such gentlemen in our universities, whose means make it necessary for them to take the post of servitors or bible clerks, if they desire to obtain that knowledge those Universities were freely instituted to disseminate for the advancement of the dignity of man, and not for his degradation.

It is a sad thing to see, that, however reassuring the general tone of these articles and regulations, the evils which have crept in had not even here loosed their hold. Two articles † provide for the supremacy of the Scotch grades; the first assuring them the right of sitting covered in Lodge, the second appointing them wardens and inspectors of the work:—

“For,” says Art. XLII., “they alone are permitted to censure any errors in work. They have the right of speaking at any time, of being always armed and covered, and if they fall into error they can only be reprimanded by Scotch Masons.”

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\* Page 342.

† The twenty-third and forty-second.



Nor, indeed, were these regulations deemed binding and complete without the "mysterious seal of the Scotch grade, in red wax, with golden and azure thread."

Kloss has a remark on this subject worthy of quotation.\*—

"The Articles XXIII. and XLII. distinctly show that the Scotch grade was, in the mean time, recognised by the Grand Lodge, indeed, that the work of this degree was carried on separately, or else the statutes would not have been provided with the mysterious seal of the Scotch Lodge. If, therefore, in later times, the assertion be made that Grand Lodge had only recognised and worked the three veritable Masonic degrees, there is positive testimony to the contrary in these two articles, for the passing of which a very important reason had been shortly before alleged to the sixty Masters and Wardens,—the avoidance of the high grades."

Before closing this article, it may be well to consider for a few moments the general aspect which Masonry presented at this period. We find the Grand Lodge of France giving way before the storm, and admitting into Masonry various new ceremonies, which, it is a subject of congratulation to English Masons, have not been incorporated in England, as in France, with Ancient Masonry. But the Grand Lodge became independent, and was not bound by the feelings of English Masons.

Has it not been "declared and pronounced that pure Ancient Masonry consists of three degrees and no more; viz. those of the Entered Apprentice, the Fellow-Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch?"

It was therefore dignified in the London Grand Lodge to recognise the independence of France under these circumstances, for it had promised "to respect genuine and true Brethren, and discountenance impostors and all dissenters from the original plan of Freemasonry." Certainly, the originators of some of the French degrees came under one of these two denominations: but which of them, I must leave it to the opinions of Masons to determine.

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\* Kloss, vol. i. p. 83.

## THE FAIRY FAMILY.

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“ Upon the mushroom’s head  
 Our table-cloth we spread ;  
 A grain o’ the finest wheat  
 Is the manchet that we eat ;  
 The pearly drops of dew we drink,  
 In acorn cups filled to the brink.”

OLD POEM.

“ Gay creatures of the element,  
 That in the colours of the rainbow live,  
 And play i’ the plighted clouds.”

MILTON’S *Comus*.

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SOME of us there are who will never weary of recurring to the grotesque yet singularly enchanting creations which formed the popular mythology of our ancestors. And let not him who cannot enter into the spirit of such day-dreams, consider it inexplicable or unreasonable that so it should be. The spirit of poetry is ready to gather its incorporeal stores from any and every source—and the exquisite fairy creations of past ages form a fund of inexhaustible delight to an imaginative and poetic temperament. They are also not without great interest to the antiquarian and the historian, and will probably ever continue to prove the most suitable food for the unfettered imagination of early infancy. Their delicate immateriality seems to assimilate to the innocence of budding childhood, and of ethereal conceptions as yet unladen with the grosser residue of worldly contact. Let no one despise the fairy family: not only does it claim consideration on account of its intrinsic merit, but it can point to a descent of the greatest antiquity, from the most powerful nations earth has seen; allied, too, with other families, sprung from the politest and noblest races of the world. Extending over successive political changes, in varied shape and various lands, its influence may be considered as almost universal. Let no one, then, regard the fairy tale solely as a puerility for the nursery, or as the recorded memento of the credulity of a recent century.

The popular belief in a race of beings of an order of intelligence and power, intermediate between that of heaven and earth, and dwelling among the woods and mountains, may be traced in most, if not in all countries. These appear to have been the

spontaneous results of human imagination, exerting its innate tendency to assign a cause for every unusual occurrence or unaccountable phenomenon, and of the necessity for a race of beings to whom, in attributing such, gratitude might be paid when due, or propitiation offered against mischances. But they may also have been created originally as instruments of control over the wild imaginations of uncultivated peoples, subduing them through their credulous fears, as in the case of the mythological deities of old.

The meaning and derivation of the term *Fairy*, is a moot question. Some content themselves with the simple signification fair people or folk; others consider it an Arabo-Persian word, the same as *Peri*; and some, with most reason, as derived from *fatare*, to enchant. Be this as it may, the interested student of the Fays of England, the Fée of France, and the Fata of Italy, will not the less be gratified, though in uncertainty as to their common derivative.

Bourne supposes that the Lamiae, or ancient sorceresses, have supplied the foundation for later fairy faith. It has been suggested that this diminutive race has descended from the Lars, or classical household deities, which were of dwarfish size; and several attempts have been made to connect fairy with classical mythology, though with small success. It is true that certain deities of the classics have assumed lesser dimensions; but the fairies are essentially diminutive, and would lose their distinctive characteristic by ceasing to be little. We also read of Pigmies, whom the ancients supposed to inhabit the ends of the earth, regions where all natural growth is stunted; but these were, according to their conceptions, real human beings, and as such, radically different from our notions of the elfin race.

Turning our eyes towards Asia, we fix with more certainty upon the ancient Persian Peri-worship, as the earliest origin of European fairy superstition. The Peri was probably coeval with the religious system of Zoroaster, being represented as the chief attendant of the benevolent deity Ormuzd, enthroned in realms of everlasting radiance. From this eminence it has descended to the modern Persians and Arabians, having so degenerated in its course as to have become a visible being of far more earthly attributes and attachments; the Mahomedan creed, of course, excluding it from the national religious system. The Persian Peri and Deev became their good and evil genii, corresponding to the Jinn of the Arabians. The female Peri was beautiful beyond all power of description, and susceptible of loving and being beloved by mortals. The union of their impalpable fire-formed bodies with those of mankind, has

formed a striking feature in Persian tale. The Deevs (from whom we derive our popular conception of a devil) were supposed to be most deformed, hideous, hairy monsters, having horns and tails; full of malignity towards man, and always at war with the Peris, who on these occasions sometimes sought for mortal assistance. The latter, when captured, were suspended from the branches of lofty trees, incarcerated in cages of iron. Here, however, their sister Peris fed them on delicious perfumes (their only food), until they by some means obtained release from confinement. The Peri has characteristics not unlike those which we attach to angels. Their dwelling is in the clouds and on the rainbow's arch. The Arab Houris, or virgins of Paradise, are, however, a distinct race. The Persians allotted a certain glorious region, called Jinnistan, as the abode of the Genii. They imagined the globe to be supported by a gigantic sapphire, the splendid rays of which tinged the surrounding space, where the realms of Jinnistan were situated.

The Genii were able to change their size and appearance at will. Every one must remember the harrowing pleasure with which he first devoured the tale of the Fisherman and the Genii, where the fisherman, having broken the seal of the casket he has taken up in his net, perceives a thick smoke to issue thence, gradually increasing to a huge bulk, and assuming the shape of a gigantic Jinn. The Genii play an important part in the Arabian Nights' Tales, which so delighted our youthful imaginations. The latter were originally a body of Indian fables, translated into Arabian in the time of Calif al Mansur, who flourished about thirty years before Harun al Raschid, cotemporary with Charlemagne. They were narrated by professional tale-tellers, at Bagdad, when the Arabian court was in the zenith of its splendour, and have since been translated and read throughout all parts of civilized Europe.

European romance, though derived from the East, is equally indebted to the Scandinavian mythology and that of the Cymri, not without a subsequent admixture also of classical antiquity. Thus the account of the Fairies' origin given by Spenser, makes a classic deity the author of the elfin tribe of the North, the veritable Eastern Fairy being brought in to the whole, after a somewhat extraordinary fashion. He says that—

“*Prometheus* did create

A man of many parts from beasts deryved ;  
 That man so made he called Elfe, to weat,  
 Quick, the first author of all Elfin kind,  
 Who, wand'ring through the world with wearie feet,  
 Did in the gardens of *Adonis* fynd  
 A goodly creature, whom he deemed in mynd

To be no earthly wight, but either spright  
 Or angell, authour of all woman-kynd;  
 Therefore a Fay he her according light,  
 Of whom all Faryes spring, and fetch their lignage right."

The causes of the transfer of Arabian fiction to Europe were manifold. The Crusaders and Troubadours became the agents of its transmission. The Holy Land pilgrims returned to diffuse their stores of Eastern ideal wealth. The commercial intercourse of Southern Europe with the Moors of Spain and the Venetians, and the Meccan pilgrimages, also contributed towards the same end. During the dark ages, too, Arabic was the language of science; and in intercourse with the Arabs of Spain, the Jews may have greatly aided in spreading the elements of fairy faith throughout Europe.

Sir Walter Scott, in his introduction to the "Tale of Tamlane," gives as causes for the changes wrought upon the foundation of Gothic superstition in Europe, "the traditions of the East, the wreck of Gothic mythology, the tales of chivalry, the fables of the classics, the influence of Christianity, and the creative imagination of the sixteenth century." Without lingering to consider the respective influences of these causes, we need only at present point to the broad fact that European romance, more especially that subsequent to the fourteenth century, is indebted to Asiatic genius.

Having already spoken of the Arabs,—Persian or Eastern,—we have now to turn our attention to the Scandinavian, or north European element of fairy belief. The Eddaic system is somewhat complicated and obscure; the two great features necessary to our present purpose being the *Alfar*, or Elves, and the *Dueryar*, or Dwarfs, titles which remain in all languages of Gotho-German origin. The Elves differ from the Fairies in the absence of the ethereal characteristics of the latter, and are more remarkable for their mischievous or silly gambols. The production of the "Faerie Queen" of Spenser went far to confound the Eastern fairy with the popular elfin tribe, an amalgamation rendered still more hopeless by the heedlessness of after-writers.

The Elves and the Dwarfs were forcibly unlike, in the same way as were the Peris and Deeves. The former were, we read, "whiter than the sun in appearance;" the latter, "blacker than pitch." The Dwarfs were distinguished for their skill in metallurgy, and are a race quite unlike those met with in the traditions of any but northern lands. This leads to the supposition that they were suggested by the Finns, a people of small stature, who applied themselves successfully to the working of metals in the

retirement of the mountains, after having been driven there by the Scandinavians. The Trolls were a race somewhat allied to the Dwarfs, who sometimes enriched such of mankind as obtained their favour and good-will, from their chests of gold underground. They had great power of working mischief, but fortunately could be driven away, since they could not endure the sound of drums, or of church bells. Another variety was the Nis, a creature no larger than an infant, but having the aspect and demeanour of an old man, wearing a peaked red cap. In Norway every church, as well as every farm, possessed its attendant Nis. We meet with him in various places, under other titles; in Germany, as the Kobold; in Scotland, as Brownie; and in our own country, as Hobgoblin; the merits of which beings we shall subsequently enlarge upon.

The Norwegian Ström-karl or Grimm is a fiend of extraordinary musical powers, whose capabilities remind us of the fabled gifts of Orpheus. When propitiated by an offering, he is willing to impart his gifts to mortals, who thereby acquire the power of making the trees dance, and the waterfalls and rivulets to cease in their course. In Denmark, a certain jig is known, which no one has the courage to perform, since it compels all who hear it, young and old, to dance frantically, and affects the stools and tables in the same way. This is called the Elf-king's dance. It is believed that the only way of breaking the spell is to play it backwards without missing a note, or that the fiddle-strings should be cut by some one behind the player, without his consent. There has no doubt been much trickery used in supporting this absurd belief.

The Danes have other distinguishing superstitions. Their Elle-woman was believed to be a fair maid, presenting to the beholder every charm in perfection; but who, when forced to turn and fly at sight of the cross, exposed her back, which was hollow. They have, too, the *Neck*, or river-spirit. When Odin acted as the destroying principle, the Scandinavians gave him the title *Nikker* (whence the Old Nick of England, and the Kelpie of Scotland), and supposed him to haunt a gloomy, turbid lake in the island of Rugen. Here he used to annoy the fishermen by violent tempests, and remove their boats, fixing them on the summits of lofty fir-trees. The Neck was either a boy with golden hair, a youth, or an old long-bearded man, sitting on calm nights upon the surface of the waves, and producing most delightful harmony from a golden harp. By after-changes it became the St. Nicholas, whose aid was invoked by sailors in dangers and storms at sea. The Icelanders have a water-spirit, or kelpie, which appears in the form of an

*apple-grey* horse by the seaside, but always with one of his hoofs reversed. If any one should be indiscreet enough to mount him, he plunges into the sea, bearing his rider to destruction. The Feroe and Shetland islanders have also beings more or less similar to these. In the Orkneys the water-sprite is termed Tangie, from the tang, or sea-weed, with which his body is covered.

The nymph of the river Elbe, of great repute in Saxon times, had a temple at Magdeburg, and was believed to visit the markets held at that place, with a basket on her arm and habited as a burgher's daughter. Those who looked closely, might observe that one corner of her apron was constantly wet, in token of her real nature. It is worthy of remark, that those were to be found who, not more than thirty years since, attributed the inundations of the Valais to some similar creature. Amongst all these varieties of river-spirits we shall not fail to be reminded of the Mermaid, the appearance of which is too generally familiar to need description. Pliny describes one found by some Roman knights in the Spanish Ocean; and Roudolet, a physician of Montpellier, who published a work on the finny tribe in 1554, assures us that two mermen were captured, to his knowledge, one in Poland, and another off the coast of Norway. It is certain that a mermaid, or as the French term it, Syren, was exhibited at St. Germain; as well as another found at or near La Vendée; and a third, which formed a great attraction for London sight-seers. The latter proved to be an impudent imposture, being fabricated of the upper portion of an ape and the lower half of some fish of the salmon kind. The older accounts of these fabulous beings probably arose from the appearance of *phocæ* or creatures of similar nature.

The Russians believe in a watermaid called Rusalki. She has long green hair, and swings about the branches of trees on the river-side. The people weave garlands for her, which they cast on the water.

But to return to the Scandinavian Elves and Dwarfs. The Swedish *Skagard* are little beings whose chief occupation is that of milking cows on the sly, and laming horses. These lose all their power if any iron touches them. The Swedes say that the Nis tribe, already alluded to, have always haunted the precincts of their royal castles in a disturbed, unquiet manner, upon the eve of any of those revolutions so abundant in Swedish history.

The dwellers on the Baltic islands believe in three races of Dwarfs, distinguished according to the colour of their garments.

The white are of innocent and friendly disposition, engaged in summer-time in out-door revelry, sometimes taking the form of doves or butterflies; but during the winter in the working of gold and silver. The brown Dwarfs are cheerful, but rather inclined to trickery, and wear brown caps with silver bells, which render them invisible to all except those similarly equipped. They plague lazy servants by nightmares, or by biting and scratching them; or lead people astray into bogs and marshes. The black are very hideous; they are extremely skilful armourers, and wonderfully expert at giving inflexible hardness to steel. They delight in all kinds of evil-doing; and at their midnight meetings, howling and screeching take the place of nimble dancing and delightful music.

The Dwarfs of Iceland adopt the habitations and clothing of men, and are remarkably clean and precise in their habits; they are always dressed in red.

The Germans have been prolific in dwarfs, of whose revelry among the recesses of the Hartz Mountains endless legends are given. They have also a wood-spirit, termed *Scrat* or *Schretel*, from whence we get our nickname of "Old Scratch." In South Germany, a race of little beings called *Wichtlein* are said to haunt the mines, in the likeness of old men with ample beards, provided with lanterns, mallets, and hammers. They are only injurious when ill used or ill spoken of by the workmen. The death of a miner is always foretold by three knocks. They are called by the Bohemians "little house-smiths," and pretend by a great deal of knocking to be very hard at work. Other species of dwarfs, as the wood and moss-people, are well known in Germany. Their arch-enemy is the Wild Huntsman, who rides swift and terrible, though unseen, through the air. There are also the Wild Women, who dwell on the great moor near Saltzburg, and who are said to assemble at devotion during the dead of night, in the precincts of the cathedral.

The Swiss Dwarfs exhibit in their nature the simplicity and integrity which characterize the country; they are chiefly occupied in tending cattle, and in the native tongue are known as *Hardmüdlene*. We have now enumerated the chief varieties of the dwarfish tribe, whose peculiarities, combined with those of the Eastern Peri, have formed the staple ingredients of our native Fairy or Elf. The foregoing descriptions, though perhaps tedious, are necessary to illustrate the relation and connection which our own elfin mythology has with that of other European nations.

The Gotho-German element of English myth was obtained through the Picts and Scots, while the Eastern fables were



brought over by the Crusaders and Troubadours, as previously stated. Our Fairies, properly so called, bear more resemblance to the Dwarfs than to any other race, although the term dwarf has never been applied to them, nor indeed has been ever used in any sense but that of a stunted human being. The English fairy was a tiny span-long creature, clad in bright green. It lived underground, and was capable of causing any one who sought to gratify his curiosity at the expense of its privacy, to be struck blind of one eye. Our chivalrous ancestors used to defy the Fairies, however, by intruding upon them at their revels. A lord of Colchester presented a drinking-horn to Henry I., which he had taken from the midst of a fairy banquet. Such a gift was considered to insure great good fortune to the recipient. In Edenhall, Cumberland, a goblet is still preserved, said to have been seized from an elfin festival by a member of the ancient family of Musgrave. On the occasion of its capture, the Fairies completely vanished, while a voice cried aloud—

“If the glass do break or fall,  
Farewell the luck of Edenhall.”

On one occasion it narrowly escaped destruction, when the butler caught it in a napkin as it fell from his master's hand; it is now secure from all mishap, and the lees of wine are still seen at the bottom.

Poole, in his “English Parnassus,” gives the following members as constituting the fairy court:—Oberon, the emperor; Mab, the empress; Puck, Hobgoblin, Tom Thumb, &c., courtiers; and Nymphidia, mother of the maids. The mighty Shakspeare has clothed these with a vividness which they will never lose. Puck, or Robin Goodfellow, is a domestic sprite, allied to the Kobold, of which we have spoken, sometimes assuming the form of a domestic animal. His avocations he can describe for himself:—

“And sometimes lurk I in a gossip's bowl,  
In very likeness of a roasted crab;  
And when she drinks, against her lips I bob,  
And on her withered dewlap pour the ale.”

This roguery is the counterpart of that of Brownie, of the Scottish Lowlands:—“Two lasses having made a fine bowlful of buttered brose, had taken it into the byre to sup in the dark. In their haste they brought but one spoon; so, placing the bowl between them, they supped by turns. ‘I hae got but three sups,’ cried the one, ‘and it's a' dune.’ ‘It's a' dune, indeed,’ cried the other. ‘Ha, ha, ha!’ cried a third voice, ‘Brownie has got the maist o' it.’ And Brownie it was who

had placed himself between them, and gotten two sups for their one.”

Milton alludes to the same house-spirit, when he tells us, in “*L’Allegro* :”—

—“how the drudging goblin swet  
To earn the cream-bowl, duly set ;  
When in one night, ere glimpse of morn,  
His shadowy flail had threshed the corn  
Which ten day-lab’ers could not end.  
Then lies him down the lubbar fiend ;  
And stretch’d out all the chimney’s length,  
Basks at the fire his hairy strength ;  
And crop-full out of doors he flings,  
Ere the first cock his matin rings.”

His love of order and aversion to sloth are alluded to by another poet :—

“ And if the house be foul  
Of platter, dish, or bowl,  
Up-stairs we nimbly creep,  
And find the sluts asleep ;  
Then we pinch their arms and thighs—  
None escapes, nor none espies.  
But if the house be swept,  
And from uncleanness kept,  
We praise the house and maid—  
And surely she is paid ;  
For we do use, before we go,  
To drop a tester in her shoe.”

In Yorkshire, a species of spirit, of somewhat similar nature, is known as the *Boggart*, or as the *Barguest* ; probably *Barnghaist*, or *ghost*. It has been observed, that the belief in the house-spirit may have arisen from the fact, that, in times of religious dissension, many fled to rural districts for refuge, and were content to perform work during the night, and receive food provided for them in return ; making use of the *Brownie* as a cloak of secrecy.

A merry Puck long dwelt in the house of the Grey Friars at Mecklenburg-Schwerin, and, as before observed, he bears resemblance to the *Kobold* of other parts of Germany. One of the most noted of these *Kobolds* was *Hinzelmann*, whose history was written by *Feldmann*, a pious minister of Lüneburg. The following account is extracted from it :—

“ *Hinzelmann* now showed himself extremely obliging, and active and industrious at every kind of work. He used to toil every night in the kitchen ; and if the cook, in the evening after supper, left the plates and dishes lying in a heap without being washed, next morning they were all nice and clean, shining like looking-glasses, and put up in proper order. If anything was astray, *Hinzelmann* knew immediately where to find it, in whatever corner it was hid, and gave it into the hands of the owner.

He scoured the pots and kettles, washed the dishes, and cleaned the pails and tubs. The cook was grateful to him for all this, and cheerfully got ready his sweet milk for his breakfast. He was equally busy in the stable; he attended to the horses, and curried them carefully, so that they were as smooth in their coats as an eel; they also threw and improved so much, in next to no time, that everybody wondered at it.

"He sometimes used to come to the table of the master of the house, and they were obliged to put a chair and a plate for him at a particular place. What was put on his plate vanished; and a glass full of wine was taken away for some time, and was then set again in its place empty. But the food was afterwards found lying under the benches, or in a corner of the room.

"Hinzelmann was fond of playing tricks, but he never hurt any one by them. He used to set servants and workmen by the ears, as they sat drinking in the evening, and took great delight then in looking at the sport. When any one of them was well warmed with liquor, and let anything fall under the table, and stooped to pick it up, Hinzelmann would give him a good box on the ear from behind, and at the same time pinch his neighbour's leg. Then the two attacked each other, first with words and then with blows; the rest joined in the scuffle, and the next morning black eyes and swelled faces bore testimony of the fray. He, however, always took care so to order matters that no one should run any risk of life."

Finally, we will quote on this subject the lines of an unpretending old versifier, who says, that—

"In John Melesius any one may read  
Of devils in Sarmatia honoured,  
Called Katri, or Kobaldi; such as we  
Pug and Hobgoblin call: their dwelling be  
In corners of old houses least frequented,  
Or beneath stacks of wood; and these convened  
Make fearful noise in butteries and in dairies:  
Robin Goodfellows some, some call them Fairies;  
In solitary rooms these uproar keep,  
And beat at doors to wake men from their sleep;  
Seeming to force locks, be they ne'er so strong,  
And keeping Christmas gambols all night long."

Returning to Fairies proper, we may mention the Pixies of Devonshire. These are supposed to be the souls of infants who have died unbaptized; their dwelling is amidst the rocks, where they dance to the music of the crickets' and grasshoppers' chirp.

The Fays of Western Scotland are thus described:—

"Their ringlets of yellow hair floated over their shoulders, and were bound over their brows with combs of the purest gold. Their dress consisted chiefly of a mantle of green silk, inlaid with eider-down, and bound round the waist with a garland of wild flowers. Over their shoulders hung quivers of the adder's skin, stored with arrows tipped in flame. A golden bow hung negligently over the left arm, and little scimitars of the same metal glittered at their sides."

"With gold hair is slung, with gold hair is hung,  
O'er their left arms a golden bow;  
And an arrow tipt with green of a dazzling sheen,  
In a gold quiver hangs below."

Benevolent Fairies were believed to steal children; but only those who were orphans, or oppressed by their parents; in the latter case they were allowed to revisit them twice, at intervals of seven years. The bad Fairies left a child in lieu of the one abducted, described as an "ill-faur'd wauchie wandocht of a creatur," insatiate of appetite, and usually sucking the mother into a consumption.

The Irish term their elves "*Good People*," and the Highlanders "*Daoine Shie*," or men of peace. The same principle which prompts the savage to crouch in devil-worship, induces these titles of conciliation bestowed on the Fairy tribe. The Irish elves inhabit the ancient tumuli, or burrows, and display an odd mixture of the sublime and the ridiculous in their composition, strongly reminding us of the national character of the country. They are clothed in green dresses, and wear large scarlet caps; whence the beautiful *digitalis purpurea*, bearing a scarlet bell-blossom, is termed fairy-cap. It is further supposed, when it bends, to be making a sign of recognition and obeisance to some invisible elf.

Cluricaune, the Irish Puck, is a little cobbler, everlastingly engaged in repairing a shoe, and believed to possess an inexhaustible purse. The Banshie is a white Fairy with silver locks, chiefly attached to ancient families as an honourable attendant. Another, though rather undefined being, is the Phooka, who haunts the rocks and glens of Ireland: hence the Carrig Phooka of Cork, and the waterfall of Poula Phooka of Wicklow. The Irish Fairies are in great fear of losing their caps, as they are not permitted to rest until they replace the loss. The Fairies of the Isle of Man appear to manifest horse-dealing propensities. A person of integrity stated to Waldron, that having occasion to sell a horse, a diminutive gentleman, plainly dressed, accosted him while travelling across the mountains, and, after some bargaining, purchased the animal. When he had paid the money, and taken his seat in the saddle, both horse and rider sank through the earth, and disappeared from his astonished gaze.

The green rings of varying size met with in meadows, were, it is well known, vulgarly attributed to the Fairy dancers. Thus Scott:—

“Merry elves their morrice pacing  
To ærial minstrelsy;  
Emerald rings on brown heath tracing,  
Trip it deft and merrily.”

So also the great bard:—

“On hill, in dale, forest, or mead,  
By paved fountain, or by rushy brook,

Or on the beachy margent of the sea,  
They dance on ringlets to the whistling wind."

The popular belief in Fairies, like many other popularities, received a check when it came into collision with the religious views of the period. Sir Walter says, "The fulminations of the Romish Church were directed against the realms of Fairy-land, as much as against those of Olympus." In the time of the Virgin Queen, Johnson tells us that Fairies were extremely important beings, that monarch herself being much attached to the tiny race, which the transcendent genius of Shakspeare had painted in such fanciful and delicate hues. In 1590, Spencer's "Faerie Queen" appeared; where, as we have seen, he confuses Classical with Gothic deities; and Shakspeare, in the "Midsummer Night's Dream," has peopled the classic groves of Greece with his native elves. The magic charms of poetry, however, reconcile us to these, and to much greater anomalies.

Fairy tales were much in vogue during the seventeenth century, among which the "Pentameron" of Basilio led the way. Perrault published his "Conte de ma Mère l'Oye" in 1697, and was followed by a variety of other writers. This popular taste led to the translation of the Arabian Nights' Tales, by the famous Orientalist Antoine Galland, about 1704.

In this short sketch many details have been necessarily omitted, and some members of the Fairy family left entirely unnoticed. Such are the Fées of Normandy, which live in the Grottes des Fées, and resemble English elves very much, in their pranks, dances, and child-thefts. By the way, our indignation is mitigated at the child-stealing propensities of Fairies in general, when we bear in mind that they were compelled to deliver a certain yearly tribute, either of the elfin or human kind, to their rulers; and that they therefore only took young children for the purpose of recruiting their numbers. In like manner the Water Spirit was not supposed to decoy men to death amidst the waves through personal ill-will, but that he might enjoy the society of their spirits beneath. This view both lessens the unreasonableness of their cruelties, and the humiliation of taking measures to secure their good-will and forbearance.

In Poland there exists, too, a highly interesting being upon whom we might enlarge, called *Vila*. She is a mountain nymph clad in white, whose voice resembles that of the woodpecker. Her steed is a seven-year old hart, having a bridle formed of snakes, and she carries a quiver full of deadly arrows. This spirit is well known in Dalmatia. Limited space must be our excuse for the imperfections and omissions in this rapid outline

of a subject loaded with such extensive ramifications. By way of conclusion we may be allowed to quote, as referring to the matter we are quitting, a translation from the German of Matthisson, and then we will, in accordance with the sentiment expressed by an old Scottish poet,—

“Leave bogles, brownies, gyre-carlings, and ghaists.”

\* \* \* \* \*

“What 'neath the moon so bright,  
As Fairies fleet and light—  
Our mirror clear and true,  
The meadow's starry dew;  
The brook's soft moss we dancing tread,  
Rock on the vernal spray's green thread,  
Then seek in flower-cups soft our bed.

“Fays of the mountain come,  
And ye by lakes that roam—  
Forth to the dew-pearl'd green,  
Follow the elfin queen.  
In cobweb turban, silvery grey,  
Lit by the glow-worm's glim'ring ray,  
Hie to the moonlight dance away.

“Let mantles fine and white,  
Bleach'd in the pale starlight  
On grave of maiden fair,  
Float round you light as air.  
Through moor, sedge, wold, through yellow grain,  
Down hill, up dale, from grove to plain,  
Haste hither to the sportive chain.

“The broad-leaved nettle spreads  
Safe arch above our heads,  
And mists, a silvery wall,  
Extend around our ball.  
We swiftly whirl, we lightly sweep,  
And grizzly gnomes, from caverns deep,  
Ply harp and viol as we trip.

“Haste, join our giddy round,  
With cobweb kerchief crown'd;  
Swift spins the elfin throng,  
In circling maze along.  
What foot so light as ne'er to slip;  
*We skim the sea with zephyr trip,*  
Nor bows the grass beneath our step.”

## THE TWO JEWS OF MESHID.

PAR NOBILE FRATRUM.

ON the evening of a burning day in the summer of 1841, two Jews of Meshid might have been seen sauntering, with the peculiar slow stately grace of Orientals, down the Char Chouk, or great bazaar of the city of Kabúl. The Char Chouk, as every one knows, was the very pride of the city; it was a long street, arched overhead as a shelter from the fierce rays of the sun, and inhabited chiefly by shopkeepers from Hindustán, whose reliance on British power to protect them had induced them to risk their property and lives within reach of the grasping and unscrupulous Afghán. Varied were the groups that thronged the Char Chouk, and represented the races which people the hills and valleys of Afghanistán. There was the handsome and warlike Kazilbásh; the Kandahári, with his hair "like the hair of women," flowing down on either side to his girdle; the native of Hazára, with his square Tartar-like features and small twinkling eyes—mere peepholes for the roguery of his nature to spy through; the sturdy Ghiljye, son of a thief—"both by father's and mother's side,"—short and powerful, with reddish beard and shaggy hair, his face the colour of brickdust, and his turban and clothes worthy of the most unclean saint ever canonized, staring—with the stare of ignorance and wonder, but not of stupidity—at what seemed to him the wondrous riches of the place, which, when afterwards recounted in his mountain home, would undoubtedly call forth a unanimous shout of, "What a glorious place for a foray!" There was the slim young ensign, his curly hair so lately smoothed by a mother's hand, but never to be touched by it again, his cheek still ruddy from the breezes of his northern home, his more bronzed and experienced senior officer on his Arab charger, followed by his Hindustani Sáís (groom), bribed by double pay to cross the Indus, and face the terrors of an Afghan winter. There they rode, full of life, hope, and ambition, soon to die side by side, hacked, stripped, and frozen, with the snow for their only winding-sheet. There was the foolish young bride of sixteen, just transferred from a second-rate boarding-school; the pretty, showy, gossiping officers' wives, on horseback or in their buggies, with here and there an

“old soldier” of a mamma, or a very grand Burri Bibi, *i. e.* “great lady,” who oppresses the simple new arrivals by the splendour of her Kashmirs, her jewels, and the exceeding formality or condescension of her manner. From such the ensign keeps aloof, the bold cornet gets “taught manners;” half the ladies speak of her as dear Lady or Mrs. So-and-so, to show their intimacy; the other half abuse her as proud and haughty, to show their independence.

There too rode the stately Nizam u Doulah, or Pillar of the State—the Prime Minister—whom the British Envoy had recommended to the Shah, the clearest head, the most far-seeing mind in Afghanistan, descended from the very noblest branch of the royal clan of the Populzais, brother, too, of that celebrated Wufa Begum, who was the stay, the counsellor, the nobler self of Shah Shujah, during his long and dreary exile;—too conscious of superiority, as well as too polite, to be either haughty or subservient, the Vazir had that perfection of manner (perfect self-possession with perfect ease) which arises from self-respect and respect for others, and which is unattainable except to those who possess great mental qualities. There he rode, his noble features, majestic eyes, and magnificent black beard thrown into shade by a Kashmir-shawl turban, the pair of which formed his girdle, his crimson-cloth chogah richly embroidered in gold, and the rest of his dress of the purest white; his grey Turkoman charger, with matchless forehead and legs, though, like his race, deficient in the quarter, was adorned with scarlet trappings, and remarkable for the easiness of his paces, yet occasionally indulging in those curvets and caprioles that all Eastern horses are taught as a part of their education. At the right of the Nizam u Doulah rode his gallant son, Abbas Khan, in the full promise of early manhood, like his father a perfect gentleman in the delicate neatness of his habits, the high-toned courtesy of his manner, and the chivalrous daring of his spirit. For a gentleman is like a sword. The meanest, coarsest sword, were it but a ship’s cutlass, must be *clean*; secondly, to be a good weapon, an aristocrat among swords, it must be bright and pliable. Your true Toledo, that can be rolled up like a ribbon, will never break; a clown, of whatever rank, cannot bend—he is in the mud already; and thirdly, as a sword is not a sword without a soldier’s hand to use it, unless it can say—

“Mich trägt ein tapferer Reiter;”

so a gentleman is not a gentleman, however personable, however accomplished, unless the gallant soul be within.



And these three things had young Abbas Khán, and these three had the Nizám-u-Doulah; and when they paced along with their gaily-attired, prancing, behádaring attendants after them, some with spear in hand and shield slung at the back, others on foot clearing the way or closing the procession; or when they alighted, as the sun dipped beneath the horizon, and the attendants spread their praying-carpets, and the Nizam knelt first, with his son and his followers in single file behind him, who dreamed that the shadow of death had already fallen upon some, that the sun of their prosperity was just then on the horizon, and that a few short months would see their power in the dust, the Nizam an exile, learning by sad experience

“Come sa di sale, lo pane altrui;”

and finding it difficult to get that bread, bitter as it is, and his brave young son a prisoner in the hands of his bitterest foe, Kohan Dil Khan of Kandáhár, loaded with chains, and only saved from being blown from the mouth of a gun by the intercession of a Mussulman devotee?

But the flax was now blazing, the glory of this world had not yet vanished in smoke before the eyes of Muhammad Usmán Khan, the pillar of the state; and so he rode along, and so the strangers gazed at him. They were brothers. That might be guessed, not only by the likeness between them, but by the affectionate familiarity with which they walked hand in hand, or with which, when standing, the younger occasionally threw his arm across his brother's shoulder; for among the Jews all family ties are as strong as they have ever been since the days when the first children clustered round the first mother, and the law of nature and of God was yet unbroken, which taught that, as He in the beginning “made them male and female,” so but one wife was the gift of the Most High to man. Jeremy Taylor remarks, that the first blessing God gave to man was society, and the first society was a marriage: but the great enemy of mankind has always opposed this holy ordinance, either by saying, “It is not enough;” or, “It is too much;” “Marriage is unholy;” or, “Polygamy is lawful.” God “has set the solitary *in families*;” the devil sets him either in a cloister or in a harem; and in either case all the sweet ties of family affection are destroyed.

And why, loving each other, should not grown men show it? Is, then, the North American Indian the fittest type of the British gentleman? He is a boy of no common manliness, who will embrace his mother in a public school; he is an Oxonian far above the ordinary type, who is not ashamed to receive the affectionate kiss of his young sister, when he descends from the

coach at the Park gates. Many a man is ashamed to notice his own wife in company, or to express in public any portion of that secret affection for her, which fills his whole soul. Women are better in this respect; they are not ashamed of doing anything that is right, and proper, and modest in company, because it reveals a feeling *that they ought to have*. Men too often crush the feeling, in crushing all expression of it. Not so the grave Oriental. He is not ashamed of tears—nor of love. The mighty hunter Esau “fell on his brother’s neck and kissed him, and they wept.”

David lifted up his voice “and wept, and all the men that were with him;” and so do their children.

Among all that motley crowd, not one excelled either of the brothers in manly beauty. Both were as fair as if no Southern sun had shone on their birth; the elder was the very type of a Judas Maccabeus,—a stately, commanding form, of extraordinary strength, with that grave, calm expression, which, like the repose of the lion, betokens the unbounded energy and power lying dormant within; the full majestic beard, such as would become the head of Jupiter, so rarely seen, and still less often appreciated in our northern climes; and an eye like that of a falcon, so bright, so beaming, so piercing. The only blemish in his noble countenance was a defect in one of the eyes, that partially injured both the sight and the appearance; but the other eye was such a one as I never saw equalled; it seemed to look through you. The younger was no less remarkable, with perfect features, and of as manly a form as his brother; the expression of his countenance was such that a child would instinctively fly to him—it was beaming with goodness and truth.

The mouth, though shaded by the rich curling moustache, was as sweet as that of an infant, and the eye met you with the conscious innocence of honesty and kindness.

They each wore the long tight-fitting upper garment, or chapkau, with sleeves hanging loose from the elbow, rich shawl girdle, with a kallamdán, or pin-case, stuck in that of the elder, a chogah or cloak of the finest camel’s hair, faced with blue silk. To their skill in reading and writing they probably owed the honorary title of Múlla, with which they were greeted. Músa and Ibráhim were natives of Meshid, on the Persian Gulf, and, like so many of their nation, had already encountered difficulties and perils in their mercantile expeditions, that would have made the stoutest soldier pause before he exposed himself to them.

To the passive endurance common to their race, they

added a degree of unflinching hardihood and daring, that would have become Jonathan and his armour-bearer, or the heroes of David's chosen band. They had accompanied Captain Abbott, Arthur Connolly, and Sir Richmond Shakespear in their perilous journeys through Turkistan, Bokhara, Khiva, and other parts of Central Asia, and Ibráhim had but newly returned from a fruitless endeavour to put himself into communication with the hapless Stoddart, in the hope of effecting his liberation. A cousin of theirs named Ephraim, who was subsequently sent on the same errand, fell a victim to the attempt, and was beheaded by the ruthless tyrant of Bokhara. A short time previous to their introduction to the reader, a young artillery officer had arrived in Kábul, bringing with him a very unusual item in the list of an officer's baggage, viz., a case of Persian Testaments for distribution.

He soon found that few of the Afgháns could read, and fewer were willing to accept the Volume of the Sacred Law; but there were some who did so, and he would doubtless have eventually distributed the whole, had it not been for the timorous policy of the British authorities, who often seem to see no medium between enforcing a creed at the point of the bayonet, and scrupulously concealing the fact that we have any creed at all. Their principles of toleration and sound policy alike forbid the first; they therefore rush into the latter extreme, and so completely did they succeed, that the prevalent belief among the inhabitants of Central Asia was, and is, that Christianity is synonymous with idolatry; for they argue from the worship of the Roman, Greek, and Armenian churches, the three forms of error under which the mere faith of the Gospel has been hidden from their light. To this belief the Afgháns, being qualified to speak, from having a large British force, as it were, domesticated among them, added a firm conviction that Englishmen had no religion at all, for they never prayed, and the majority lived in open defiance of all laws, human and Divine.

The envoy, therefore, discountenanced all attempts to disseminate the Scriptures.

One man high in authority was an open infidel; all were possessed with the idea that missionary efforts of the most prudent kind were likely "to shake our Indian empire to its foundations;" thus implying that it was a mere kingdom of Satan, held in fee from the Prince of Darkness, who is always represented in old legends as deserting his victims in their utmost need, if they invoke the name of the High and Lofty One who inhabiteth eternity.

The young lieutenant was not a man to strike work because

he could not do it in his own way. He learnt that the numerous Jews in Central Asia read and write Persian in the Hebrew character, and in this character, unknown to their Mussulman tyrants, they could receive and read the New Testament without the danger which *might* have attended the possession of a Christian, or rather of a Feringhi book. He therefore set himself to the task of getting the Persian Testament written out in Hebrew letters, and Mulla Músa was recommended to him as the fittest man for the work.

Thus was the Jew for the first time brought in contact with the Gospel. The son of Jacob heard for the first time of "the light of the Gentiles," "the glory of his people Israel." At first he was dazzled and amazed.

Women are thought to be easily wrought upon, quickly moved, facile to convince, apt to jump to conclusions. We dare not avow our own personal belief on this point,—let it suffice that the Jew is in all respects the very antipodes of the character thus represented. He is slow and steady in love and in hate, stiff-necked in his opinions, his determinations, his attachments. His home and his heart are with the immovable past. He possesses beyond other men, what Dr. Arnold styled "the two elements of conservation, the love of permanence, one of the noblest attributes of our nature, and inertia, one of the basest;" and therefore a Jew is the hardest of all men to convince, for behind his conviction is his will, stubborn as it ever was in the days of old.

Jews are the men to make martyrs of, and so they have often proved. But there is a "still small voice," mightier than their iron wills and hearts of adamant, and that voice seemed graciously making itself heard by Mulla Músa.

Many and long were the conversations he had with his young employer, till the work was done, and at the beginning of October, Lieut. Dawes went forth with General Sale's force to Jellalabad, and on leaving, confided the box of Bibles to an officer with whom he had recently become acquainted, Capt. Colin Mackenzie, assistant political agent, to whom he likewise commended his two Jewish friends.

At the forcing of the Khurd Kabul Pass, on the 12th October, the brunt of the battle was borne by Broadfoot's Sappers and Miners, which, all the officers being detached, Capt. Colin Mackenzie volunteered to command, and on a battery under Lieut. Dawes. This was, in fact, the forlorn hope. Near the entrance, and at the narrowest part of the defile, was a strong breastwork of stones, and the attacking party was not only weak, and completely unsupported, but the Sappers were new levies who had never been

in action before. They advanced well until the enemy, from the crags above, poured in such a tremendous hail of bullets, that the men, dismayed at the rapid succession of vacancies in their ranks, came to a full stop, and then fled. Their commandant was left alone, exposed to this deadly shower: not a bullet hit him, and his men, touched with a noble emulation at seeing him rush forward, cheering, sword in hand, rallied and followed him. They won the pass; and when Dawes came up with his guns, he greeted his friend with as calm a smile as if they had been in a drawing-room. Músa and Ibráhim little knew how much their fate depended on the issue of that day's strife. Had one of those two officers fallen, their whole after-history would probably have been different. However, both were spared; Dawes went on to Jellalabad; Mackenzie was recalled to Kabúl, to his political duties.

During the next month, Músa and Ibráhim improved their acquaintance with him, till at the beginning of November came that tornado of insurrection which tore up the very foundations of the British power in Afghánistan. The Jews still stuck by their friend, although being then in command of a body of Jezailchis, who were employed in skirmishing almost every day of the siege, Capt. Mackenzie naturally had but little time for intercourse with them, yet they never failed to communicate to him whatever intelligence they could glean in the city relating to the doings and designs of the enemy. They cashed Sir William MacNaghten's bills, procured supplies for the officers, and rendered invaluable service in every way, at the peril of their lives. At last came the dreadful retreat. Mulla and Ibráhim saw their friends depart, and soon ascertained that Mackenzie was in the hands of Akbar, as a hostage, and Eyre as a wounded prisoner. Honour to their gallant friendship. They supplied the British officers in their hour of adversity with food, with clothes, with money, with intelligence, &c.; but this generous fidelity could not escape unobserved, and they were seized and thrown into prison. An English prison implies light and pure air, good food, cleanliness, and safety. An Eastern dungeon implies the reverse of all these,—scanty provisions, and often none, the extremity of misery and dirt, with constant anxiety lest you should be cut to pieces or blown from the mouth of a gun. The brothers had but one comfort—a Persian New Testament, which, as we say, in our mundane form of speech, they had, by the *merest chance*, with them in prison; the others had all been scattered to the winds, when Mackenzie evacuated his fort. But was it not worth while to send up a whole boxful for the sake of that one copy

that shed light on the captives in their dungeon? This they read and re-read with a growing interest and conviction. At length their friends succeeded in purchasing their release, and on the arrival of Pollock's force, they rejoined the British camp, and, half-ruined as they were, they recommenced their exertions in favour of the late hostages and captives to whom General Pollock was precluded from affording more than the means of bare existence. Musa and Ibráhim supplied those who, like Mackenzie, were immediately ordered on service, with the means of recruiting and equipping themselves, and enabled those, who had wives and families, to travel with somewhat less suffering than had been their lot in captivity. Three things were done to vindicate British honour: 1st, the gallant young Shahpúr, son of the murdered Shah Shujah, was made a puppet of; his assumption of royal title and functions *countenanced*, if not formally sanctioned; and himself and his adherents led to believe that the British had no intention of evacuating Afghánistan: so under the shadow of our protection they rejoiced, and made no arrangements for securing their safety or carrying off their property.

At the head of his Kazzilbáshis, the brave boy (he was but sixteen) marched to Istalif, and was always foremost in urging activity, and overruling, so far as lay in him, the cautious objections of the Kazzilbash chiefs. His presence at this crowning victory was of the utmost importance, not merely from the large body of auxiliaries he brought, but from throwing the whole weight and prestige that remained of the "Douránee monarchy" into the scale in our favour. Istalif was taken—we had no further use for Prince Shahpúr, so we threw him overboard, to sink or swim, as he best could. He afterwards escaped with difficulty, and is now an exile at Loodiana, on the Sutlej, with a pension from the British Government, for himself, his mother, his brother, and their numerous adherents, of 40*l.* a month!

This was the first act in the drama of vindicated honour. The second was like unto it. We blew up the Bála Hissár, the fort which kept Kabúl in check, the citadel that we ought to have occupied. No such thing—we left it standing, and blew up the Char Chouk, the *platea*, or market-place, and ruined the peaceful Hindu merchants, who had remained, confiding in our assurance that we were not going to quit Afghánistan. This was act the second. Sir H. Wotton defined "an ambassador an honest man, sent abroad to tell lies for the benefit of his country." The French Academy defined a crab, "a little red fish, that walks backwards;" Cuvier entering, said, "It is not a fish, it is not red, and it does not walk backwards. With this

exception the definition is excellent." So say we, to Sir Henry Wotton. Diplomacy does not always require an honest man, and the lies are never for the benefit of his country. With these exceptions the definition is excellent, and applies to the bungling diplomacy of Afghánistan.

3rd. Revenge is the vice of a savage; retribution is the award of justice; revenge may be taken by the meanest reptile that crawls the earth in human shape, but retribution is an attribute of righteousness; and when men take upon themselves this Divine office, they are bound to exercise it towards *all*, towards those who deserve reward, as towards those who deserve punishment. Retribution, minus justice to the deserving, is the hangman's office.

But such was ours. We stormed Istalif—so far so good; but we refused to wait three days, that our faithful soldiers, who were pining in captivity, might be brought in. Lord Ellenborough had given the most urgent orders for *retreat*, with or without the prisoners. Neither Nott, nor Pollock could bring themselves to retreat without marching to Kabúl. But they had no more share in releasing the prisoners than you or I had.

When it was done, Lord Ellenborough, clamorous for fame, though not for honour, greedily claimed the whole credit of the advance for himself.

In the mean time, General M'Caskill dared not grant the three days' delay, which Eldred Pottinger so earnestly implored, to allow of the captives being brought in: so the British departed, and left their comrades to hopeless captivity. I do not speak without book: hundreds were left, scores are still alive, some in Balkh, some in Turkistan, many in Afghánistan proper—gallant old Subadars, grown grey in our service, are wearing out their days in the most degrading and abject bondage—brave sepoys, our poor camp-followers—aye, even some of our own Saxon men, perchance even women, certainly children.

Among the children released, about five years ago, by the exertions of Murteza Shah, who was sent to Kabúl by Sir H. Lawrence, was an English boy of thirteen, who had forgotten his own name and his own language, refused to wear English clothes, and had been taught to hate and contemn his countrymen and their faith with his whole heart. Who can say how many others were left behind? M'Caskill would not take the responsibility of waiting, Pollock would not take the responsibility of allowing him to do so, but neither shrank from the *responsibility of refusing*.

Abandoning our own people was the third act of the drama. Then we marched. A crowd of ruined adherents clung to our

skirts,—men who have lost all for our sakes, men who had never deserted us in our adversity, but to whom we did not even grant rations, or the shelter of a tent, on that harassing painful retreat through the defiles of Afghánistan and the plains of the Punjáb. Músa and Ibráhim fled for their lives, the only shelter they could find was a corner of Mackenzie's wretched little tent, which he freely shared with them. "What shall it profit a man if he gain the whole world and lose his own soul?" implies, "What doth it matter if a man lose all he hath in the world, if he gain life everlasting?" The thorns and briars of this world are as apt to choke the good seed as the deceitfulness of riches, but they were not permitted to do so in the case of the brothers. They still studied their New Testament, searching therein as for hid treasure, with an eagerness that could not be repressed, so that even when their gallant host, who had been reduced to the brink of the grave by mental and bodily suffering, fell asleep on the ground, exhausted by the daily march, they would wake him, with many apologies, and entreat him to explain some difficulty they had just encountered. It is a picture that touches one's heart—the soldier, worn to a shadow of his former self, in the prime of his days, teaching the way of truth to his Jewish friends. Unlike most of their countrymen, they were remarkably well versed in the Old Testament, and Mackenzie helped them to compare it with the New. So day after day passed till they reached Ferozpur; there the men who had maintained the honour of the British name by their Christian and chivalrous gallantry in the lowest depths of adversity, the forlorn and destitute ladies and children, innocent of all but misfortune, were treated with the utmost contempt and neglect by the inflated Governor-General. Lady Sale was received with honour, because she was the wife of the General who had maintained Jellalabad; but there was not even a pinchbeck imitation of that magnanimity, which made Napoleon raise his hat to the prisoners of Wagram, and exclaim, "Honneur à l'infortuné;" not a spark of that high-minded manliness which prompted the Roman Senate to vote thanks to the unfortunate general for not having despaired of his country.

The "Brummagem Bony" was not even a tolerable copy of his original. Not even an aide-de-camp was sent to inquire after the ladies, not even an offer of help made to the destitute widow and orphans, not the slightest notice taken of the presence in camp of men like Eldred Pottinger, Mackenzie, Lawrence, Haughton, whom a king would have delighted to honour. The hostages, who had undertaken that honourable



because most dangerous office at the peril of their lives, were denied the title of hostages; on which Mackenzie forcibly remarked, that "if Pottinger, Lawrence, and himself were not hostages, they must be deserters, and ought to be shot." They were denied their pay, their allowances, their just military compensation.

Lord Ellenborough seems to have felt the very existence of those whom he had, as far as in him lay, abandoned to hopeless captivity, the most bitter reproach and slur upon him, and therefore pursued them with the petty malice of a vicious woman. Pottinger, gnawing his own heart at this unmerited treatment, went away and died; mortification of spirit having aggravated the severe wound he had received at Charekar. Mackenzie, Haughton, and others went home in an almost hopeless state of health from wounds and suffering. Of course, the claims of those who had served them were not likely to be listened to. In vain did Músa and Ibráhim seek, not generosity, but bare justice; in vain did Sir George Clerk and Mr. Maddock, then Secretary to Government, and others, exert themselves to procure this justice: it was denied.

Finding nothing was to be done at Ferozpúr, Mackenzie brought the two Jews with him as far as Loodiana, where, commending them to the charge of the American missionary, Mr. Newton, he left them, and proceeded to England. They diligently attended the teaching of this good man, and gradually professed their belief in most of the doctrines of the Gospel; the elder, as it were, leading the way. The only stumbling-block in his onward path appeared the true and perfect Godhead of our Lord Jesus Christ. Músa acknowledged Him as the "first-born of every creature," but not as "God over all," "who made all things, and without whom was not any thing made that was made." He appeared to rely on Him as the Saviour of His people, but did not fully see that He was "one with the Father." Still he continued seeking. After spending a summer in Kashmir, endeavouring to recruit their ruined fortunes by fresh mercantile ventures, the brothers proceeded to Bombay. From that time our knowledge of them becomes more indistinct.

In spite of all that has been said of the want of conscience in public bodies, in spite of all the meannesses that corporations, courts, and committees have perpetrated and will perpetrate, let this be recorded to the honour of the Court of Directors, they are not so bad as their neighbours, not so bad as an irresponsible Board of Control, or as that freak of nature, Lord Ellenborough.

They acknowledged that justice was due to Músa and Ibráhim, and they did it; not a very grand or poetical justice, but according to faculty—the faculty of the purse sometimes limits that of the heart. They granted a pension of 100 rupees a month to each brother, but Músa was no longer living to receive it. That noble spirit had returned to the God who gave it. He had, however, sought the instruction of Christian ministers in Bombay—a clear and decided testimony was given by his Jewish relatives, that he died trusting in “that bright Morning Star, whose rising brings peace and salvation to the human race.”

A Persian New Testament in Hebrew characters, and a hideous native miniature of Mackenzie, were his legacies to his brother.

The Court of Directors, like true-hearted Englishmen, transferred half the pension, *i.e.* fifty rupees a month, to Músa’s orphan son. Ibráhim still lives in Bombay; he is married, and has lovely children, but he is not yet a Christian. In that particular, let us remember on his behalf that exhortation, so touching when applied to the living—

“Ora pro eis. Dona eis requiem.”

But Ibráhim has a soul worthy of his noble brother’s. Years after, when he was comparatively a prosperous man, one of his early friends came to Bombay for the purpose of sending home his wife, as the only hope of saving her life. Ibráhim knew the officer was pressed for money; without consulting him, he converted all his savings and bills into cash, and brought it to his Christian friend, asking no security, refusing all interest, until the officer positively refused to accept it on these terms. Would your brother, or mine, gentle reader, have done as much? If yours would, I congratulate you.

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## OUR MODEL LODGE.

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PERFECTION and human nature are, unhappily, inconsistencies; but the more humanity strives to be better than it is, the less do we suffer from the consequences of this inconsistency. Masonry is one of the means whereby man may be exalted to a deeper sense of the responsibilities of his life, and led to study more carefully the part he is called upon to play in the varied theatre of the world's history.

Nothing, however, that is truly important, can retain its position if it be treated as a matter of indifference. If Masonry possesses the powers we claim for it, viz., of elevating the character, of teaching man to cling to man, not only for his own sake, but for that of his neighbours, and of ripening the moral as well as the intellectual faculties, it is clear that the duties of the Lodge-room are of a most serious character, and that to be a "bad Mason," is to be a most formidable and mischievous stumbling-block to the social welfare of man.

In a word, the Master of a Lodge is, to no small extent, a *custos morum*, and although kindness and forbearance should be the first promptings of a Mason's heart, a stern regard for propriety should never be lost sight of, even for a moment. Let us, from some careful observation of Masonic matters, in a variety of quarters, state candidly, but without the smallest desire to wound the feelings of any one—still less of a Masonic brother—what the errors in practice are which we believe to be the chief drawbacks to our possessing a "Model Lodge," such as every loyal and upright Mason would wish to point to as the safest and truest of landmarks.

The first evil against which we must protest, is the admission of very young men into Masonry, with little or no scrutiny as to whether they possess the disposition likely to reflect credit upon the Craft, or whether their position and prospects are likely to be improved or deteriorated by their association with a public body. It may seem a startling expression, when we insinuate that Masonry can "deteriorate" any one; but it is a statement too frequently borne out by facts to be easily disproved. A neglect of other pursuits, necessary to the welfare, if not inseparable from the actual duties of the individual, frequently leads to serious mischief; and Masonry, fascinating as a study,

becomes a dangerous quicksand to those whose juvenile enthusiasm runs far ahead of their discretion.

Moreover, there is another evil in close connection with the one of which we are speaking, we mean the natural tendency among young men to join Masonry, because they possess many friends who have done so, and the indirect "proselytism" thence arising. It too frequently happens, that the good-nature of one brother prevents him discouraging a friend from joining, who, though perhaps free from positive disqualifications, possesses little that should recommend him to such a society. The very delicacy of feeling which must at all times influence our conduct, where the ballot-box is concerned, should not operate exclusively; nor should our willingness to see new brethren among us, and our anxiety that no proper-minded man should be debarred from sharing in our cherished pursuits, suffer us to degenerate into a state of laxity, which may render it difficult to impose a proper check, even when the necessity for so doing becomes painfully evident.

Another evil, springing out of the first, is the system of taking office in many Lodges. Young men are proverbially enthusiastic; but this enthusiasm is their most dangerous, as well as their most important characteristic. To our own mind, the steps to office in Masonry should be so gradual, as to insure sound knowledge in every department of the Lodge work, the lectures, &c. Nor is this all that is required. The Master of a Lodge ought to possess a tact and delicacy in his manner of regulating the business, and directing the subordinate officers, which can only be found in one who has "worked up" steadily and progressively; not in one whose money and influence have been considered, rather than his aptitude, or who has perhaps been guilty of culpable and mischievous neglect of other duties, in order to revel in the glories of a Provincial apron, or a Past Master's jewel.

Such hasty promotion is not only injurious to the brethren, who are thus thrust forward, but is inconsistent with the sound government of a Lodge, or the fair advancement of the quieter and more steady-working Masons. Unquestionably, many a fine young fellow carries off the "chair" with a dash and brilliancy which it is ever pleasant to witness, but in the deeper duties of the office, in the discrimination of proper objects for Masonry's greatest work, her charities—in the etiquette, without which no society of "gentlemen at heart" can be rightly maintained—and in that rigid impartiality which should be the brightest light in the code of Masonic morality—young men can scarcely hope to be grounded. Four or five years' proba-

tion, if not a longer period, should be required for every Master of a Lodge, except in the unfortunate cases where the want of competent candidates renders such an exclusive system impossible.

There is no question that both practices, viz., the admission of very youthful candidates, and the rapid promotion to office, are favourable to the financial welfare of Masonry, and that its best purposes are in some wise furthered by permitting some degree of indulgence on both heads. But the mischief utterly counterbalances the good. Not only does mistaken enthusiasm usurp the place of real and steady, because gradually acquired, knowledge, but the work of the Lodge degenerates into a mere amusement, and, eventually, into little else than a means of spending time which is perhaps required for other occupations.

Besides this, there is a still more serious defect inherent in this system of early taking office, viz., that it leads to young men, even of promising abilities and superior education, confining themselves to the mere getting up of set formularies, without ever diving into the many subjects of deep and varied interest with which Masonry is concerned. Fine as are the formularies (especially as developed in the lectures), it is as great a mistake to suppose that the enlightened study of Masonry ends with them, as it would be to attempt to neglect them. They are the Alpha, but not the Omega, of Masonry. The whole history of secret societies—viewed, not through the distorted medium of those who scoff at everything in the world of the ancients, and of our own forefathers—the progress of art, as fostered by those who had a common interest in the retention of a common secret; and the no less interesting, but more painful and suggestive vicissitudes of the private life of public men; such are but a few of the many studies which Masonry should lead us to cultivate, if we would be thought “good Masons” in the truest sense of the words. The Lodges of instruction on the continent, take a wider range than those of our own country, and instead of contenting themselves with the plain routine already laid down, the brethren are glad to tax their own powers, and to bring forward, or point out the sources of, fresh information in every point to which their reading and reflection has enabled them to furnish illustration. The same attempt has been recently made in the “United Lodge of Instruction” at Oxford, and with a success that seems likely to increase and fructify to the good of Masonry, and the fair improvement of the brethren.

In connection with this important question, we must protest against the habit of crowding too much business into a single

evening, thereby rendering the omission of the charges, and sometimes of other interesting parts of the ceremony, almost unavoidable. Such practices are not only unconstitutional in themselves, but deaden the otherwise powerful impression of Masonic ceremonies. A thing incompletely done, is always unsatisfactory; and, for this very reason, the work at "Lodges of Emergency" is not unfrequently better done than at the regular meetings, and conveys greater and more lasting feelings of pleasure to the candidate. However agreeable it may be to find Masonry on a perpetual and steady increase, we must still feel that too many initiations and other ceremonies in the same evening, are rather a proof of the persevering and praiseworthy patience of the worshipful Master and officers, than a proof of the steady good management, which is certain in its very slowness, and which works its way through difficulties and prejudice without ever perilling its credit by rashness and impatience.

As a rule, we cannot help thinking that no candidate ought to be initiated on the same night on which he is balloted for. We remember being at a London Lodge, where the Master had actually forgotten the name of one of the parties who was to be proposed, and where no one present had any personal knowledge of either. The mistake was rectified by the arrival of the proposer; but there was not only much unnecessary delay, but a general feeling that the proceedings exhibited carelessness—an impression heightened by the fact of two or three excellent brethren walking about the room, and chatting *sotto voce* during the sublime ceremony of the third degree.

There is another matter to which we must make strong exception—we mean the formation of small Lodges for the sake of thrusting brethren into office, making them, in fact, a sort of escape-valves for those who are in too great a hurry to assume the "pomp and circumstance" of past officers. It is against all reason that a Lodge should be held in the upper room of a tavern, in a village which does not contain more than two or three Masons, and that whole parties of the brethren should file away from a neighbouring town to play at office, when perhaps there may not be a single initiation throughout the year. We have too many incompetent "past" officers already; and it is to be feared that, for every really good working Mason, to whom these "training-stables" give an opportunity of gaining his wished-for dignity, we have half a dozen who would never have been invested with jewel or collar, had they depended on their own work. Moreover, these minor Lodges give too many opportunities for canvassing, and indirect influence in the obtaining of office. They also lead to a good deal of

indirect expense, both of time and money; and although they give the opportunity for an occasional pleasant reunion, we must feel that the good of which they are productive ends there. They have neither funds adequate to maintaining the dignity of the Lodge-room, nor do they contribute efficiently to the great work of charity, which should be the very first thought in the mind of every brother, and to which all other considerations should be sacrificed.

In reference to the performance of the ceremonies, we can of course write but little, and what we have already said as to the fitness of candidates for office, embodies our wishes on the subject. The musical question of the ceremony deserves a brief notice, especially as it is the department most neglected in too many of our Lodges.

Music has ever been a leading feature in the ceremonies of initiation throughout the world. Indeed, the close connection between such ceremonies and the rites of public worship, is sufficient to explain the reason for the respect shown to this most charming of the liberal arts. In Masonry the organ has deservedly been selected as the instrument most complete in itself, and most expressive of the feelings which should accompany our entrance into a sacred and solemn obligation. No worthy brother can remember, without feelings of awe, the impression which the deep sounds of the organ produced upon him, at his initiation, nor can he deny that, few and simple as were those strains, they formed a worthy introduction to the ritual that followed.

Many of the London Lodges possess excellent instruments, but some are utterly unprovided, while, in others, the organ is so like what is popularly described as a "box of whistles," that it adds but a doubtful effect to the ceremony. It is hoped that some of the prettiest Lodge-rooms in the kingdom, belonging to large bodies of the most zealous and steady working Masons that could ever be desired, will ere long possess instruments, worthy not only of the general excellence of their arrangements, but of the rising musical taste, which every year produces so large a number of accomplished amateurs. A moderate private subscription would, we believe, enable sufficient money to be raised for the reconstruction or thorough repair of many of the present bad instruments, without trespassing on the general funds of the Lodges to any undue extent. We sincerely hope, ere long, to *hear* the realization of our wishes in many of our provincial towns.

LIBERORUM LATOMORUM  
PRIMORDIA ET RECENTIORA VERA.

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WE have from the pen of a most experienced Mason, in the book\* before us, the result of his semi-centarian researches and scrutiny on Masonry and Freemasonry, by travels over the greatest part of the civilized world:—the author enumerates (Preface, p. 1) the United States of America, in England, Holland, and Belgium, through a large portion of Germany and Switzerland, and of course, through every province of France, his native country. What he has observed or discovered on *Orthodox Masonry*, with much that has grown out of it as excrescence, is contained in 412 closely-printed pages, and is followed by 180 more on "*Occult Masonry*." As we have then a "*Table analytique des Matières*" (an analytical Table of Contents) extending over another twenty-three pages, the reader may form some idea of the extent and variety of the facts and information contained in this recondite work. The present volume seems, however, but a small portion of the labours of its venerable author; for the title-page announces him as having already published, an "Interpretative Course of Ancient and Modern Initiations," and in the preface we have (p. 13) the detailed prospectus of a work, to be entitled, *Les Fastes Initiatiques* (Initiative Fasti), in seven thick octavo volumes (*fort* in 8vo.), of which the comprehensiveness may be judged, when the seventh and last volume is wound up by the promise of a nomenclature of more than nine hundred degrees.

The vast industry of this great accumulation of facts relative to the Craft and its branches, must be, from this enumeration, perfectly apparent. If, therefore, the truth of the statements be as unquestionable as the care in collecting them is certain, the value of this book must be proportionate through every ramification of the Order. To enumerate all the objects treated of would far exceed the assigned bounds of a review;

\* "*Orthodoxie Maçonnique, suivie de la Maçonnerie occulte et de l'Initiation hermétique, par J. M. Ragon, Auteur du Cours Interprétatif des Initiations, Anciennes et Modernes, &c. 'Devenons tout ce qui est faux pour revenir à ce qui est vrai.'* Paris: E. Deutu, Libraire Editeur, 1852." (Masonic Orthodoxy, followed by Occult Masonry and the Hermetical Initiations, by J. M. Ragon, Author of an Interpretative Course of Initiations, Ancient and Modern.)



it would form a book of itself, and we shall, therefore, give only some of the more prominent heads.

After a preface of twenty pages, in which the author mentions and laments the pervading and mournful ignorance of Masons generally on the origin of Masonry, of its history, and of the sources of the authority by which they are governed, he shows the necessity of uniformity, and the want of it in the differing action of the various countries he has visited, as the unhappy result of this ignorance. He declares Masonry to be *one*, and its starting-points for all nations to be also *one* ("La Maçonnerie est une, son point de depart un"), as a neglected truism.

Had this French author been sufficiently versed in our English literature, and with Pope's\* sublime hymn, "The Universal Prayer," he might here have pressed into his service that verse, with slight variation, which so well suits a Mason's view of T. G. A. O. T. U., and his own fervency for unity.

"To THEE, whose Temple is all space,  
Whose altar, earth, sea, skies;  
One pæan let all nations raise,  
One cloud of incense rise."

The first chapter (p. 21) tells us, that after the cruel and complete eradication of Druidism and the Druids in Gaul by Julius Cæsar, *their* initiations were suspended, and a sleep of fifteen centuries succeeded.

"Historians of practical Masonry (*de Maçonnerie pratique*) speak of corporations of builders, which the senate of the Gauls sent after the Roman armies to rebuild the eight hundred cities which, according to Pliny, Cæsar had destroyed, with all their Celtic and Druidical monuments. These builders might be able to restore the precincts, and to rebuild the edifices; they could not refound the initiative colleges."

*Philosophic Masonry*, the author continues, did not exist before 1646, when it was instituted by Elias Ashmole, who restored the ancient institutions (p. 28), and from the 24th June, 1717, *moral Masonry* dates its existence, public and regular, under the Grand Lodge of England. It is here, as from a centre, that the Masonic world has received the light which illumines its labours. It knows not, practises not, any but the three Symbolical Degrees which alone constitute true Masonry,

\* Without asserting that Pope was a Mason, which, as he was a Catholic, the probability is against, the verse in our text would be a better proof than that which a German author brought for Horace's having been initiated into the Order, and that he describes the ritual of the closing of labour by the words, "*Quota hora est?*" coupled with the passage, "*Post mediam noctem—et cogit dextram porrigere.*"

and it is to this number that the degrees conferred are, or ought to be, restricted.

This is the text upon which our writer founds what may be called the theoretical portion of his work, and which, as it obtains very generally on the Continent, it may, perhaps, be useful to consider somewhat more at large.

Before, however, we do so, we will dispose of the pure historical part of M. Ragon's labours, in the few words that our space will allow us to dedicate to it.

The reader will find, then, an elaborate chronological account of the progress of Masonry in England, Scotland, and France, in which latter country the facilities of the author enabled him to collect some hitherto unpublished details, especially on various rites and degrees which sprang up there in the last half of the eighteenth century; some of them, as (p. 129) the Council of the Emperors of the East and West (*Conseil des Empereurs d'Orient et Occident*), with 25 degrees, in 1758 (p. 151), the Rite of Pernety or Illuminati of Avignon (*Rite de Pernety ou Illuminés d'Avignon*), with many others of equally curious designation, are perhaps new to the reader.

For Germany we have the reveries of Zinzendorf, the charlatanerie of Hund, and the rogueries of Schrepfer. In 1767, the African Brothers (*les Frères Africains*), with eleven degrees, in two temples, were formed and endowed in Prussia by Frederic II. The wild visions of Swedenborg, in his New Jerusalem, also find their place, and a very special account of the still existing Eclectic Union (*Ecclectischer Bund*), now in considerable activity in Frankfort with many filials, and founded by Baron Knigge, who got more credit from his excellent work, "On our Conduct towards Mankind" (*Über den Umgang mit Menschen*). We cannot, however, but consider the omission of the works and labours of Vincent Andrea, the true founder of the Rosicrucian Mysteries, and through them, of our present symbolical Masonry, to which we shall shortly refer, as a defect of some moment.

We have at page 417, the division of *occult Masonry*, which begins, almost as a matter of course, with Pythagoras, the Peter Gower of our early English writers. The author believes the rites and ceremonies of all the degrees beyond the third, and possibly the Royal Arch, may be traced to the ancient mysteries; and Cornelius Agrippa, Cardan, Paracelsus, and their systems, are therefore discussed; and then follows a long list of the dark sciences of magnetism, mesmerism, somnambulism, succeeded by psychology, physiology, physiognomy,

chiromancy, and others. Phrenology, magic, alchemy are glanced at, with the round of mysticism and the Cabbala, and the whole is wound up with "Maçonnerie philosophale, ou Initiation hermétique."

It is evident from the principle from which the author starts, that whatever the ingenuity of mankind has enabled them, or the perversity of others has prompted them to surround with obscurity, or cloak in fables and symbols, could be included in his investigations; a theme, however, too powerful for a single pen, or the labours of a life, even if extended beyond the limits of the inspired Psalmist: that omissions, therefore, will be found in M. Ragon's attempt, is but too probable; we have already given one example,—another is more remarkable. The author mentions Zoroaster, but on his doctrine and the religion of Mithras he is totally silent. The Greeks had their Eleusinian, their Bacchic or Dionysiacal, and other mysteries, which left no room for the intrusion of foreign rites; the Romans had for their earliest deities no secret or hidden worship: when, therefore, the Mithriatic mysteries were communicated in an undoubted initiation, about seventy years before Christ, to Pompey, then a young man, during his unwilling sojourn amongst a nest of Cilician pirates who had captured him, and afterwards expiated this and other crimes by the most excruciating torments; and after this introduction, the Romans engaged in the Mithriatic mysteries with the greatest avidity. The tutelage of an unconquered god (the invocation on the altars to Mithras is invariably "DEO INVICTO") had its peculiar charms for a nation which might well vindicate to itself the name of an unconquered people; but it was amongst their warriors that the title and the deity would have its greatest hold: it is, therefore, in both arms of the Roman military force that we find it most prevalent. The principal station of the Roman fleet in Italy was at Antium, now Terracina, and there was found in an underground cave that most remarkable Mithriatic bas-relief transferred with the Borghese collection to Paris, fully described in the "*Monumenta veteris Antii*," and other works. It was, however, in their armies, and the stationary headquarters of their legions, that what I may call their regimental Lodges existed; for which secret and dark-caverned temples were constructed, and which will immediately recall to Masons the solemn rites connected with their third step. The legions were stationed all along the great line of circumvallation that encircled the northern and the north-eastern boundary of the Roman empire, commencing at the Solway Firth, and de-

scribed latest and best by Dr. J. Collingwood Bruce,\* as far as the wall's end (in Britain) near Newcastle, whence the derivation of the best description of its fuel is furnished to London, but of which so few of its inhabitants know the origin. But the vast intrenchment does not end here, it is taken up again on the left bank of the Rhine, as soon as that river becomes passable above Deutz, and is continued uninterruptedly to the Donau, near Kelheim, and may be faintly followed through the ancient Rhetia and Dacia, to the confines of the Euxine Sea. Along all this vast extent of circuit Mithriatic secret temples of initiation and mystery, with great richness of symbolism and sculpture, are found, which, in many instances, the circumstance of their being excavated in, and covered by, the soil, has preserved with a remarkable freshness. In Britain, to pass by inferior discoveries, there was opened in 1822, at Housesteads, the ancient Burcovicus, on our portion of this wall, one of these curious caverns; the altars and bas-reliefs found in it are now in the Museum at Newcastle, and described in Dr. Bruce's work, p. 179, and pp. 386 to 392, with engravings, who says, p. 385, "Several of the altars found on the line of the wall are dedicated to the god Mithras." In Germany, the greatest portion of their *Pfahl Graben* or *Teufels-mauer* (Pale dike or Devil's wall) yet awaits a scientific survey, and it is therefore pleasing to know, that from the great central body of German antiquaries, under the able presidency of Prince John, presumptive heir of the Saxon crown, and to which nearly all the archæological societies of that country, Switzerland, and Denmark, sent their adhesion and deputies at the second anniversary, just concluded at Nurnberg (13th to 16th Sept.), the investigation of their wall, in its entire extent from Rhine to Donau, has been taken up systematically; each society answering for the portion within its district; and a report may be expected at the next anniversary meeting, at Münster, in Westphalia, which will embrace the results to be derived from the answers returned to the 105 queries, distributed as circulars amongst the societies, to give uniformity to the investigations. These are drawn up by the Nassau Archivarius, Herr Habel of Schierstein, with the ability and discrimination of a thirty years' study of the antiquities of his native country. It is to the great exertions of the same gen-

\* The Roman Wall; an Historical and Topographical Description of the Barrier of the Lower Empire, extending from the Tyne to the Solway, deduced from numerous personal Surveys. By the Rev. John Collingwood Bruce, M.A. (now LL.D.), second and enlarged edition. London: J. Russell Smith, 1853.

tleman that *two* remarkable Mithriatic cavern-temples were exhumed at Heddernheim, a military station on the wall near Frankfort, and that the curious altars and symbols, all relating to the unconquered god there discovered, were preserved and fittingly placed in the Museum at Wiesbaden; their full description, with engravings, is given by him in "Annalen des Nassauer Vereins," &c., *1ster Bund, 2tes Heft*, p. 189. Not very far from this spot, but also on the wall, another temple equally curious, but with differing symbols, was discovered at Ladenburg, which has exercised the pen and the ingenuity of the great mythologist Creuzer. Across the Donau we find similar places, dedicated to secret and symbolic worship, at Mauls on the Tyrol, at Petronell or Carnuntum, near Vienna; the latter most probably, like that at Antium, a naval Lodge, as the station of all the Roman galleys on the Donau was fixed there. The Mithriatic monuments in Hungary would almost of themselves give the direction of the wall to its eastern terminus on the Euxine, did not the existing Castra point out the spot where it must be looked for, when the Austrian antiquaries may think proper to take up the subject; and there, and along the entirety of the great work, much would be discovered of a religious and mythical, as well as strategical character, giving a connection with our own wall, and with very many important analogous secrets to the Royal Craft. The importance of this subject to the knowledge of ancient mysteries, and through them possibly of more modern hidden rites, must form the apology for a digression which, though longer than intended, touches only a very few points of the subject.

After this very succinct, and therefore far from perfect account of the general contents of M. Ragon's book, we add, as we have already said, a few remarks upon what we consider its most important topic, and what in a more especial manner concerns the interest of Craftsmen and the Craft, in stating the true origin of our Order, without being led to seek for it a factitious glory in a high or the highest antiquity; or to claim for speculative Masons those acts and performances that belong to a different association, whose name and emblems were taken by mere accident, and for conventional reasons of the moment, as we shall soon make apparent. If our society be laudable in its aim, just in its principles, and pure in its practice, antiquity could add little brilliancy to its virtues; the halo of charity and brotherly love will shine as bright upon the head of the votary of to-day, and with the same lustre, as if it had been ignited tens of centuries previously.

The reveries of an antiquity, reaching almost beyond historic

record, that have filled the minds and exercised the pens of very learned men, and very excellent Masons, have originated entirely in a want of distinguishing between operative and speculative Masonry; in confounding the working stonemason, the real builder of our palaces and cathedrals, with the merely (to use the best title) moral Mason, whose buildings are edifices not reared with hands, whose materials are the subjugated passions of the soul, and whose operations are the kindest virtues of humanity. The moral Mason builds his temple in the human breast, and, as the angel Gabriel wrung out of Mahomet's heart the black drop by which it was tainted, so he removes thence all obstruction of evil to his work, founds his structure on truth, and supports it with the pillars of intelligence to find the right, and of fortitude to uphold it. The altar at which he worships is good-will to all men, and fellowship to the brethren. The lights that guide him are reason and justice, and his materials are cemented by charity, as the entire edifice is sustained through countless ages by union.

There can be no doubt but that from the most remote periods the operative masons formed themselves into guilds, or confraternities; for the stonemason requires, perhaps more than any other handicraft, the union of numbers; and Pope, I think it is, who tells us,—

“A fellow-feeling makes us wondrous kind.”

It would therefore be but natural that those whose working operations brought them into daily contact, should form themselves into societies with community of interests beyond the mere requirements of their daily callings. Such must have been, undoubtedly, those corporations of Masons to whom our constitutions so confidently refer. And that this idea is participated in by M. Ragon to the full, may be seen from the translation of a passage at p. 25:—

“It is uninitiated writers who, after the revival of the Order, towards the end of the seventeenth century, have given to these confraternities of *practical Masons*, an importance at variance with their profession. These unlucky authors were succeeded by others, who, disdaining the light of the times, which marches forward and enlightens, have, even in our days, imitated the same errors, and have marched, notwithstanding the light, in the same darkness, and they continue to take the labours of masonry for *Masonic labours* (*de prendre de maçonnerie pour des travaux Maçonniques*). All the ordinances which accord privileges to these confraternities, confirm our position. Consult the constitution of 926, submitted to King Edwin, and approved by the representatives of the working corporations of the kingdom, who founded at York the head seat of working Masons. We find in it no regulations adapted to a philosophic society.”

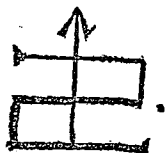
We believe this view is not general in England, and may

perhaps run contrary to the opinions of many very valuable members of our Order; but to show that such opinions, as well as our own, are not new, we will give an extract from the "History of the Origin of Freemasonry," by Brother Frederick Nicolai, a learned bookseller of Berlin, who published in 1782, and to which we shall subsequently revert:—

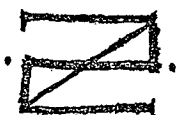
"I see no reason that we must necessarily attribute to Freemasonry a grey antiquity, to render it honourable and respected. Its present intrinsic condition, not what it formerly was, but what it is at present, makes every society respectable. Is it now venerable? It is so in itself, and need not borrow a value from confraternities long since extinct; and that it may be now and continue respected, ought to be the principal aim of each present member."

The ordonnance of Parliament, in 1425, under Henry VI., by which the meeting of the chapters and congregations of Masons is forbidden, because "by them the good course and effects of the Statutes of Labourers were openly violated and broken, in violation, in subversion of the law, and to the great damage of the Commons," can only be looked upon as the germ of our Combination Laws but lately repealed. Such a view is not slightly confirmed by a perusal of the statutes and regulations of the stonemasons of Strasburg, about the same period (April 12th, 1459), which are declared to be based upon those of the Freemasons of Germany; neither in the one nor the other are any other regulations found than such as are suitable for handicraft hardworking stonemasons. It is also corroborative that to the present day in Germany, that land of operative guilds, whose very municipal and state governments were originally based upon them, that, like all the other handicrafts, stonemasons have their three degrees, each governed by special laws, and only communicated after examination and initiation; but with this distinction from other trade societies, that to each degree of apprentice (*Bursche*), journeyman (*Gesellen*), and master, are appended certain secret signs of recognizance and intelligence, as methodical, and yet entirely differing from those in use for speculative Masonry. In this respect, Masons' marks, so frequently discussed in the pages of the *Freemasons' Quarterly Magazine*, gain a new and most important consequence; instead of being the arbitrary and unmeaning mark of an individual, they most probably were the systematic designations of a guild and a province, or a family and its dependencies, of a *Bauhütte* and its members. This receives great confirmation from a curious work contained in the valuable old German library collected by Baron von Aufsees, as a portion of his museum of mediæval antiquities, the centre of attraction for the antiquarian congress above mentioned, and destined to form the nucleus

round which will be congregated all that Germany has valuable for the Middle Ages, as the King of Bavaria has right royally bestowed upon the central society the immense precinct of the old Carthusian convent within the city, in which that collection and its future additions can be worthily and systematically displayed. This book, No. 2,908, a paper folio of the date of 1507, contains, among other matter, eighty-eight Masons' marks, with the names of their owners, and their date; of which the following five are fac-similes for one family, with slight variations for the individuals, as in armorial bearings.



1495.  
Jörg köler.



1463.  
hans köler.



1507.  
Jherony köler.



1518.  
franizs köler.



1523.  
Jörg köler.



1527.  
hans(tegler) Jüng.

Nor is it entirely to be passed over that the German stonemasons have no other name for their sodalities than *Bauhütte*, which our English 'tabernacle' hardly expresses: literally, it means, Building-hut.

It is perhaps to Frederick Nicolai, of Berlin, in the history already mentioned, given as appendix to his *Versuch über die Beschuldigungen welche dem Tempel-herrn-orden gemacht worden*, pp. 146—215, that we possibly owe the first idea of this modern origin of speculative Freemasonry; and as his view is, to say the least of it, extremely ingenious and plausible, some account of the facts by which he supports it, may not be out of place as supplementary to Monsieur Ragon's work, in which it is not even mentioned; and may be of interest to the Order, amongst which it made a great sensation at the time of its publication.

That the members of the Templar Order, or of the Jesuits, at the periods of their abolition, in 1312 and 1778 respectively, did not entirely lose sight of one another, we may confidently assert. A certain *esprit du corps* would keep up as frequent



communion as circumstances permitted, for neither prohibitions nor papal bulls can control the affections or opinions of mankind. Even a hope, though almost against hope, of witnessing the restoration of their Order, may have kept the remnant of the Templars, as it certainly did that of the Jesuits, in correspondence and communion; and though we have neither documents nor vouchers of such a secret continuation of the Templars, yet it has been advanced, and that from various quarters and from differing sources, that the attempt was made to re-establish the Order of the Knights of the Temple. The documents, however, by which this fact is attempted to be established, of an uninterrupted connection betwixt one branch of Masonry and this Order, after it had been publicly abolished, at the beginning of the fourteenth century, have never been examined with the requisite care, and cannot now be so; and therefore, in a matter that must rest upon belief alone, it is better to leave every one to his own opinion.

Nicolai goes into a long discussion of what his friend Ephraim Lessing thought the word Masonry was derived from, and his own opinion in opposition, which, though curious and interesting, would draw us too much from our immediate purpose.

Passing also some curious, and, in Britain, possibly unknown particulars of Joh. Valentin Andrea, the true founder of the Rosicrucians, in his publications, *Fama Fraternitatis*, 1614, and in 1616 his *Chemische Hochzeit* (Chemical Marriage), and from Andrea's acquaintance with the Theosophæ, Robert Fludd, our countryman, and the intimate connection of the Mysteries of that period, throughout Europe; passing, also, that Lord Bacon must have known these works, and taken thence the first hint of his *Instauratio Magna*; but that Bacon's method of bringing about the great purpose of the R. C., viz., the entire regeneration of the world, was the direct opposite to that pursued by them, which was, that they explained everything *esoteric*, whereas Bacon's plan and idea was to abolish the distinction between *exoteric* and *esoteric*, and to demonstrate everything by reference and proofs from nature; passing all this, we come to Nicolai's belief, that in consequence of this plan, Bacon published his "New Atlantis," under the guise of an Apologue, in which are found many Masonic ideas: "On the unknown island of Bensalem, a king had built a large edifice, called after himself, Solomon's House," &c., which made a great noise at the time, and Charles I., it is said, had intended to found something upon the plan of this Solomon's Temple, but was prevented by the civil war.

The matter could not, however, be given up, and in 1646 a few learned men who held Bacon's idea, that philosophical and physical truths should be imparted to all reflecting men, united for the purpose of following out Bacon's ideas. Amongst them we find the names of John Wallis, John Wilkins, Jonathan Goddard, Samuel Foster, Francis Glisson, who, about fourteen years later (the date is important as the restoration of Charles II.), founded the Royal Society. There was, however, about the same period of 1646, another society formed, which, for various reasons, differed from the principles of the former one, consisting principally of men who thought to arrive at the true verity, and the secrets of nature, easier and surer by the study of astrology, alchemy, &c.; and amongst them we find Elias Ashmole, William Lilly (Butler's Sidrophel), Drs. Wharton and Hewson, with others, who had some early meetings at Warrington, before the society was finally settled in London. Their purpose was to construct, in the literal sense of the word, the House of Solomon on the island of Bensalem, *in secret*, and they clothed their purpose in symbols. They first erected the pillars of Hermes, from whose holy sentences Jamblichus answered all the doubts of Porphyry. They advanced then, by a ladder of seven steps, to a chequered pavement, and were shown the symbols of the Creation, or the work of six days, the secrets of which were the aim and purpose of Bacon to fathom. To cover their secret and mysterious meetings they got admitted, in London, into the Masons' Company, and held their meetings at the Masons' Hall, in Masons' Alley, Basinghall Street, and as freemen of London they could take the name of FREE Masons; this would also account for the reception of the principal Masons' tools for their symbols. Though both the Royal Society and this of Masons' Hall had the similar purpose of rebuilding the House of Solomon, by different methods, the latter soon took another and political direction; for as most of its members were strongly opposed to the dominant Puritan principles, and in favour of the royal cause, their meetings, ostensibly for scientific investigations, were taken to cloak their secret political endeavours in favour of royalty, and after the execution of Charles to bring about the restoration of his son.

This is the mere historical account of Nicolai's theory, which will no doubt meet with much opposition at the present day. It cannot, however, be denied that it is ingenious, and some coincidences with the Masonic ritual are pointed out by himself. The death of their murdered master was bewailed, and a sign of recognition was chosen, which would represent the

manner of his murder; they took the denomination of "Sons of a Bereft Wife," for the widow of Charles was now the head of the family, and sought for the restoration of a lost word, indicating thereby the title of legitimate king then lost to the nation. We will, however, at present, pursue this subject no farther, though if, as some believe, Charles I. was himself initiated, the name of Master would receive greater significance and the benefits the Stuarts had formerly derived from the institution (for it is to Monk's initiation that his conversion to the royal cause is attributed) would account for the favour which the first and second Pretenders showed it; one proof of which is the charter granted by the latter to the Rosicrucian Freemasons of Arras, given in New Series, No. 2, of the *Freemasons' Quarterly Magazine*, also the initiation of all his foreign adherents, and the exertions of the Chevalier Ramsay in Scotland, and through Masonry, in the favour of his father. In the two centuries, however, that had almost elapsed since the earliest demonstrations, the Order had completely changed its character, thrown off its political mission, and with the aid of Sir Christopher Wren, assumed its present high position of morality, charity, and truth. We cannot now pursue the change; another opportunity may be opened, when much corroboration of Nicolai's views will be found in the unpublished MS. stores of the British Museum, and particularly in Elias Ashmole's own MS. in the University of Oxford, of which we have the excellent Catalogue, by W. H. Black, Esq., of the Record Office, to assist our researches: amongst the former a very slight examination enabled me, with the kind assistance of Mr. E. G. Ballard, to find in the Birch and Sloane MS. 3848, p. 213, a long charge, in which are found most of the facts of our present ritual; but, as it is dated 1646, with the inevitable omissions of all allusion to the murdered master, the lost word, the sign, or the sons of the bereaved wife.

WILLIAM BELL, *Phil. Dr.*

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## THE GUIDE.

*An Episode of the French Campaign in Spain in 1808.*

BY MISS PARDOE.

DURING one of my frequent sojourns in France, I made the acquaintance of a veteran officer, who had long retired from the service, and who was living on a small estate which he had inherited from his father, honoured and respected by the whole neighbourhood, as a brave soldier and a worthy man. Like most of his gallant profession, he was fond of relating past scenes whenever he found a congenial auditor; and among his many reminiscences was that which I am about to give in his own words, to my reader, in the full conviction that its simplicity of style would only suffer by any attempt at verbal ornament.

“At the passage of the Tagus, near Almaraz, by the first *corps d’armée*, under the order of the marshal-duke de Belluno, Mademoiselle,” he said, as on a fine summer evening we sat together under the vine-trellised portico of his snug dwelling, “I commanded a light company, which preceded the vanguard, with orders to clear the line of march.

“Among the inhabitants of the opposite bank of the river, where I endeavoured to obtain information on the nature of the country, my attention was attracted towards an individual of colossal height and proportions, who replied to all my questions with a precision and promptitude such as I had never before encountered in one of his class. His costume was that of a simple muleteer, (*arriero*), and his figure the finest specimen of strength and symmetry that I ever remember to have looked upon. He was upwards of six feet in height, and his complexion tawny, rather, as it appeared to me, however, from exposure to vicissitudes of weather, than from actual temperament; the expression of his countenance was grave and gentle, and his voice singularly melodious; altogether, the man fascinated me, and while conversing with him I was to the full as much engaged in speculating upon so extraordinary a freak of nature, as in listening to the information that he volunteered.

“While we were together, a staff-officer galloped up, demanding a guide, and I immediately pointed to my new

acquaintance, as to the most eligible person I had met for the performance of the required duty, his assumed intimate knowledge of the several mountain-passes being peculiarly desirable, and indeed essential to the progress of the troops. My recommendation sufficed; and having turned over this new auxiliary to the authority of my brother officer, I pursued my *reconnaissance* on the road to Truxillo, my imagination still busy with the singular being whose every word and gesture had formed so marked a contrast to his actual rank in life.

“In the course of the same evening, just as I had taken up my position in a mountain-gorge, an orderly was despatched to inform me that the guide whom I had sent had nearly succeeded in entangling one of our columns in a defile, and had involved himself in suspicion. He had consequently been searched, and there had been found upon him secret instructions from the Spanish commander-in-chief, Cuesta.

“Although this intelligence did not greatly surprise me, I experienced a sense of annoyance which I could not conceal, for I was unable to divest myself of the singular feeling of interest with which he had inspired me, all *arriero* as I still believed him to be; and, governed by this sentiment, I no sooner ascertained that his life was in danger, than I resolved to leave no effort untried to save him.

“I was at this time one of the war-council of the *corps d'armée* to which I was attached, and I shuddered at the idea of being compelled to appear as the prosecutor of the prisoner; but I sought an interview with him in vain, as he had been given in charge to the guard at head-quarters, which were two leagues in the rear of our own column.

“On the following day we entered Truxillo. The town had been totally abandoned in the morning, and the marshal had caused every important point in the neighbourhood to be occupied, when he established his head-quarters there.

“Constantly pursued by the painful idea that the mysterious *arriero*, if put upon his trial, must inevitably be condemned to death, I hastened to visit him in his prison. My agitation was extreme, for the more I reflected on the offence of which he was accused, the more I became convinced that he was beyond the pale of mercy. Scarcely had I crossed the threshold of his cell, when he advanced towards me with extended arms, and hardly aware of what I did, I threw myself into them.

“‘How delighted I am to see you, Monsieur!’ he exclaimed in imperfect French, as he held me closely in his embrace; ‘I felt certain that when you learnt my fate you would not abandon me.’

“My emotion was so great that I could not reply.

“‘Brave young man, and warm-hearted as brave;’ he pursued; ‘compose yourself; you see that I am calm, although I am well aware of the severity of your laws, and that my destiny will, in all probability, be terminated within an hour or two. And, oh! if I were but alone on earth, it would scarcely cost me a pang to end it thus.’

“‘Do not despair,’ I exclaimed convulsively; ‘in spite of what has occurred, I feel satisfied that you are a man of honour; and I pledge you my word that I will do all in my power to save you.’

“‘Ha! it is then as I apprehended,’ he rejoined; ‘you also consider my career as well nigh ended. Be it so. I do not regret the past. I shall have sacrificed my life for my country.’

“Then, suddenly unfolding his arms from about me, he paced to and fro the narrow floor, speaking rapidly and energetically in Spanish, and apparently forgetful of my presence. After a while, however, he became more calm, and once more turning towards me with a smile, half triumph and half bitterness: ‘They will hear it!’ he said enthusiastically; ‘even the walls of a dungeon cannot stifle the song of liberty: even blood cannot dim its light; and my voice will be as firm when I march to the scaffold as when I vowed myself to the venture.’

“I could contain myself no longer, and the large tears fell upon my cheeks. The Spaniard perceived it, and taking my hand, he entreated that I would procure for him the means of writing a last farewell to his children.

“‘But,’ I said, willing at the same time to delude both him and myself, ‘why should you despair of justifying yourself? Have you no explanation to offer? Listen—and promise to be frank in your reply—I am conversant with our laws; I am a member of one of our military tribunals, I can give you valuable advice. Speak to me as to a friend, and trust to my honour.’

“‘What would you have me say?’ he asked recklessly; ‘what can you do for me? Nothing; since even you are convinced that nothing can save me. Nevertheless, in order to prove the confidence with which you have inspired me, I will relate to you the extraordinary circumstances of my life; and perhaps you may occasionally remember the unfortunate Santa-Croce.’ Then, seating himself beside me with one hand resting upon my shoulder; ‘I swear to you on my honour;’ he continued, ‘on the honour of a Spanish noble, that what you are about to hear is the exact and ungarbled truth——’ As he

pronounced the last words he made a Masonic sign which I instantly recognised, and extended my hand to him as a *Brother*. He started from his seat, and once more strained me to his heart, as he called me his saviour.

“‘Yes, yes—I will be your saviour;’ was my hurried reply; ‘but not a moment must be lost. Time flies, and I must leave you instantly; only, however, as I trust, to return ere long with good tidings.’

“I rushed from the prison without awaiting his reply, and flew to the quarters of the Baron Jamin, the colonel of my regiment, to whom I related all that had passed; and my emotion while so doing was so great that it infected even the brave veteran himself, who had no sooner heard me to an end than he said briefly, ‘Follow me to the quarters of General Barrois, who is, like ourselves, a Brother of the Craft; we will consult as to the best means of saving this unhappy man.’

“The general participated in our sympathy for the mysterious guide, but confessed himself at a loss to discover any pretext for mercy in so extreme and flagrant a case. ‘Do not, however, be discouraged, my good young friend;’ he said kindly, as he buckled on his sword; ‘I will see Marshal Victor at once. He is, as you know, a Mason as well as myself: and will not see a Brother perish, if by any means his fate may be averted. Fortunately we can afford to be lenient at this moment; and who knows—’

“My heart beat violently, as, from a window of his apartment, I saw him disappear beneath the portal of the marshal’s residence. In less than ten minutes he returned. ‘Remember, young sir;’ he said with a smile, as he met my inquiring gaze; ‘that, in the next engagement, you owe us the lives of five Spaniards. Your *protégé* will not be put upon his trial.’

“I stammered out something that was meant for thanks, and then, without other leave-taking, hurried off in the direction of the prison. Every object swam before my eyes; I could hear the beating of my own heart; but still I stumbled on over the rough pavement, panting with impatience. At length I reached the cell, where I found the prisoner engaged in writing. ‘You are saved!’ I shouted, as I sank exhausted by the violence of my emotion upon the bench beside him.

“‘Saved!’ he echoed incredulously, ‘how? What do you tell me? In God’s name explain yourself.’

“‘You are saved!’ I repeated, wringing his hand; ‘the general has consented not to put you upon your trial, but to treat you as a simple prisoner. The court-martial was already summoned—your fate was certain; but all that is now past,

and you are saved.' I then gave him a more coherent account of all that had occurred, and the recital evidently affected him deeply.

"'And these are our enemies!' he murmured to himself; 'I deserved death at their hands, and they spare me.'

"'Do not forget, however,' I said anxiously, 'the obligation which you are about to contract with the French army.'

"'I do not,' he replied, 'and I swear to you by the most solemn oaths never again to bear arms against your countrymen.'

"At nightfall we parted, having deferred until the morrow the promised history of his life; and an hour afterwards I communicated to my superior officers all that had passed between us. I found that during my absence they had made a subscription, and it was with sincere pleasure that I received the money destined to supply the immediate necessities of my new friend, together with an intimation of their intention to visit him on the following day in his cell.

"I rejoined my battalion, which was bivouacked near one of the city gates, and was preparing to go to rest full of delight at the prospect of the morrow, when an order reached us to march before daylight. My military duties left me no time to go to the prison: and I was accordingly compelled to despatch a non-commissioned officer of my company to the prisoner with some provisions which I had purchased for him, and the purse which had been intrusted to me. My messenger returned laden with the acknowledgments and good wishes of the poor captive, and a card upon which he had written his name; and to my intense disappointment, I saw myself obliged to leave Truxillo without a parting interview with the extraordinary man for whom I felt so strong and mysterious an attachment, and without hearing the recital which I had anticipated with so much interest.

"The main body of the army followed within a few hours; and the marshal, having left a small garrison in Truxillo, had rejoined his vanguard, and was advancing upon Medellin.

"The enemy had been awaiting us at that point during the last three days; and General Cuesta, who had selected his own ground, had in that interval been manœuvring the 45,000 infantry and 10,000 horse which composed his army—rehearsing, in fact, the battle, which only required our presence to complete its grand performance. That day was a fearful one for the Spanish troops!

"On the evening after the battle I was on guard on the field, and had caused a number of the wounded Spaniards to be conveyed to my post, where the surgeon of my regiment was soon actively employed in alleviating their sufferings. Among



them was a youth of fourteen, whose expressive physiognomy instinctively arrested my attention, and excited my sympathy. His head was bound up in a handkerchief saturated with blood; but not even the anguish of what must evidently have been a painful wound had power to quench the light of his dark proud eye. As I approached him he rose upon his elbow, and said, almost in a tone of command, and in excellent French, 'My officer, give me a draught of some kind; I am perishing with thirst.'

"The imperious tone of the lad, who wore the uniform of a private in the grenadiers, at once amused and astonished me. I gave him some water out of my own canteen, and placed him under the care of the surgeon, who discovered that he had received seven or eight sabre-wounds upon the head, but assured me that none of them were dangerous.

"As the operator shaved the edges of the different cuts, he said to the young soldier; 'I must give you a good deal of pain, my friend; but have patience a little longer, and I shall soon have finished.'

"'Go on, sir;' was the calm reply; 'I know how to suffer; and, would to God, that the wounds upon which you are employed were all that I am called upon to bear.'

"'How!' exclaimed the surgeon, 'are you also wounded elsewhere?'

"'No, sir, not as you understand it;' said the stripling: 'my hurts are beyond human skill; and all I regret to-day is that they do not kill.'

"'You must be indeed unhappy to talk thus at your years;' I remarked soothingly; 'there; my friend has, as I perceive, completed his task, so come with me and endeavour to obtain a little rest; to-morrow I shall trust to see you better.' He complied with a bow so graceful, that it would have done no discredit to a courtier; and I led him to my bivouac, where I left him to seek such repose as the pain of his wounds would permit.

"On the following morning I awaited with impatience the moment when I might renew my acquaintance with the poor boy, whose extreme youth and gallant bearing had greatly interested my feelings; and while he was sharing my breakfast, I urged him to tell me by what extraordinary chance he had been placed in his present situation, assuring him, at the same time, that I would befriend him by every means in my power.

"'I am very grateful for your kindness, captain;' he said, in a voice hoarse with emotion; 'but I am so wretched as to be beyond the reach of consolation! I am alone in the world. Yesterday my two brothers were killed beside me, a few hours

only after we had learnt that our father had been made prisoner by your troops—and shot. I have no longer a tie on earth, and should have died with them.’

“‘Are you quite certain,’ I asked, ‘that both your brothers fell?’

“‘I am; the same ball struck them both. I tried to hope, but there is no mistaking death.’

“‘There may, however, be some error as regards your father. What authority have you for believing that he has perished?’

“‘The authority of a witness of his execution. Ah, sir, it was not thus, as a felon, and with banded eyes, that Captain Santa-Croce, the finest man and the most devoted patriot of Spain, should have met his death!’

“My start of surprise attracted the attention of the brave boy. ‘Yes, sir; he, the noblest grenadier of our army, was my father;’ he repeated with enthusiasm; ‘he had been intrusted by the General-in-chief, who was his close friend, with a secret mission of the highest importance; and he perished—as I have said.’

“‘How long ago?’ I asked hurriedly.

“‘About a week since when he left us, and crossed the Tagus.’

“‘Well?’

“‘Well, sir, yesterday morning, a few hours before the engagement commenced, a soldier by whom he was accompanied, and who was also disguised as an *arriero*, informed us that he had been selected as a guide to a column of French infantry; but that, ignorant of the country, he had led the troops astray; that his papers had been discovered; and that he had been tried and shot at Truxillo.’

“‘It was with difficulty that I could control my agitation. ‘What did you say was the name of your father?’ I asked, as I anxiously sought in the pockets of my uniform for the card which the non-commissioned officer had brought me from the prisoner at Truxillo.

“‘Santa-Croce,’ was the reply.

“‘I held the card towards him. ‘My young friend,’ I said, ‘your father still lives.’

“‘Lives!’

“‘There was an age of passionate emotion compressed into the agonizing joy of that one word, as it burst from the quivering lips of the boy; and then, regardless of his wounds, he threw his arms about my neck and wept. He had found no tears for his own sufferings, but my cheek was wet with them as he hysterically repeated, ‘He lives! he lives!’

“‘Yes,’ I said, with as much composure as I could assume; ‘it is true that he was arrested, and would have been subjected

to the extreme rigour of martial law if, by a blessed chance, we had not discovered that he was a Freemason. The marshal who commands our army, and who is also one of the Craft, granted him his life—you will soon see him once more; come with me, and I will endeavour to have you sent to Truxillo.'

"I conducted him to our ambulatory hospital, which was about to start for that city; and among the wounded I recognised one of my comrades (M. de Turckheim, an officer of the 2nd Hussars, who was subsequently aide-de-camp to General Rapp). The carriage upon which he was to be conveyed to Truxillo, and which formed part of the convoy, was not yet filled, and to his care I consigned the young soldier.

"Some months subsequently I heard of my two prisoners. They had reached Madrid, and had obtained, through the intercession of one of the king's aides-de-camp, their liberty on parole. Need I say that it was never violated.

"I was not fortunate enough to meet them again; and was utterly ignorant as to what had become of Santa-Croce, when some years afterwards I read the following paragraph in an English Journal:—

"Among the Spaniards who rendered the greatest services during the war, and who were subsequently imprisoned in the citadel of Ceuta, was the famous Santa-Croce, who succeeded in effecting his escape. This extraordinary man has just arrived in London; and is beyond all dispute one of the finest models of human symmetry upon earth. His superb appearance excites universal admiration.'

"Vague as was the information contained in these lines, I read them with the most lively interest; and the rather as they conveyed the only intelligence which ever reached me of an individual whom I would have given a year of my existence to have embraced once more. Was not this a romance, Mademoiselle? And do you feel inclined to deny that old Captain Jules Marnier, of the Light Company of the gallant 24th Infantry, has had one pleasant adventure in his time?"

"Monsieur le Capitaine," I asked in my turn, as I wiped away my tears, "will you make me a present of that story?"

"Bah!" said the brave veteran, sweeping back his grey hair from his broad forehead, "what can you want with it?"

"I want to tell it over again."

"*A quoi bon?*"

"You shall see;" but, alas! I could not fulfil my pledge, for I now relate it for the first time; and the warm heart that was once so keenly alive to the sufferings of others is laid to rest for ever!

CRITICAL NOTICES OF THE LITERATURE OF THE LAST  
THREE MONTHS,

AND OF MATTERS CONNECTED WITH SCIENCE AND ART.

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“Why should not divers studies, at divers hours, delight, when the variety is alone able to refresh and repair us?”—*Ben Jonson's Discoveries.*

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OF all styles of writing, that least understood is the biographical. Authors seem leagued in conspiracy against the public and, if we may venture to be so severe, against good taste, when they insist upon making the life of an eminent individual subservient to some secondary object. Why they should persist in the practice, we are at a loss to conceive. The life of a celebrated man, or even of one whose celebrity consists chiefly in the good or evil fortune, as the case may be, of having lived in stirring and eventful times, is, if it is worth recording at all, of interest, not because it illustrates any particular social or political theory, but because it is history more or less individualized, and supplies the reader with information relative to a state of society which has passed away, or gives him a picture, faithful or not, according to the industry, talent, and fruth-lovingness of the biographer, of the mind of a man living under circumstances and acting under influences, of which we know but little, and are anxious to know more. Into the fault to which we here allude, Mr. Madden, in his “*Life and Martyrdom of Savonarola*,”\* has undoubtedly fallen. He has made the biography of the bold monk subservient to a history of Church and State connection. To this end, translations of some of the writings of Savonarola are produced, and the incidents of his life, which illustrate the evils and advantages of this connection are pointedly brought forward, to the neglect of others, which would have been a thousand times more interesting, as illustrative of the struggles and agonies with which new opinions are born into the world. The best part of the work, and we do not hesitate to bear witness to the industry and attention which the author has paid to his subject, is that which is devoted to pictures of the different branches of that society with which Savonarola had to contend, and which finally condemned him to martyrdom.

From a life of voluntary suffering, the result of a stern and unbending religious ascetism, we pass to a detailed account of the life, sufferings, and death of young Louis XVII.,† who, in obedience to the wicked villany of the Jacobins, and the more than brutal and debased spirit of the times, was the victim of as foul a conspiracy as ever disgraced the history of mankind. Perhaps some of our readers may think that enough has been written concerning the horrors of *sans-culottism* and the French Revolu-

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\* “The Life and Martyrdom of Savonarola, illustrative of the History of Church and State Connection.” By R. R. Madden, M. R. T. A., author of “Travels in Turkey, Syria, and Palestine,” &c. &c. Two vols. Newby.

† “Louis XVII., his Life, his Suffering, his Death: the Captivity of the Royal Family in the Temple.” By A. Du Beauchesne. Translated and Edited by W. Hazlett, Esq. In two vols., embellished with Vignettes, Autographs, and Plans. Published by Vizetelly and Co.

tion, and that works such as those of Du Beauchesne, while they add but little to our knowledge on the subject, are merely recalling to our minds a time of trouble and of wickedness which it may be just as well for humanity's sake to forget. We, however, beg to differ from so sentimental a conclusion. Painful and terrible as it may be, to be so constantly reminded of that monstrous succession of foul murders, useless cruelties, and ferocious madness, the record of the sufferings which individuals underwent is still useful, if it only serves to warn us against the kind of liberty which ignorance covets, and that tyranny which springs from power when in the hands of those who have no other feelings or aspirations to gratify, but the grossest sensuality and the coarsest as well as most degrading brutality. We extract one paragraph as a special illustration of the intense thirst for blood exhibited by the population of Paris. It is descriptive of the scene that followed the murder of the beautiful Princess de Lamballe, the friend of Marie Antoinette, and is in Du Beauchesne's best style:—

“After having killed the friend of the queen with pikes and sabre-thrusts, they exposed her fair body for hours to the lascivious gaze of the spectators, and to brutalities at which cannibals would have blushed. Death itself became an insufficient guardian of modesty. Then cutting off her breasts, her head, and other parts of her body, each of these bleeding remains was placed on a pike. Her left side was opened; a man plunged his hand in, and drew forth the bleeding heart, which was also stuck on a pike, and, in like manner with the rest, to be paraded through the streets. Civilization, which separated itself from God, thus surpassed at one bound the fury of savages; and the eighteenth century, so proud of its intelligence and humanity, finished by cannibalism.”

“Private Trials and Public Calamities, in the Early Life of Alexandrine des Echerolles,”\* is an autobiography of a young lady whose misfortune it was to live in the midst of the scenes to which we have adverted. It is an interesting account of the numberless dangers to which she, and every member of her family, was exposed, and which proved fatal to most of them. Like every other work on the same subject, it calls forth one continued feeling of horror and indignation, and the more our attention is drawn to the utter abuse of anything like human feeling or human kindness in the breasts of the chief and minor actors, the more intelligible becomes the necessity of the iron rule which now holds France in chains.

From this sad tale we pass to the fourth volume of Miss Agnes Strickland's “Lives of the Queens of Scotland, and English Princesses connected with the Royal Succession of Great Britain,”† in which the life of Mary is continued; and despite it being an oft and thrice-repeated tale, familiar enough to the ears of every school-boy, it gains greatly from the pleasing and unaffected style in which the author presents it to our notice. No matter from what source Miss Strickland gleans her information, or whether it is a very new or very old one, she deserves credit for her industry, and the evident desire to make her undertaking as perfect as unremitting labour can make it.

With the industry, however, that devotes time, type, and paper to the

\* “Private Trials and Public Calamities, or the Early Life of Alexandrine des Echerolles, during the Troubles of the First French Revolution.” From the French, by the Translator of the “*Sicilian Vespers*.” Two vols. Bentley.

† “Lives of the Queens of Scotland, and English Princesses connected with the Royal Succession of Great Britain.” By Agnes Strickland, author of the “*Lives of the Queens of England*.” Vol. IV. Blackwood and Sons.

discovery of some royalty in the descent of Nelson and Wellington, we have no sympathy; and from us, at least, Mr. George Russell French\* will not even get thanks for the trouble he has taken to prove that two of the greatest heroes of modern times claim kith and kin with King Edward I. of England. The discovery, if it is one, is not likely to redound to their credit, any more than it will increase the respect or admiration of posterity for their memories. We do not mean to say that the study of genealogy is not all very well in its way: it is even useful in an historical point of view, and may now and then draw the attention of the ignorant to a fool; but men of the calibre of Nelson and Wellington need no ancestry to ennoble them, or pedigree to look back upon.

With the next work on our biographical list, "The Memoirs of the Late John Abernethy, F. R. S.," † written by his pupil and friend, Mr. George Macilwain, we have no hesitation in expressing more satisfaction. It is every way worthy of the subject; and although in some parts too strictly bearing upon matters of mere professional interest, it presents an earnest, honest, and faithful account of the life and doings of the great surgeon. To the public of the present day Abernethy is perhaps better known by the anecdotes which are told of him, and by the quaint sayings attributed to him, than by the great changes in medicine and practice which he introduced, or by the vast amount of human kindness which lay beneath the brusque wayward manner for which he became famous. His pupils delighted in him, and his patients, particularly the poorer class, have always been loud in their praise. In the hospitals, too, and in the medical schools, he worked many important reforms; and unceasingly applied himself as a lecturer to the diffusion of sound practical knowledge in every branch of the profession, to which he devoted the best energies of a powerful mind.

From medicine to poetry is almost as rapid a transition, as from Abernethy to the Laureates who have basked in the sunshine of royalty, at the extremely small cost of a poem, and generally a very bad one, upon any occasion of great public interest. Why these gentlemen deserved—*quâ* Laureates—the great distinction of two biographers, ‡ is not, we think, to be easily explained, seeing that those who have been really distinguished as poets, have generally relied more upon the fame they have won by their works, than by anything they ever wrote in the capacity of poetic retainers of the Crown; while the rest, having no particular merit at all, might more decently have been allowed to slumber on undisturbed by any attempt at making them famous. In a kindred field of literature we have the first portion of the "Mémoires d'un Bourgeois de Paris," § by Dr. Veron, descriptive of the life of the author, one of the most successful of French editors. Several of the chapters are devoted to literature, science, cooking, and Paris gambling-houses, and in the

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\* "The Royal Descent of Nelson and Wellington from Edward I., King of England, with Tables of Pedigree, and Genealogical Memoirs." Compiled by George Russell French, author of "A Concise Genealogical History of England." Pickering.

† "Memoirs of John Abernethy, F. R. S., with a View of his Lectures, Writings, and Character." By George Macilwain, F. R. C. S. Two vols. Hurst and Blackett.

‡ "The Lives of the Poets Laureate; with an Introductory Essay on the Title and Office." By W. S. Austin, jun., and John Ralph, M. A. Bentley.

§ "Mémoires d'un Bourgeois de Paris." Par le Docteur Veron. Tome Premier. Paris, 1853.

forthcoming volumes, we are promised a detailed account of the doctor's political life.

In that branch of literature which the French so admirably describe as "*Matériaux pour servir*," and which consists of journals and correspondence, there have been recently published two works which, beside their intrinsic merit and interest, have a peculiar bearing upon present times and present emergencies. The first contains the "*Journals and Correspondence of General Sir Harry Calvert, Bart., G.C.B.*,"\* during the war in France and Flanders, in 1793-4. Of this campaign, commenced and ended under the auspices of the Duke of York, England has no reason to be proud. It was in truth a failure, and the result of a monstrous amount of jobbery and incapacity. The English Government was selfish, boastful of resources which showed themselves in raw levies without arms, and often without clothing,—officers promoted through family influence to posts they were incompetent to fill, or by having proved themselves adepts at the dignified process of crimping; while our allies were jealous, and our Gallic enemies enterprising and active. Much, however, of the mal-success of the campaign was undoubtedly occasioned by the treachery of Austria, which, after having invoked our assistance, concluded a separate treaty with France, the condition of which was hostility to England. Well, indeed, may Sir Harry Verney apply the warning which his father conveyed to Mr. Pitt, to the present aspect of European affairs: trust Austria,—trust in allies whose want of ability, exertion, principle, and honesty, stigmatized the year 1794 with infamy, and loaded Europe with calamities, and we may expect the same reward as we then reaped. The second work to which we have alluded is a review, by the late Sir Charles Napier, of the "*Defects, Civil and Military, of the Indian Government*;"† and right vigorously are they exposed. In the same way as the gallant general cut his way through swarms of Sikhs and Afghans, so does he come down upon the red-tape Civil Service of India, ruthlessly laying bare all the jobbery and corruption of Indian administration, regardless of Boards and officials, of Governor-Generals and Leadenhall Directors. Abuses he hated more than an Indian enemy, and he as promptly endeavoured to annihilate them. The second book is thus described by an able Reviewer:—

"It tells," says he, "of the cruelty and injustice that lie at the root of many of our Indian quarrels with the native population. It points to the number of little wars set on foot by political underlings, without any communication with the Commander-in-Chief, four or five of which were carried on during Sir Charles's term of office. It tells of peculation, of the oppression and reckless taxation of natives, of the senseless management and disposition of troops, and of the consumption of soldiers in the mere house-service of political officials. These, and a hundred other rotten things, are struck with a strong hand."

The conclusion of the work is most affecting. It speaks to us in the language of a wounded but a noble spirit; and leaves posterity to sit in judgment on the memory of a man who did great things for his country, and whose chief fault, in the eyes even of those he so unsparingly chas-

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\* "*The Journals and Correspondence of Gen. Sir Harry Calvert, Bart., G.C.B., comprising the Campaigns in France and Flanders, in 1793-4.*" Edited by his Son, Sir Harry Verney, Bart. Hurst and Blackett.

† "*Defects, Civil and Military, of the Indian Government.*" By Lieut.-Gen. Sir Charles James Napier, G.C.B. Edited by Lieut.-Gen. Sir W. F. P. Napier, K.C.B. Westerton.

tised, was his intolerance of wrong. We extract it for its eloquence, its earnestness, and above all, for its *truth* :—

“ A wronged man I have been—more wronged than this work tells of, for ever the public good has guided me in suffering as in action ; but when falsehood is in vigorous activity, with encouragement and support from power ; when even from the judgment-seat insolence and oppression are dealt forth ; the dignity of human nature gives a right, without imputation of vanity, to avow good services. To me also, as an inspired truth, has come that passionate burst of eloquence with which Charles Fox repelled foul enmity. ‘ *There is a spirit of resistance implanted by the Deity in the breast of man, proportioned to the size of the wrongs he is destined to endure.*’ That spirit prompts me to vindicate a claim to better usage. I have won victories, subdued a great kingdom by arms and legislation, governing so as to enable a million of human beings to enjoy life and lift their heads in freedom. I have opened a field for commercial enterprise by the Indus, augmented the revenue of the Indian Government by millions ; and in a moment of imminent peril saved the Anglo-Indian empire from mutiny more formidable than ever before menaced its stability. The return has been, twice to drive me from high and honourable positions, and all but proclaim me a public enemy. In Parliament vilified by men without honour or truth ; out of it libelled ; and from the Bench, with vulgar insult, refused protection against slander ; I leave my actions to history.”

Similar in object, and equally admirable in point of execution, though limited in extent, is Mr. Capper’s well-arranged account of our Indian Possessions.\* The volume forms one of the “ London Illustrated Library,” and fairly lays claim to be considered the best condensed account of India that has yet been written. Independently of the historical part of the work, which is carefully compiled and brought down to our own times, Mr. Capper, with the knowledge of a man who has resided in India, mixed with every branch of Indian society, and made the condition of the natives a study, has endeavoured, and we think succeeded, in placing before the public, a clear and impartial view of the chief questions touching Indian affairs. Not the least interesting or important, is the picture presented to us of the reckless trading indulged in by the Anglo-Indian commercial houses. During the crisis of 1830, the hollowness of the fabric reared by rash speculators made itself apparent :—

“ In that year,” says Mr. Capper, “ the bubble burst, scattering ruin and desolation amidst the homes of thousands of helpless victims. None were prepared for the catastrophe, and least of all the heartless men who had caused the mischief. They were not moved ; few of them had lost much. The storm overtook them steeped in princely luxuries, deep in selfish physical enjoyment. Bankruptcy stared them and their victims in the face ; but how different the result ! A month or two without their race-horses, their dinner-parties, and their ducal establishments, and the Insolvent Court kindly enabled them to make a fresh start, as bold, as unabashed as ever ; whilst their *constituents* (i. e. their victims) became pauperized, and dependent upon charity for a subsistence. Six houses alone in Calcutta failed for an aggregate amount of nearly 15,000,000*l.* sterling, paying among them an average of 5*s.* in the pound, and consequently entailing on their creditors losses to the amount of 11,250,000*l.* sterling ; and yet, notwithstanding this terrible warning, the commerce of that vast territory is still based on the same volcanic foundation, is still liable at any moment to experience a shock

\* “ The Three Presidencies of India ; a History of the Rise and Progress of the British Indian Possessions, from the Earliest Records to the Present Time. With an Account of their Government, Religion, Manners, Customs, Education, &c. &c.” By John Capper, F. R. A. S., late Editor of the “ Ceylon Examiner.” Illustrated by numerous Engravings, and a Map by Wyld. Ingram, Cooke, and Co.



capable of almost annihilating it; and solely for the profit of the few rash and fraudulent speculators, who, trading upon insufficient, or without capital, trust to a credit they do not deserve, and to a state of society that looks upon insolvency, thus brought about, as a misfortune, and not as a crime."

Mr. Capper has judiciously divided his subject into four parts; viz., the historical, political, physical, and moral. The first commences with the era of fable and the early Hindoo dynasties, and ends with the second Burmese war and the annexation of Pegu; the second comprises the local governments of India, and the various fiscal systems prevailing; the third is a sketch of the progress of the arts and of science and industry in India; and the fourth treats of the language, religion, manners, education, together with the administration of justice, and *morale* of Indian society.

Last on our journalistic list, is the "Correspondence of Thomas Gray and William Mason."\* The letters of the former, as indeed those of the latter also, will always be worthy of perusal. Independently, too, of their literary merit, they have the quiet charm of being the natural productions of a kind heart and a cultivated mind; while the highest praise we can give to either writer is to say, that the one was well worthy of the esteem and friendship of the other.

In the department of History, strictly speaking, the last three months have not been particularly bountiful. We have a new edition of Mackintosh's History of England, edited and revised by the author's son; † and an antiquarian work, if we may be allowed to call it one, on China, carefully edited and reprinted by the Hakluyt Society; ‡ with an introduction from the pen of Mr. Major, having reference to the religious war now waging between the Tartar dynasty and the indigenous Chinese.

If there is one species of literature typical of the times we live in, it is that which records the wanderings of our countrymen throughout the world. Every one, in the present day, travels with the apparent object of writing a book, and although the very large proportion are not worth reading when written, yet amongst the mass, there are a few which are interesting as containing novelties, and readable, as being more or less full of adventure. The first on our list records Mr. Tyrone Power's recollections of a ten years' residence in China; inclusive of peregrinations in Spain, Morocco, Egypt, India, Australia, and New Zealand.§ The greater portion of the work, which, notwithstanding the extent of country over which Mr. Power travelled, is not a long one, is devoted to China and to the excursions which he and his two English friends made in the neighbourhood of the chief cities. The descriptions of the various temples

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\* "The Correspondence of Thomas Gray and William Mason; to which are added, some Letters addressed by Gray to the Rev. James Brown, D.D., Master of Pembroke College, Cambridge." With Notes and Illustrations, by the Rev. John Mitford, Vicar of Benhall. Bentley.

† "The History of England from the Earliest Times to the Final Establishment of the Reformation." By the Right Hon. Sir James Mackintosh. A new Edition, revised by the Author's Son, R. J. Mackintosh, Esq. Two vols. Longman and Co.

‡ "The History of the Great and Mighty Kingdom of China, and the Situation thereof." Compiled by Juan Gonzales de Mendoza, and now reprinted from the early Translation of R. Parke. Edited by Sir George Staunton, Bart.; with an Introduction by R. H. Major, Esq. Printed by the Hakluyt Society.

§ "Recollections of a Ten Years' Residence in China; including Peregrinations in Spain, Morocco, Egypt, India, Australia, and New Zealand." By W. Tyrone Power, D. A. G. G. Bentley.

they visited, the idols they saw, and the light sketches of such Chinese society as a foreigner is now permitted a sight of, are amusing enough, and the style in which the whole is written is too simple, easy, and unaffected, to make the book otherwise than pleasant reading.

Mrs. Colin Mackenzie's "Six Years in India,"\* is a work of greater pretensions. The lady, from her husband's position, had ample opportunities of collecting information, of which she has unsparingly availed herself; and the consequence is, three volumes of entertaining matter, abounding in anecdotes of Anglo-Indian life, of Lord Gough, Lord Dalhousie, and Sir Charles Napier. Moreover, we have a good deal of what every book on India is full of, namely, strange tales of administrative neglect, and military incapacity; while, with hardly the semblance of an attempt to hide the cognito of living persons, the conduct of many is freely questioned. The picture of social life among the Company's servants says as little for them as it does for the mode in which the Company's patronage is distributed, while the absence of those little courtesies of society, in which both sexes in India are apparently so deficient, does not give a very favourable idea of the state of education, even amongst the higher ranks. Here is an instance:—

"On Lady Dalhousie's arrival Lord Hardinge gave a ball in her honour, in order to introduce her to the ladies of Calcutta. Instead of the company rising to receive her, as common politeness dictated, every one kept her seat; not one came forward to receive or welcome her; and, consequently, she very naturally declined having them presented to her. Again, at a ball here, a sofa had been retained for her. She arrived late; every seat was occupied. Colonel Grant led her up to the sofa, which was occupied by three 'Simla women,' who never moved: after looking them full in the face, he said with a loud voice, 'I think, Lady Dalhousie, we must look for a seat elsewhere.' Again they paraded the whole length of the room, not a lady having the politeness to rise: until at last she found a seat by Mrs. Mountain. No wonder, indeed, that she was not very cordial afterwards. On one occasion dining at Lord Gough's, the news came that Sir Charles Napier had arrived, and instantly taken upon himself the duties of Commander-in-Chief. It was the very day fixed for returning public thanks for those victories which had rendered his arrival unnecessary. The old chief felt most keenly this supersession; which, however, was warranted by the terms of the commission, and softened by a handsome letter, which subsequently arrived from his successor. 'How merciful HE has been to me personally,' said Lord Gough, 'in enabling me to win that battle (Chillianwala) before my successor arrived.'"

As might be supposed, the contest on the banks of the Danube has drawn several tourists into Russia and to Constantinople, and amongst these Mr. Oliphant† is entitled, by precedence, to our attention. Having already had to thank him for an interesting account of a "Journey to Nepaul," his visit to the "Russian Shores of the Black Sea, with a Voyage down the Volga, and a Turn into the Country of the Don Cossacks," is welcome. The volume is really a valuable contribution to this class of literature, being full of lively narrative, besides affording us an insight into the material power and resources of Russia, a matter of no small importance at the present moment. These, Mr. Oliphant does not value very highly, believing them to exist more in shadow than in actual sub-

\* "Life in the Mission, the Camp, and the Zenana; or, Six Years in India." By Mrs. Colin Mackenzie. Three vols. Bentley.

† "The Russian Shores of the Black Sea in the Autumn of 1853; with a Voyage down the Volga, and a Tour through the Country of the Don Cossacks." By Laurence Oliphant, Author of "A Journey to Nepaul." Blackwood and Sons.

stance, and wholly disproportioned to the apparent strength and vastness of the empire. As to the Cossacks, of whose courage, and excellence as soldiers, we have heard so much, our author scouts the very notion of it. He says, that so far from being brave, they make cowardly warriors, and are in fact an emasculated people—their province the worst treated in the empire, and themselves thoroughly disaffected. The valour of the Don Cossacks is then, apparently, one of those popular delusions which the Government is most anxious to encourage, inasmuch as it answers, Mr. Oliphant observes, the double purpose of flattering the vanity of a discontented race, who are thereby rendered more easily subservient to their designs, and of inspiring a wholesome dread into other nations, who have been hitherto accustomed to regard them with mysterious awe, and to conjure up monsters of appalling ferocity, and of a terrific aspect, as representations of the high-sounding title by which they are distinguished. One thing, however, is certain, that if the Cossack is a coward, he is not the less grossly brutal when let loose upon an unarmed and unoffending people.

Leaving Russia, let us now glance over the pages of Dr. Michelson's work on the Ottoman Empire,\* and calculate its resources, from the reliable data with which the author has furnished us. "Absurd," as Dr. Michelson thinks it is, "for any one to suppose that Turkey could, single-handed, dislodge the Northern Power from the Principalities," we have already seen what Turkish arms and Ottoman "pluck" can accomplish; and when, therefore, statistics show us that the Sultan can command an effective army, consisting of 136,680 men, well armed and disciplined, and an equal number of reserve, besides 61,000 irregular troops, and 110,000 contingencies from tributary provinces, we may be excused in withholding our opinion as to what Turkey can and can not do. The army, too, is better paid, better fed, and better quartered than our own, and in so far as hospital attendance is concerned, the military surgeons assert that the men become effeminate by the too tender care of the nurse. However plain, therefore, it may be to the eyes of some travellers, that Turkey is in her decline, Dr. Michelson assures us that the whole reign of the present Sultan, Abdul Medjid, under the fostering care of Reschid Pasha, a man of enlarged views, and thoroughly well acquainted with our Western institutions, has been devoted to the work of reform, and to bringing the government of the country to a level with the best European systems. That a perfect success has not crowned the young Sultan's efforts, is perhaps true; but as Rome was not built in a day, so neither can Turkish abuses and Turkish institutions be uprooted or remodelled in the short space of a few years. We heartily recommend the book to those of our readers who are really anxious to become well informed on matters connected with the prospects of the present struggle in the regions of the Dardanelles.

"Home Life in Germany,"† is the production of an American travel-

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\* "The Ottoman Empire and its Resources; with Statistical Tables of the Army, Navy, Trade, Navigation, Institutions, &c. &c. Drawn from the Consular Reports, as given in the elaborate Returns of the Board of Trade, and various Foreign Documents of an Official Character. Preceded by an Historical Sketch of the Events in connection with the Foreign and Domestic Relations of the Country, during the last Twenty Years." By Edward H. Michelson, Phil. Dr. Simpkin, Marshall, and Co.

† "Home Life in Germany." By Charles Irving Brace, Author of "Hungary in 1851," Bentley.

ling in Germany, and is altogether an excellent, pleasant, readable book. Yet it is less a volume of travels, than a collection of the author's thoughts on many topics, and of descriptions of many scenes to which he was an eyewitness. Thus, we find Mr. Brace to have been in Holstein during the war; in Berlin when Prussia was summoned to repel the insidious attack of Austria upon Hess-Cassel, and in the midst of that democratic society in Vienna, which, although silenced for the present, is patiently awaiting an opportunity to make head against the hated Austrian rule. On asking an actor in the late Vienna tragedy, whether he had any hopes of a second revolution, the man unhesitatingly answered, "Certainly, this war will never end until tyrants or people are gone. I know how the working men feel; give them another chance, and they will fight till the last man. *We cannot bear this long!* Taxes, spying, every damned annoyance of tyranny. We get little work, we have no kind of freedom, and then we are paying all the while for the immense armies. You have no idea of the brutal oppression here. Every day *women* are publicly scourged. You must have seen the *Notizen* on the walls; and if I should go out in a white hat, or a long beard, I would be in the guard-house in an hour." So he went on, in tones earnest and passionate, telling of the wrongs and sufferings of the labouring classes; the dark eye kindling at the thought of fighting the good fight over again with the hireling soldier. A determined dangerous man for the Austrian authorities when the next struggle comes!

Miss Bumbury's "*Life in Sweden*"\* deserves a good word. It is an amusing work, containing plenty of variety, and if in some parts rather prolix, from the length to which some of the descriptions run, this defect is compensated by the mass of matter, and the evident care bestowed upon the whole. To those who are desirous of picking up information about Sweden and Swedish society, diversified by an occasional digression about Norway and Denmark, we heartily recommend the volumes before us.

We must now turn to the accumulation of works to which each succeeding month throughout the year introduces us, on Australia and its gold-diggings, and, giving priority to the sex, turn over the pages of the volume which describes Mrs. Charles Clacy's † visit to the Eagle Hawk Gulley, in the company of her brother and the smart band of gold-digging adventurers with whom he associated himself. Fortunately for the lady of the party, the trip proved auspicious in more ways than one; for besides gold, of which she got her share, she also enriched herself by bringing home a husband. As might have been expected from the library of works on the same subject, there is not much that is very novel, yet there are many pictures of daily life in the bush, and many a rough experience, that give an interest from their very actuality, in which many other works are deficient. The roads to the diggings, Melbourne itself under every aspect, the thousand and one varieties of living, work, and accommodation, are very graphically described. The following is a fair specimen descriptive of the first scene which the writer witnessed on anchoring off Melbourne:—

"Our party, on returning to the ship the day after our arrival, witnessed the French leave-taking of all of her crew, who, during the absence of the captain, jumped overboard, and were quickly picked up and landed by the various boats about. This desertion of the ships by the sailors is an every-day occurrence; the

\* "*Life in Sweden; with Excursions in Norway and Denmark.*" By Selina Bumbury. Two vols. Hurst and Blackett.

† "*A Lady's Visit to the Gold Diggings of Australia in 1852-3.* Written on the Spot." By Mrs. Charles Clacy. Hurst and Blackett.

diggings themselves, or the large amount they could obtain for the run home from another master, offer too many temptations. Consequently, our passengers had the amusement of hauling up from the hold their different goods and chattels : and so great was the confusion, that fully a week elapsed before they were all got on shore. Meanwhile, we were getting initiated into colonial prices—money did indeed take to itself wings and fly away. Firearms were at a premium : one instance will suffice—my brother sold a six-barrelled revolver, for which he had given sixty shillings at Baker's in Fleet-street, for 1*l.*, and the parting with it at that price was looked upon as a great favour. Imagine boots, and they very second-rate ones, at 4*l.* a pair. One of our between-deck passengers, who had speculated with a small capital of 40*l.* in boots and cutlery, told me that he had disposed of them the same evening he had landed, at a net profit of 90*l.* ; no trifling addition to a poor man's store. Labour was at a very high price : carpenters, boot and shoe makers, tailors, wheelwrights, joiners, smiths, glaziers, and in fact all useful trades, were earning from twenty to thirty shillings a day. The very men working on the roads could get eleven shillings per diem ; and many a gentleman, in this disarranged state of affairs, was glad to fling old habits aside, and turn his hand to whatever came readiest. I know one in particular, whose brother is at this moment serving as colonel in the army in India, a man more fitted for a gay London life than a residence in the colonies. The diggings were too dirty and uncivilized for his tastes ; his capital was quickly dwindling away beneath the expenses of the comfortable life he led at one of the best hotels in town ; so he turned to what, as a boy, he had learned as an amusement, and obtained an addition to his income of more than 400*l.* per annum, as house-carpenter. In the morning you might see him trudging off to his work, and before night, might meet him at some ball or *soirée*, among the *élite* of Melbourne."

We conclude our notice of Mrs. Clacy's book, in the words of one of the rough diamonds of the mines,

"That every young man, before paying his passage, should take a few days' spell at well-sinking, in England ; if he can stand that comfortably, the diggings won't hurt him."

The Rev. Mr. Jones\* follows much in the same track as Mrs. Clacy, although his adventures are confined to Moreton Bay and Sydney ; and Mr. Westgarth gives a summary of the Port Phillip district of New South Wales, together with some account of the colony and its gold-mines, in a volume† which, if not very lively or original, contains a good deal of useful information and practical knowledge. With these three works we must perforce bring to a conclusion our notice of what we may well call, for it is a department by itself, our Australian literature. Not a day passes but one or more volumes issue from the press, and fill the advertisement sheets of every newspaper and periodical. To do them all justice, or even to discriminate between the good and the bad, the useful and the useless, would be an endless task. For the present, therefore, we abandon the idea, until the rage for writing "our personal adventures in the land of gold" shall have somewhat subsided.

Returning again to Europe,‡ we have a scientific American's description

\* "Adventures in Australia in 1852-3." By the Rev. H. B. Jones, M.A. Bentley.

† "Victoria, late Australia Felix, or Port Phillip District of New South Wales ; being an Historical and Descriptive Account of the Colony and its Gold Mines." With an Appendix, containing the Reports of the Melbourne Chamber of Commerce for the last two years, upon the Condition and Progress of the Colony. By William Westgarth, late Member of the Legislative Council of Victoria. Oliver and Boyd.

‡ "A Visit to Europe in 1851." By Professor Silliman, of Yale College. Two vols. Low and Son, London.

of what he saw there during the year of the Great Exhibition, and of the changes which he found had taken place between the year 1805, when he visited this country, and that of 1851. The contrast of the one year with the other is interesting as well to Englishmen as to Americans, for it evidences the vast strides this country has made in every department of science and art,—in material luxuries and enjoyments,—and, in a lesser degree, in education. “Indeed,” says Professor Silliman, “while opening my eyes again in England, I seem to myself to have been awakened, like Rip Van Winkle, from a long oblivion,—from a sleep of more than twice twenty years; or to have returned, like the genii of Arabian tales, after a still longer lapse of time, and to find such changes, that in many places I should not suspect that I had ever been there before.” We suspect that the professor will have told his countrymen ere this to look alive, or they will find, when they shall condescend to give the subject a little consideration, the Britishers quite as go-ahead a race as themselves.

In the way of hand-books,\* a Mr. Stephenson Ellis has just published at Copenhagen a very excellent one of that city and its environs, for the use of the English travellers. It not only possesses a great amount of valuable and interesting information, but it can boast also of considerable literary merit.

In the ethnological department of scientific observation, a new serial publication has been set on foot, which bids fair to become popular among that class of the public who take a deserved interest in the various branches or races into which the great family of man is divided. It is called the “Ethnological Library,”† under the superintendance of Mr. Edwin Norris, the well-known secretary of the Royal Asiatic Society. The first volume of the series is from the pen of Mr. George Windsor Earl, the Australian explorer. Its subject is the Oriental Negro, or Papuan, a race condemned to servitude in the East in the same way as his kinsman the African Negro is in the West. This race is found in the Philippine and Adaman Islands, as well as in those which lie between them and the coast of New Guinea, and, with the exception of not being so muscularly developed as the African Negro, are in appearance very like to him. Without, however, at the present going deeper into the subject, we can recommend this work with confidence to our readers, trusting that the remainder of the volumes may maintain the character and prestige with which Mr. Earl has so decidedly opened the series.

We now enter the world of romance, and apply ourselves with laudable industry, good temper, and an indulgent disposition to the mass of novels with which our library table is crowded. And first, we will notice two remarkable changes in this line of light literature worthy of comment. *Imprimis*, Mr. Bentley has changed the standard value of the three-volumed novel from 1*l.* 1*l.* 6*d.* to 10*s.* 6*d.*, while other adventurous publishers have condensed into two volumes the matter which in olden times would have made three. These innovations ought to be the subject of grave satisfaction; for still to us has it always been matter of wonderment whether anybody *ever* gave the first-mentioned price for any novel that ever was written or published. Since, at least, circulating libraries have been established, no one has certainly ever committed so great an extravagance; and it must be the knowledge of this little fact that has induced Mr. Bentley to try the experiment of cheaper editions.

\* “The Traveller’s Hand-book to Copenhagen and its Environs.” By Angli-canus. With Maps and Views. Chr. Steere, Copenhagen. Russell Smith, London.

† “The Ethnological Library.” Conducted by Edwin Norris, Esq. Vol. I. “The Native Races of the Indian Archipelago Papuans.” By George Windsor Earl. Hippolyte Baillière.

The first novel on our list is "Margaret; or, Prejudice at Home and its Victims;"\* and in its favour we may safely say that it is written with a good object, and with the pen of a practised writer. The author, however, in our view of it, has fallen into the error of exaggerating in order to condemn, and making the world appear worse than it really is, for the mere pleasure of administering a sound castigation to every one in it. The moral of the tale is this,—that worth is almost always neglected,—that wealth rules the roost,—that to be rich is to be bad.—while to be poor is not always to be good. Accordingly, almost every individual in the book is an abominable sinner, except the heroine, her poor grandfather, and aunt, while the only character who really practises Christianity is an infidel, those who proclaim themselves to be Christians being little better than inhuman brutes. Formal religion, and the favour with which society looks upon "respectability," are both alike condemned,—the writer stigmatizing the former as hypocrisy, and the latter as very little short of vulgarity. Now in all this, while there is much truth, there is also much exaggeration; and we cannot therefore praise the work as a true picture of general life. Nevertheless, it is written with force and thought, and contains many an apt illustration, besides many a page of good writing.

"Avillon, and other Tales,"† by the author of "Olive," is a collection of sparkling stories, contributed by the author at different times to various periodicals. Without exception, they are charming reading, full of pure and holy thoughts, the foundation of a quick and ardent imagination, not uninfluenced by a spirit of deep and earnest reflection.

In "Oakfield"‡ we have a view of Indian military society and Indian friendships. The hero is a young officer, who joins his regiment in India, is disgusted with the vulgarity of the mess-room, and the respect he is bound to pay to certain conventional rules of honour. These last he takes an early opportunity of disregarding, by declining to fight a duel with the bully of the regiment, although he subsequently administers to him a sound horsewhipping, and establishes a reputation for "pluck" by his conduct at Chillianwallah. The book is evidently written with the intention of exposing the vices and abuses of the military and civil service in India, and if not very artistic, has at least the merit of being sincere and truthful.

"Ailieford,"§ by the author of "John Drayton," is undoubtedly a work of merit, although the writing is somewhat unequal. The story is thus told by William Mitchell, one of the three brothers in the tale, who writes the book in an autobiographical form. Andrew, the elder, is a prudent and respectable tradesman, though somewhat selfish withal; he marries his master's daughter, and to save his family and himself from disgrace, advances money to enable his younger brother, the scapegrace of the family, to escape. William, the autobiographer, is a quiet, unimportant character, is jilted in early life, falls in love again in Germany only to see the object of his passion carried off by a more successful rival. The hero is the other brother, James, a popular, winning character, intensely selfish and weak, unable to resist the temptation which ultimately leads him into crime. He marries secretly, and when discovered, treats his

\* "Margaret; or, Prejudice at Home and its Victims." Two vols. Bentley.

† "Avillon, and other Tales." By the Author of "Olive," "The Head of the Family," &c. Two vols. Smith, Elder, and Co.

‡ "Oakfield; or, Fellowship in the East." By Punjabee. Two vols. Longman and Co.

§ "Ailieford; a Family History." By the Author of "John Drayton." Three vols. Hurst and Blackett.

wife with cruel indifference. This is the most forcibly written part of the work. The undying affection of the wife, even under circumstances of reproach and fear,—the hope with which she clings to her first and only love, and the pure woman's faith in the probability of his redemption, are purely and strongly painted, redeeming many a common-place saying and general want of freshness in the other and less interesting parts. No sooner, however, is the hero pardoned, than he again falls into bad company, in spite of numerous warnings, and robs his master, a stern, misanthropical individual, to whom punishment is a duty. The consequence of this crime is the immediate flight of James Mitchell with his wife and child to Canada, where he dies; and the *dénouement* of the whole is the marriage of his daughter with the younger brother of William's rival in Germany.

We must not forget, however, the third edition of an excellent translation of Ranke's "History of Servia,"\* by Mrs. Alexander Kerr, which arrived too late to fall in with our remarks on other works of a similar nature. This book, although devoted principally to a detailed account of the Revolution which emancipated it from Turkish thralldom, presents us with a sufficiently complete and interesting *résumé* of its history anterior to that eventful struggle. Mrs. Kerr has very conscientiously performed her task, adhering with laudable exactness to the text, besides transplanting—if we may be allowed to use the term—so far as was possible, the peculiarities of style, by which almost all Ranke's works are distinguished, into her translation. To this edition Mr. Bohn has added a translation of the same author's sketch of the state of Bosnia, as well as a brief account of the other Slave provinces of Turkey, derived chiefly from the work of Cyprien Robert, which cannot fail, from the events which are now crowding in upon us from the East, to excite the attention and interest of a public greedily desirous of learning as much as can be told them of the countries through which the Danube flows.

To these may be added "The Twin Sisters,"† by Lucy Field; "The Roses,"‡ by the author of the "History of a Flirt;" "Walter Evelyn; or, the Long Minority;"§ "Christie Johnson,"|| an excellent little novel in its way; "Hope,"\*\* a story of chequered life, by Mr. Alfred Cole; "Mary Dundas,"†† by Mrs. Thomas Geldart, a tale illustrative of the necessity of strength and firmness of character and religious principle; "The Colonel,"‡‡ by the author of the "Perils of Fashion;" "Blanche the Huguenot,"§§ by Mr. William Anderson; and last, but not least, "Saville House,"||| by Addlestone Hill. To those who have doubted the possibility of there being anything romantic in the heavy matter-of-fact

\* "The History of Servia and the Servian Revolution, with a Sketch of the Insurrection in Bosnia." By Leopold Ranke. Translated from the German by Mrs. Alexander Kerr. To which is added, "The Slave Provinces of Turkey." Chiefly from the French of Cyprien Robert. Bohn.

† "The Twin Sisters." By Lucy Field. Three vols. Chapman.

‡ "The Roses." Three vols. Hurst and Blackett.

§ "Walter Evelyn; or the Long Minority." Three vols. Bentley.

|| "Christie Johnson." By Charles Reade. Bentley.

\*\* "Hope." By Alfred W. Cole, author of "The Cape and the Kaffirs." Three vols.

†† "Mary Dundas; or Passages in Young Life." By Mrs. Thomas Geldart.

‡‡ "The Colonel." By the Author of "The Perils of Fashion." Three vols. Hurst and Blackett.

§§ "Blanche, the Huguenot; a Tale." By William Anderson. "Illustrated Family Novellist."

||| "Saville House." By Addlestone Hill. Three vols. Routledge and Co.



days of the "Georges," this novel will be a welcome surprise. It is well written, lacking neither incident nor interest, and sufficiently connected with the history and the *dramatis personæ* of the period to savour of reality. It moreover possesses the charm of dialogue between persons with whose names, history, and conduct we are all more or less familiar; and it is some credit to the author to have done neither violence to their characters, nor to have placed them in situations which they would never have filled. There is probability in all they say and do; and if we are at a loss for any distinct authority of what they did do, nobody at least can say that that which the author says they did is untrue, or that that which he or she puts into their mouths never came out of them.

In poetry, there is literally nothing deserving of attention or notice but a volume with a somewhat sad title, by Walter Savage Landor. "The Last Fruit off an Old Tree,"\* is indeed suggestive of much that is melancholy. Though the fruit is full ripe, and indeed in its prime, so far as its intrinsic excellence is concerned, we are forcibly reminded that the tree whereon it grew is old, and that, in the ordinary course of nature, its last fruit-bearing season is rapidly passing away. We regret it sincerely, for with manly courage the veteran poet has, through a long life, fought the battle of liberty, imparting by the magic of his rhymes, a new courage to the oppressed, and holding up to scorn and everlasting censure the memory of the oppressor and the tyrant. Landor's fame will endure long after the recollection of the scenes which have so often called forth his eloquent indignation, shall have passed away; and the present volume will last as a record of the pure thoughts, and generous feelings, which filled the head and heart of him who was ever ready to kindle with enthusiasm at the sight of noble deeds, or to glow with generous indignation at the recital of foul wrongs.

We have also, what we rather think is a re-issue of a vigorous epic, published several years ago, under the title of "The Fall of Nineveh," † by Mr. Edwin Atherstone. Grand as the subject is, the writer has risen even equal to it, and in the gorgeous flowing style, rich conceptions, and graceful melody of the poem, we recognise the work of a man thoroughly and conscientiously impressed with the magnitude of the undertaking, and determined that it shall lack nothing which imagination can suggest, enthusiasm dictate, or judgment sanction.

During the last quarter, the second and third volumes of Mr. Ruskin's "Stones of Venice" have afforded matter for the gentlemen who write on the fine arts in the pages of our contemporaries; but the tone of indiscriminate adulation has been somewhat modified. Even those little learned people to whom is consigned the inquiry into subjects calling for some previous study and thought, have begun to suspect that they were not altogether on a sound foundation. As to the volumes themselves, they are entitled "The Sea Stories," and "The Fall," and are marked not only by the same beauty of word-painting and engraved illustrations, but also by the same "dogmatism" of tone. From any earnest thinker like Mr. Ruskin, much is to be learned, provided the seductions of style, and the wayward episodes of opinion, be properly regarded. There are few writers as to whom the duty of a Reviewer is more important, for there is none who, whether Mr. Ruskin be right or wrong, is so inconsistent. He has, nevertheless, supplied matter which one day, in the hands of others, will be turned to good account.

\* "The Last Fruit off an Old Tree." By Walter Savage Landor. Moxon.

† "The Fall of Nineveh; a Poem." By Edwin Atherstone. Two vols. Pickering.

The injurious effects of "competitions" upon art, so much felt in the architecture of the day, seem to be gradually manifesting themselves through the art of the sculptor. Great outcry is raised in Manchester against the choice of the artist for the statue of the Duke of Wellington, by a small committee; and from the information which has reached us, we do not think the merchants and manufacturers of the town would have done worse had they kept the selection in their own hands,—for even in the warehouses we notice more of living art than is to be generally seen elsewhere.

From the artistic we pass to the scientific, and under this head notice an invention which bids fair to work a revolution in the value of gold, by making its extraction from soils in which it has been known to exist, but which have been never hitherto thought rich enough to work, profitable. It is the invention of an American mechanical engineer, of the name of "Berdan," who has exhibited it hitherto in private only, and at the Society of Arts, who have reported most favourably of it, through the mouth of Professor Ansted.

The machine performs at one operation, the pulverizing, washing, and amalgamating of the ore, and so perfectly does it exhaust it of the precious metal, that eminent assayers and chemists have certified that no trace of gold was to be found in the tailings of the auriferous quartz that had passed through the machine.

The construction of the apparatus is simple. It consists of a cast-iron basin, seven feet in diameter, revolving upon an inclined axis or shaft. In this basin are placed two cast-iron balls, the larger one 34 inches in diameter, and weighing two and a half tons; the smaller one 24 inches in diameter, and weighing one ton. Under the basin, and attached to and revolving with it, is a furnace of conical form. The whole, being hung in a strong framework of timber, receives motion from hand, horse, or steam power, by means of a simple cog-gearing.

The operation is as follows:—Fire is made in the furnace beneath the basin; quicksilver is placed in the basin, and the auriferous ore thrown in, in lumps of considerable size. The apparatus is then set in motion; the balls, by their gravity, revolving in a direction opposite to that of the basin. The two balls, moving in contact with each other and with the inclined bottom of the basin, receive a spiral as well as a rotary motion—a combination which is found to possess the greatest efficiency in the pulverization of the ore. The ore is brought under the balls, and instantly crushed to an impalpable powder. The crushing is effected, of course, at the point of contact between the large ball and the basin, and below the surface of the mercury. Thus, the moment the gold is disengaged, it comes in contact with pure and heated mercury, which seizes upon it, and secures every particle. The refuse powder rises to the surface of the quicksilver, whence it is carried off, in the form of a thin paste, by a small stream of water, which runs in at the upper side of the basin, and escapes through suitable openings, just below its rim, into a trough placed for the purpose. The tailings may thus be preserved for analysis if desired.

The novel features of the machine are both mechanical and chemical. The arrangement of an inclined revolving basin in connection with balls of corresponding size and weight, produces a rolling and grinding motion never heretofore attained, and as efficient as it is new. The chemical novelty consists in the heating of the mercury, which greatly increases its affinity for the gold. The result of the combination of these features is, that every particle of gold is secured.

## CORRESPONDENCE.

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

## HIGHER DEGREES.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I HAVE been often told, "I will never take any of the Christian Degrees; the three first are quite enough for me, or, at all events, the Royal Arch added." I confess, when I hear this, I look on the Brother who says it as a weak, unthinking man, who would no doubt be much annoyed to be classed with the bigoted and unbelieving Jew of old; and yet he adheres to his prejudices, not considering that those were but types, which are either now fulfilled in the person of our Saviour, or are in the course of fulfilment day by day. And so, Masonry is to be the only thing in nature without change! We are to rest in the dark ages of Heathenism, whilst the glorious light of the Gospel and completion of prophecy sheds its bright rays over every other system!! Masonry alone is to be that dark corner, on which the Sun of Righteousness is not to shine!!! Is Christianity, which we are taught out of the Word of God is to be universal, to bow to Judaism, instead of being the completion of a system originally begun by our forefathers, in like manner as they worshipped God, and which worship, in our present age, is completed by including the Son and Holy Ghost. That Brother who says, "I will not take Christian Degrees," would perhaps hesitate to say, "I do not believe in Jesus as the author and finisher of all things," and who was to complete in his body the predictions uttered at the period, when Masonry took its rise, and even long before. He does not confine his belief to the Old Testament, but following out the beautiful path of religious instruction therein contained, he finds it leads to, and ends in, the fulfilment of all things by the miracles and wonders revealed in the New Testament; and thus Judaism merges into Christianity: and so Masonry, which was begun in the darker ages, by the blessing of the G.A.O.T.U., *now* adds Christian Degrees, and completes the beauteous system, which is universal in its fullest meaning. And this reminds me that some object to the Christian degrees for *not* being universal! These Brethren look so far afield, that they consider all foreign and heathenish nations as Brethren,

and most properly so; and *yet* they are slow and loth to recognise Christians at home; as real Masons, they only tolerate them, and that toleration is sometimes even denied by the inveterate disciples of the old school,—men high in office, and from whose liberal education we were taught to look for better things, but with whom, I fear, table Masonry and conviviality were formerly more commonly cultivated than the pure doctrines of this most holy rite. It mattered not then if a man could open and close a Lodge, could go through a ceremony without missing a word (and perhaps not understanding a word), and, after these solemnities, could be the boon companion of others like himself, this man was pronounced a *good working Mason*; but in our present enlightened days such things cannot be permitted, and a Mason must be able to do something more than a mechanical discharge of his duty in Lodge and at table. I would ask those Brethren who say that the Christian Degrees are not universal, and do not extend to the relief of all who need it, good fellowship and brotherly love, where would they have found (as a general rule) a Jew give relief to one of another sect? Charity, universal love, relief, and truth came into Masonry in full force with Christianity, as any one, who reads the Gospels and Epistles of St. Paul, will find in every page; and as Christianity is, and is to be, the most widely-diffused religion, its effects, Masonic and otherwise, must be the most universal; and, therefore, Christian Masonry must do more good in the world than that confined alone to the narrow limits under the Jewish dispensation. The illiberality of those who condemn the Christian Degrees, also, is very striking, for, by the rules and constitutions of our Order, until admitted, they can know nothing of their object, their working, or their qualities, either good or bad.

There are many who confound the pure Christian Degrees under the Thirty-third with Knight Templarism; this is *now* perfectly distinct, though, for some years, whilst the Supreme Grand Council was in abeyance, Encampments of Knights Templars gave the degree of Rose Croix. Now, all that is necessary to enable a candidate to receive the Eighteenth, or Rose Croix Degree, is being a Master Mason, and of good repute. I can understand, that the mind which cannot grapple with the idea of the utility and necessity of the Christian Degrees, may confound them with Knights Templars; but I trust the foregoing notice will disabuse them of the idea, and that hereafter they will comprehend that Knight Templarism is consensaneous with, but is not included in, the degrees of Christian Masonry. Knights Templars, by mistakenly persecuting Christians, endeavoured to force their religion at the point of the sword; but the Rose Croix Degree breathes the peaceful doctrines of Jesus Christ, and is more suited to our refined age than the barbarous times of the Crusaders.

The Degree of Knight Templar, as given in the present day, is a very interesting one, and also very useful if abroad, for in many parts of the south of Europe it is kept up strictly, and a Brother Knight is welcomed and protected with true chivalric feeling. It is

a degree which I strongly recommend to all, *but not until the Eighteenth, or Rose Croix, has been taken*, for I consider this last to be the completion of Masonic degrees for Masous in general.

I now come to the utility of the Christian Degrees, and especially of the Rose Croix under the Supreme Grand Council: I only say, let two Brethren travel on the continent, one a Blue Mason, with his M. M.'s and R. A. certificate; the other with his Rose Croix, or other higher degree, under the Thirty-third, and see the difference of their reception;—the first is received as a Brother, certainly, and all attention shown him; the latter, as a *dear* Brother, and as “the friend who sticketh closer than a brother,” one to whom all hearts and hands are open, and to whom confidence is at once shown; and this from the monarch downwards.

Among heathen nations, where the light of Christianity has not yet dawned, the three first Degrees will pass you; but surely there can be no harm (not to say that there is positive good), in adding to these three degrees (which, be it borne in mind, *are requisite to be first taken, as the foundation for others*), the completion of the Masonic fabric, by the finishing Christian Degree of Rose Croix.

I shall conclude by remarking, that the objectors to the Christian Degrees allow the Royal Arch, which, as now practised, was the compilation from several Christian Degrees under the rite of the Thirty-third by the chaplain to the duke of Sussex, in the year 1835, who, being possessed of a smattering of Hebrew (which, by the way, he does not always employ correctly), got up this scenic Degree, containing, covertly, the doctrine of the Trinity, and which, in the present day, is freely taken by those who object to Christianity in Freemasonry!—Yours fraternally,

✠ 18°

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## THE VALLEY OF JEHOSEPHAT.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

ON looking over some back numbers of the *Freemasons' Quarterly Magazine and Review*, I find two letters on the Valley of Jehoshaphat, one from Past Master Stephen Barton Wilson, the other from Bro. De Rhé Philipe, P.G.S.B. There is no doubt whatever as to the correctness of the statements of Bro. Philipe, that Joshua's great battle, when the sun and moon stood still, could not have been in the Valley of Jehoshaphat; for we are told in the book of Joshua that it was in “the going down to Beth-Horon,” that is to say between Gilgal and Beth-Horon, and therefore some miles to the north of the Valley of Jehoshaphat, which is close to Jerusalem, on the north and east sides of that city. Neither could it have been in the Valley of Rephidim at the foot of Mount Sinai: it is true that Joshua did

fight against the Amelekites in Rephidim, but this was even before the law was given from Mount Sinai, before the forty years of wandering even began; whereas this battle was after the Israelites had entered the land of promise. Those, therefore, who say "Valley of Jehoshaphat," make a geographical error of about ten or twelve miles; those who say "Valley of Rephidim," make a chronological error of forty years. The correspondence on this subject is to be found in the *Freemasons' Quarterly Magazine and Review* for December, 1850, and March, 1851. But on looking into the history of this battle in Joshua x. I should infer that it did not take place at Gibeon, but near it. However, the difficulty seems easily obviated by adopting the plan of several Lodges that I know of, which simply use the Scripture phrase, "In the going down to Beth-Horon." The first thing undoubtedly to be aimed at in our ceremonies, is correctness in stating facts; and the next, uniformity of working. "Elis" has offered an excellent suggestion for carrying out uniformity of working, viz. by appointing a visitor to each Province. To insure correctness, and to expunge the errors, which have by some means or other crept into many of our Lodges, I should respectfully suggest that a Committee of Past Masters should be selected from the most talented members of Grand Lodges, to examine the ceremonies and lectures, and report the result of their investigations to G. L. This would, at any rate, be a step in the right direction; and I hope that ere long some step of this kind will be taken, and also that the suggestion of Elis will be carried into effect. I remain,

Dear Sir and Brother,  
Faithfully and fraternally yours,

B. A.

September 3rd, 1853.

Camden Town, Dec. 3, 1853.

DEAR SIR AND BROTHER,—

I FEEL assured no apology is necessary for troubling you with a few remarks upon the letter of your correspondent P. J. W.

Although, doubtless, Lodges of instruction are capable of considerable improvement, they are conducted with the greatest propriety by the very able and respected Brethren, who devote so much time and attention to the advancement of the junior members of our ancient and honourable institution.

It is true, drinking and smoking are permitted, but only in moderation: were any Brother to commit himself by excess, he would be instantly excluded; indeed, from the circumstance that they are visited by Brethren from all parts of the world, and that we never know who may enter at a moment's notice, a check is felt by those, who might be disposed to exceed the bounds of moderation. I have been some years a member of several of those Lodges, have attended

them very frequently, sometimes four or five in a week, and assert most unhesitatingly that I never saw, nor heard—and I have spoken of it to Brethren from almost every Lodge of instruction in London—of any such disgraceful scene as our Brother witnessed. Let us, therefore, indulge a hope that it was the only occasion upon which it was presented. I should be obliged by P. J. W. mentioning the name of the Lodge to which he refers.

With respect to clothing; as the meetings are not for the despatch of Masonic business, but simply for instruction, it appears to me, and is generally considered, unnecessary.

We now come to the more serious portion—Sunday Lodges: Desecration of the Sabbath cannot be sanctioned by Masons. We know that in Masonry there is nothing contrary to the purest principle of piety and virtue; no one knows better than Masons that we are strictly commanded to rest upon the seventh day, the better to contemplate the wonderful works of the creation, and to adore the M. H. as our Divine Creator, to go into His Sanctuary, to return thanks for our well-being, preservation, and all the other blessings we have so liberally received at his all-bountiful hands; but from the fact of many Brethren being unable to acquire Masonic knowledge during the week, excepting by the sacrifice of domestic comfort, I think we should not *harshly* judge those, who devote two hours of that evening to the study of that, which will excite as pure and truly pious feelings as can be inculcated by any other means.

That their meetings do not end in debauchery, a visit will show, to any Brother's satisfaction.

I shall not discuss the question of the impropriety of permitting these meetings; but, bearing in mind the obedience inculcated at my initiation, leave that for the consideration of the Grand Lodge, under the sanction of which they are held, and rest assured they will decide in accordance with religion and morality.

I am, Sir and Brother,

Yours fraternally,

A. S. D.

## PROVINCE OF DORSET.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

WILL you permit me, through the medium of your Review, to make known to the Brethren a letter which I received from the M.W. the G.M.,\* in reference to the circumstances preceding my removal from the P.G.M. of Dorset, and which was quite unintentionally

\* This letter will be found in the Report of the Quarterly Communication, Dec. 7th, when it was read, with the other correspondence, by the M.W. the G.M.

omitted from the pamphlet I recently published, containing the otherwise perfect correspondence, which has passed between the M. W. the G. M. and myself?

At first sight it may appear remarkable, and still more so when the date of the G. M.'s letter is noticed, that I did not at once write to the G. M. and request that my *Private* letter should be returned. Certainly this would have been the proper course to have followed, but it would have been useless, inasmuch as my *Private* letter was already in the possession of the G. S., and the direction of the G. M.'s letter to me was, with the exception of my name, written by the G. S., and sealed with the G. S.'s private seal!

I remain, dear sir and Brother,

Yours very fraternally,

WILLIAM TUCKER.

Coryton Park, Dec. 5, 1853.

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## MASONIC INTELLIGENCE.

### SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *Nov. 2, 1853.*

*Present.*—E. Comps. A. Dobie, as Z.; H. L. Cröhn, as H.; C. Baumer, as J.; S. Rawson, G. Sup. for China; W. H. White, as E.; R. H. Giraud, as N.; B. Lawrence, as P. Soj.; H. Faudel, as Assist. Soj.; G. Biggs, as Assist. Soj.; H. B. Webb, P. Sword B.; J. Havers, P. Stand. B.; J. H. Goldsworthy, P. Stand. B.; T. Tombleson, P. Stand. B.; R. Gibson, P. Dir. of Cer.; G. Leach, P. Dir. of Cer.; the Principals, Past Principals, &c., of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form. The minutes of the last Quarterly Convocation were read and confirmed.

The Report of the Committee of General Purposes, stating the amount of receipts and disbursements of the last quarter, was read and confirmed.

Charters were granted for Chapters to be attached to Lodges as follows:—No. 795, Stokesley; and No. 874, Bradford.

After the despatch of the ordinary business, the Grand Chapter was closed.

### UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December 7, 1853.*

*Present.*—The Rt. Hon. the Earl of Zetland, M. W. G. M., on the Throne; the Rt. Hon. Lord Methuen, Prov. G. M. for Wilts, as Dep. G. M.; R. W. B. B. Cabbell, *M.P.*, P. J. G. W., as S. G. W.; H. Stuart, *M.P.*, J. G. W.; A. Dobie, Prov. G. M. for Surrey, and G. R.; S. Rawson, Prov. G. M. for China; C. P. Cooper, *Q.C.*, Prov. G. M. for Kent; Lieut.-Col. Vernon, Prov. G. M. for Staffordshire; H. R. Willitt, Prov. G. M. for Dorsetshire; W. H. Smith, P. J. G. W.; F. Dundas, P. S. G. W.; W. F. Beadon, P. J. G. W.; J. Pattison, P. J. G. W.; Chev. B. Hebler, P. S. G. W.; Revs. J. E. Cox and E. Moore, G. Chaps.; Rev. Sir John W. Hayes, P. G. Chap.; W. H. White, G. S.; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg; R. H. Giraud, S. G. D.; G. Leach, J. G. D.; B. Lawrence, P. J. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D.; G. R. Rowe, P. S. G. D.; T. Parkinson, P. J. G. D.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D.; J. Nelson, P. S. G. D.;

J. Hodgkinson, P.S.G.D.; R. W. Jennings, G. Dir. of Cer.; T. Chapmau, Assist. G. Dir. of Cer.; A. A. Le Veau, G. S. B.; J. Masson, P. G. S. B.; G. P. de Rhé Philipe, P.G.S.B.; J. L. Evans, P.G.S.B.; H. B. Webb, P. G. S. B.; E. H. Patten, P. G. S. B.; T. W. Breitting, G. Pur.; the Grand Stewards of the Year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

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

The M.W. the G.M. intimated to G.L. that he had accepted the nomination by the G.L. of Scotland, of Lord James Murray as a Representative to the G. L. of England. Lord James Murray was then introduced by two P. G. W.'s and the D. of C. and Assist. D. of C. and presented to the M.W. the G.M., who received the Patent of appointment from the G.L. of Scotland, and accorded to the noble brother the rank of a P. S. G. W. in the G. L. of England. Bro. Lord James Murray then returned his acknowledgments to the W.M. the G.M. and the G.L., expressing his satisfaction at the honour conferred upon the G.L. of Scotland and himself, and the hope that the bonds of union would be cemented by the occurrence.

The minutes of the last Quarterly Communication of Sept. 7th were respectively read and confirmed. Their grant of 30*l.* accorded to Bro. H. E. Drake, of the Lodge of Rectitude, No. 420, Monckton Farleigh, recommended by the Board of Benevolence, for July, was also especially put for confirmation, and passed unanimously in the affirmative.

This being the usual period for nominating the G.M. for the ensuing year, the Rt. Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, Lord Lieutenant of the North Riding of Yorkshire, &c., was put in nomination for that high office by Bro. Vesper, P.M. of the Yarborough Lodge, No. 812, and seconded by Bro. Elliott, of the Castle Lodge, No. 36, and supported by Bro. J. Savage, P.M. of the Royal Athelstan Lodge, No. 19; the nomination being accompanied with every demonstration of respect, gratitude, and affection.

The M.W. the G.M. then rose and intimated to the G.L. that he had felt it incumbent upon him, however painful was the duty, to remove the Rt. W. Bro. Wm. Tucker from the Prov. G.M. of Dorset, and read the following correspondence which had passed relative to that decision:—

FREEMASONS' HALL,

London, 18th October, 1853.

R. W. Brother,—

The subject of a report given in the last number of the *Freemasons' Quarterly Review*, of the proceedings which are there stated to have taken place, at a meeting of the Prov. Grand Lodge for Dorsetshire, holden at Wareham, on the 18th of August last, at which you are stated to have presided, having been brought to the notice of the M. W. Grand Master the Earl of Zetland, I am commanded by his Lordship to inquire of you "whether the report given in the *Freemasons' Quarterly Review*,"\* of the proceedings of the Prov. Grand Lodge, held at Ware-

\* Vide *Freemasons' Quarterly Review*, Sept., 1853, p. 543.

ham on the 18th of August last, is correct in substance, as to the *Costume* in which you appeared, and the Address you delivered to the Brethren." And I am to request that you will favour me with a reply as early as possible, for the Grand Master's information,—I have the honour to be, with fraternal respect, R.W. Prov. Grand Master, your obedient servant and Brother,

To the R.W. Bro. William Tucker, Esq.,  
Prov. G. M. of Dorsetshire.

WILLIAM H. WHITE, G. S.

CORYTON PARK, AXMINSTER,  
24th October, 1853.

M. W. Grand Master,—  
My Lord,—I have received a letter from the G. S., written at your command, requesting to know whether a charge, printed in the *Freemasons' Quarterly Review*, was delivered by me at Wareham, as it there appears, and whether I wore on that occasion certain robes, there described.—The substance of the charge in the *Freemasons' Quarterly Review*, I did deliver; and if your Lordship wishes it, I can send you the original draft. The Robe also I did wear, but with and in addition to my full clothing as Prov. G.M. I wish in this matter to be open and honest, and therefore as a Brother County Magistrate, as well as Brother Mason, I throw myself entirely on you. If I have done anything annoying to you, or that can be magnified into the most minute scintilla of an attack on you, or your dignity as Grand Master, I regret it; I never intended it; I never for one moment had such a thought. My endeavour has ever been to uphold Freemasonry in every way, and to endeavour to take away the reproach which it once had of being Antichristian, and a mere convivial club: in this I have eminently succeeded; the ladies are with us, and the clergy, if they do not absolutely support us, are not against us, in my Province. You have no Prov. G. M. who would support you in the *hour of trial* more than I would: did I not do so to \* \* \* \* \* when I had personal reasons to go the other way? From you I hold my appointment as Prov. G. M., my allegiance is due to you, and you have it. I have myself, before receiving the G. S.'s letter, well considered the matter over, and I had determined never more to mix anything with Craft and Royal Arch Masonry, than what was sanctioned by G. Lodge and G. Chapter.—I have the honour to remain, M. W. Grand Master, your Lordship's most obedient servant and Brother,

Right Hon. Earl Zetland,

WILLIAM TUCKER, PROV. G.M., Dorset.

Aske Hall, Richmond, Yorkshire.\*

UPLEATHAM, Oct. 30, 1853.

Dear Sir and Brother,—I beg to acknowledge the receipt of your letter of the 24th inst.

As that letter relates entirely to a matter of business concerning the interests of the Craft, the official reply will be made by the G.S., to whom the letter has been sent, and who will have to consult the G.R.—I have the honour to be, dear Sir, yours fraternally,

Wm. Tucker, Esq.

ZETLAND.

R. W. Brother,—

FREEMASONS' HALL,  
London, 10th November, 1853.

I have the commands of the M. W. Grand Master, the Earl of Zetland, to acknowledge the receipt by his Lordship of your letter dated the 24th October last, in answer to the official inquiry, "whether the report given in the *Free-*

\* After reading this letter, the M.W. the G.M. intimated that he had discovered from a printed copy of this correspondence, that the envelope, in which this letter had been conveyed to him, had been marked "Private." He begged to assure the G. L. that, if it were so marked, he had not perceived it. Having many letters delivered to him every day of his life, he scarcely ever noticed the envelopes, and, therefore, it was not strange that such a circumstance had escaped his observation.

*masons' Quarterly Review* of the proceedings of the Prov. Grand Lodge, held at Wareham on the 18th of August last, is correct in substance, as to the Costume in which you appeared, and the address you delivered to the Brethren" and to which you reply, that

"The substance of the charge in the *Freemasons' Quarterly Review*, I did deliver; and if your Lordship wishes it, I can send you the original draft. The Robe also I did wear, but with and in addition to my full clothing of Prov. Grand Master;" and you add, that if you had done anything annoying to his Lordship, or that could by possibility be magnified into an attack upon him, or on his dignity as Grand Master, you regret it.

His Lordship never for a moment imagined any intention of a personal attack, and therefore begs you will dismiss from your thoughts any such idea; but the Proceedings referred to were so completely at variance with the Ancient Constitutions and foundation of Freemasonry, and to the expressed and declared Laws of the Grand Lodge, which he, as Grand Master, is solemnly pledged to uphold and enforce, that he feels it impossible to view them without the deepest pain. He doubts not that the opinions you expressed are the convictions of your Mind, but the doctrines promulgated are so opposed to the universality of the Craft, which admits within its pale all who "believe in the Glorious Architect of heaven and earth, and practise the sacred duties of morality," and that without inquiry into their particular mode of worship, that he cannot permit any of his Officers while in Lodge to introduce subjects of controversy, and thereby risk the breaking asunder those ties by which the virtuous of every persuasion may be united in the firm and pleasing bond of fraternal love.—You say, that, with your robe, and in addition to it, you wore your full clothing as Prov. G.M.: that it is which makes it obnoxious to the law; out of Lodge every one may wear whatever decorations he chooses, and express whatever opinions may please him; it is only within the Lodge walls that the laws forbid the introduction of aught which might excite differences of feeling, and be a prelude to personal discord and contention.—It is not here necessary to enter upon an examination of the statements made in your address, many of which are historically incorrect, but the publicity you have given to opinions so opposed to those which have ever been held and pronounced by the Grand Lodge of England, and by the Ancient Craft, imposes upon the Grand Master the necessity of these remarks, and at the same time of relieving you from the burthen of an office, the duties of which it is manifest you cannot longer discharge without a sacrifice of your convictions.

The G.M. cannot refrain from reiterating how deeply he is pained by the course which he is compelled to adopt, at the same time assuring you, that personally his sentiments of regard remain unaltered.—I have the honour to be, R.W. Sir and Brother, yours truly and fraternally,

WILLIAM H. WHITE, G.S.

To the R.W. Bro. William Tucker, Esq., &c. &c. &c.\*

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\* The following letter, which also appeared in the printed correspondence, to which the M.W. the G.M. alluded, was not read, inasmuch as the M.W. the G.M. stated that he had never received, or seen it till it had appeared in print:—

CORYTON PARK, 21st November, 1853.

My Lord,—I beg leave to acknowledge the receipt of your decision, communicated to me by the G.S. in his letter dated Nov. 10, and I trust your Lordship will see no objection to the course I am about to pursue, in replying to that letter in the present form, inasmuch as my removal from the P.G. Mastership of Dorset must eventually be published.

I had trusted that when I addressed the letter to your Lordship, dated Oct. 24, and marked "*private*" on the address, either that your Lordship would have afforded me an opportunity of more fully stating my opinions respecting the course I had thought proper to pursue at Wareham, previous to your Lordship's coming to a decision, or in case of your Lordship's declining to receive any private communication, you would have requested from me an *official* reply to your official

The M. W. the G. M. having read this correspondence, again expressed the pain it had given him to have been compelled to come

communication. I may, my Lord, be mistaken, but I apprehend that a letter distinguished as "private," should not have been regarded as either official or conclusive, or employed as a means for substantiating the propriety of removing me from my office; nevertheless, I have thought it right to publish my *private* letter to your Lordship, as, in consequence of your Lordship's decision, I desire *nothing* more earnestly than that the widest possible circulation may be given to the circumstances which have led to my dismissal.

It is natural, after the attachment which I have ever shown to Craft Masonry, and after my constant endeavours to sustain its principles, and, as I am convinced, to carry them out to their legitimate development and conclusions;—it is but natural, I repeat, that I should strive to justify myself before my Masonic Brethren, and deprecate the severity of your Lordship's sentence upon me, seeing that, unfortunately, there is no appeal from your Lordship's verdict.

In the first place, it appears that the union of Craft jewels with the dress and decorations of Christian Masonic Degrees, not recognised by the Book of Constitutions, and decided by your Lordship as opposed to them, is one ground of offence. If your Lordship can take the trouble to make the inquiry, it will be found that the late George IV. and also the duke of Sussex wore non-Masonic jewels with the full Masonic costume of G. M. This combination of non-Masonic with Masonic decorations is by no means uncommon in many Provinces, and not always discountenanced by P. G. Masters. I am aware that it is irregular, and that in this point I had erred against the Book of Constitutions, and had in consequence taken the resolve as expressed in the concluding paragraph of my private letter to your Lordship, not to repeat that error for the future. I am obliged, however, to seek for other reasons for your Lordship's decision, inasmuch as every brother must consider that the infraction of the law referred to, regulating a mere question of costume, and not any vital point of Masonry, has been too severely avenged by the deposition of a P. G. M. from his office.

In the next place it is asserted that "the *proceedings* referred to, at Wareham, were so completely at variance with the Ancient Constitutions and foundation of Freemasonry, and to the expressed and declared Law of the Grand Lodge, which you as G. M. are solemnly pledged to uphold and enforce, that you feel it impossible to view them without the deepest pain." I think that the authority for your Lordship's accusation, the *Freemasons' Quarterly Review*, does not contain in its report of the proceedings at Wareham, any proof of the assertion hazarded in the paragraph I have quoted. I unhesitatingly assert that the "proceedings," by which I understand the "*business* of the P. G. L., held at Wareham, were strictly conducted NOT 'at variance,' but in perfect accordance with 'the Ancient Constitutions and foundation of Freemasonry, and with the expressed and declared laws of the Grand Lodge.'" The meeting was numerously attended, and witnesses will not be wanting, if required, to sustain my opinion. I now turn to the last point of accusation, namely, that "the doctrines promulgated (by me) are so opposed to the universality of the Craft, which admits within its pale all who 'believe in the Glorious Architect of heaven and earth, and practise the sacred duties of morality, and that without inquiring into their particular mode of worship.'" One difficulty attends my free discussion of this point, which also affects your Lordship. I advocate the full development of the worship of the Divinity in all its attributes, and that of the sacred duties of the moral law as expanded in the Christian law. In a word, I profess the principles and hold the degrees of Christian Masonry, to which your Lordship is Masonically opposed, and for which I firmly believe I have been deposed by your Lordship. But the universality of Craft Masonry is not affected by Christian Masonry; no one can enjoy the privileges of the latter who has not proved himself a good man in the former, and who consequently has promised his allegiance to Grand Lodge. It is a necessary qualification for the Ancient and Accepted Rite, that the candidate comes recommended by his honest practice of the principles of Craft Masonry.

to the decision of dismissing Bro. Tucker from his office of Prov. G. M. for Dorset, but that he had no other alternative than to take such a course, and to abide by the Articles of Union of 1813, which he held in his hand, and which were open for the inspection of the Brethren then present in G. L.

On the recommendation of the M. W. the G. M., a motion was duly moved, seconded, and carried in the affirmative, that the fees paid by Grand Officers on their appointment, which of late have been augmented, should be paid only at the time such appointment took place, and not be repeated annually, as heretofore.

The G. S. stated that, at the General Committee of W. M.'s, on Wednesday, Nov. 30, the following Brethren had been put in nomination as P. M.'s, to serve on the Lodge of Benevolence for the ensuing twelve months:—Bros. C. Robinson, No. 8; H. Williams, 30; W. H. Absolon, 40; W. H. Varden, 57; F. Burges, 72; G. Barratt, 188; J. Smith, 206; M. Attwood, 212; J. W. Long, 257; D. Lamiels, 264; H. S. Cooper, 276; W. H. Andrew, 752.—The Brethren thus put in nomination being no more than the number required by the law, a ballot was unnecessary. They were then declared duly elected.

The Report of the Lodge of Benevolence for September, October, and November, was read; when, on the recommendation of the Lodge of November, it was proposed and seconded, that the sum of 100*l.* be granted to the widow of the late Bro. W. Shaw, P. M. of the Grand Stewards' Lodge, and of several other Lodges. Upon this an amendment was proposed by Bro. Dobie, and seconded by Bro. Mason, that 50*l.* be granted to the said widow, instead of 100*l.* After considerable discussion, in which the mover and seconder of the amendment and Bro. Havers took part, to make the grant 50*l.*, and by Bros. Lord Methuen, Giraud, Rev. J. E. Cox, and J. Savage, in favour of the original proposition, the amendment was put, and lost by a considerable majority. The original motion was then submitted to the G. L., and passed in the affirmative.

The Report of the Board of General Purposes was read and approved, and ordered to be entered in the minutes.

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How, then, such can be adverse to the universality of Craft Masonry, or check its success or promulgation, I am at a loss to imagine! I trust, my Lord, that you have not been prompted by others to take a hasty step, on grounds which they have not the ability, and your Lordship has probably not the time sufficiently to examine!

I acknowledge all the principles of Craft Masonry, I quarrel not with him who is satisfied with them, and cares not to pursue them farther; he will still claim, and I will ever render to him the privileges he may seek at my hands. Imperfect as these statements are, from the circumstance I have alluded to, they are due both to your Lordship and my Masonic Brethren generally.

It is my intention to publish a letter to the Officers and Brethren of my Province over which I presided, who have served me so well, so faithfully, and so affectionately. I have no disposition to revive the discussion, unless urgent circumstances demand it of me, satisfied that those who know me best, will most truly and justly appreciate my actions.—I remain, my Lord, your Lordship's obedient servant and Brother,

WILLIAM TUCKER.

A memorial from Bro. W. B. Packwood, P.M. of the Castle Lodge, No. 36, praying to be restored to his Masonic functions, was then read by the G.S., but was not concluded, inasmuch as the said memorial imputed improper motives to a Brother, contrary to the spirit of F.M.

A memorial of some of the members of the Castle Lodge, No. 36, praying the restoration of Bro. W. B. Packwood to his Masonic functions, was then read, and provoked considerable discussion, which led to a decision, that unless steps were immediately taken to restore the Castle Lodge, No. 36, to unanimity, it would be presented to the next G. L. for erasure.

All business being concluded, the G.L. was closed in ample form, and with solemn prayer.

The following is the letter which Bro. Tucker has addressed to the Officers and Brethren of the Prov. G. L. of Dorset, alluded to in the note in the preceding page:—

“CORTON PARK, 21st Nov. 1853.

“To the P. G. Officers, Masters of Lodges, and Brethren of the Province of Dorset.

“My dear Brothers,—The Grand Master has deprived me of the Office of Prov. Grand Master. The correspondence which precedes this letter will inform you of the grounds on which his Lordship has dismissed me; and I leave you to form your own opinions on the statements therein contained. I need not say to those not holding the degrees of Christian Masonry, that I could no more enter on the full explanation of its principles to them, than they could unfold Craft Masonry to the popular world. Those who are acquainted with those degrees will really understand my position.

“Provincial and Past Provincial Officers, Masters, and Brethren of the Province,

“I thank you collectively and individually for the good, faithful, and affectionate service you have ever rendered me as your Prov. G. M. The office of Prov. G. M. enabled me to do much that a Mason not so exalted in rank is unable to perform. The possession of that office could not increase my Masonic zeal; the loss of it cannot diminish it; and if I required incentives to keep that zeal still alive and active, I have but to turn to the congratulatory addresses which attended my installation seven years ago, as your Prov. G. M. One word in conclusion: Study carefully the principles of Craft Masonry,—practise them,—reflect upon them,—examine their bearings,—search for their essentials,—and, rely upon it, you will appreciate with many others their vital importance, and their universality increased and augmented by the principles developed in the degrees of Christian Masonry. And now farewell. Your Prov. G. M. no longer, still your Brother in Masonry,

“WILLIAM TUCKER.”

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## LODGE OF BENEVOLENCE.

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The amount of relief granted by the Lodge of Benevolence during the months of September, October, and November last, was 228*l.*; viz. :—

On Wednesday, Sept. 28, W. Bro. R. H. Giraud, S.G.D., in the chair, three petitioners were relieved, to the extent of 25*l.*

On Wednesday, Oct. 26, W. Bro. J. L. Evans, P. G. S. B., in the chair, seven petitioners were relieved, to the extent of 85*l*.

On Wednesday, Nov. 30, R. W. Bro. W. F. Beadon, P. J. G. W., in the chair, thirteen petitioners were relieved, to the extent of 118*l*.

On the recommendation of the Lodge of Benevolence, on the 30th of November, the petition of Mary, widow of the late Bro. W. Shaw, P. M. of the Grand Stewards' Lodge, was recommended to the Grand Lodge for relief, to the extent of 100*l*., which recommendation, as will be seen by the report of the G. L., passed in the affirmative.

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## MASONIC CHARITIES.

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We beg to call especial attention to the advertisement announcing a Festival to be held at Freemasons' Hall, on Wednesday, February 6th, 1854, under the Presidency of the M. W. the G. M., the Earl of Zetland, in behalf of the funds of the Royal Masonic Benevolent Institution for aged Freemasons and their widows. A more influential list of Stewards could not have been published; and we are not without hope that a goodly muster of the Brethren will rally round the G. M., and respond liberally to the appeal, which will be made in behalf of the recipients of this Charity, especially of the widows of deceased Brethren. We also sincerely hope, that a well-directed effort will be made to raise sufficient funds for the completion of the building at Croydon.

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## THE ANCIENT AND ACCEPTED RITE.

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THE summer Convocation and Festival of the Order under the Supreme Council of Sovereign Grand Inspectors-General for England and Wales, and the Dependencies of the British Crown, was held at Freemasons' Hall, London, on Wednesday, the 6th day of July, A. D. 1853. A large assembly, comprising some of the most distinguished Masons in the kingdom, were present at the Convocation. The Treasurer-General of the Order (who

in the absence of the Sov. Commander, Dr. Leeson, occupied the throne), said he had the gratification of announcing, officially, that



since the last Convocation of the Order, their friend and Ill. Bro. Col. Vernon \* had been advanced to the dignity of a Sov. Grand Inspector-General, of the 33rd and last Degree of the Order, and had been inducted into the vacant stall in the Supreme Council for England and Wales. This official announcement was received by the Brethren present, with the most lively satisfaction. The Ill. Sov. Inspector-General, Henry Udall, then proceeded with the beautiful and sublime ceremony of Kt. K. H., the 30th Degree of the Order. He was assisted in the senate and areopagus by the Ill. Sov. Inspector-General, William Tucker; the Ill. Sov. Inspector-General, J. A. D. Cox; the Ill. Sov. Inspector-General, Henry Emly; the Ill. Grand Inqr. Commander, Matthew Dawes, Prov. Commander of Templars for Lancashire; the Ill. Grand Inqr. Commander, J. N. Tomkins, of London; the Ill. Grand Inqr. Commander, Thomas Ward, of Newcastle-under-Lyne; the Ill. Bro. Sir John de la Pole, Bart., of Shute, in the county of Devon, Kt. K. H. of the 30th Degree; the Ill. Bro. J. C. Vigne, of Bath, Kt. K. H. of the 30th Degree; the Ill. Bro. Charles Goolden, Kt. K. H. of the 30th Degree; the Ill. Bro. George Beauchamp Cole, of Twickenham, Kt. K. H. of the 30th Degree; the Ill. Bro. J. P. Fischer, Kt. K. H. of the 30th Degree; the Ill. Bro. Dr. Goolden, of St. Thomas's Hospital, Kt. K. H. of the 30th Degree; the Ill. Bro. Thomas Best, of Andover, Kt. K. H. of the 30th Degree; the Ill. Bro. Dr. Randle Wilbraham Falconer, of Bath, Kt. K. H. of the 30th Degree; the Ill. Bro. George Augustus Trotter, of Victoria, Hong Kong, China, Kt. K. H. of the 30th Degree; the Ill. Bro. Francis Thomas Allen, of Bath, Kt. K. H. of the 30th Degree; the Ill. Bro. A. J. Gibb, Kt. K. H. of the 30th Degree; the Ill. Bro. George Alexander Muttelbury, of the 29th Bengal Native Infantry, Kt. K. H. of the 30th Degree; the Ill. Bro. Snell, of London, Kt. K. H. of the 30th Degree; the Ill. Bro. W. Jones, *M.D.*, of London, Kt. K. H. of the 30th Degree; the Ill. Bro. Evans, Kt. K. H. of the 30th Degree; the Ill. Bro. the Rev. George Bythesen, Kt. K. H. of the 30th Degree, and Chaplain to the High Grades Union; and many other distinguished Brethren of the Order.

At this interesting meeting the R. W. Bro. Lord Leigh, Prov. Grand Master for Warwickshire, had the rank of Kt. K. H. of the 30th Degree of the Order conferred on him.

After the installations had been concluded, the Council of the 30th Degree was closed in ancient and solemn form.

A chapter of Rose Croix (the 18th Degree of the Order) was then opened, and several Brethren, members of chapters of Rose

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\* This has been a most interesting Masonic year for the Ill. and R. W. Bro. Col. Vernon. He was on the 9th of May placed in the vacant stall, as a Sov. Grand Inspector-General in the Supreme Council for England and Wales, as announced in the July number of this Magazine; and in the September following, he was made Prov. G. M. for Staffordshire, as the successor of Maj.-Gen. Anson. He had been for several years previously, and still is, the Prov. Grand Commander of Knights Templars for that Province.

Croix, held under the sanction of the Supreme Council for England and Wales, were admitted to the convocation.

The Sov. Inspector-General, J. A. D. Cox, then presided, as Most Wise Sovereign, over the Metropolitan Chapter of Rose Croix, and several Brethren were admitted to that Degree in the Order. The anthems of this sublime Degree were given by a full choir, conducted by Bro. Jolly.

After the Degrees in the Rose Croix chapter had been concluded, the Ill. Sov. Inspector-General, Henry Udall, addressed the convocation as to the progress of the Order during the past year. He said, that since the last summer festival the Order had been progressing in a highly satisfactory manner, and the fruits of their exertions had become apparent in the Masonic and social rank of the Brethren who, during the past year, had had the higher Degrees conferred on them. At the last year's festival he had, in the absence of the Sov. Commander, publicly placed in the hands of several distinguished Brethren, patents, granted by the Supreme Council, for conferring Degrees in the Order, up to the rank of Rose Croix. He was glad to say that in the chapters opened under those patents, Brethren of eminence were being advanced to that rank in them. When he delivered out the patents, he read from the regulations of the 18th Degree, this part of the instructions to the M. W. Sov. of Chapters of R. C., "*That the Degree could never be conferred but after the most satisfactory inquiries into the true Masonic, as well as the civil qualification of every candidate.*" He was glad to inform the convocation, that so far as he had been informed, the M. W. Sovereigns who have presided over the chapters of Rose Croix, had religiously followed those instructions. The social rank and position of the Brethren were clearly apparent, and from all he heard he had the best reasons for thinking that their previous Masonic rank in craft, or symbolic Masonry, had been fully tested. Application had been made to the Supreme Council for a patent for a Rose Croix chapter, at Bath, to be called after the patron saints of that ancient city, St. Peter and St. Paul. This patent he had hoped to have been able at this convocation to have delivered into the custody of its M. W. Sov. the Ill. Bro. Chas. John Vigne, who would be assisted in it by the Chaplain of the High Grades Union, the Rev. George Bythesea. The patent of constitution was, however, not quite ready, but would be forwarded to his Ill. Brethren at the earliest opportunity.\* He said he was happy further to announce, that the success of the efforts of their Supreme Council had given the liveliest satisfaction to members of Supreme Councils in other countries, and to none more so than to the members of that to which they are so much indebted, the Northern Masonic Jurisdiction of the United States of America. In the published reports of the proceedings of

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\* The Chapter has been since opened, and has held several meetings. Under the guidance of the Ill. Brother above named, and other distinguished Brethren of the Order, it is progressing very successfully.

that Supreme Council, held in March last, at Boston, the Most Puissant Commander, Raymond, thus speaks of our Council :—" *Its interests,*" he says, "*are in able and discreet hands, and the present indications are, that it is destined, at no very remote period, to take its stand at the head of all the Supreme Councils of Europe, for character, ability, and efficiency.*" The Sov. Inspector-General, Henry Udall, after alluding to other matters of great interest to the convocation, called upon the Brethren to assist him to close the chapter, which was done in ancient and solemn form.

The Brethren then proceeded to the banquet, which was presided over by the Ill. Sov. Inspector-General, William Tucker. Several addresses of much Masonic interest were delivered, and the whole evening was characterized with that unity of sentiment and good feeling which has so strongly marked the meetings of the Members of the High Grades Union, since the establishment of that body.

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The Supreme Council of Sovereign Grand Inspectors-General of the Ancient and Accepted Rite, held a Convocation of the Order, at Freemasons' Hall, Great Queen Street, on Monday, the 31st of October, A.D. 1853, for the purpose of conferring the rank of Kt. K. H. of the 30th Degree. In the absence of the Sov. Commander, Dr. Leeson, the Ill. Treasurer-General of the Order presided at the dignified ceremony of the Degree, being ably assisted by the Ill. Sov. Inspector-General, Henry Emly, Grand Chancellor of the Grand Conclave of Knights Templars, and Treasurer of the High Grades Union; the Sov. Inspector-General, J. A. D. Cox, Grand Registrar of the Grand Conclave of Knights Templars; the Ill. Bro. J. N. Tomkins, Grand Inq. Commander of the 31st Degree; the Ill. Bro. M. Costa, Grand Inq. Commander of the 31st Degree, and about thirty Brethren having the rank of Kt. K. H. of the 30th Degree.

The E. W. Bro. Lord Methuen, Prov. G. M. for Wilts; Bro. Henry Hughes Hill, of Exeter College, Oxford, and Tunbridge Wells; and Robert Mosley, of London, then had the rank of the 30th Degree conferred upon them, and took their seats in the Council of Kt. K. H.

After some other business had been concluded, the Council was closed in ancient and solemn form. The Members of the High Grades Union, and the newly admitted Kts. K. H. then banqueted together, the Ill. Sov. Inspector-General, J. A. D. Cox, presiding; and the evening passed with that kind and generous feeling towards each other that ought to be found amongst all Masons, but especially amongst those who have been admitted to degrees that inculcate as their fundamental principles—peace on earth and good will towards men.

It appears that some mistake has arisen as to the mode of admission to the High Grades Union, and it has been thought by some that the mere fact of being a Kt. K. H. of the 30th Degree of the

Order, entitles such a Brother, as a matter of right, at once to become a subscribing member to the High Grades Union. This is not so. It is true that no person can be a member of that body who has not attained the rank of the 30th Degree of the Order, but that does not of itself make him even eligible, for he must dine once at the banquet of the High Grades Union before he is so eligible, and be either proposed at the public meeting of that body, or his name sent round by circular to each of the members, when the ballot for his election will take place at the next meeting.

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At a meeting of the Supreme Council of Sov. Grand Inspectors-General for England and Wales, and the Dependencies of the British Crown, held on Thursday, the 3rd of November, A.D. 1853, the dignity of Grand Inq. Commanders, the 31st Degree of the Order, was conferred on the Ill. Brethren Sir John George Reeve de la Pole, Bart., of Shute, in the county of Devon; Charles John Vigne, of Westfield House, Weston, in the county of Somerset; and George Beauchamp Cole, of Heath House, Twickenham, Middlesex.

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A meeting of the Supreme Council of Sovereign Grand Inspectors General for England and Wales, and the Dependencies of the British Crown, called for general business, was held at their Grand East, Freemasons' Hall, London, on Friday, the 9th of December, A.D. 1853. It was attended by M.P. Sov. Commander Dr. Leeson, and most of the Grand Dignatories of the H. E. Letters giving sufficient reasons for absence were received from the Ill. Sov. Inspector-General, Sir John Robinson, Bart., and from the Ill. Sov. Inspector-General, J. A. D. Cox.

The Supreme Council at this meeting conferred the dignity of a S.P.R.S. of the 32nd Degree of the Order on the Ill. Bro. Matthew Dawes, of Westbrooke, and Prov. Commander of Knights Templars for the county of Lancashire.

After the Supreme Council there was a Convocation of members of the Ancient and Accepted Rite, who had attained the rank of Kts. K.H. of the 30th Degree of the Order. The Convocation was attended by the M. P. Sov. Commander, Dr. Leeson; the Ill. Treasurer-General of the H. E., Henry Udall; the Ill. Grand Almoner of the H. E., William Tucker; the Ill. Sov. Inspector-General, Henry Emly; the Ill. Sov. Inspector-General, Col. George Vernon; the Ill. Bro. Matthew Dawes, S. P. R. S. of the 32nd Degree; the Ill. Bro. J. G. Reeve de la Pole, Bart., Grand Inqr. Commander of the 31st Degree; the Ill. Bro. Frederick Dee, Grand Inqr. Commander of the 31st Degree; the Ill. Bro. George Beauchamp Cole, Grand Inqr. Commander of the 31st Degree; the Ill. Bro. Charles John Vigne, Grand Inqr. Commander of the 31st Degree; the Ill. Bro. Charles Goolden, Kt. K. H. of the 30th Degree; the Ill. Bro. E. S. Snell, Kt. K. H. of the 30th Degree; the Ill. Bro. W. G. Caw-

dry, Kt. K.H. of the 30th Degree; the Ill. Bro. Dr. Goolden, Kt. K.H. of the 30th Degree; the Ill. Bro. George Bishop, Jr., Kt. K.H. of the 30th Degree; the Ill. Bro. the Rev. George Bythesea, Kt. K.H. of the 30th Degree, and Chaplain of the High Grades Union; the Ill. Bro. Evans, Kt. K.H. of the 30th Degree; the Ill. Bro. Frederick Walker, Kt. K.H. of the 30th Degree; the Ill. Bro. Henry Hughes Still, Kt. K.H. of the 30th Degree; the Ill. Bro. G. A. Trotter, Kt. K.H. of the 30th Degree; and many other distinguished Brethren of the Order.

The sublime and dignified ceremony of the degree was given by the Ill. Tr. Gen. of the H. E., assisted in the areopagus and senate by the Ill. Sov. Inspector-Gen. Col. George Vernon; the Ill. Sov. Inqr. Commander George Beauchamp Cole, and the Ill. Bro. Evans; the important part of Grand Marshall Introducer was entrusted to the Ill. Bro. Charles Goolden. The accolade of the degree was conferred by the Sov. Commander of the Order, Dr. Leeson.

The Ill. Brethren upon whom the degree of Kt. K.H. at this Convocation was conferred, were the Rev. John Edmund Cox,\* Grand Chaplain of the Grand Lodge; Andrew Gammell, Lieut. of the 12th Lancers; and Charles Chandos Pole, of London.

After the proclamation of the newly-admitted Kts. K.H., they took their seats in the Council of Kts. K.H. The Sov. Commander then closed the Council.

After the closing of the Council a meeting took place of the members of the High Grades Union, the Ill. Sov. Inspector-Gen. and R. W. Bro. Col. George Vernon, Prov. G. M. for Staffordshire, presiding.

The following Ill. Brethren, who had been proposed at the last meeting of the High Grades Union, were then ballotted for, and duly elected, the Ill. and R.W. Bro. Lord Methuen, Henry Hughes Still, and Robert Mosley.

No other business being before the High Grades Union, the Brethren adjourned to the banquet, where addresses of a highly interesting Masonic character were delivered by the Ill. and R.W. Brother in the chair, Col. Vernon; the Sov. Commander Dr. Leeson; the Ill. Tr. Gen. Henry Udall; the Ill. and R. W. Bro. the Grand Almoner, W. Tucker; the Ill. Sov. P.R.S. Matthew Dawes; the Ill. Bro. Sir John de la Pole, Bart.; the Ill. Bro. Lieut. Gammell, and other Brethren, but no copies having been preserved of them, we deeply regret we cannot lay them before our readers.

It is now about two years (June, 1851, No. 6, p. 214) since the names of the members of the Supreme Councils for the United Kingdom were published in the *Masonic Quarterly*; as several changes have been made since that period, we now republish the lists. It will unfortunately be seen that two most worthy and

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\* Both the Grand Chaplains of the Grand Lodge, the Rev. Edward Moore and the Rev. J. E. Cox, have been for a long time members of the Ancient and Accepted Rite, as S. P. R. C. (the 18th Degree of the Order).

accomplished Sov. Inspectors-General are omitted from the list of the Irish Council. Death has deprived us and our Irish friends of the able assistance and co-operation of the Ill. Bro. John Norman, the Ill. Grand Sec. of the H. E., and the Ill. Bro. James Kenny. The Ill. Brethren have been long known and valued for their services in the higher degrees of Freemasonry.

The Ill. Bro. Norman and the Most Ill. Sov. Lieut. Grand Commander, John Fowler (still happily spared to us and to Masonry), now many years ago applied for authority to found a Supreme Council of the 33rd and last degree in Ireland.

At that time but little was known of the higher degrees there. How different it is now. During their lives how very much has been accomplished towards the establishment of legal order and discipline in these degrees. Our deceased Brethren have given every support in their power to the true principles of the Order, and although taken from their places of earthy Masonic power, we have a sure and steadfast hope that they have ascended on high—only to be transplanted into that Grand Lodge above, where the world's great Architect lives and reigns for ever.

#### MEMBERS OF THE SUPREME GRAND COUNCILS

Of Sov. Grand Insp. Gen. of the 33rd Degree for the United Kingdom of Great Britain and Ireland.

#### *Supreme Council for England and Wales and the Dependencies of the British Crown.*

Henry Beaumont Leeson, Esq., *A.M., M.D.*, of Trinity College, Oxford, and Caius and Gonville College, Cambridge, *F.R.S.*, Greenwich, Kent, and Pulpit Rock, Bonchurch, Isle of Wight, Most Puissant Sov. Grand Commander; Rev. George Oliver, *D.D.*, Scopwick Vicarage, Lincolnshire, Most Ill. Lieut. Grand Commander; Henry Udall, Esq., Temple, London, Ill. Grand Tr. Gen., H.E.; Davyd W. Nash, Esq., Temple, London, and Clifton, Bristol, Ill. Grand Sec. Gen., H.E.; Richard Lea Wilson, Esq., Streatham Common, Surrey, and St. Leonards, Sussex, Ill. G. M. of Cer., H.E.; William Tucker, Esq., Coryton Park, Axminster, Ill. Grand Almr., H.E.; John A. D. Cox, Richmond, Surrey, Sov. Grand Insp. Gen., H.E.; Sir John Robinson, *Bart.*, Arthur's Club, London, and Rokeby Hall, Dunleer, Sov. Grand Insp. Gen., H.E.; Col. George Vernon, Junior United Service Club, and Hilton Park, Wolverhampton.

The following members have retired from the Council, but specially assist the Supreme Council in superintending Provincial districts:—Henry Emly, Esq., Lincoln's Inn, London, and Gravesend, Kent; Frederick A. Winsor, Esq., Lincoln's-Inn Fields, London; and Capt. A. Q. Hopper, Sov. Grand Insp. Gen., 33rd.

#### *Supreme Council for Ireland.*

His Grace the Duke of Leinster, Most Puissant Sov. Grand

Commander; John Fowler, Esq., Most Ill. Sov. Lieut. Grand Commander; Richard Wright, Esq., Ill. Grand Tr., H.E.; George Hoyte, Esq., Ill. Grand Chan., H.E.; Sir John William Hort, *Bart.*, Ill. Capt. Gen., H.E.; Thomas James Quinton, Sov. Grand Insp. Gen., H.E.; Thomas Macgill, Esq., Sov. Grand Insp. Gen., H.E.; Col. Chatterton (Hon.), Sov. Grand Insp. Gen., H.E.

Members of Foreign Councils recognised in the Irish Council by affiliation:—Michael Farnell, Esq.; and John Jones, Esq., Sov. Grand Insp. Gen., 33rd.

*Supreme Council for Scotland.*

His Grace the Duke of Athole, Most Puissant Sov. Grand Commander; Hon. A. Jocelyn, Hon. Grand Commander; J. Whyte Melville, Esq., Most Ill. Lieut. Grand Commander; Samuel Somerville, Esq., *M.D.*, Ill. Grand Tr., H.E.; Andrew Murray, Ill. Grand M.C., H.E.; William Donaldson, Esq., Ill. Grand C.G., H.E.; The Master of Torphican, Sov. Grand Insp. Gen., H.E.; Walter Arnott, Esq., *M.D.*, Sov. Grand Insp. Gen., H.E.; Col. John Swinburne, Sov. Grand Insp. Gen., H.E.; J. Linning Woodman, Esq., Ill. Grand Sec. Gen., H.E.

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\* \* \* To prevent mistakes, our country Brethren are informed that all petitions for Warrants for Chapters of Rose Croix, &c. (without which that sublime Degree cannot be conferred), should be addressed to Davyd W. Nash, Esq., Secretary-General of the 33rd Degree for England and Wales, &c., Freemasons' Hall, London. To whom, also, all applications should be made in writing for admission into the higher Degrees of the Order.

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## METROPOLITAN.

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GRAND STEWARDS' LODGE.—This Lodge had a public night at the Freemasons' Tavern, Dec. 19, Bro. Tomkyns, W.M., presiding. The second and third Lectures were very ably worked.

GRAND MASTERS' LODGE (No. 1).—The Brethren of this Lodge met at the Freemasons' Tavern, Dec. 19, Bro. J. J. Blake, W.M., presiding, when the second and third ceremonies were both most ably gone through. Bro. Potter, P.J.G.D., was elected W. M. for the ensuing year. Nearly thirty of the Brethren afterwards dined together, Bro. Giraud, P.M., presiding in the absence of the W.M., who was compelled to leave in consequence of indisposition. There were

several visitors present, amongst whom was Bro. Rawson, Prov. G. M. for China, an old and highly-esteemed member of the Lodge.

ROYAL YORK LODGE OF PERSEVERANCE (No. 7).—This Lodge met as usual, at the Freemasons' Tavern, Dec. 21, when Bro. Adlard, M. M., most ably performed the business, consisting of four initiations and a passing. Bro. Dr. Jones, S.W., was unanimously elected W. M. for the ensuing year.

BRITISH LODGE (No. 8).—At a meeting of this Lodge, held at the Freemasons' Tavern, Dec. 19, Bro. Stohwasser, the W. M., raised three of the Brethren to the third degree in a most able manner. Bro. Massey Dawson, the S.W., was elected W. M. for the year 1854. There were several visitors present, including the Prov. G. M. for Kent, Bro. Parton Cooper, Bro. Dr. Rowe, &c.

ENOCH LODGE (No. 11).—The monthly meeting of this excellent Lodge was held at Freemasons' Tavern, on Wednesday, Dec. 14, when Bro. Young, the W. M., most ably initiated two gentlemen into the Order, passed two, and raised one to their respective degrees. Bro. F. Ledger, the present S.W., was unanimously elected W. M. for the ensuing year, and Bro. W. Williams, Treasurer, in the room of the late respected Bro. Watts. It was resolved that an elegant jewel should be presented to Bro. P. M. R. Temple, for the great services he had rendered to the Lodge, he having most efficiently discharged the duties of M. C. for a period of seven years.

GLOBE LODGE (No. 23).—The members of this Lodge met together at the Freemasons' Tavern, Thursday, Dec. 15, when Bro. Newton, W. M., most ably initiated Mr. George Oliver into the Order. Bro. W. Evans then took the chair by permission of the W. M., and most ably raised his son, who had been initiated in All Souls Lodge (No. 199), Weymouth, and another Brother, to the degree of M. M. In a later part of the evening, Bro. Davenport and another were advanced to the second degree, the ceremony being postponed until after supper, in consequence of Bro. Davenport being detained by his engagements at the City of London Theatre. Bro. Hewlett, S.W., was unanimously elected W. M. for the year 1854, and P. M. Bro. Bennett, Treasurer, in the room of the late lamented P. M. Bro. Banks. It was the wish of the Brethren to elect Bro. Watson, the respected proprietor of the Freemasons' Tavern, to whom the Lodge is chiefly indebted for its resuscitation, as Treasurer, and a deputation of the Brethren had an interview with the G. Sec. on the subject during the past month, to know whether a dispensation would be granted for the purpose, it being one of the fundamental rules of the Order, that no Mason shall hold office in a Lodge meeting at his own house. Prior to the election of Bro. Bennett, P. M. Bro. Blackburn communicated to the Lodge that he had received a reply from the G. Sec., stating that the M. W. G. M., though he highly appreciated



the great Masonic abilities of Bro. Watson, felt that he could not consistently relax the law, as, if it were done in one case, others would be applying, who would feel themselves aggrieved if a similar indulgence were not extended to them, and the law might be thereby rendered almost a dead letter. The Brother elected to the office is one of the oldest private friends of Bro. Watson, who introduced him into Masonry.

OLD CONCORD LODGE (No. 201).—The W. M. elect of the above Lodge, Bro. Kennedy, has, with his usual endeavours to promote the happiness of his friends, as well as the welfare of the Masonic charities, called a meeting of the other Brethren of the Lodge, who have the same interest at heart, to assist him in carrying out the usual arrangements for their Annual Masonic Ball. The Stewards of this ball have hitherto been able, with the surplus arising from the receipts, to present one of the Charities with a handsome donation. Under such able guidance as that of Bro. Kennedy, we have no doubt they may again look forward to their endeavours being crowned with success. The ball is to take place on Wednesday, Feb. 1, 1854, at the Hanover Square Rooms.

PHENIX LODGE (No. 202).—The members of this Lodge, which, since its resuscitation about six months since, has been rising most rapidly in importance, held their usual meeting at the Freemasons' Tavern, Saturday, the 10th inst., Bro. Warren, W.M., presiding, when a gentleman was duly initiated into the Order, two Brethren were passed to the second degree, and four Brethren were unanimously elected joining members. The Brethren of this Lodge also held an emergency meeting, Dec. 17, when two gentlemen, an architect and a surgeon in the Royal Navy, were duly initiated into the mysteries and privileges of Freemasonry. The Lodge of emergency was held in consequence of the latter gentleman desiring to be initiated in the Order prior to leaving England on foreign service.

DOMATIC LODGE (No. 206).—At the last meeting of this Lodge, at the Falcon Chambers, Fetter-lane, on the 12th Dec., four gentlemen having been ably initiated into the Order, and a like number of gentlemen passed to the second degree, Bro. P.M. Smith installed Bro. Harvey into the chair as W.M. for the ensuing year. The new Master was pleased to appoint Bro. Poletti, S.W., Bro. T. A. Adams (P.M. of 196), J.W., Bro. Shea, S.D., Bro. Marshall, J.D., and Bro. Horseley, J.G.

NORTH YORK LODGE (876).—The annual meeting of the North York Lodge of Freemasons (No. 876) was held at the Lodge-room, on the 13th Dec., when Bro. Richardson was most ably installed W.M. by Bro. Marwood, D.P.G.M., assisted by Bros. Haudyside, Reade, and Graham. The W.M. appointed Bro. Thompson, S.W., Bro. Atkinson, J.W., Bro. Brown, Secretary, Bro. Garbut, S.D., Bro. Holt, J.D., and Bro. Jordison, J.G.

**NEW.**—*Consecration of the Beadon Lodge* (No. 902).—The interesting ceremony of consecrating a new Lodge took place on Tuesday, the 29th, when that solemn ceremony was most ably and efficiently performed by Bro. P. M. W. Watson, of the Freemasons' Tavern, in his usual impressive manner. The visiting Brethren having arranged themselves in order, a procession was formed by the petitioning Brethren for the warrant, when Bro. Beadon was placed in the chair as Installing Master; the procession was accompanied by a symphony by Bro. F. Smith upon the seraphine. The anthem was composed by Bro. Genge. The 122d Psalm, and the ode by Bro. F. Smith, were given with good effect, the whole being under the direction of Bro. Genge, assisted by Bros. G. Perren and F. Smith. The 122d Psalm was chanted by them, with "Glory to God on High," so perfectly, that all those who had the gratification to hear them must ever remember it.

After the new Lodge had been duly opened, according to the law and constitution, Bro. Beadon installed Bro. Norris first W. M. under the warrant granted from the G. L., and in presenting him with that charter, entered upon the charge, forcibly impressing upon him the onerous duties, which devolved upon him, to support the character and prosperity of the Lodge. The W. M. then invested Bros. D. Williamson with the collar and insignia as S. W.; R. Temple, P. M., *pro tem.* for Bro. M. Tiley, in Scotland, J. W.; W. Watson, Treasurer; W. T. Haywood, Sec.; G. F. Goodman, S. D.; B. Banks, J. D.; T. J. Coggin, I. G., by a representative. The following Brethren were then ballotted for and elected:—R. Temple, H. Tyler, W. Williams, Lodge No. 11; J. T. Archer, C. Collins, J. Ponsford, No. 23; W. Carter, H. Dawson, G. Harrow, T. Murray, No. 25; Warwick, No. 30; J. Coggin, Thomas J. Jerwood, No. 108; Blackburn, A. Hewlett, C. Mosby, Otway, Scott, No. 169; H. Cullingford, the Rev. Robert Rowe Knott, No. 183; G. Elkington, D. Shrewsbury, No. 196; Bohn, No. 201; H. Warren, No. 202; Potter, No. 281; J. B. Folkhard, No. 338; Hurst, W. J. Haywood, No. 753.

Among the visiting Brethren the following were present:—Bros. H. Carter, No. 752; Carter, No. 276; T. Tombleson, Healy; Moxton, of Leicester; Evans, Blackburn, Scott, Newton, Fox, Salter, Todd, Boyd, Turner, Bursell, Burrige, &c., &c.

Previous to the Lodge being closed, Bro. W. T. Haywood addressed the V. W. M. Bro. Beadon, saying: "It is my duty, Worshipful Sir, to inform you, that the volume of the Sacred Law placed before you is the property of the Lodge of Prudent Brethren; allow me to present to the W. M. and the Brethren of the Beadon Lodge a copy of the same, trusting the Brethren will be instructed and taught the principles, which that unerring Book of wisdom contains."

The Brethren then adjourned to refreshment, supplied by Bro. Adams; after which *Non Nobis* was sung by Bros. Genge, Smith, and Perren.

The V. W. M. Bro. Beadon gave the following Masonic toasts:—

“The Queen,” with all the honours; “The Earl of Zetland, M.W.G.M. ;” “The Earl of Yarborough, D.G.M., and the rest of the Grand Officers,” and “The W.M.”

The W.M. having returned thanks, Bro. P.M. Watson called upon the Brethren to do all honour to the next toast. Although inadequate to his task, he still wished to impress upon their minds the honour conferred upon them by the W.G.M. by naming the Lodge after so distinguished a Mason as the R.W.M. Bro. Beadon, after twenty-five years' service rendered to the Craft, and his zealous support of all the Charities, of which he is a Vice-President. As to the manner in which he had fulfilled the office of Installing Master that evening, there could be but one opinion. It must be gratifying to the Lodge to have so bright “a son of light” amongst them; and he trusted that T. G. A. O. T. U. would long spare him to be among them, to derive benefit from his council and wisdom.

Bro. Beadon, in rising to acknowledge the compliment paid him, felt honoured in presiding over a Lodge named after him. When first applied to for his permission to have the Lodge so named, his impression was to follow the example of Bro. White, who, when applied to by some Brethren of “Canada” to call a Lodge after him, had suggested another name; but being informed that he (Bro. Beadon) was solicited not only as a Brother Mason, but as being connected with that district by his magisterial duties, he gave his consent, being ever anxious to promote the interest and welfare of the Craft. Should it please T. G. A. O. T. U. to spare him to see his son arrive at the proper age to become a Freemason, his great happiness would be to see him presiding over this Lodge, which had conferred so distinguished an honour upon himself.

“The Visitors.”

Bro. T. Scott, P.M., returned thanks for himself and Visiting Brethren.

“Bro. Tombleson, as P. Master.”

Bro. Tombleson returned thanks.

“Bro. P.M. Watson.”

Bro. Beadon, in proposing Bro. Watson's health, descanted upon the able manner in which he had worked the Ceremonies of the evening.

Bro. Watson returned thanks, stating that he was most happy at all times to render his services, whenever required, to advance the interest of the Order.

We cannot close this notice without bearing testimony to the efficient services rendered by Bros. Blackburn and Cooper, as M. of Cers.; and to Bro. Haywood, in reading the warrant and minutes of the preparatory meeting, and the customary duties of the Secretary of the Lodge. About sixty Brethren sat down to the banquet. A more delightful day could not be spent in Freemasonry. It cannot fail to be ever remembered as a “red-letter day” in the annals of the Craft.

EMULATION LODGE OF IMPROVEMENT.—The Members of this Lodge held their annual festival on Tuesday, the 29th November, which was most numerously attended, to hear the first lecture worked, the seven sections of which were given by the following Brethren, in a manner which left nothing to be desired, and reflected the highest credit on the instruction of the veteran and talented Bro. S. B. Wilson, who occupied the chair, and put the questions:—Bro. Rixon, whose proficiency was much remarked, having only been initiated in January last, worked the first section; Bro. Oram the second; Bro. Symonds the third; Bro. Palmer, Honorary Secretary to the Lodge, the fourth; Bro. Absolon, the fifth; Bro. S. B. Wilson, jun., the sixth; and Bro. Hervey, the Treasurer, the seventh. After the conclusion of the lecture, an unprecedented number of visitors were proposed as joining members. The Brethren then proceeded to the Great Hall, where upwards of 150 sat down to an elegant banquet, under the Presidency of Bro. J. Hervey, Treasurer to the Lodge, and Vice-President of the Board of General Purposes, who had for his officers, Bro. H. Lloyd, S. W.; Bro. J. Robinson, J. W.; Bro. S. Oram, S. D.; Bro. L. Artus, J. D.; and Bro. J. Symonds, I. G.; and was supported on his right and left by Bros. H. Crohn, G. S. for German Correspondence; P. L. Evans, P. G. S. B.; G. R. Rowe, *M. D.*, P. G. D.; Baumer, P. G. D.; Bisgood, D. P. G. M., Kent; Luxmore, P. P. S. G. W., Devon; Massey Dawson, G. S., and many other influential Brethren.

The cloth having been drawn, the first toast was to the "Pious memory of Bro. Peter Gilkes," which was drunk in solemn silence.

The W. M. then rose, and stated that it was not his intention to weary the meeting with long speeches; and as the next toast required no comment, he would at once call upon them to drink "The Queen and the Craft."

This was followed by the "M. W. G. M., the Earl of Zetland," which was received with every demonstration of respect.

The W. M., in proposing the health of the D. G. M. the Earl of Yarborough, and the past and present Grand Officers, having paid a well-merited tribute of respect to that nobleman, and a proper compliment to the G. O. by whom he was supported, called on the Brethren to be upstanding, coupling the toast with the name of Bro. Crohn.

Bro. Crohn briefly returned thanks, stating what pleasure the G. O. always had in attending such meetings, and in upholding the interests of the Craft.

Bro. Dr. Rowe then rose, and in very complimentary language proposed the health of the W. M., recommending all young Masons to join and attend Lodges of Instructions, whence all Masonic principles took their germ, and where they were so ably discussed and elucidated.

The W. M. regretted that the chair was not more ably filled, and stated that, in the absence of the Brother who was to have presided over them, he had been most unexpectedly called upon to fill his place. He thanked

Bro. Rowe for the kind way in which his name had been introduced, and the Brethren for the manner in which they had received it, but more especially for the indulgence they had shown to his shortcomings. The W. M. then called upon the Brethren to fill bumpers, and gave "Success to the Emulation Lodge of Improvement," coupling with it the name of Bro. W. H. Absolon, and said, that if anything could reconcile him to the chair not being filled by some more influential Brother, it was the opportunity which it afforded him of presenting to Bro. Absolon a small token of the respect in which he was held by the Lodge, and the sense they entertained of his late services. He stated that Bro. Absolon, although obliged to resign the collar on going into the country, was now as regular an attendant at the Lodge as ever; that he did not confine his instruction to the Lodge, but was always happy to assist the Brethren at his own residence, when Mrs. Absolon's hospitality was always most liberally dispensed.

A very massive silver teapot, of most elaborate workmanship, was then handed round, on one side of which was a suitable inscription.

Bro. Absolon returned thanks in most feeling terms, adverting to the fact of a similar tribute of respect having been shown, at a comparatively recent date, to our late esteemed Bro. Mountain. He disclaimed the idea of his services being at all worthy so costly an acknowledgment, and expressed the warm attachment he entertained for the Lodge, and how anxious he should be at all times to promote its interests.

"Success to the Lodge of Unions, No. 318, under whose sanction the Lodge works," was then given, and was responded to by Bro. A. Browne, who said the Lodge esteemed it one of its highest honours to give its sanction to the working of this Lodge.

"Success to the Lodge of Instruction, working under the sanction of the Lodge of Stability, No. 264, and the other Lodges of Instruction," was then given, the W. M. expressing the cordial feeling entertained by this to its sister Lodges.

The W. M. then gave "The Officers of the Lodge," thanking them for their able assistance, and the support afforded to him; to which Bro. Lloyd, S. W., replied in his usual happy manner.

"The Treasurer and Secretary" was the next toast. The W. M. stated that he should say very little about the Treasurer, who had only to receive and disburse the money, but he passed a very high eulogium on the Secretary, whose duties are very onerous, having to attend fifty-two meetings in the year, those of private Lodges being only seven, who gives his time gratuitously, and to whom the Brethren ought to feel most grateful for any instruction he may afford them.

Bro. Palmer expressed his thanks very briefly, but appropriately, saying, if he only followed in the footsteps of his predecessor, he should be sure to enjoy the esteem of his Brethren.

"Success to the Masonic Charities" was coupled with the names of Bro. Thiselton, Secretary to the Boys' Institution, and Bro. Whit-

more, Secretary to the Aged Masons' Asylum, who both acknowledged the compliment in eloquent terms.

"The Stewards, and thanks for their excellent arrangements," was shortly responded to by Bro. Bigg, in a very humorous speech, in which he alluded to the then empty state of the room, and the damp it threw on eloquence.

The last usual Masonic toast of the evening was then given, and at twelve o'clock the W. M. quitted the chair.

We cannot conclude our notice, without congratulating the Lodge on having had one of the most successful meetings at which we ever had the privilege of being present. The work in the Lodge was excellent, thanks to Bro. S. B. Wilson, who quitted the hall at an early hour, before the compliment of drinking his health could be paid him. The attention which was given to the lecture was most striking. In the hall order was admirably preserved, and the Brethren seemed to vie with each other in their anxiety to maintain proper decorum. The arrangements made by the Stewards were admirable, and never was an evening passed more agreeably.

ROYAL MASONIC BENEVOLENT INSTITUTION.—The first meeting of the Stewards, to carry out the approaching Festival on the 8th of February, in aid of this Institution, for aged Freemasons and their widows, held their first meeting at the Freemasons' Tavern, on Friday, Dec. 16, Bro. Blake presiding. It was announced that the names of thirty-five Stewards had been received, and the Right Hon. Bro. Lord Methuen was chosen President of the Board of Stewards, Bros. Blake and Snell, Vice-Presidents, Bro. Tomkins, G.T., Treasurer, and Bro. Goodman, Secretary. It is understood that the M.W.G.M. the Right Hon. the Earl of Zetland, will preside on the occasion. After making various preliminary arrangements, the meeting was adjourned to the 13th of January.

THE MASONIC ALMSHOUSES.—On Thursday, Dec. 15, a few Brethren met at the Windmill Inn, Croydon Common, and presented to the aged Freemasons and widows of the Masonic almshouses, the proceeds of a benefit taken in their behalf at the Grecian Saloon, City-road, together with the result of a subscription got up amongst the members of the Committee. The benefit was (owing to the weather), unsuccessful; but, after paying all expenses, the sum of twenty-eight shillings was handed to each of the eighteen inmates, who were first regaled with a solid old English dinner by the Committee. Trifling as was the amount, it was felt to be most acceptable in the present inclement season. Bro. Biggs acted as Chairman, Bro. Perrin filling the office of Vice-Chairman; Bro. Barrett, Vice-President of the Institution, was present. After spending a pleasant and harmonious afternoon, tea and coffee were provided, and the party broke up mutually pleased with one another. We hope that other members of the Craft will imitate the example thus set them, and endeavour to increase the comforts of the aged during the present

season. The amount collected included five guineas, a donation from Bro. Conquest, of the Grecian Saloon. Bro. Keast, of the Star Tavern, City-road, kindly allowed the use of a room for the meetings of the Committee, and thereby limited the expenses of those engaged in conducting the benefit.

PROGRESS OF FREEMASONRY.—It is always with the greatest pleasure that we are enabled to announce that our Order, combining in its ceremonies so much of morality, sublimity, and real religion, is progressing favourably in the opinion of our fellow-men, and therefore it gives us extreme gratification to learn that during the last year more than 2,600 certificates have been issued for new Brethren from the Grand Lodge; and that since the commencement of the year, twenty-two charters for new Lodges have been granted, the last number out, 908, having been issued to a number of the Brethren at Glossop, in Derbyshire. The large majority of the new Lodges are granted to Brethren in our rapidly-increasing colonies of Australia and Canada, where Masonry appears to be extremely popular, a circumstance which cannot fail to give us a very favourable opinion of colonial life. During the year there was only one Lodge granted to the London district, viz., the Beadon, No. 902, held at our esteemed Bro. Adams's, Star and Garter, Kew Bridge, the last of the previous London Lodges, the Fitzroy, No. 830, having obtained its charter in 1849.

CROSS OF CHRIST ENCAMPMENT, 16th Dec. 1853. — *Present*—Sir Knights, R. Costa, E.C.; R. Mosley and Foster White, 1st and 2nd Capts.; R. Spencer, P. C. and Regr.; C. Baumer, P.C. and Trea.; Lieut.-Colonel G. Vernon, P.C. and Prov. G. C. for Staffordshire; Major Robb, Prov. G. C. for Hampshire; G. Wackerbarth, P. C. and Grand Treas. of the Order. At this meeting it was moved, and carried unanimously, that five guineas be presented to the Committee for carrying out the testimonial to be presented to our esteemed and revered M.E. and S. Grand Master, Col. C. K. K. Tynte. At this meeting, also, the sum of ten pounds was voted to the widow of an old, valued, and beloved P.C. of this Encampment, the late Sir Kt. W. Shaw.

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## PROVINCIAL.

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### DERBYSHIRE.

DERBY.—On Tuesday, the 25th of October, the Brethren of the Tyrian Lodge No. 315, met to celebrate the anniversary of their Lodge, established in 1785. The W. M. Bro. Samuel Henchley, jun., in a most able manner, initiated two candidates into the mysteries of the

Ancient Craft, and also passed a Brother to 2nd Degree in Freemasonry. We have no doubt, under the able guidance of the W. M., whose courteous but firm conduct has won the respect of all the Brethren, this Lodge will increase in numbers and respectability.

A Provincial Grand Lodge was held on the same day by the R. W. Dep. Grand Master C. R. Colville, Esq., *M.P.*, for the despatch of business. Application was made to open a new Lodge at Glossop. It was stated the funds for the erection of a Masonic Hall in Derby were progressing favourably. The following is the list of P. G. Officers for the year:—Prov. D. G. M. John Gadsby, P. M., No. 315; P. G. S. W. the Rev. G. Wright, P. M., No. 315; P. G. J. W. Wm. Garrard, P. M., No. 446; P. G. Chaplain the Rev. W. Hope, No. 315; P. G. Treas. Samuel Willder, P. M., No. 315; P. G. Reg. Samuel Henchley, W. M., No. 315; P. G. Sec. Josh. L. Davenport, No. 315; P. G. S. D. W. Stewart, W. M., No. 315; P. G. J. D. John Dean, S. W., No. 335; P. G. Sup. of Works Geo. Walton, S. W. No. 315; P. G. D. of Ceremonies Geo. Mason, J. W., No. 446; P. G. Asst. D. of Cer. Thos. Newbold, No. 315; P. G. Sword Bearer, John Stone, No. 315; P. G. Purs. R. W. Tempest, No. 315; P. G. Tyler John Riding, No. 315.

After the Lodges were closed, the Brethren sat down to a sumptuous banquet, provided by Bro. Huggins, of the Royal Hotel, in which he excelled his usual liberal style of catering for the creature comforts of his guests. The wines were excellent, and the dessert of the most *recherché* character.

#### DORSETSHIRE.

Ralph Willett, Esq., of Merley House, near Wimborne, has been appointed by the Earl of Zetland to the office of P.G.M. of Dorset, *vice* William Tucker, removed.

#### DURHAM.

A Prov. Grand Lodge was held at the New Town Hall, Nov. 8th, when the P.G.M. Bro. Fawcett appointed the following Officers for the ensuing year, and invested them with the insignia of their office:—Bros. H. Fenwick, P.D.G.M.; G. Hawks, P.G.S.W.; J. Culliford, P.G.J.W.; the Rev. R. J. Simpson, P.G. Chap.; R. Reynolds, P.G. Treas.; G. W. Hudson, P.G.R.; J. Crosby, P.G. Sec.; W. Graham, P.G.S.D.; H. L. Munro, P.G.J.D.; G. A. Middlemiss, P.G.S. of W.; J. Crowe, P.G.D.C.; J. Spark, P.G.O.; H. Hammerbom, P.G.P.; T. Hutton, P.G.S.B.; W. M. Laws, P.G. Tyler.

The following Grand Stewards were also appointed:—Bros. J. Potts, Phoenix, No. 111; B. Brooks, Palatine, No. 114; J. Buglass, St. Hilda's, No. 292; J. Hopper, Borough, No. 614; J. Dodds, Tees, No. 749; G. Moor, St. Helen's, No. 774.

The P.G. Lodge having been closed, the Brethren retired to Bro. Thwaites's, Waterloo Hotel, where sixty-eight sat down to an excellent dinner, and the day was spent with that conviviality and harmony which ever distinguishes Freemasons.



## ESSEX.

CHELMSFORD LODGE OF GOODFELLOWSHIP.—The ceremony of installing a new Master in the Lodge of Goodfellowship, No. 343, Chelmsford, was performed on Thursday, Dec. 14th, at the White Hart Inn, in this place, by Bro. P. Matthews, P.M., Enoch Lodge, No. 11. There was a numerous attendance of members of the Craft, inclusive of visitors from various Lodges in the district, amongst whom may be mentioned Bro. Capt. Skinner, *R.A.*, P.D.G.M. The names of the other Brethren present were—Bros. R. Wilson, S. Court, J. W. Surridge, P.M.; Wakeling, P.M.; A. Meggy, P.M.; P. Matthews, P.M.; Durrant, P.S.; Treasurer, P.M.; E. Butler, P.M.; Bro. Brown, P.M. (North Essex Lodge); Tarell, Pullen, Warner, Archer, Goring, Arning, Burton, sen., Forster, and Sheppard. A passing was most ably gone through by Bro. Burton, P.M.; and Bro. Wilson, the W.M. elect, was also installed in due form by Bro. P.M. Matthews.

## KENT.

Br. Purton Cooper, installed in June last P.G.M. for this district, during the month of October visited all the Lodges of East Kent, with the exception of that at Sheerness, where he has announced his intention of holding the Festival for the ensuing year.

Both in Lodge and out of Lodge (we mean at the different banquets), the Prov. G.M. urged with great earnestness the necessity of giving greater support to the Masonic Charities. We sincerely hope that the Brethren of the Province will show themselves sensible of the strong appeals which were made to them, and that they will not forget that conviviality, excellent as it may be, is, nevertheless, only a means to an end. At one of the Lodges, a lecture delivered by a Brother afforded an unexpected opportunity to the Prov. Grand Master, of displaying his knowledge of the history of Craft Masonry, in this and other countries. His impromptu discourse on this subject elicited great applause, in which he expressed a hope that nothing might be ingrafted upon Craft Masonry which would diminish its universality. He observed that for forty years he had been a member of the University of Oxford—and that was to say he belonged to the Church of England; but when he entered a Mason's Lodge, he recognised all whom he found there as Brethren, whatever might be their religious creed. He also further expressed a regret that Jews had some years ago been excluded from Prussian Lodges; and added, that some of the West Kentish Masons are of the Hebrew persuasion.

We understand that the Lodges which still remain for the visitation of the P.G.M. are those of Maidstone, Dartford, and Gravesend.

A warrant has been issued for a Lodge at Sandgate, which the P.G.M. will shortly consecrate.

## NORTHUMBERLAND.

NEWCASTLE.—The annual meeting of the Prov. G. L. of Freemasons of Northumberland was held Nov. 25, in Freemasons' Hall,

Newcastle. The Rev. E. C. Ogle, R.W.P.G.M., was present, Bro. M. L. Jobling acting as D.P.G.M., in the absence of Bro. R. Medcalf. There were deputations present from the different Lodges of the Province, and a numerous attendance of Brethren. The business of the P.G.L. having been transacted, the R.W.M. appointed and installed the following Brethren as the Prov. Grand Officers for the ensuing year:—W. R. Todd, P.S.G.W.; G. Weatherhead, P.J.G.W.; Rev. J. F. Bigge, P.G. Chaplain; J. S. Challoner (unanimously re-elected), P.G. Treasurer; A. E. Donald, P.G. Sec.; T. Fenwick, P.G. Reg.; J. Barker, P.S.G.D.; H. Bell, P.J.G.D.; B. J. Thompson, P.G. Sup. Works; W. Dalziell, P.G.D.C.; F. Welford, P.G. Usher; T. Haswell, P.G.O.; A. Wilson, P.G.S.B.; W. Swan, P.G. Standard B.; W. Richardson, jun., P.G.P.; A. Dixou, Tyler. P.G. Stewards were also selected from each Lodge in the Province.

The Brethren, to the number of about fifty, afterwards dined together at the George Inn, the R.W.M. in the chair, Bro. Todd, S. Prov. G.W., vice-chairman. The usual Masonic toasts, and the R.W.M.'s compliments to his chief Office-bearers, and to the different Lodges of the Province, were given with due honours. The R.W.M., in responding to the toast of his health, given by Bro. M. L. Jobling, feelingly referred to the pleasure he experienced in once more meeting the Brethren of Newcastle, after the dreadful visitation which the town had suffered. He dwelt at length upon the privation which had been thereby caused, and upon the Masonic duty of relieving the distressed, and suggested, as a suitable thank-offering and mark of gratitude for deliverance from the pestilence, that a collection should be made in aid of those, who have suffered by the epidemic. The sum of 14*l.* 10*s.* was accordingly contributed by the Brethren present. The evening wore away pleasantly, and the Brethren broke up at a seasonable hour, after a protracted period of business and enjoyment, the proceedings having been throughout conducted with the most complete harmony in the true fraternal spirit of Freemasonry.

#### NORTH WALES AND SALOP.

SHREWSBURY.—The annual Provincial Grand Lodge for North Wales and Shropshire was held in Shrewsbury, on Wednesday, the 26th October, 1853. The Prov. G.M., Sir W. W. Wynn, Bart., *M.P.*, accompanied by Lord Methuen, Prov. G.M. of Wilts, and attended by his Officers, arrived at the Lion Hotel, at 2 p.m., together with several distinguished Masons from London, Lancashire, and Cheshire. Immediately on the arrival of the Prov. G.M., a Craft Lodge was opened by Bro. G. Marriott, of the Fortitude and Old Cumberland Lodge, No. 12, and of the St. John's Lodge, Adminton, Shropshire, No. 875, when Major P. B. Williams, and H. Fane, Esq., of the 79th Highlanders, were duly admitted to a participation in the mysteries and privileges of Freemasonry. Previous to the ceremony of initiation, a procession of the Prov. G. L. was formed in the magnificent Assembly-room of the hotel, and thence proceeded to the Craft Lodge.

The business of the Craft Lodge being ended, the Prov. G. L. was opened in ample form, when the minutes of the last G. L. were read and confirmed. The R. W. Prov. G. M. then appointed the various Officers for the ensuing year; viz.—E. H. Dymock, 328, D.P.G.M.; Sir A. V. Corbet, Bart., 328, G.S.W.; J. L. Rowland, 328, G.J.W.; C. Guise, 328, and P. Bentley, 328, G. Chap.; J. White, 328, G. Tr.; G. Marriott, 875, G. Reg.; C. Wigan, 328 and 875, G. Sec.; W. Brightwell, 328, and J. Broughall, W. M. 328, G. Deacons; J. Kennedy, G.S. Wales; T. Campbell Eyton, 875, G. D. Cer.; B. Churchill, 328, Ass. D. Cer.; J. W. Towers, W. M. 875, G. Sword-Bearer; H. Bloxam, 328, G. Organist; J. Bache, W. M. 887, G. Puist.; W. Nicholls, 328, G. Steward; W. Patchett, W. M., 135, G. Steward; W. Austin, 875, G. Steward; G. Gordon, 328, G. Steward; W. Cureton, 875, G. Tyler; E. Mallard, 328, G. Tyler.

The business of the G. L. having been transacted, the Brethren accompanied the M. W. P. G. M. to a sumptuous banquet, which had been provided by Bro. Lewis for the occasion, towards which the Prov. G. M. had contributed half a noble buck, from the park at Wynstay, with pheasants and hares, &c., from the same magnificent domain. The M. W. P. G. M., Sir W. W. Wynne, was supported right and left by the following Brethren:—The Right Hon. Lord Methuen, P. G. M. Wilts; Sir A. V. Corbet, Bart., S. G. W. North Wales and Shropshire; Thos. Campbell Eyton, Esq., 875, G. D. Cer.; E. H. Dymock, Esq., 328, D.P.G.M.; C. Wigan, G. Sec.; E. Lewis, (Cestercien), P. G. S. D., Cheshire; J. Bach, W. M., 887; J. W. Somers, W. M., 875; J. Broughall, W. M., 328; W. Morris, S. W., 887; T. C. Smith, 161, Wicklow; J. P. White, G. Treas., 328; H. Bloxam, G. O., 388; W. Nicolls, 328; D. Newell, 875; Captain C. Sparling, 328; W. Anslow, G. S., 875; W. Evans, 875; W. Barber, 875; J. Hamor, 328; Major B. Williams, 328; R. Putschard, St. David's, Bangor; W. Dixon, 875; R. P. Weston, 875; H. Freame, 328; F. Dance, 135; G. Gorslen, G. S., 328; Marten, St. David's, Bangor; Baker; Pickering, 135; Dixon, 875; H. Dubs, 328; J. Purcell, 875; E. Jeffries, 328; W. Patchett, W. M. G. S., 135; G. Marriott, G. R., 875; B. Churchill, A. D. C., 328; W. Carston, Tyler, 875; G. Malhard, Tyler, 328; W. P. Winter, Cestercien; R. Haycock, 328; G. Rotlings, 328; T. Onions, 328; W. Brightwell, S. G. D., 328; H. Wace, M. W., 328; J. H. Heathcote, P. J. G. W. 328; J. Randal; S. Pugh, 135; C. M'Kenzie, 875; C. J. Lloyd, 328; S. Wood, 328; W. J. Clement, P. G. G. W., 328; H. Evett, 875; R. Mason, 875; C. Guise, G. C., 328; J. L. Rowland, J. G. W., 328; P. Corbett, 328.

During the evening several excellent speeches were delivered, but we regret that our space will only permit us to give a portion thereof.

Before dinner, a blessing was asked by the G. C., Bro. Rev. C. Guise; and after the cloth was removed, "Non Nobis Domine" was well given by Bros. Hay, Baker, Purcell, and Savage.

The Prov. G. M., in giving the first toast, "The Queen," said that, as loyal subjects, all should, in a true Masonic manner, without

any observation from him, do honour to the name of her Most Gracious Majesty. If, however, anything could, by possibility, render so agreeable a toast still more palatable, and secure for it more than ordinary enthusiasm, it must be the fact that *our* Queen is not only the daughter of a Mason, but the niece of most illustrious Masons.—(Loud and long-continued applause.)

The next toast, "The Prince of Wales, Prince Albert, and the other members of the Royal Family," induced Sir Watkin to remark, that he had mentioned the son before the father, because the title of the son was drawn from the Principality. On such an occasion, therefore, having so many Welshmen present, he was, he thought, justified in the course he had taken.

The next toast given from the Chair was "The Earl of Zetland, M. W. G. M. of England; the Earl of Yarborough, and the other Grand Officers of England."

The Right Hon. Lord METRUEX then rose amid the loudest cheers. His lordship spoke as follows: "Brethren, I assure you it affords me very sincere pleasure indeed, in being here to-day, to do honour to my friend and Brother, Sir Watkin, and to meet the Brethren of North Wales and Shropshire. And first, let me offer my warmest congratulations to the Brethren, not only upon the establishment of a Province, but also on the appointment of Sir Watkin to the high and distinguished office of Prov. Grand Master. I have known Sir Watkin very long; I am fully sensible of his qualifications, his zeal, and above all, his great determination of character, a determination which has, to my knowledge, carried him through many difficulties, and which will, I am confident, enable him to make the Province over which he presides, at least equal to any other in the kingdom. I will not trespass longer on your time; I will say but a word or two more. I have travelled a long distance to be here to-day, so that my head may not be so clear as ordinary; and yet I feel I have sufficient energy and sufficient clearness left me to induce you to join me in drinking a bumper to the health of Sir Watkin, your M. W. P. G. M."

Loud and long-continued applause, the Brethren all rising, followed the announcement of Sir Watkin's name.

Sir WATKIN, in returning thanks, said: "Brethren, I know not how I am to return you thanks for the more than kindness you have always shown me—for the most enthusiastic reception you have now given to the mention of my name. I do, indeed, most sincerely hope I may be able to promote Freemasonry among you, to justify my appointment to the distinguished office I hold, as Grand Master of your Province, and to satisfy you all that I am not insensible to the kindness and good feeling, which has been exhibited towards me on every occasion we have met, since I became your Grand Master. When I look along this table and then see so many distinguished Masons, it will not do for me to expatiate on the principles of our Order. I need not allude to our noble Charities, encouraged and supported by Royalty itself—to our Institution for the maintenance

and education of the indigent female children of reduced Freemasons—to the Royal Masonic Institution for the educating and apprenticing the sons, or the Royal Benevolent Institution for Aged Freemasons, their wives, or their widows; all these are well known to all of you; they are all, not only deserving, but *demanding* of our best support. I cannot, I repeat, sufficiently thank you for your great kindness to me; but I do, I assure you, most fervently hope I may be a humble instrument in the development of Freemasonry, and that, by the determination alluded to by Lord Methuen, I may be, at least, able to maintain, with your assistance, the position our Province now holds in the Grand Lodge of England. (Protracted applause.)

Sir WATKIN then proposed the health of his noble friend Lord Combermere, G. M. for Cheshire.—“As Welshmen,” he said, “we are proud of the Cheshire hero; indeed, we must all be proud to think that the three Peninsular General officers, present at the funeral of the Ill. Bro. the Duke of Wellington, were all connected with the Principality. Yes, Brethren, our Province is justly proud of its generals, for it has sent forth Hill, Anglesey, and Combermere. May I with Lord Combermere couple the name of my noble friend and Brother Lord Methuen, G.M. of Wilts?” (Loud applause.)

Lord METHUEN, in returning thanks, said,—“Your Grand Master has coupled my name with one so great and so good, as to render the task of returning thanks even more difficult than it would have been under other and ordinary circumstances. As I have before mentioned this evening, I am not only much gratified in being here to-day, to do honour to my friend, but I am also gratified in the opportunity of becoming acquainted with the Brethren of North Wales and Shropshire. Though I have Freemasonry deeply at heart, though I have been recently appointed to the high and distinguished office of G. M. of Wilts, I am, I fear, very rusty, as Bro. Marriott would soon find out were he to take the trouble to examine me. The greatest and best of men have belonged to our Order. If we turn to the army, we find the best of its officers, from Julius Cæsar to the gallant Napier (who has been so recently gathered to his fathers), members of the Craft. If we turn to the Church, we find she had given members to it—St. Alban’s—who formed the first Grand Lodge in Britain. Time will not allow me to enumerate further; sufficient, that Churchmen were amongst our oldest Masons. From King Athelstan, who granted a Charter to Freemasons in 926, to his Majesty King William IV., who, on his accession, declared himself Patron of the Order, we find the Craft supported by the best, the bravest, the wisest of the land. I must, however, conclude by again thanking you all for the kind welcome you have given me, and by assuring you that, if any of you ever come to the West, you shall have the heartiest reception I can give you.”

Sir WATKIN then proposed the health of the Grand Chaplains.

Bro. the Rev. C. GUISE, in returning thanks, said,—“To you, who have so kindly received the toast, and to you, R.W.G.M., for having

proposed it, I beg to return my thanks, as also to Sir Watkin, for the honour he has again conferred upon me in having appointed me one of the Chaplains to the Province of North Wales and Shropshire."

Sir Andrew V. CORBET, Bart., said,—“In conformity to the request of the G. M., he had very great pleasure in proposing as the next toast, the health of the R. W. D. P. G. M. Bro. Dymork.”

Bro. DYMORK said,—“He felt deeply the high and flattering compliment now paid to him; he was proud of his distinguished position, and that his best energies would be given, as they had been devoted to the promotion of the Craft, not only in this Province, but generally.”

Sir WATKIN then proposed the health of Bro. Sir Andrew Corbet, Bart., the S. G. W.

Sir ANDREW returned his best thanks for that and the many other favours he had received from the Brethren during the thirty-three years he had been a Mason.

Sir WATKIN then proposed the health of Bro. W. J. Clement, whose excellent father, before him, had through a long and useful life marked his sense of the Order by his long and valuable connection with it.

Bro. CLEMENT said,—He felt quite unequal to return thanks for the compliment just paid him. He regretted he had done but little for Masonry, but his venerated father, who had so lately been borne to his fathers, was upwards of sixty years a member of the Order.

Bro. CLEMENT again rose and said,—He did not know why a toast, all harmony itself, should be proposed by a voice so discordant as his; he had, however, very great pleasure in mentioning the names of Lady Wynn, Lady Corbet, and Lady Combermere, the Patronesses of the Order.

Sir ANDREW CORBET returned thanks.

Sir WATKIN then proposed the health of Bro. Marriott, with thanks to him for his valuable services; he had experienced very great pleasure in witnessing the ceremony of initiation which had been performed by him, and he was quite sure his valuable services in the Province would be fully appreciated by the Brethren.

Bro. MARRIOTT spoke as follows,—“Most Worshipful Grand Master and Brethren, I am convinced, from all I have seen, the Royal Art must prosper in North Wales and Shropshire. So long as the Province is presided over by one so distinguished and so determined to carry out the principles of our Order, as alluded to by Lord Methuen, in his very able address—I say as long as our M. W. G. M. is so enthusiastic, and our Brethren so zealous, the Order has nothing to fear in this part of the world, and will stand out not only second to no other Province, but an example of what can be accomplished by perseverance and determination. As regards the high and flattering compliment, which our G. M. has this day been pleased to pay me, both in having mentioned my name to your notice now, as also in having appointed me Grand Registrar, I can

only say that I deeply deplore my inability to express, in words, the sense I entertain of his very great kindness. I have, as yet, I feel, done but little in this Province to merit your approbation, but little compared with the pleasure I feel, at all times, in lending a helping hand towards the furtherance of our Order; but I assure you that I shall feel the highest gratification, if it be your pleasure, in visiting every Lodge in the Province, and affording to the younger members that knowledge of Freemasonry so essential to our orthodox working of the Craft. W.G.M. and Brethren, however much I may have failed in giving expression to my deep feelings of respect for the high honour you have this day done me, I trust you will believe that for your kindness my heart is overflowing with gratitude. In plain language, then, be pleased to accept, from my heart, my warmest thanks. I humbly trust, by my actions, to prove to you at the commencement of another Masonic year, that the favour of our G.M. has not been undeservedly conferred upon me."

Bro. MARRIOTT again rose and said,—“Brethren, the W.G.M. has honoured me by calling upon me to submit the next toast. Will you do me the favour to charge your glasses, and to drink the toast in a bumper? It is one that always receives a hearty response in every Lodge I visit. I call upon you to drink the health of Bro. Major Williams and Bro. Freeme—those make the *ninety-nine* initiated by me into Freemasonry, and I may add, speaking from some experience, that I never performed the ceremony with more pleasure and satisfaction than I did this evening. I trust the little they have seen is sufficient to satisfy them of the excellence of our Order, and will act as an incitement to them to make the sublime Art their study, so that at no remote period we shall find them no mean constellations in the Craft.

Major WILLIAMS returned thanks.

Several other toasts followed, concluding with the usual Masonic one, “To all poor and distressed Masons.”

Music enlivened the proceedings, and Brothers Hay, Baker, Purcell, and Savage, contributed songs. At half-past ten the W.G.M. and Brethren retired, after a most agreeable and truly Masonic festival.

#### OXFORDSHIRE.

MASONRY AT OXFORD.—The Apollo University Lodge has had some brilliant meetings during the last term, and has enrolled a large number of new members, many of whom will, doubtless, at some future day, do much to propagate and extend Masonry in those different counties in which they may be located. It is for this reason that peculiar interest attaches to the University Lodge, the members of which remain in Oxford but a few years, and then are scattered over various parts of the kingdom. The Masonic knowledge, which they acquire during their sojourn at the University, qualifies them to take their share of Masonic duties in their new spheres of action; and, at the present time, many of the best Provincial Grand Masters and Provincial Grand Officers were first

admitted to the light within the walls of the University Lodge. The last meeting of the Apollo Lodge for this term was held on Wednesday, the 7th of December, and was invested with additional interest, in consequence of there being no less than twelve candidates for initiation. The following gentlemen were initiated on that occasion :—Mr. Edward Henry Pember and Mr. Drummond, of Christ Church; Mr. William King, Mr. Crawford, Mr. T. E. Withington, Mr. Davis, and Mr. Dalison, of Merton College; Mr. Boscowen Trevor Griffith and Mr. Edward Heaton Ellis, of Exeter College; Mr. Luke Gerald Dillon and the Hon. Edmund John Monson, son of Lord Monson, of Baliol College; and Mr. Walter Hugh Erle Welby, of Corpus Christi College. The ceremony of initiation was performed by the W.M. Bro. Thomas Best, of Magdalen College, who delivered the charges, and conducted the whole of the business in an admirable manner. The election of a W.M. for the ensuing year then took place, and Bro. W. B. Beach, Prov. G.S.W., of Christ Church, was duly elected.

On the conclusion of the business in the Lodge, the Brethren, in number about seventy, withdrew to the banquet-room, where the Stewards had provided an entertainment worthy of the occasion. The Prov. G.M. of Oxfordshire, Bro. Rev. C. J. Ridley, attended the banquet, and availed himself of the opportunity to communicate to the Brethren that he had appointed Bro. Captain Bowyer, W.M. of the Cherwell Lodge at Banbury, to be D.P.G.M. of Oxfordshire, in the room of Bro. Stephen Burstall, *M.A.*, of University College, who is gone to Australia. The appointment has given the greatest satisfaction to the Brethren of the Province, for, in addition to the high estimation in which Captain Bowyer is held, he is distinguished as a Mason, having been Master of the Richmond Lodge for two years. In his present position as W.M. of the Banbury Lodge, he is doing essential service to Masonry, and through his instrumentality, with the aid of his zealous officers, this young but promising Lodge bids fair to hold high rank among Provincial Lodges.

**THE ALFRED CITY LODGE.**—The Alfred City Lodge has had some large and excellent meetings during the past quarter, and under the Mastership of Bro. Alderman Dudley, late mayor of Oxford, has kept up its credit as a well-conducted working Lodge. At the last meeting, held on Tuesday, the 13th of December, the Brethren proceeded to the election of a W.M. for the year ensuing, when Bro. Thomas Randall, S.W., was duly elected. The election of Bro. Randall to the Master's chair will tend greatly to uphold the high character which this Lodge enjoys; for, in addition to his literary acquirements, he combines habits of business and the strictest integrity, and possesses a heart truly Masonic in every sense of the word. Few men have done more to ameliorate the moral and social condition of the humbler classes, or more readily and heartily devoted their time and attention to promote measures calculated to advance the general good of the community. The estimation in which Bro. Randall is held by the citizens, may be judged of from the fact that,



some months ago, when there was a vacancy in the office of alderman, the Town Council, for the first time since its formation, made their choice away from their own body, and selected Bro. Randall, who at that time was not a Councillor, to fill the vacancy. A greater compliment could not possibly have been paid to any citizen, and it reflected great credit on the Council, for one more worthy of it could not be found within the walls of this ancient and loyal city. It is no less gratifying to find that the Masonic Brethren have also taken the earliest opportunity of testifying that they appreciate the services and kindness of heart of one, who will reflect honour on the chair which he will fill, and credit on the Lodge, over which he is selected to preside.

At the same Lodge, Bro. Alderman Dudley was elected Treasurer, and Bros. Frazer and Townsend were re-elected Stewards for the ensuing year. The W.M. Bro. Dudley was unable to be present at the Lodge, and Bro. Alderman R. J. Spiers, P.G.S.B., officiated for him; later in the evening Bro. Dudley was enabled to take his seat at the head of the banquet, which was graced with the presence of the R.W.P.G.M. Bro. Rev. C. J. Ridley.

CIVIC HONOURS BESTOWED ON MASONS.—The corporation of Oxford have elected Bro. Alderman R. J. Spiers, P.G.S.B., a most distinguished Mason, and well known to the members of Grand Lodge from his services at the Board of General Purposes, and Grand Sword Bearer for two years, to fill the high and responsible office of chief magistrate of the city. The mayor of the past year was Bro. Alderman Dudley, who is the present W.M. of the Alfred City Lodge; but he will vacate the latter office on St. John's Day, when Bro. Randall will be installed. The corporation of Oxford includes among its members the following Masons:—Bro. R. J. Spiers, mayor; Bro. C. J. Sadler and Bro. W. H. Butler, aldermen; Bro. G. P. P. Hester, town clerk; Bros. J. Wyatt, W. Thompson, F. Thomas, and J. Plowman, councillors.

#### SOMERSETSHIRE.

TAUNTON.—Bro. Eales White, P.P.J.G. Warden, Somerset, and P.M. No. 327, has been elected High Bailiff of the ancient borough of Taunton.

The annual festival of St. John was celebrated on the 30th Dec.

Lodge No. 327.—The Hon. Major Charles Napier has been chosen W. M. of this Lodge for the ensuing year. Much approbation has been awarded to the W.M. Bro. Abraham, for the able manner in which the working of the Lodge has been accomplished in the past year.

#### STAFFORDSHIRE.

NEWCASTLE-UNDER-LYME.—On Thursday, 17th Oct., the foundation-stone of the new covered market, intended to be erected on the site of the Crown Inn, in Penkhull-street, was laid by the Worshipful the Mayor, John Lamb, Esq., with considerable ceremonial.

Additional interest was excited by the circumstance of the Prov. G. Lodge of Freemasons of Staffordshire uniting with the civic authorities in the public demonstration, and thereby adding to the *éclat* with which the proceedings went off. The ceremonial of the day was preceded by a handsome luncheon at the Castle Hotel, at twelve o'clock, given by Alderman Henry Hall, W.M. of the Sutherland Lodge of Unity, Newcastle. The invitations were extended to every Brother in the Province, and others at a distance. Upwards of eighty Brethren partook of Bro. Hall's hospitality. At the conclusion of the repast, the Brethren adjourned to the temporary Lodge-room, at the Literary and Scientific Institution, when the Craft Lodge was opened by Bro. Hall. Soon after, the R. W. Prov. G.M. Lieut.-Col. Vernon, R.W. Prov. D.G.M. T. Ward, and the other Officers of the Prov. G. Lodge were admitted, and the P.G. Lodge opened in due form. This being a Lodge of emergency, the only business transacted was in connection with the ceremony of the day, which being done, the Brethren formed in procession about two o'clock, and proceeded to Marsh Parade, the residence of the Mayor, where they were joined by the civic procession.

On arriving at the site, the Brethren and others composing the procession opened to the right and left, forming an avenue, through which the Mayor, the civic body, the P.G. Master, and the Masonic body passed, and took up the respective stations allotted to them. The ceremony was commenced by the P.G. Chaplain, the Rev. W. H. Wright, offering up a prayer; at the conclusion of which the choir, under the direction of the P.G. Organist, sang a portion of the Hundredth Psalm. The upper stone was then raised, and the lower one adjusted. The P.G. Treasurer then deposited the coins in the cavity of the lower stone. A copy of the *Staffordshire Advertiser* of October 8th, and of the *Times* of October 13th, were also deposited in the stone. The P.G. Secretary then read the inscription on the plate, and placed the same in its proper situation. The P.G. Chaplain again offered up a prayer. The cement was next placed on the upper surface of the lower stone, and the Mayor adjusted the same with a silver trowel, which was handed to him for that purpose by the P.G. Sup. of W. The stone was then slowly lowered, and the Mayor gave it one knock with the mallet, amidst the applause of the assembled multitude. "Rule Britannia" was then played by the band. The P.G. Master next proved the just position of the stone by the plumb-rule, level, and square, which were handed to him by the several Brethren whose duty it was so to do, the P.G.M. giving the stone three knocks with the mallet, and making the customary declaration. At the conclusion of this part of the ceremony the band played the National Anthem. The cornucopia containing the corn, and the ewers containing the wine and oil, were next presented to the Prov. G.M., who sprinkled the corn and poured the wine and oil with the usual ceremonies, the choir singing an anthem in the intervals between each invocation. The architect then handed the plans of the building to the P.G.M., who, after inspecting them, returned

them to the architect, together with the tools used for proving the position of the stone, requesting him to proceed to the completion of the work in conformity with the plans. The P.G. Chaplain closed the ceremony with a prayer, and the band played the National Anthem. Three hearty cheers were given for the Mayor.

The procession was then re-formed, and returned in reversed order; the P.G. Lodge first accompanying the Mayor to his residence, and then proceeding to the institution, where the Lodge was duly closed.

On the brass plate deposited in the stone was the following inscription:—

“Borough of Newcastle-under-Lyme,  
13th October, A.D. 1853.  
The First Stone of this Market was laid by  
His Worship the Mayor,  
In the presence of the R. W. George Augustus Vernon, Prov. G. M.,  
And the R. W. Thomas Ward, Dep. Prov. G. M.  
of the Freemasons of the Province of Staffordshire, and the  
W. M. of Lodge 674, Newcastle-under-Lyme.  
John Lamb, Esq., Mayor.  
John Nickisson, Esq., Alderman and Magistrate.  
Alderman Samuel Mayer.  
James Astley Hall, Esq., Alderman and Magistrate.  
Edward Wilson, Esq., M.D., Magistrate.  
William Dutton, Esq., Alderman and Magistrate, P. P. S. G. W.  
Francis Stanier, Esq., Magistrate.  
Alderman Henry Hall, W. M. Alderman Liddle Elliot.

COUNCILLORS:—

John Hallam, P. M., 674 ; John Leech ; Thomas Walton Mayer ;  
Thomas Phillips ; William Hargreaves, P. M., 674 ; Elias Shaw ;  
James Dickson ; John Broomhall, P. M., 674 ; Samuel Mayer Turner ;  
Thomas Mason ; William Cartwright, P. M., 674 ; James Miller ;  
Richard Tilsley ; James Hinds ; John Williams ;  
Thomas Harding, Town Clerk.  
Joseph Knight, Coroner.  
J. W. Ward, Clerk of the Peace.  
Robert Chapman, Architect.  
James Trubshaw, Surveyor of Works.”

The trowel used on the occasion was of silver, and very handsomely got up by Mr. Joseph Mayer, of Liverpool. It had the following inscription engraved thereon:—“Presented to the Worshipful, John Lamb, Esq., Mayor of the Borough of Newcastle-under-Lyme, by the Town Council and the Officers, on the occasion of his laying the Foundation-stone of the Borough Covered Market, 13th October, 1853.” On the face of the trowel were also engraved the Borough Seal, and the front elevation of the building.

The mallet used by the Mayor deserves a passing notice, it being the same used by George the Fourth, when he laid the foundation-stone of Windsor Castle, at the time of its restoration in 1824. It was presented to the Brethren of the Sutherland Lodge of Unity, Newcastle, by Bro. Jenkins, of Windsor, formerly a member of the Newcastle Lodge.

THE CIVIC BANQUET.—In the evening, the Mayor, John Lamb, Esq., gave the customary annual dinner to the corporate body, in the Town Hall.

The Mayor, John Lamb, Esq., presided, and was supported on his right by the Rev. H. Veale, Rector of Newcastle, Sir F. Dwaris, Recorder of the Borough, and S. Christy, Esq., *M.P.*; and on his left by Lieut.-Col. Bagot, Lieut.-Col. Vernon, *P.G.M.*, and W. Davenport, Esq. John Hallam, Esq., occupied the vice-chair.

The Mayor, in the course of the proceedings, said he hoped they would all fill a bumper to "The health of Colonel Vernon, and the other Masons who had honoured him with their company, and assisted in the ceremonial of that day." He expressed the pleasure it had afforded him to entertain them, and added, with reference to the ceremony, that had it not been attended by those gentlemen, it would have lost much of its effect and attractiveness. The toast was very cordially honoured.

Col. Vernon, in reply, said it had afforded him, as no doubt it had the other Brethren, the greatest gratification to assist at the interesting and important ceremony, in which they had had the honour to participate; but an additional inducement to them to attend, was to pay respect to the Mayor, not only as the chief magistrate of that borough, but also as a Brother Mason. Having assured the Mayor that the remembrance of that day would long live in their hearts, and feelingly acknowledging, on behalf of the Fraternity, the kindness and liberal hospitality, with which they had been entertained by Bro. Hall, and by the Mayor, Bro. Vernon concluded by wishing for the latter health, prosperity, and all the blessings which T. G. A. O. T. U. might be pleased to bestow on him.

#### SUFFOLK.

HALESWORTH.—A Prov. G. L. was held on Monday, Oct. 3rd, at Halesworth, the R. W. Prov. G. M. Sir E. S. Gooch, Bart., *M.P.*, presiding. The Prov. G. L. was opened at the Assembly rooms, the regular Lodge-room at the King's Arms being found too small to accommodate the Brethren. Bro. Sir E. S. Gooch was accompanied by his brother Capt. T. Gooch, R. N., A. Arcedeckne, Esq., and other influential members of the Craft. The town presented an unusually animated and gay appearance, every exertion having been made by the members of the "Prudence" Lodge and many of the inhabitants to welcome the gathering of the ancient and honourable Order. The Brethren assembled at the King's Arms, which had been made head-quarters, and proceeded from thence to the Assembly-rooms, where the Board of Finance met at twelve o'clock, presided over by Bro. R. Martin, of Holbrook, the Dep. Prov. G. M. The Prov. G. L. was opened at one o'clock precisely, by the R. W. Sir E. S. Gooch, Bart., *M.P.*, assisted by his Officers. The business of the Lodge having been disposed of, the R. W. the Prov. Grand Master appointed the following Brethren as Officers of the P. G. Lodge:—Bros. R. Martin, Lodge, No. 131, *vice* G. Thomas, Esq., dec., D.P.G.M.; J.

Hatton, 544, *vice* P. Allez, P.G.S.W. ; F. B. Strathern, 544, *vice* J. Pitcher, P.G.J.W. ; Arcedeckue, 131, *vice* T. Gooch, P.G.S.D. ; J. Williams, 813, *vice* H. J. Bridges, P.G.J.D. ; Rev. E. Neale, 522, P.G. Chap. ; T. Jones, 131, P.G. Treas. ; F. W. Ellis, 813, P.G. Registrar ; E. Dorling, 522, P.G. Sec. ; J. A. Pettit, 522, P. G. Sup. of Works ; S. S. Brame, 383, P.A.G.D. of Cer. ; S. Freeman, 757, P.G.D. of Cer. ; A. Bowles, 522, P.G. Organist ; J. Whitmore, 96, P.G. Sword-Bearer ; J. Batten, 272, *vice* C. T. Townsend, P.G.P. Pursuivant ; Alex. Robertson, P.G. Tyler ; and Bros. Grimwood, 96 ; Neale, 253 ; Tyrell, 272 ; Whitehead, 383 ; Schulen, 131 ; and Stagg, 751, as Stewards.

A procession of the Brethren was then formed, about 200 in number, and proceeded to divine service at St. Mary's Church. The prayers were read by the Rev. R. E. Hankinson, the rector of Halesworth, and an impressive and appropriate sermon was delivered to the Brethren by Bro. the Rev. E. Neale, P.G. Chaplain, who took his text from the 15th chapter of Deuteronomy, and part of the 7th verse :—“Thou shalt not harden thine heart, nor shut thine hand from thy poor brother.”

A collection was made in the Lodge in aid of a building fund for the extension of the Boys' schools at Halesworth, when 13*l.* 11*s.* were collected ; which added to 6*l.* 9*s.*, amount collected at the church, made the total of 20*l.* The day was unusually fine for this season of the year, and the splendid regalia displayed on such occasions appeared to great advantage and effect. After divine service, the procession re-formed, and proceeded to the new Girls' School recently erected, when the Masonic body was addressed by John Crabtree, Esq., who, in very appropriate terms, returned the thanks of the School Committee for the interest the Fraternity had showed in their behalf.

The banquet took place in the Assembly-rooms, the interior of which had been decorated with flowers, evergreens, and banners. A gallery was fitted up for the accommodation of a number of ladies, to afford them an opportunity of witnessing the proceedings of the Prov. G. L. at the festive banquet.

At nine o'clock, the P.G.M. left the chair, after giving the last Masonic toast,—“Speedy relief to all poor and distressed Brethren.”

This meeting of the Prov. G. L. of Suffolk will be long remembered, and considered one of the red-letter days of the good people of Halesworth.

#### SURREY.

CROYDON.—The Provincial Grand Lodge of this Province was held, on the 3rd of November, at the Greyhound Hotel, Croydon. A meeting of the East Surrey Lodge of Concord, No. 680, proceeded to the business of the day, at which an initiation and some other regular affairs were transacted. Bro. A. Dobie, G. Reg. and Prov. G. M., opened the Grand Lodge at three o'clock. Bro. G. Francis, the D.P.G.M., being unable to attend, the P. G. M. appointed Bro.

R. L. Wilson, the sen. P.G.S.W., to act as D.P.G.M. for the day, Bro. G. Price, P.S.G.W., Bro. King, P.G.J.W. The minutes of the previous P. G. L. were read and confirmed, and the sum of 20*l.* unanimously voted towards a subscription for the widow of the late Bro. G. Penfold, P. G. W. The following appointments were then made:—Bros. G. England, No. 680, P.G.S.W.; C. Lenny, 680, P. G. J. W.; J. H. Mortimer, 683, P. G. S. D.; R. Lashmar, 680, P.G.J.D.; G. White, 593, P.G.D.C.; B. Bean, P.G.S.B. Bro. Elkins was re-elected P. G. Treas.; T. T. Blake re-appointed P. G. Sec.

The Prov. G.M. then addressed the Brethren on the subject of the new edition of the “Book of Constitutions,” which he said contained many alterations.

The Prov. G. L. having been closed in the usual form, the Brethren adjourned to the banquet, which was provided with the good taste and liberality of Bro. Bean, in the ball-room of the hotel, the Prov. G. M. presiding.

Bro. R. L. Wilson, acting P.D.G.M., in proposing the health of the Prov. G. M., said he was certain of having a hearty welcome to the toast, since Bro. Dobie’s merits as a man and a Mason were so well known and recognised. He could but, however, remark, that in the metropolitan Province of Surrey, Masonry had declined, since, in fact, there were but four Lodges now in action. Where the cause lay he was unable to discover; but it could not, he was persuaded, be in their G.M., whose untiring energies were ever devoted to the cause of the Craft. He ventured to express a hope that the next meeting of the Prov. G. L. would exhibit Surrey Masons rallying round their excellent G.M. with increased numbers.

The toast was greeted with a Surrey fire.

The Prov. G.M., in thanking Bro. Wilson for the manner in which he had proposed, and the Brethren for their warm reception of, his name, assured them that as long as he could be useful, and they were satisfied with him, he should continue to preside over the Province of Surrey with satisfaction.

The accustomed toasts having been disposed of, the Prov. G.M. and most of the Brethren departed at an early hour.

#### YORKSHIRE.

BRADFORD.—A numerous and influential meeting of the Masonic body took place, Oct. 5, in the large refreshment-room of St. George’s Hall, on the occasion of the Prov. G.L. Meeting being held in Bradford. The meeting was well attended.

In the evening there was a Masonic Ball in St. George’s Hall, which had been placed at the disposal of the Masonic body by the liberality of the Chairman and Directors, in grateful acknowledgment of their services at the laying of the foundation-stone with Masonic honours by the Earl of Zetland. The surplus proceeds of the ball, amounting to 50*l.* 11*s.* 6*d.*, were devoted to the maintenance of the

Masonic ward in the Bradford Infirmary (furnished by the Lodge of Hope, No. 379, in 1851), and Royal Masonic Girls' School, London.

The ball was held under distinguished patronage. The ladies patronesses were the Countess of Zetland, the Countess of Yarborough, Lady Londesborough, Lady Goderich, and Lady Augusta Milbank. The patrons included the Earl of Zetland, M.W.G.M. of England; the Earl of Yarborough, R.W.D.G.M.; the Earl of Mexborough, R.W.P.G.M. of West Yorkshire; Lord Londesborough, R.W.G.S.W.; Lord Goderich, M.P.; Charles Lee, Esq., R.W.D.P.G.M. of W. Yorkshire; S. Blair, Esq., R.W.D.P.G.M. of East Lancashire; Mark Milbank, Esq., York, R.W.P.D.P.G.M. of North and East Ridings of Yorkshire, &c. &c.

The ladies and gentlemen present at the ball were between 400 and 500 in number.

### ROYAL ARCH.

YORK.—ZETLAND CHAPTER, No. 287, ATTACHED TO UNION LODGE.—A Convocation of this Chapter was held on the 16th Nov., 1853, when T. E. Newnum, M.E.Z., in the name of the Principals, Officers, and Companions, presented to Comp. A. A. Leveau, P.Z., a handsome salver, as a mark of their high appreciation of his invaluable services, and of his unwearied attention to their interests. The inscription which the salver bore was as follows:—

Presented to

A. A. LEVEAU, Esq., G.S.B. of Grand Lodge of England;

P. G. Dir. of Cers. of the Supreme Grand Chapter of England;

P. Z. of Zetland Chapter, No. 287, &c., &c., &c.,

By the Principals, Officers, and Companions of the Zetland Chapter of Royal Arch Freemasons, 287,

As a Testimonial of their fraternal regard and esteem,

And in acknowledgment of the important and valuable services rendered by him

With unremitting zeal and attention during a period of several years.

York, 16th November, 1853.

Comp. Leveau replied in an exceedingly suitable and appropriate manner. There were two candidates for exaltation, which ceremony was, at the request of the M. E. Z., very ably performed by Comp. Leveau, P. Z.; and the proceedings were then brought to a close.

*Consecration of a Royal Arch Chapter.*—A warrant for a R.A. Chapter, connected with the Pomfret Lodge, No. 463, having been granted by the Supreme Grand Chapter, and Friday, the 18th Nov. appointed for the consecration thereof and installation of the Principals, a very numerous attendance of members of the Order assembled at the George Hotel, Northampton, from London and the adjoining Provinces, for the purpose of assisting in the important and beautiful ceremony, among whom were Comps. Leveau (consecrating principal); W. Watson, P.Z., Chap. 25; J. Savage, P.Z., No. 7; W. Evans, P.Z., No. 7; R. Spencer, P.Z., No. 3; F. Dee, P.Z., No. 51; W. Lloyd, P.Z., No. 51; Kettle, P.Z., No. 51; and several other equally

eminent Companions, whose names the space at our command will not permit us to enumerate in this report.

The Chapter having been opened, Comp. Leveau proceeded to consecrate the Temple (dedicated to the honour and glory of the M.H.), assisted by Comps. Savage, Evans, Watson, Dee, Lloyd, and Spencer. That imposing ceremony being ended, Comp. Leveau, as the first arch of the new chapter, then installed Companion C. W. Elkington as Z., who had been appointed by the Grand Chapter; Comp. Savage installed Comp. Green as H.; and Comp. Watson, Comp. Worley as J. We cannot refrain from expressing the high gratification evinced by all those, who were privileged to be present during those solemn and important ceremonies; it is sufficient to state, that in the hands of Comps. Leveau, Savage, Watson, and Evans, no portion of the sublime degree was defective; indeed, we never remember having witnessed the work so efficiently or beautifully performed as it was on that occasion.

The officers appointed to preside over the important Chapter, the first and only one in the Provinces of Northampton and Huntingdonshire, were as follow, viz.: Elkington as Z.; Green as H.; Worley as J.; Welchman as E.; Styer as N.; Smith as P.S.; the Right Hon. the Marquis of Huntley as 1st Asst. S.; the Hon. T. L. Powys as 2nd Asst. S.; Welchman, Sen. Treas.

Between seventy and eighty Companions were present to witness the ceremony of Exaltation, which was most ably performed by Comps. Elkington as Z., Dee as H., Lloyd as J., assisted by Comp. Evans as P. S., and W. Watson as S. N. We have often witnessed the performance of the beautiful ceremony of Exaltation, but are compelled to admit, that we never were present in a Chapter where it was more admirably conducted. When we announce that, in addition to the Consecration and Installation, there were fourteen candidates exalted, and likewise that three Principals of the Shakspeare Chapter of Warwick were installed into their respective chairs on that occasion, the members of the Order will easily understand that none but very talented members of the degree could have accomplished such a task; and it is to be hoped that the new Chapter, which has received such support, will follow the example and emulate the zeal of the Companions, who so kindly aided them on that important day. We have no doubt that the Northampton Chapter will do credit, not only to the Grand Chapter, and to its own immediate Provinces, but likewise to the Royal Order itself.

After the ceremony, the Companions partook of a splendid banquet, at which we were pleased to find that support was not wanting, there being present the M. N. the Marquis of Huntley, Lord Leigh, W. J. Boughton Leigh, and a majority of the most influential Companions from the adjoining Provinces, who individually expressed their approbation, and seemed to vie with each other in their desire for the success and prosperity of the new Chapter. Many speeches were delivered on the occasion, amongst which were those of the M. E. Z. Comp. Elkington, the Marquis of Huntley, Lord Leigh,



J. W. B. Leigh, Esq., Comp. Kettle, &c., which, as before stated, space will not permit us to give in this report. This we regret, because they were not only addresses, which propounded the pure principles of our Order, but were also of a character which claims for them valuable consideration, and as specimens of English eloquence.

After a day well spent in a good and valuable cause, the members returned to their homes, bearing with them a recollection which will not be soon effaced, and which, it is hoped, will carry with it a moral and beneficial result.

### TEMPLARISM.

**HOLY CROSS ENCAMPMENT.**—*October 20th, 1853.*—This encampment was opened in due form on this day, at Coryton Park: present Sir Kts. Col. Vernon, P. G. Commander, Staffordshire; Sir John G. R. De la Pole; C. J. Vigne, G. Commander; Rev. G. Bythesea; Dr. Falconer; G. Muttlebury; J. E. White; W. Buckland; Capt. T. Still, Pickering, Bond, Webber, and Sir Kt. W. Tucker, P. G. Commander, Dorset, when Comp. John Charles Bucknill, *M.D.*, Superintendent of the Devon County Lunatic Asylum, was installed a Masonic Knight Templar by the Eminent Commander Sir Kt. C. J. Vigne.

The Godefroi de Bouillon Encampment of Knights Templars, under the command of the M. E. and Supreme Grand Master Col. Kemys Kemys Tynte, was consecrated on the 14th October, at Stoke-upon-Trent, Staffordshire, by Lieut.-Col. Vernon, V. E. Prov. G. Commander for the Province of Stafford, on which occasion Sir Kt. Henry Charles Vernon, of Hilton Park, the R. W. Prov. G. M. for Worcestershire, was installed E. Commander for the ensuing year, and Sir Kts. Ward and Trubshaw, Captains commanding columns. The meeting was numerous attended, and several distinguished Sir Kts. from other Provinces were present, amongst whom were Sir Kt. Dawes, V. E. P. G. Com. Lancashire; Sir Kt. Crutenden, V. E. P. G. Com. Cheshire; Sir Kts. Dee and Reece, P. E. Commanders Beaucéant Encampment; Sir Kts. Royd, Cork, and Varley, and many others. Several candidates were installed.

### THE ANCIENT AND ACCEPTED RITE.

**CORYTON CHAPTER ROSE CROIX.**—A Chapter of this Order was opened at Coryton Park, Devon, on Thursday, October 20th, when the following Members were present:—Lieut.-Col. Vernon, P. G. M. Staffordshire, 33rd Degree; Sir J. G. Reeve de la Pole, 30th Degree; C. J. Vigne, Esq., 30th Degree; the Rev. G. Bythesea, 30th Degree; G. Muttlebury, Esq., 30th Degree; J. E. White, Esq.; Walter Buckland, Esq.; Dr. Falconer, 30th Degree; and William Tucker, Esq., of Coryton Park, P. G. M. Dorset, 33rd Degree. At this Chapter Bros. John Charles Bucknill, Esq., *M.D.*; William Thomas Barker, Esq.; John Stevens Cousens Stevens, Esq., and Alexis Soyer, were regularly admitted to this sublime Degree. The ceremony was

impressively performed by Sovs. Inspectors-General, 33rd Degree, William Tucker, and Lieut.-Col. George Vernon. After the business of the Chapter had been concluded, the above-mentioned Brethren dined at Coryton, together with the following Brethren from the Axminster Lodge, viz.,—Capt. J. T. Still; Messrs. J. Pickering; C. W. Bond; J. S. C. Stevens; W. Keech; J. N. Webber, and Capt. W. T. Barker.

On the following day, nearly the same party met and dined at Shute House, the seat of Sir John George Reeve de la Pole, Bart.

These fraternal meetings will long be remembered, and faithfully recorded by those who were associated, through the kindness of their Masonic and hospitable host, beneath the roof trees of Coryton and Shute.

BATH.—On Tuesday the 25th October, the Rose Croix Chapter of St. Peter and St. Paul was opened and consecrated, at Bath, under the most favourable auspices. There were present many distinguished Brethren from distant parts of England, who availed themselves of the opportunity of witnessing this interesting ceremony. Among these were two Sov. Grand Insp. Gen. of the Supreme Grand Council of the 33rd Degree, Bro. William Tucker and Lieut. Col. Vernon, who undertook the ceremonies of consecrating the Chapter and placing the M. W. S. Bro. Charles John Vigne, 31, in the chair, which they performed in the most beautiful and impressive manner; and Bro. Costa, who most kindly presided at the organ, completed, by his playing, that solemn character, for which this beautiful Degree, when well given, is so eminently distinguished. The M. W. S. and his Officers received the most complimentary expressions of the satisfaction felt by the S. G. I. G.'s, at the quiet and perfect manner in which everything was arranged and conducted; and we can assure our Brethren that if any deserving M. M. (which is the only rank necessary to entitle a candidate to receive this Degree) is anxious to become a Sovereign Prince Rose Croix, or 18th Degree, under the Supreme Grand Council of the 33rd, he cannot do better than take it in the Chapter of St. Peter and St. Paul, Bath. We feel sure, that when such zeal and such good management go hand in hand, success must follow; and this we heartily wish to those enterprising Brethren, who have lately so eminently distinguished themselves by their activity in raising Masonry to its proper standard in the west.

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## SCOTLAND.

## ABERDEEN.

At the annual meeting of the St. George's Royal Arch Chapter, No. 21 on the Registry of the S.G.R. Arch Chapter of Scotland, held in the Masonic Hall, 115, Union-street, Aberdeen, on the 25th of September, 1853, the following Companions were, after the usual routine of business, duly elected Office-bearers for the ensuing year:—William Bruce, M.E.P.Z.; Andrew Sutherland, M.E.P.P.Z.; David Dobson, Proxy P.Z.; William Kidd, M.E.P.H.; Daniel Sutherland, M.E.P.I.; George Matheson, Scribe E.; John Jamieson, Scribe N.; Alexander Roberts, Tr.; George Sandison, First Soj.; John Lodge, Second ditto; John Ritchie, Third ditto; William Sandison, Jan. After the election of Office-bearers, the Principals were installed into their respective offices by Companion John Jamieson, P.P.Z.; and on retiring, were hospitably entertained by P.P.Z. Andrew Sutherland, when the evening was spent in the most Masonic harmony.

## IRELAND.

## CORK.

AN historical Masonic lecture was delivered on Wednesday, the 9th November, 1853, at the great room of Bro. Burk, in Old George's-street, by Bro. R. Millikin, whose Masonic character and experience created great expectations in the members of the Craft, and which were not disappointed. The veteran Brother, whose advanced age, of eighty-five years, entitles him to be called the Patriarch of the Order, gave great satisfaction, by showing, as far as a human research could go, whence the first dawn of Masonry took its rise,—how its journey through ages had proceeded down to our times,—what are its uses, not only to the members of the Order, but also to society in general,—what the abuses it suffers when in improper hands,—and also what are its pretensions to science,—as well as its Divine origin. On each point the lecturer was so explanatory, as to leave no doubt on the minds of his hearers of the justice of his proofs, and all retired, convinced that Freemasonry, when properly used, is one and indivisible with Theosophy, or Divine wisdom.

The lecture was conducted with strict order, so necessary in all Masonic transactions. The chair was occupied by Bro. R. Meara,

with the propriety to be expected from a Brother, whose Masonic knowledge was collected, whilst a pupil in Masonry, under the late celebrated Bro. George Aarons, of London. At the conclusion of the lecture, the W.M. of Lodge 71 proposed the thanks of the meeting to the lecturer, which, being seconded, was unanimously agreed to. It was next proposed, that a lecture to the same effect should be delivered on a future day, as being calculated to raise the character of the Order in general estimation.

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## INDIA.

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SIMLA.—*Himalayan Brotherhood Lodge*, No. 673, 1st Nov. 1853.—The present W.M., Lt. Col. James Mackenzie, informs us that this Lodge is in a prosperous and good working condition, several good men and true having this year joined the ranks, amongst them Lord Wm. Hay, the Dy. Commissioner of Simla, and Supt. of the Hill States, who promises to become a good and zealous Mason.

The Lodge and R.A. Chapter at Simla are in a flourishing condition, Bro. His Serene Highness William Prince of Hesse, late a Lieut. of H.M.S. Cleopatra, having a short time back received his third degree at that important station in the Lodge Zetland in East, No. 748. The above is a brother of the Prince of Prussia, and was initiated at China.

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## COLONIAL.

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KINGSTON, CANADA WEST.—On Thursday, the 17th November, was holden the annual Convocation of the Ancient Frontenac Chapter attached to St. John's Lodge, No. 491, when M.E. Comp. James G. Henderson P.P.S.G.W. as P.Z., duly installed the Companions elect into the respective chairs of Z. H. and J.; M.E. Comps. Angel and Milo, P.Z.'s of the Chapter, assisted in the beautiful and impressive ceremonies of the installation and investiture; M.E. Comp. Richard Dowse, late J. of the Albany Chapter, Isle of Wight, was installed as Z.; M.E. Comp. Wm. J. Goodeve was re-installed as H.; and E. Comp. Samuel D. Fowler, W.M. St. John's, 491, as J. The conclave of installed Z.'s being closed, on the admission of the

Companions, Z. H. and J. were proclaimed by the installing Z., who, with the Companions, greeted them as Princes and Rulers of the Holy Royal Arch. The M.E.Z. then inducted, with appropriate charges, the following Companions, who had been previously elected to fill the respective offices—Excellent Comp. James G. Fortier; F. E. Comp. Edward J. Barker; N. E. Comp. Thomas Perkins, Treasurer; E. Comp. Thomas Duncan, Principal Sojourner; Comps. Isaac Hope and John Lauktree, Stewards; Comp. Ellesy W. Palmer, Director of Ceremonies; and Comp. Henry Gibson, Janitor. E. Comp. Duncan, as P.S., appointed Comps. John Medcalf and Sylvester Stevenson, Assistant Sojourners. That this Chapter has obtained in Canada West not only a high position, but a lasting reputation as one that “can best work and best agree,” may be sufficiently proved by the fact that among the many candidates for Exaltation are Brethren residents of the adjoining counties to Kingston, who, regardless of distance, seek to attain in the Ancient Frontenac Chapter, after the English ritual, the summit of Ancient Craft Masonry. Preparations are made to open an Encampment of Knight-Templars, under the Jurisdiction of the Grand Conclave of England and Wales. A dispensation for that purpose is daily expected; should it arrive, the encampment at Kingston will be the first ever formed in the Province of Canada, under the above jurisdiction.

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## FOREIGN.

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### PRUSSIA.

BERLIN.—Some time ago (about twelve or eighteen months), the Prince of Prussia visited one of the Rhenish Lodges, and in his address to the Brethren, mentioned that he had been most agreeably surprised by his son, Prince Frederick William (the future heir to the Crown), expressing a desire to be initiated into Masonry. H. R. H. said,—“I might, as head of the Brotherhood, have exercised my prerogative, and at once have complied with my son’s desire; but I have advised him to look on for another year, and if he does not change his mind, I shall be happy to grant his wish at the expiration of that period.”

On the 6th of November last, the initiation of the young Prince took place at the palace of the Prince of Prussia, at Berlin, where a suite of apartments was prepared for the occasion, and the ceremony was gone through with great *éclat*, in the presence of deputations from the various Grand Lodges. The Brethren present were sixty in number, all of whom had the honour of dining at the palace. The

proceedings of the day are regarded as amongst the proudest and most promising events in the annals of Masonry. H.R.H. has since gone on his travels, accompanied by several well-known Brethren; one of whom, in particular, deserves to be mentioned, as showing the Prince's earnestness in the cause, viz., a serving Brother of a Berlin Lodge, who has been specially engaged to attend upon the Prince as one of H.R.H.'s body servants.

#### CHINA.

*Masonic Festival on the Opening of the first Freemasons' Hall in China.*—On Thursday, the 13th October, the Brethren of the Zetland Lodge, No. 768, gave a banquet on the occasion of opening the Freemasons' Hall, the first temple specially dedicated to Masonry in China. This building was projected by the able and indefatigable Mason, Bro. S. Rawson, P.G.M. for China, and by his efforts all difficulties having been smoothed, he laid the foundation-stone with due Masonic honours on the 1st February of this year. Since then, by the exertions of the able architect, Bro. Cleverly, the building has been brought to a perfect state, and Masonry, having under the skilful working of the W.M. Bro. Mercer, D.P.G.M., advanced rapidly, the new successful and flourishing Lodge met for the first time in their new Hall, and opened their hospitable doors to their Brother Masons, not of the Zetland Lodge.

The necessary work having been well and duly performed, the Craft retired "from labour to refreshment," and at seven o'clock sat down in their working gear in open Lodge, to the splendid feast placed on the board by the provident care of the Stewards, Bros. Rienaecker, Baldwin, and Grand-Pré. After the banquet, the usual Masonic toasts were given, accompanied with appropriate music by the band of the 59th regiment, kindly lent by Bro. Col. Graham and the officers of the regiment. On giving the toast of "The Earl of Zetland, G.M. and the U.G. Lodge of England," the W.M., Bro. Mercer, D.P.G.M., made the following eloquent oration, which is well worthy the perusal both of those who are Masons and those who do not enjoy that great privilege and honour:—

Brethren, the toasts already given from the chair are those which it is customary to propose without comment, but in introducing to your attention that next in order,—“The Earl of Zetland and the Grand Lodge of England,” I may take the opportunity of saying a few words about that bond of Brotherhood that bids us meet together in this place this evening.

I have already endeavoured this day to illustrate in detail the forms and practice of Masonry; may I now offer a few general observations?

Whilst before the outer world humility, that pure attribute of Masonry, forbids us to vaunt the excellence of our Institution, I know of no Masonic law by which a Brother before Brethren is required to preserve silence on the merits of the Ancient and Honourable Fraternity; and I know of no occasion which may more properly demand some remarks on our system than this, on which a flourishing Lodge has invited to its board, and is proud to see there, a numerous and a worthy assemblage of the Brethren.

I have said that I take advantage of the earliest toast of which I could make use, for the purpose of addressing the Brethren briefly on the subject of the Craft;

and you, Brethren, will, I doubt not, agree with me that the toast is an appropriate one on which to append a brief (and I promise you a very brief) address on such a topic, when you consider that this Lodge not only holds its warrant under the United Grand Lodge of England, but that it derives its title from the Most Worshipful the Grand Master, whose name cannot fail to be familiar even to our foreign Brethren, as that of a great and good ornament to manhood as well as to Masonry at the present day.

To many whom I see around me as experienced Masons, any words that I may offer will appear trite and unnecessary; but they will bear with me while I attempt to show to others the extent and importance of Masoury—while I endeavour to give heart to such of the less experienced as may be, in their intercourse with the uninitiated, accustomed to hear the disparaging remark and the uncomplimentary jest, when the Masonic Brotherhood becomes the subject of conversation.

For myself, when thus unpleasantly placed, if I see that the ordinary weapons of reason would be vainly wielded, I bow in silence to the disparagement, and I essay to blunt the point of the jest by a ready and cheerful acquiescence with the jester.

And such, or somewhat similar, according to circumstances, is the course that I would recommend to all the Brethren; for I hold that it does not, as I have already said, become us to parade our excellence before strangers. I hold that it is not necessary for any Mason before strangers to defend, or indulge in panegyric on a Society, so well and widely reputed as ours, existing from the earliest ages, spread over the universal globe, known and valued in every civilized nation,—a Society, not bounded by heaven's concave, nor by earth's centre—that reaches “from Indus to the Pole;” that provides for its disciple

“Rest and repose, a Brother and a friend,”

whether under the burning sun of the tropics, or the chilling snows of a northern sky. Yes—a Society that rears its head in truth ubiquitous—that stretches forth its arms of love from the genial south to the inclement north, from where that bright Masonic luminary the sun rises from the eastern wave to where the west receives him in his parting splendour,—an organized system by which, although a Brother may in his journey through life be cast in distress among a people, not a syllable of whose language he can articulate, and of whose manners and customs he is entirely ignorant, he still finds himself in possession of a universal language of mystic union, which is no sooner expressed by the lips than responded to by the heart; he quickly receives consolation to his soul, and refreshment to his wearied frame, and is enabled to pursue his lonely path in a foreign land with renovated strength, and rejoicing;—a system, let me say, that is patronized by the pulpit, by the bench, and by the throne; that is honoured and protected by princes of every rank, and by civil governors of every title—a fraternity that is graced by the allegiance of sages and of warriors, of poets and of patriots, of legislators, philosophers, and divines—a Brotherhood that can boast among its members the mighty ones of all ages and of all lands; for as our R. W. Brother, the Prov. Grand Master, remarked on a memorable occasion, we can proudly “point to a long list of worthies, eminent for rank, station, talent, and moral worth, whom we have numbered, and still do number, under our banners.”

And, Brethren, to that I will boldly add, that amongst all these, there is not one, however high his rank, however proud his name, though boundless the wealth that flows into his coffers, though the floodgates of pleasure fly open at his command,—there is not one to whom Masonry cannot offer some charm—there is not one but will freely acknowledge that he derives some true happiness from that mystic tie that binds him to our fold.

And, Brethren, while endeavouring to place before you, however feebly, the grandeur and importance of our Order, it may not be unbecoming, with reference to one of the toasts already given without comment, to call your attention to the fact that her Most Gracious Majesty the Queen, whom may T.G.A.O.T.U. long preserve,—the Queen—in whose dominions and under whose protection we British Masons know ourselves secure—was preceded on the throne of Britain by

two Freemasons, and is herself the daughter of a Mason, who was mainly instrumental in effecting the glorious and happy Union of the Two Grand Lodges, and whose Masonic fame shall be revered in England as long as time shall last.

Such, then, Brethren (not to detain you longer), such and so great is our Masonic Order, and in the bumper we are about to drink we are understood to pledge its welfare, and to wish its co-existence with all time. We have no fear for it—it shall endure as it has endured; as it has stood, so it shall stand on its own merits. It has resisted the barbaric sword and the rage of bigots; it has outlived the persecutions of the powerful, and the slow canker of corroding age. The Masonic structure, founded long ago in strength and stability, still uplifts its front amongst us, vast, mysterious, symmetric, and sublime—

“And it shall last till that dread signal’s given,  
Whose trumpet-tongue shall rend the vault of Heaven.  
Age own its moral—it gives strength to youth,  
Its prop is honour, its foundation truth.”

Brethren, I call on you to drink, with nine times Grand Honours, to the M.W. the Earl of Zetland and the United Grand Lodge of England.

After this, several toasts and healths were given, and responded to with true Masonic cordiality, of which we cannot attempt to give an account; but we must make an exception to this in reference to the reply of Bro. Col. Graham, on his health and that of the officers of his regiment being drunk, “with thanks to them for the loan of their excellent band, which had added so much to the enjoyment of the evening.” Bro. Graham, in a plain, sensible speech, pointed out the many advantages which every person derived who belonged to the Masonic order, but especially pointed out the advantage which Masonry afforded to soldiers; how that many times it had smoothed the rugged front of war, and the successful enemy had not only spared his captive Brother, but had been to him a true Brother, comforting him in his captivity and softening its rigour; that in more peaceful times, however uncertain under what climate his duty would call him to serve, the soldier could never have any doubts about the fact that a hearty welcome awaited him from his Brother Masons in that part of the world, of which the present banquet was an instance.

The evening thus begun and continued in peace, was closed in harmony at a late hour.

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## Obituary.

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### BRO. THE REV. GEORGE BYTHESEA.

WE have the melancholy duty of recording the death of the Rev. George Bythesea, of Bath. Our deceased Brother was in London on Saturday, the 17th of Dec. 1853 : he went to Bath on that day ; did duty in his church on the Sunday, and died on Monday night. One of those who knew him intimately, and loved him well, says, "We shall miss him much in Masonry ; for he was always ready to do his best for the cause." And in another letter it is said, "He is most deservedly regretted by all who knew him, for he was one of those men who never spoke ill, or said an unkind thing of any one ; and if he could not praise he was silent. Our deceased Brother graduated at Trinity College, Oxford, and was in early life much about the Court, being a Royal Chaplain. He was initiated into Freemasonry in the Royal York Lodge, of Bath, and was a P.M. of the Lodge of Honour, at Bath. He was a Royal Arch Mason, Knight Templar, and Kt. K.H. of the 30th Degree of the Ancient and Accepted Rite ; he was also Chaplain of the High Grades Union, amongst the members of which he will be greatly missed, having by the kindness and courtesy of his manners gained the goodwill of all. We close this slight notice with the memorable words used by our deceased Brother on having the Degree of Kt. K.H. conferred on him, and reported in this Magazine during the last year, at p. 155 ; they are words we all ought ever to bear in mind. After stating the length of time he had been connected with the Order, he added, "I may finally, then, be considered competent to give an opinion as to its advantages, and to have formed a correct judgment as to its principles and objects. I have always supported Freemasonry, and after what I have this day witnessed shall, if possible, give it increased support. I am, I believe, the oldest Mason present ; and my zeal for the Order at no time exceeded what I entertain for it at this moment. WITH INCREASED KNOWLEDGE, I FEEL RENEWED ATTACHMENT, and shall always remember with pleasure the Fraternal meeting we have had this day."

### BRO. THE REV. RICHARD HARRINGTON, D.D.

THE Masonic Brethren have great reason, in common with the inhabitants of the university, city, and county of Oxford, to lament the sudden death of Bro. Harrington, late Principal of Brasenose College. The deceased Brother caught cold on Friday, the 9th inst., and although his indisposition was regarded at first as only a slight and temporary matter, it assumed so serious a character on Monday morning, the 12th, that Dr. Jackson, a physician, was called in, and later in the day, Dr. Acland was sent for. At that time the disease, inflammation of the gullet and stomach, had gained such ground that fears were entertained as to his recovery, but it was not anticipated that there was any immediate danger. On the following morning, however, between 7 and 8 o'clock, the deceased experienced a sudden faintness, and while in the act of taking some sal volatile he fell back, and expired without a sigh or the slightest indication that death was so near at hand.

The deceased was initiated into Masonry in the Apollo University Lodge, on Feb. 19th, 1820 ; he served the office of Senior Warden in 1825, and that of Worshipful Master in 1826, 1827, 1832, and 1833. He did much to advance Masonry in this university, and from the time of his presiding over the Lodge, it has gradually increased in importance. During his Mastership, especially in

1832, he initiated many distinguished Brethren, among others, the present Duke of Hamilton, the Marquis of Waterford, the Duke of Newcastle, Lord Folkestone, the Marquis of Ely, the Earl of Granville, the late Lord Cantelupe, and the late N. W. Ridley Colborne, Esq.

The *Oxford Journal* gives the following sketch of the character and qualities of the deceased Brother, and we have great pleasure in giving it further publicity through the medium of our pages, especially as it is from the pen of one of the Craft, who has had frequent opportunities of noticing the business habits of the deceased, and his truly Masonic conduct in promoting the welfare of his fellow men :—

“Dr. Harington was formerly a member of Christ Church, from which he was elected to a Fellowship at Brasenose College, in March, 1822, having in Michaelmas term preceding obtained a first class *in literis humanioribus*. He was a Fellow and Tutor of Brasenose College until 1833, when he accepted the Rectory of Oulde, in Northamptonshire. At Oulde he was well known as a hard-working parish priest, and a most active magistrate. He also held for some years the office of Chairman of the Quarter Sessions in that county. In 1842 he was elected Principal of Brasenose College on the elevation of the Rev. Dr. Gilbert, then Principal, to the Bishopric of Chichester. There was a severe contest for the Principalship, the other candidates being the Rev. T. T. Churton, one of the college tutors, and the Rev. T. T. Bazely, Rector of Poplar. In 1848 and 1849 he was appointed one of the Select Preachers by the University. At the time of his decease he was one of the Pro-Vice-Chancellors, a Delegate of Appeals in Convocation, a Visitor of the Littlemore Lunatic Asylum, a Commissioner of the Market and Streets, a member of the Public Baths and Wash-houses Committee, and a County Magistrate.

“Few events that have occurred in Oxford have excited so deep a sensation or so much regret throughout the University, city, and county, as the almost sudden death of this most useful and estimable man. In the affairs of the University he took an active and prominent part, and enjoyed to the fullest extent the confidence of that body. His talents were of a diversified order, and he was a zealous lover and promoter of all that related to architecture and archæology. He filled the office of President of the Architectural Society for several years, and only retired from that post at the commencement of this month. At the annual meeting of the Archæological Society, held in Oxford in 1850, Dr. Harington read a valuable and interesting paper on the restoration of the spire of St. Mary's Church, in which he had taken great interest, and which had been done, in a great measure, under his personal superintendance. That paper was illustrated with numerous drawings, and was afterwards published. In his character of a divine, he was regarded with great respect, and although he was not often called on to officiate, yet his sermons before the University were such as reflected credit on himself, and were worthy of the University pulpit.

“In politics he was a Liberal Conservative, having always given a consistent support to Mr. Gladstone. In him the movement party in the University loses a staunch supporter, one of his latest acts having been, it is said, to support a proposition in the Committee on the subject of University reform, in favour of substituting a new governing branch, of twelve Heads of Houses and twelve elected representatives of Convocation, for the present Hebdomadal Board.

“It is, however, in his position as the connecting link between the University and the city, that his loss will be most severely felt, for he mingled more with the citizens, and more earnestly joined in every measure calculated to be to the mutual interest of the two bodies, than any other Member of the University. His qualities of mind were essentially of the practical and useful cast, and in all public bodies in which he took any part, he was regarded as a man of excellent business habits. For many years past, he had been a zealous and active member of the Board of Commissioners of Paving and Lighting, and might, indeed, be considered as representing the whole University in his single person at that board, as there was no other member of that body who attended its meetings so regularly,

or who identified himself so thoroughly with those questions of local importance in which the interests of the two bodies were mutually concerned. He brought to the discussion of every question a fund of sound common sense, aided by the resources of a highly cultivated intellect, and never failed to elucidate satisfactorily the bearings of the matter in hand, and to present them most clearly to other minds. Although, to a casual observer, there might appear in his demeanour a degree of *hauteur*, it was dissipated on a more intimate acquaintance, and no one was more accessible or more courteous to all grades of society than the late Principal of Brasenose College. Through his instrumentality, in a great measure, the question of rating the colleges, which has agitated the University and city for so many years, has been brought to its present satisfactory position, and it is an additional matter of regret that he has not been spared to see the successful consummation of a subject, the settlement of which he regarded as a means of cementing and consolidating a kindly feeling between the two bodies. That appeared to be his ruling principle through life, and for that he has devoted many years, pursuing that object with untiring zeal and energy. It is for these reasons that, great as his loss is in the University, it is far greater and will be more severely felt throughout the city, while the county will have also to deplore the loss of one of her most useful, active, and intelligent magistrates. Dr. Harington was in his fifty-third year, and has left a widow, his second wife, and four children, the eldest of whom is at present at Christ Church."

#### BRO. JOHN FORTUNE.

DIED at his residence, No. 2, President-street, Goswell-road, on the 21st Nov., 1853, Bro. John Fortune, aged seventy-eight years. He was a builder by profession, and from early life engaged as clerk of works at many large mansions in various parts of the country, particularly — Compton's, Esq., Manor House, near Lyndhurst, Hants; Lord Somers', Eastnor Castle, Ledbury, Herefordshire; Lord Gray's, Kinforn Castle, near Perth; West Hackney Church, near London. But his principal sphere of action was at the excavation for and entire erection of the General Post-office, Saint Martin's-le-Grand, London. His name, with other principal officers, is engraven on the foundation-stone of that edifice, which was laid under the north column supporting the porch, and with his own hand he laid the first brick. After the completion of the building, he was appointed resident clerk of the works, which position he maintained upwards of twenty-six years. The following is an extract from the *Morning Advertiser* of the 22nd, and *Civil Service Gazette*, of the 26th Nov. inst., highly creditable to his memory, viz. :— "Death of the architect to the General Post-office.—We have to announce the death of Mr. John Fortune, for many years architect to the General Post-office, who expired at his residence, King-square, Goswell-street, yesterday morning, after an illness of three weeks' duration. The deceased, who was far advanced in years, attended his duties to the last, and was actively engaged in expediting the alterations now in progress in Saint Martin's-le-Grand. He was much esteemed by the various Postmasters-General under whom he served, and is regretted by the whole of the officials on the establishment." In the neighbourhood in which he had so long resided he rendered himself essentially useful in the office of churchwarden to the district of Saint Barnabas, King-square. His opinions and advice on public matters were received with reverence, and generally adopted. Long will he be remembered with respect by his fellow-parishioners.

He was initiated into Freemasonry in the Robert Burn's Lodge, No. 27, in October, 1821, and discharged therein the several offices, especially that of Master, for which he was acknowledged by the Brethren presenting him with a Past Master's Jewel and Collar. He subscribed to the Lodge until his decease. He received the Royal Arch Degree in the Chapter of Prudence, No. 12, and there passed through the several offices to the satisfaction of the Companions, which was testified by receiving their thanks inscribed on vellum, and framed and glazed, the following being a copy :—

"Prudence Chapter of Royal Arch Masous, No. 12. 22nd December, 1835.—At

a Convocation holden this day, it was moved, seconded, and resolved by acclamation, that to mark the grateful sense that the Companions entertain of the valuable services of their M. Excellent Companion Fortune, P.P.Z., it be recorded on the minutes, and inserted on vellum, that the Companions do earnestly express their obligations to him for his indefatigable exertion in the promulgation of the principles of this Sublime Degree, and for the able manner and courteous conduct, which distinguished his government as First Principal.

(Signed)           “THOMAS FRANCE, E.        }  
                          “WILLIAM MARTINSON, N. } Scribes.”

He was a member of the Committee of Grand Chapter at the period when his late Royal Highness the Duke of Sussex requested of them an improvement in the ritual of the Ineffable Degree, and the provision of suitable regalia worthy of its meetings; then, as in all other instances, from his deep research, his advice was taken, and his services duly appreciated. About that time his Masonic assistance was further called into requisition by the unanimous voice of the Mount Zion Chapter, No. 169, by electing him an honorary member, and immediately after to their chair of Z. These honorary distinctions he enjoyed until his death. Many of the Brethren and Companions will severely feel the bereavement, and the link in the chain of friendship thus broken will not be very readily supplied.

In discharging the last painful duty to departed merit, we have to state that Bro. Fortune's life was strictly guided by the morals attached to the several working implements, by which our Fraternity is peculiarly distinguished. As a builder, consequently an operative Mason, he was well acquainted with their applications; and as a speculative Mason, was thoroughly conversant with their spiritual illustration; but especially, he deeply studied the Volume of the Sacred writings, which for many years past was his greatest consolation.

He resigned his spirit to his Creator and Redeemer, in the full hope of a joyful resurrection, relying on that “bright morning star, whose rising will assuredly bring peace and salvation to the faithful and obedient of the human race.”

It may be truly said of our late Bro. Fortune that he was the poor man's friend; and the most gratifying evidence of this fact was furnished by the large number of workmen and others from the General Post-office, who attended at his funeral to pay their last tribute of respect to one, who had ever treated them with urbanity and kindness.

His remains are deposited within a very short distance from those of his esteemed friend and Brother the late lamented Bro. Thos. Pryer, at the Highgate Cemetery.

#### BRO. RICHARD BANKS.

ON the 3rd of November, at his residence, 108, Guildford-street, Russell-square, Bro. Richard Banks, P.M., Globe Lodge, No. 23, in the forty-fourth year of his age, deeply regretted by an extensive circle of friends. He was an enthusiastic lover of Masonry, and a free-handed donor to its Charities. The Globe Lodge testified its sense of his worth by the presentation of a valuable P.M. jewel, the reception of which—unfortunately for the interest of the Craft and the Lodge—he did not survive six months. Although but five years a Mason, his assiduity had enabled him to pass the chair with credit to himself and satisfaction to the Lodge, whose condition, financial and Masonic, improved considerably in his year of office.

#### BRO. EDWARD MULLINS.

DIED, on 11th Dec., at his residence, Brunswick-square, Camberwell, Bro. Edward Mullins, aged forty-six, a Past Master of the Bank of England Lodge, No. 329,—a *Brother in decds!*

BRO. GEO. MUGLISTON, SEN.

Died at Repton, on Monday, October the 24th, in the 80th year of his age, Bro. Geo. Mugliston, Sen., P.M. 446, P.Z., Knight Templar, and Knight of the Rosy Cross.

He was initiated in 1811, and by his superior attainments in Freemasonry the Brethren in this and the adjoining Provinces have received much valuable instruction and assistance.

As proof of the esteem in which he was held by the Brethren, he was presented with two silver cups, bearing the following inscriptions :—

“Presented by the  
Members of the Royal Sussex Lodge, 446, to  
Bro. Geo. Mugliston, W.M.,  
as a token of their esteem, and as a tribute of gratitude for his long  
and valuable services to the Craft in general, and to that  
Lodge in particular.  
III. October, MDCCCXXXII.”

“Presented to  
Bro. George Mugliston, P.M.  
of the Royal Sussex Lodge, 446, Masonic Tavern, Repton, Derbyshire,  
by the Brethren of  
Saint John’s Lodge, Lichfield, 431,  
in token of their respect and esteem for him as a man,  
and their gratitude and fraternal regard for him as a Mason.  
11th Feb., 1845.”

It was our deceased Brother’s wish to have a Masonic funeral, and all necessary arrangements were made; but owing to family arrangements, the Brethren were prevented paying a last mark of respect to one universally respected and regretted.

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## NOTICES TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, and for which *remuneration* is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's-Inn Fields, by the *first weeks* in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the *tenth day* of MARCH, JUNE, SEPTEMBER, and DECEMBER, *at latest*, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not pledge himself to return those which are not approved.

TRINIDAD.—D. H.—1. Does section the first, page 84, of the Book of Constitutions of 1847, under the head of "Proposing Members," allude to a Mason who had been made a Mason in the Lodge, to which he applies to be re-admitted?—Section 1, p. 84, Book of Constitutions, 1847, and sec. 1, p. 77, Book of Constitutions, 1853, do allude to Masons, who have been made in a Lodge, to which they apply to be RE-admitted. 2. A member of a Lodge, who resigns from his Lodge, and who afterwards applies to his Lodge for re-admission as a member, is it necessary again to go to the ballot for such a Brother, particularly his having been made a Mason in that Lodge, and holds his Grand Lodge certificate as a member thereof?—It is necessary that he should be proposed and balloted for again. 3. Members of a Lodge, who have been excluded therefrom for non-compliance of the by-laws, but who afterwards feel a desire to return to their Lodge, and therefore make application to that effect, and express their willingness to comply with the by-laws, is it necessary to go to the ballot for such members?—If a member have been *regularly excluded*, he must be proposed and balloted for before he can rejoin the Lodge, from which he has been excluded, and the *cause* of exclusion has nothing to do with his re-admission.

TRINIDAD.—D. H. 585.—Many thanks for the document, which will be very useful. We regret that our pages are too full to give it at present, but we shall hold it in reserve.

KINGSTON.—CANADA WEST.—MIZPAH.—It would be much more correct to alter the by-laws. It is impossible to answer the question without having full particulars of the point at issue. Thanks for the hint. If you will look carefully at our Notices to Correspondents, you will find that we do not give questions on Masonic practice "the go by." The American practice is a very good one, but we do not think the quotation,

*"Fas est ab hoste doceri,"*

applicable. We look upon every Mason on the other side of the Atlantic and elsewhere as a Brother, *not* as an enemy. We would advise our Canadian Brethren to read and study the Book of Constitutions carefully, which will obviate the necessity of asking and answering questions. We never advise an application to the G. S., unless the question put to us is of a nature, which it is not within our province to attempt to answer. The G. S.'s duties are already onerous enough without our doing anything to add to them.

UNITED MARINERS' LODGES, No. 33.—The Report of the Centenary of this Lodge, July 13th, did not reach us till Dec. 1st! This will explain the cause of its not being inserted in the last No. of the *F. M. Q. M.*

GIBRALTAR.—D. D. 345.—The only bar to the insertion of the Report is the length of time since the event took place, April 4th, 1851. We shall be glad to receive any further communications of more recent proceedings at Gibraltar.

TAUNTON.—Bro. EALES WHITE.—We beg to assure this worthy Brother that we have never received one of the communications, to which he refers. Had they come to hand they should have received our best attention. We have been for some time past much surprised at not having heard from our Bro. E. White.

BIRKENHEAD.—P. P. J. G. W.—There is no doubt "profane world" is the older term; "popular world" has, however, come into use in modern times, though, with our correspondent, we scarcely think it to be so correct an expression as the former. Thanks for his good opinion, as well as for the promise of again communicating with us.

ZETLAND.—*Morton Lodge, No. 89.*—We have not room, unfortunately, for the poetry. The intelligence of the flourishing condition of Masonry is most satisfactory.

SUTTON COLDFIELD.—J. B.—All the advice you have kindly given has been well considered; indeed, every point has been for a long while under discussion and deliberation; but it is found to be practically impossible to enter upon the changes you recommend. *The complaint you make as to the arrangement of subjects is continually met by similar fault found in the opposite direction.* Recollecting the fable to which you allude, we can but act upon our own judgment, which has been formed by dearly-bought experience. After all, what do the reports of Masonic proceedings amount to? They all run in the same strain—Lodge business, election of officers, *banquet*, and after-dinner speeches! We heartily wish we could hear more of *Charity*, and patronage of "the liberal arts and sciences;" then a purely Masonic publication might sell upon its own merits—but not till then.

DORSET.—K. H. ✱ 18°.—We have referred to this matter, and have expressed our opinions upon it. The worthy Brother was clearly wrong; we know that he admits publicly that he was so; indeed, he has said quite as much in his letter to the M. W. the G. M., which will be found in the Report of the last Q. C.

BOYS' SCHOOL BUILDING FUND.—All donations to this Fund are requested to be *in future* made payable to the Treasurer, B. B. Cabbell, Esq., M.P., P.J.G.W., 1, Brick Court, Temple; or to the Secretary, Bro. A. Thiselton, at the Office, 34, Great Queen-street, Lincoln's Inn Fields.

HALIFAX, NOVA SCOTIA.—J. K.—The Brother through whom your MS. was sent was never anything more than the advertising agent to the *F. M. Q. M.* We never saw him, to the best of our recollection, and certainly never consulted, or were consulted by, him. There has been no change of Editors, and the sole reason for not publishing the paper referred to is, that the illustrations would have been more expensive than the nature of the article seemed to warrant. We shall be very glad to receive your future communications.

MANCHESTER.—R. W.—We can only refer you to PRESTON, and the author you have mentioned. The lectures are not written, and must be learned from *oral* communication. Put yourself in communication with the Secretary of the "Emulation Lodge of Improvement," Freemasons' Hall, London.

MASONIC ORTHODOXY.—C. DE PANOUILLERES.—The paper on this subject, which appears in the present number, had been received and was printed several weeks before your MS. arrived. If it had not been so, the late receipt of your communication, Dec. 21st, would have made it impossible to have obliged you.

THE MASONRY OF FLOWERS.—F. S. E.—We are delighted both with your letter and poetry, and deeply regret not to have been able to make room for them in the present number. We hope to use them, however, in our next.

HULL.—INNER GUARD.—We should think not. We have no means of ascertaining the fact, and would advise you to send the question to the Editor of "Notes and Queries." There is little internal evidence in Shakspeare's writings—and we know them well—to show that he was one of our Order.

No. 707.—W. C.—We have reason to believe that our Brother is misinformed. We can assure him that he is quite wrong in his supposition. Where we have *one letter* in support of his views, we have at least *twenty* in opposition to them. We have never heard of the general idea of "the concern not being a paying undertaking." We beg to assure him that this is far from being the fact; that there is no need "to cut down expenses"—nay, it is preferred advantageously to increase them—and that if we were to adopt the advice given, the publication would speedily become extinct. We do not, of course, know in what Masonic circles our Brother W. C. moves, but in those with which we are in the habit of associating, we find it is just the reverse to what he meets with. It is a fault with many Bro. Masons, as in general society, that too many offer recommendations upon subjects with which they are unacquainted, and which, if they could be adopted, would be most injurious.

NORFOLK.—P. S. G. W.—We have not the slightest idea, who will be appointed as a successor to the late Prov. G. M. Lord Suffield. We have heard several names mentioned, but we believe nothing definite has been determined upon. There are several Brethren of good family, and long standing in the county, who are quite capable of holding the office, and raising its reputation.

CASTLE LODGE, No. 36.—We believe it is the general opinion of a majority in this Lodge that *erasure* is the only course that will tend to settle existing differences. The whole of the proceedings, as far as we have been able to learn, are most unfortunate.

BOARD OF G. P.—INQUIRER.—We believe that no appointments have been, or will be made, to fill up the vacancies, which have been occasioned by untoward circumstances.

CHALCOTT, WESTBURY.—O. S.—To your first inquiry, addressed to our publishers,—YES! To your second,—No! We shall be happy to hear further.

OXFORD.—W. P.—We have heard, with some surprise, that offence has been given in this University, by no report of Masonic proceedings having appeared in our September number. The best reason we can assign for the absence of such a report is *that it never reached us*. Will the Brother be kind enough to inform us, *when, how, and where*, such a report was transmitted? He may rest assured we will spare no exertions to find out in what quarter the blame of omission rests. Whilst replying to this matter, we must once more entreat our Oxford correspondent to furnish us with his MS. *earlier* than it is usually received. It was almost too late this month for insertion; and but that we put ourselves to inconvenience to make room for it, it must have stood over.

CALNE.—W. J. M.—We are glad to hear of the introduction of Masonry into this borough.

BOARD OF MASTERS.—A W. M.—A Board is not formed unless three W. M.'s or P. M.'s be present. The Brother was regularly installed under the circumstances named.

TEMPLARISM.—MANUAL.—We should recommend an application to Sir Kt. Emly, 3, New-square, Lincoln's Inn, who is better versed in these subjects than any other Templar that we are acquainted with.



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